

**THE SUFFERINGS OF UNITARIANS IN
FORMER TIMES, URGED AS A GROUND
OF THANKFULNESS FOR
THEIR RECOVERED LIBERTIES: A
DISCOURSE, PREACHED AT ESSEX STREET
CHAPEL, JULY 25, 1813**

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The sufferings of Unitarians in former times, urged as a ground of thankfulness for their recovered liberties: A Discourse, preached at essex street chapel, july 25, 1813 by Thomas Belsham

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THOMAS BELSHAM

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URGED AS A GROUND OF THANKFULNESS FOR
THEIR RECOVERED LIBERTIES:

A DISCOURSE

PREACHED AT ESSEX STREET CHAPEL,

JULY 25, 1813,

BEING THE FIRST SUNDAY AFTER "THE ACT TO RELIEVE
PERSONS WHO IMPUGN THE DOCTRINE OF THE TRINITY"
HAD RECEIVED THE ROYAL ASSENT.

BY

THOMAS BELSHAM,

MINISTER OF THE CHAPEL.

They were tortured not accepting deliverance,—others had
trial of cruel mockings and scourgings, yea, moreover of bonds
and imprisonment,—of whom the world was not worthy.

Epistle to the Hebrews.

—DEUS NOBIS HÆC OTIA FECIT. *Virgil.*

LONDON:

PRINTED FOR J. JOHNSON AND CO.,
ST. PAUL'S CHURCH-YARD.

1813.

UNITARIAN SOCIETY.

AT a Special General Meeting of "the UNITARIAN SOCIETY for promoting Christian Knowledge and the Practice of Virtue, by the Distribution of Books," holden at the CHAPEL IN ESSEX STREET, on the 30th of July, 1813,

The following Resolution, proposed by R. SMITH, Esq. and seconded by GEORGE PLOMER, Esq., was unanimously adopted:

RESOLVED, That the Rev. THOMAS BELSHAM be requested to print, at the expense of the Society, his Sermon preached on Sunday, July 25th, 1813, being the first Sunday after the Act to relieve Persons who impugn the Doctrine of the Trinity had received the Royal Assent.

J. JOYCE, SECRETARY.

Richard Taylor and Co., Printers' Court, Shoe Lane.



TO
WILLIAM SMITH, ESQ. M. P.
THE APPROVED AND INFLEXIBLE FRIEND
OF CIVIL AND RELIGIOUS LIBERTY,
THROUGH THE COURSE OF A LONG PARLIAMENTARY LIFE;
AS A RECORD OF FRIENDSHIP
UNINTERRUPTED AND UNABATED,
FOR MORE THAN HALF THE PERIOD ALLOTTED TO HUMAN EXISTENCE,
AS A TRIBUTE OF HUMBLE BUT SINCERE APPLAUSE
FOR HIS JUDICIOUS, ACTIVE, AND PERSEVERING EXERTIONS
TO OBTAIN THE REPEAL OF ALL PENAL STATUTES
RELATING TO RELIGIOUS OPINIONS:
AND AS AN EXPRESSION OF GRATITUDE
FOR HIS LATE GENEROUS AND SUCCESSFUL EFFORTS
TO PLACE THE PROFESSORS OF THE UNITARIAN FAITH
UNDER THE PROTECTION OF THE LAWS,
THE FOLLOWING DISCOURSE,
SUGGESTED BY THE SUCCESS OF THAT IMPORTANT MEASURE,
IS INSCRIBED
BY HIS AFFECTIONATE FRIEND
AND FAITHFUL SERVANT,
THOMAS BELSHAM.

Essex House,
August 16, 1813.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be clearly documented and supported by appropriate evidence. This includes receipts, invoices, and other relevant documents that can be used to verify the accuracy of the records.

In addition, the document highlights the need for regular audits and reviews. By conducting periodic checks, any discrepancies or errors can be identified and corrected promptly. This helps to ensure the integrity and reliability of the financial information being reported.

