

# Grimshaw of Haworth

Churchman 53/1 1939

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“Let us now praise famous men, and our fathers that begat us . . . men renowned for their power . . . leaders of the people . . . wise and eloquent in their instructions . . . all these were honoured in their generations, and were the glory of their times.” A successor of William Grimshaw may be expected to remember him specially on recalling these words; and to praise one who is unquestionably the greatest, even if not the best known, of his predecessors is something of a pious duty.

Grimshaw’s greatness is obscured for two—perhaps more—reasons: first, to most people he is only known from casual mention in Mrs. Gaskell’s *Life of Charlotte Brontë*, as the biographer gives a short account of the surroundings in which the famous sisters lived, and second, the current traditions about Grimshaw are mostly concerned with oddities of method and behaviour, as for example his use of the whip to “whip in” the loafers and truants of his parish while his people in church sang Psalm cxix. to allow the parson to make his round of the inns and places for loitering. In this respect, the writer may have been fortunate in having made his first acquaintance with Haworth through Bishop J. C. Ryle’s sketch of Grimshaw in *Christian Leaders*, though this must be the exception, not the rule.

Nearly two hundred years have passed since Grimshaw came to Haworth in 1742, so no “living memories” can be called into service for our purpose, nor have we much written material that Grimshaw prepared for publication, he himself saying, “I have as little leisure for writing as for anything I do.” There are certain entries that he made in the church registers—over and above the record of baptisms, etc., which are all made carefully, and in a very legible hand—to these “extra” entries reference will be made later, though they do not provide much material for this modest account of his life and work. The scarcity of material is embarrassing, yet inevitable, since Grimshaw was primarily a man of action; and a successful evangelist is not likely to leave much of a tangible memorial behind. Still a man who was honoured with the confidence and affection of the two Wesleys, Whitefield, John Newton, and many other worthies was no ordinary man, even though his sphere for nearly twenty-one years was a rather remote village in the West Riding of Yorkshire.

## Grimshaw’s Youth and Education

It is easily forgotten that this man who left his mark on the rough and rustic life of eighteenth century Haworth was a man who had had the benefit and discipline of a course at Cambridge: his college was Christ’s, but Newton<sup>1</sup> hints that the proficiency he acquired was not in good and sound divinity, but in wickedness. Newton’s further comment is perhaps noteworthy:

“while a college testimonial, in which more regard is paid to literary attainments than to principles and morals, is considered as a sufficient prerequisite for admission to holy orders; we cannot wonder that many young men undertake the cure of souls, without being duly aware of the importance of the charge” (p. 8).

Under the date, May 18th, 1742, Grimshaw records his entry into office at Haworth, and gives a short sketch of his previous career. The following entry is made twice in the registers—in different volumes:

“The Revd. William Grimshaw, A.B. of Xt’s Coll: Camb: succeeded the Revd. Mr. Isaac Smith, A.M., last Incumbent deceas’d in the Parochial Curacy of Haworth, having been Minister of ye Parochial Curacy of Todmorden in ye County of Lancaster 10 years and 9 months. He was born in Brindle near Preston in the County aforesaid—and was educated at the Free School of Blackburn by Mr. George Smith, Headmaster thereof for some years: but was afterwards Removed to the ffree School of Heskin and put under ye care of Mr. Thomas Johnson, Headmaster thereof and from thence he was sent to and admitted Member of ye University and College above mentioned.

“Witness my Hand,  
“William Grimshaw,  
“Min : de Haworth.”

Lancastrians will note with some satisfaction that it was one of themselves who really mastered the sturdy and stubborn folk of eighteenth century Haworth. More to our purpose is the fact that Grimshaw evidently thought his youth and early education worthy of mention in detail. Spence Hardy, his Methodist biographer, quotes him (p. 4) as saying, “I think it concerns all people to take notice that the Holy Ghost begins with us in our infancy, to draw us by His convictive influences towards conversion. This I can bear witness to, and am persuaded that if any man will but carefully recollect himself, he can date, as far back as his infancy, the remembrance of many sharp rebukes and upbraidings . . . for having done amiss. He can very well remember several awful and heart-affecting thoughts about a God, and judgment, death, and eternity, etc., in those tender years.” It will be noted too, that he makes no reference to his ordination to the Curacy of Rochdale in 1731; still, he was there but a few months, going thence to Todmorden in September of the same year.

This, however, is even more to our purpose, that it was a very different Grimshaw who began his ministry at Haworth from the Grimshaw who went to Todmorden. The difference comes out, incidentally and quaintly, in an entry in the Haworth register under the date January, 1742 (3): for after seven months his congregation was so large that the church was found too small to hold the numbers, and something needed to be done to meet the situation which had arisen. Grimshaw began a record in the register, which he broke off the wording needed improvement—“In a Vestry whereof Notice was given in our Church of Haworth . . . we, the Minister, Church Wardens, Freeholders and other inhabitants of Haworth Parish aforesaid, do for the more open and orderly attendance of the publick Worship of Almighty God” (the first entry here continues, ‘wherein we are greatly interrupted and disturbed by out commers from Divers parishes,) wherein we are in the said Church greatly interrupted by too exceeding a Congregation of people, agree consent and determine yt ye said Church be enlarged to (*sic*) Bays eastward . . . and we do permit William Grimshaw ye Minister to undertake ye Accomplishing of ye said Enlargement . . . provided and upon Condition yt ye said Whole Undertaking be accomplished without any Manner of Lay Tax or other Imposition whatever being laid upon any person . . . within the said Parish of Haworth, excepting what proceeds from the Generosity of the said People. . . .” This entry reveals the pastor, the very cautious character of his new flock, and the deep impression he had soon made on an unimpressible folk, even beyond the limits of his district, for it must be owned that he entered into no spiritual heritage from Isaac Smith, who had been involved in trouble with the Vicar of Bradford, and in litigation with his parishioners, on which he had spent considerable sums recorded in the register. Still, that was not the worst thing by any means. The roughness

and brutality of the people needed to be matched by the physical and spiritual strength of a Grimshaw.

### **Grimshaw's Spiritual Development**

The question must be asked, and answered, regarding the great change that had come over Grimshaw between 1731 and 1742. For some time Grimshaw was no different from the average parson of the time; he had a certain regard for his character, so as to guard against profane swearing and excess in drinking when in company with those who disliked these practices, but he was under no restraint with respect to the more decent modes of dissipation, and went on, unconcerned for his own salvation or that of his people for three or four years. Newton (p.11) mentions 1734 as the date at which he was "powerfully awakened and alarmed, and . . . began to be concerned in good earnest for the salvation of his soul." In 1738, we find him solemnly entering into covenant with God and doing so *in writing*: a practice which he seems to have found helpful all through his life to the very end. The dates should be noted, for Hardy claims that only after he had come into closer union with the Methodists did he enter into the fulness of the privilege of the sons of God. Bishop Ryle disagrees with this as claiming too much; for Grimshaw's spiritual development was begun long before John Wesley's conversion in 1738, and though he doubtless profited much in later years from fellowship with the Wesleys, his conversion seems to have been somewhat prior to that of John Wesley, but independent of it.

At the same time, we must notice that there were further stages in Grimshaw's continuous growth in grace. He himself refers to "that wonderful manifestation of Thyself unto me, at Church, and in the clerk's house, between the hours of ten and two o'clock on Sunday, September 2nd, 1744." There is some difficulty in discovering the precise nature of this revelation, and Newton (p. 32) is quite reluctant about accepting a description of it given in the *Evangelical Magazine* for November 1794. Indeed, Newton says, "I have had several long and interesting conversations with Mr. Grimshaw, but never heard him mention it," while his intimate friends surviving in 1799 were unacquainted with the details of the description in question. His "covenants" are more definite indications of his growth, and are dated August 8th, 1744, and December 4th, 1752. This 1752 covenant was most solemnly renewed on June 5th, 1760, and every quarter after that with fasting.

Many things were used in God's providence to bring about this growth in grace, which seems to have been largely independent of human ministry, partly because "he had no liberty in his mind to speak" of his troubles and partly because "he did not know that his case was far from singular," but rather assumed that it was unique. Sorrow and bereavement, the loss of his first wife, inability to help men in their distress, but above all the study of the Scriptures and perseverance in prayer, with a readiness to receive God's revelation of His truth through the Word, brought to the seeker slowly but very surely an experience like St. Paul's. After careful observance of "duty," he came to know what it was to trust Christ as Saviour, and to be freely justified by faith in Him.

This ever-growing experience gave the new minister of Haworth a Gospel such as his people had never before heard; hence the striking response from them, and from people of neighbouring parishes.