Furthermore, the document stresses the importance of transparency and accountability. All parties involved in the process should be kept informed of the progress and any potential issues. This fosters trust and ensures that everyone is working towards the same goals.

Finally, the document concludes by reiterating the significance of these practices in achieving long-term success. By adhering to these principles, organizations can build a strong foundation for their financial operations and ensure that they are always in a position to meet their obligations and maximize their potential.

▲

S E R M O N.

LUKE XX. 25. *Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's.*

WHEN I consider that after having officiated as a Christian minister upwards of forty years, I am now for the first time standing up in that capacity under the sanction of the laws; when I recollect, that in advocating the glorious doctrine of the proper Unity, and the sole unrivalled Supremacy of the Father, I am now no longer the object of precarious connivance, but of legal protection; when I call to remembrance, that at the glorious æra of the Revolution, when civil and religious liberty were restored to this oppressed country, the impugners of the popular doctrine of the Trinity were expressly, and by general consent, excluded from the benefit of the Tolera-

tion^a, which was then granted to all other denominations of Protestants, who dissented from the established church; and that new and much severer laws against the opposers of this mysterious doctrine were enacted in the reign^b,
 however

^a It is provided in the Toleration Act, that nothing contained in it "shall extend, or be construed to extend, to give any ease, benefit, or advantage to any person that shall deny in his preaching, or writing, the doctrine of the blessed Trinity."

^b By a statute 8 and 9 William III. c. 32. entitled "An act for the more effectual suppressing blasphemy and profaneness," it is enacted, "That if any person, having been educated in, or at any time having made profession of, the Christian religion within this realm, shall by writing, printing, teaching, or advised speaking, deny any one of the persons of the holy Trinity to be God, or shall assert or maintain that there are more Gods than one, . . . and shall be thereof lawfully convicted by the oath of two or more credible witnesses, such person for the first offence shall be adjudged incapable, and disabled by law, to have and enjoy any office or employment ecclesiastical, civil, or military: And if such person shall be a second time lawfully convicted, as aforesaid, of all or any of the aforesaid crime or crimes, that then he shall from thenceforth be disabled to sue, prosecute, plead, or use any action or information, or to be guardian of any child, or executor or administrator of any person, or capable of any legacy, or deed of gift, or to bear any office civil or military, or benefice ecclesiastical, for ever within this realm: and shall also suffer imprisonment for the space of three years without bail, or mainprize, from the time of such conviction."

This clause in the Blasphemy Act, and the clause in the Toleration Act, cited in the last note, are repealed by
 Mr.

however contrary to the enlightened and liberal principles, of our great deliverer^c: when I call to mind, that for nearly a century after this period, whatever attempts were made to extend the liberties of the non-conformists in other respects, no step was ever adventured towards obtaining relief for the advocates of the divine Unity and Supremacy from the penalties of persecuting statutes: when I recollect, as I distinctly do, that at

Mr. Smith's Bill. It is not known that any other English statute exists which makes it penal to deny the doctrine of the Trinity. The original Bill, which was rejected by the Lords, expressly repealed "so much of all or any other act or acts of the English, Scotch, British, Irish, or United Parliaments, as imposes penalties on those who interpreted the Holy Scriptures inconsistently with the doctrine of the Holy Trinity." The Lords objected to this sweeping clause, as no Act of Parliament can be regularly repealed without being specified: and upon this ground the original Bill was thrown out, and the present Bill was introduced, which in a very few days was expedited through all the forms of both Houses, and received the Royal assent July 21, 1813.

^c When King William took the coronation oath, tendered to him by the Scotch Commissioners, 1689, one clause of which imported that he should *root out heresy*, the king declared, and called the commissioners and others to bear witness to his declaration, that he did not mean by these words to lay himself under obligation to act as a persecutor. Smollet's Hist. of Eng. vol. viii. p. 319.