## **Grimshaw: Evangelist and Pastor**

It is a striking thing that Grimshaw fulfilled his ministry so worthily. A man like him might easily have become an evangelist to the relative neglect of pastoral work, but he became an “all-rounder.” He was called to evangelize a rough and independent people, and a method suited to the needs and circumstances of his charge had to be found and adopted. “Many of my hearers who are wicked and careless, are likewise very ignorant, and very slow of apprehension. If they do not understand me, I cannot hope to do them good: and when I think of the uncertainty of life . . . I know not how to be explicit enough; . . . I express the same thought in different words, and can scarcely tell how to leave off lest I should have omitted something, for the want of which my preaching and their hearing might prove in vain” (p.64). To be homely, plain and understood was his aim in preaching the Gospel which became “his” in experience, and this led him at times to say and do things which with our present standards of taste may be thought open to criticism. In these things Grimshaw was an inspiration in his originality, rather than a model for imitation. The length and manner of his discourses cannot be imitated today, but his aim remains the same for all time, and “his subject matter was calculated to affect the hearts of all, whether high or low . . . learned or ignorant, and they who refused to believe were often compelled to tremble” (p. 67). In any case, in Newton’s words, that is the best cat which catches most mice.

The “vestry minutes,” quoted above, show that his witness affected the neighbouring parishes, and his regular congregation seems to have been drawn from a wide area; unfriendly critics would quickly say that his success may have been less in his own parish than outside. This all led naturally to developments closely related to his pastoral ideals and methods.

He visited his parish “in twelve several places monthly, convening 6, 8, or 10 families in each place, allowing any people of the neighbouring parishes that please to attend the exhortation. This I call my monthly visitation. I am now entering into the fifth year of it, and wonderfully has the Lord blessed it.” The chapelry of Haworth covered a fairly wide area, and the population was not so small (even in the eighteenth century) as many readers of Mrs. Gaskell’s *Life of C. B.* imagine. The extension of Grimshaw’s evangelistic and pastoral ministry came quite naturally when neighbours in “dead” parishes asked the minister of Haworth to “come over and help” them. The institution of Methodist classes after Wesley’s pattern was also to be expected, and so was Grimshaw’s co-operation with Wesley in the work, when the two men found how much they had in common.

Nevertheless, this wider ministry brought Grimshaw opposition and persecution, e.g. in 1748 from the mob at Colne, incited by the perpetual curate of Colne, and from clergy who made complaints to the Archbishop of York. This extra-parochial work covered a large part of the Province of York in his later life.

Two features of this pastoral ministry are very noteworthy. One is the *immense authority* which he soon obtained. Many illustrations might be given. In his ministry, observance of the Lord’s Day was emphasized, and his people were urged to faithfulness in this point so solemnly that a traveller whose horse needed a shoe could not get the smith to do the work without the minister’s approval. (This was given when the traveller was known to be in search of medical aid.) Again, the minister was credited with power to prevail with God when he was concerned about the evil of the village races, an occasion of riot and debauchery. Not prevailing with men by persuasion, he turned to plead with God; and such torrential rains

came for three days that no races could be held, and none have been held since. The other feature is the *detailed knowledge of his people*, and the very original (if according to our standards, questionable) methods by which he watched over, and dealt with, his flock. "I know the state of their progress in religion. By my frequent visits and converse with them, I am acquainted with their several temptations, trials and exercises . . . almost as intimately as if I had lived in their families" (p. 102).

"When he suspected hypocrisy, he sometimes took such methods to detect it, as perhaps few men but himself would have thought of. He had a suspicion of the sincerity of some persons, who made great pretences to religion, and being informed of their several dispositions, he applied to one, as a poor man, and begged for a night's lodging; and this person, who had been willing to pass for very charitable, treated him with some abuse. . . . Thus he was confirmed in his apprehensions, for he had no good opinion of the religion of those who were not, at least, gentle to the poor, or of those who did not bridle their tongue" (p. 117).

Thus was he watchful over those of his flock who made an open profession of religion, to see if they adorned the doctrine of God our Saviour in all things; and he visited inconsistency with a homely severity. A tradesman was once described as "hard and honest," but Grimshaw said, "I suppose you mean to say, 'hardly honest'" (p. 116).

### **Grimshaw's Churchmanship.**

The career of Grimshaw and the work which he started developed in such a way that his Churchmanship has inevitably been depreciated; yet his love and loyalty towards the Church of England are beyond question.

To begin with, his evangelism did not cause him either to belittle the liturgical worship of the church, or to turn the building into a mere preaching house. His conduct of the services would, beyond doubt, compare more than favourably with the average of the eighteenth century, specially that of his critics and opponents. "At church, in prayer time, if he observed any careless behaviour, he would often stop, rebuke the offender, and not proceed till he saw the whole congregation upon their knees. For with him, the reading of prayers was not a matter of custom or form, to be hurried over merely as a prelude to preaching; he really prayed, and the solemnity of his tone and gesture induced the people, at least apparently, to pray with him" (p. 109). He entered fully into the spiritual significance of the Prayer Book, and was faithful to the formularies of the Church. Year by year, he expounded the Church Catechism and the Thirty-nine Articles, and read the Homilies, "which in substance I think my duty to do in some part of the year annually."

Judged by the standard commonly applied today, viz. number of communicants, Grimshaw must be pronounced both a good Churchman and a successful pastor. Often the communicants reached four figures, and the large pewter flagons dated 1750, now in the care of the Rector of Haworth, reprove our present slackness as compared with the past. The big numbers do not seem to have been confined to the visits of Whitefield and Wesley, but were usual in summer at one period of Grimshaw's ministry at Haworth, according to the answer given to the Archbishop of York who inquired into the difference made by his ministry in this respect. Grimshaw's answer was that he *found* communicants twelve in number, and had raised the number to 1,000 or 1,200. It should be remembered that this was in the eighteenth century, long before all the emphasis on sacraments which we are assured was the special

contribution of the Oxford Movement. After all, the Evangelicals did—and do—value the sacraments.

### **Grimshaw's Position on Points of Controversy**

It may be easily forgotten that there was fierce *political* controversy at the time when Grimshaw came to Haworth. Jacobite feeling was still strong, specially within the Church, and three years later came the '45 rebellion. Though other clergy might be opposed or lukewarm, Grimshaw (as might be expected) was a strong supporter of the House of Hanover and the Protestant succession. "I am informed that soon after he came to Haworth, I suppose about the time of the rebellion, he encouraged the recruiting service, by countenancing the officers, and exhorting proper persons to enlist and fight for their God, their king, and their country" (p. 152), for he was firmly attached to the constitution, laws, and government of his country.

*Respect for the Parochial System.* It seems strange to us that a minister with a parochial charge should enter, without permission, the sphere of another: but however irregular this may seem, two things must be kept in mind. First, Grimshaw had a keen sense of the value of souls in God's sight, and this sense prevented undue fear of breach of the ecclesiastical order. "I want no more of you than your souls for my God, and a bare maintenance for myself," he would say to his parishioners (p. 145), and the principle was capable of wide application. Then, the clergy generally were "low and slow," and acted the part of dog in the manger; they neither evangelized and shepherded their people themselves, nor allowed others to do what they neglected.

This extra-parochial ministry made great demands on his time and strength, and he reckoned it an idle week when he preached but twelve or fourteen times; more usually he would speak near thirty times, and he was not given to undue brevity! It was this roving ministry that nearly brought him into collision with the Archbishop of York, but happily he was left in his charge undisturbed, though ready for the worst if need be. Bishop Ryle (*Christian Leaders* : p. 128) gives a moving account of this episode. "I did expect," said Grimshaw, "to be turned out of my parish on this occasion; but if I had been, I would have joined my friend John Wesley, taken my saddle-bags, and gone to one of his poorest circuits."

*Separatism* became an urgent issue in Grimshaw's days, but he would have none of it, in spite of the closeness of his association with Wesley—"For my part, though I do not approve of everything in our Liturgy, yet I see nothing so materially amiss in it, or our Church constitution, as to disturb my conscience to that degree, as to justify my separation from her. No: where shall I go to mend myself? I believe the Church of England to be the soundest, purest, and most apostolical well-constituted Christian Church in the world. Therefore I can in good conscience (as I am determined, God willing, to do) live and die in her" (Hardy: p. 174). In 1755 a Conference met at Leeds to discuss separation: but Charles Wesley writes, "Mr. Grimshaw (whom the Separatists claim as their own) designed coming to the Conference, only to take his leave of us, if we did of the Church."

Still, it must be admitted that Grimshaw's activities had in them the possibility of separation from the order of the Mother Church. Even his own incessant activity did not always prevent it during his life, and once his restraint was removed the apparently inevitable happened in other cases.

The *great* controversy among Evangelicals was that between Calvinists and Arminians, with Whitefield on one side, and Wesley on the other. Much bitterness entered among Evangelicals, to their grievous hurt, through this dispute: but Grimshaw kept close friendship with both Whitefield and Wesley. Perhaps he was not of a very speculative turn of mind, and was so busy in proclaiming the good news that he had not time for refinements. “Though he preached the doctrines of grace, he avoided the discussion of some high points which . . . perhaps too much engross the attention of minds of a speculative turn.” The suggestion may be ventured that in this he was more typically English than even John Wesley.

Newton (p. 97) writes: “I think Mr. Grimshaw was a Calvinist . . . But I am not sure that he thought himself so” and Newton knew Grimshaw’s mind well. “The sense he had of the evil of sin, the worth of souls, the nearness of eternity, and the love of the Saviour, filled his heart, and raised him far above a scrupulous systematical accuracy: and therefore though a preacher of free grace, he was not numbered among the Calvinists. But judicious . . . hearers of various denominations, who were not biased by a favourite shibboleth, were ready to acknowledge him a scribe, well instructed in the mysteries of the Kingdom of God: and the Lord himself bore testimony to his doctrine . . . by giving him many seals to his ministry” (p. 100).

Akin to this controversy is that regarding Christian perfection, but Wesley’s position here seems to have satisfied Grimshaw.

### **Grimshaw’s Inner Life and Character**

Those who would understand Grimshaw must read his written “covenant,” which he expected would come into the hands of others in due course to be made their own. According to Hardy, there was also a shorter covenant (written in a Bible that was extant in 1860, but now lost) dated 1754. “Often have I, and once more do I, totally devote, most solemnly surrender, by this sacred Book of God, and for ever, up to God in Christ my Head and Lord, my body, soul and spirit, and all I am and have, and may be, in the fullest sense of St. Paul’s exhortation, Romans xii. 1, 2. And I nothing doubt, but that, as I have hitherto found by many years experience in Christ, His grace is sufficient for me, so I always shall be enabled to do all things through Christ which strengtheneth me.

“So help me, O Triune God!

“William Grimshaw,

“Minister of Haworth.”

Newton refers to the “solemnity of his manner; the energy with which he spoke; the spirit of love which beamed in his eyes and breathed through his addresses” (p. 66). One thing, however, is possibly more eloquent than any description; it is the frequency with which we meet the text, “To me to live is Christ, and to die is gain.” This text appears on the old sounding-board of his pulpit at Haworth; on the tablet commemorating the enlargement of Haworth Church; and on the stone work of the window of the building which he erected in 1758 for the meeting of “classes,” in case his successor cared little or nothing for them. It was also inscribed on his coffin, and was the text of his funeral sermon. Nothing seems to express Grimshaw’s inner life so fully and simply as this short passage, which must have been his constant theme for meditation and his constant inspiration.

Grimshaw also wrote a statement of his belief in twenty-six paragraphs which Newton prints as an appendix to his "Life." Those who are interested in the more detailed expression of Grimshaw's convictions are referred to it.

### **Death and Burial**

In 1763, "Haworth was afflicted by a putrid fever, of which many persons died. Mr. Grimshaw had a strong presage upon his mind that someone of his own family would be added to the number, and he repeatedly exhorted them all to be ready. . . . The fever was highly infectious, and in visiting his sick parishioners, he caught the infection. From the first attack of the fever, he expected. . . . the approach of death" (p. 162). He suffered, and passed away, as he had lived, knowing Whom he had believed. "Never," he said during his great suffering, "had I such a visit from God since I knew him." His bodily strength had been immense; otherwise he could not have continuously carried out his regular itinerant ministry for so long. So was God's workman called away by his Master, while still in his full strength, in the fifty-fifth year of his age, on April 7th, 1763.

His burial arrangements had all been carefully made, and he was buried in Luddenden Church, near Halifax; Henry Venn of Huddersfield—his friend—preaching the funeral sermon which was later printed. In the sermon, he said, "At his (Grimshaw's) departure a general concern was visible through his parish. Hence his body was interred with what is more ennobling than all the pomp . . . of a royal funeral; for he was followed to the grave by a great multitude who beheld his coffin with . . . many tears; who cannot still hear his much loved name without weeping for the guide of their souls, to whom each of them was dear as children to a father" (pp. 165-6).

In the Haworth register a shorter, but not less expressive, tribute appears. "The Revd. William Grimshaw died April 7th, 1763, at Sowdens, near Haworth, after 20 years spent in preaching early and late with great success." If this entry had been written by himself, the wording would certainly have been different. It is said—though Newton doubts it—that his last words were, "Here goes an unprofitable servant"; but Newton adds that he spoke to the same purport frequently during his illness. Yet whatever Grimshaw, in his humility, thought about his success in his work, it is certain that he left behind a great and noble tradition, and through him Haworth was known throughout England long before the birth of Patrick Brontë, and longer still before the birth of his more famous daughters now usually connected with the fame of Haworth.

### **Grimshaw Relics.**

In closing this short sketch, mention may be fitly made of the relics which still remind us of Grimshaw. The house in which he lived still stands, with many of its features still the same as in his days. It ceased to be the parsonage in 1774 when the house, afterwards occupied by the Brontës, was built by the Rev. John Richardson, Grimshaw's successor. Now and again Methodists make a pious pilgrimage to this house of memories, which deserves to be better known.

The church in which Grimshaw ministered was demolished in 1879, and though the Brontë association was much urged as a reason for its preservation, the Grimshaw association does not seem to have been even mentioned. This is rather amazing, to say the least.

The actual pulpit (part of the three-decker) from which Grimshaw preached is still in use in Stanbury district church; and the sounding board, which bears Grimshaw's name and the date 1742, is now in the baptistry at Haworth Church. On the sounding board, in addition to Phil. i. 21, there is the text, "I (am) determined to know nothing among you save Jesus Christ and Him crucified." Grimshaw's font was removed from the Church in 1880, but was recently restored to the Church on condition of being placed in the Churchyard. The two flagons of rough pewter, dated 1750, and obtained for Communion use, are now in the care of the successive Rectors of Haworth. Each flagon is inscribed with a verse of four lines:

Blest JESUS, what delicious Fare:  
How sweet THINE entertainments are:  
Never did Angels taste above  
Redeeming Grace or dying Love. AD. 1750.

In JESUS we live, In JESUS we rest,  
And thankful receive HIS dying Bequest—  
The cup of Salvation HIS Mercy bestows,  
And all from HIS passion our Happiness flows!

The Christianity expressed in these lines is first rate; it is to be wished that their poetical character had been on the same level, but Grimshaw seems not to have had such poetic taste as either Charles Wesley or John Newton. It will be noted that the lines are not assigned to any writer. Other church relics cannot be traced, though there is a small portrait, of no special merit, kept in the vestry of the church. The Methodist minister at Haworth keeps a chair said to have belonged to Grimshaw. The first building erected for Grimshaw's "classes" is now demolished, but a window with its stonework has been incorporated in the present Methodist Chapel at West Lane, Haworth.

Grimshaw is also mentioned, if only casually, in Brontë literature. Reference has already been made to Mrs Gaskell's mention of him in her *Life of Charlotte Brontë*. There is also an interesting reference to him in a letter from Miss Mary Burder to Rev. Patrick Brontë, in which she rejected overtures made by him after the death of Mrs. Brontë. He was thought to have dealt rather shabbily with Miss Burder fifteen years earlier, and she wrote her rejection with some tartness.

Part of the letter is here transcribed:

"Finchingfield Park, near Braintree.  
"August 8, 1823.

"May [the Lord] enable you to be as faithful, as zealous, and as successful a labourer in his vineyard as was one of your predecessors the good old Mr. Grimshaw who occupied the pulpit at Haworth more than half-a-century ago, then will your consolations be neither few nor small."

In Halliwell Sutcliffe's novel, *Ricroft of Withens*, set in the Haworth neighbourhood in the time about the '45 rebellion, Grimshaw appears as Parson Shaw, and is easy to identify. He is there a man who calls people to prayer in a way that brooks no refusal: even men on

horseback are liable to be pulled off their mounts if not quick in obeying the call, for he is a very muscular Christian. Parson Shaw is also very loyal to the House of Hanover.

Still, apart from relics and from mention in literature, Grimshaw was a great and humble man of God, and one of those whose “name liveth for evermore.”

## **JOHN C. HIRST**

Endnotes:

- 1) The references are almost entirely to Newton's *Life of Grimshaw* (1799).