

**FOUR LECTURES ON THE FIRST  
AND SECOND ADVENT OF OUR  
LORD AND SAVIOUR JESUS  
CHRIST, DELIVERED IN THE PARISH  
CHURCH OF LEEDS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649332670

Four lectures on the first and second advent of our Lord and Saviour Jesus Christ, delivered in the Parish church of Leeds by Henry Dalton

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Cover @ 2017

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**HENRY DALTON**

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FOUR LECTURES,  
&c.

BY THE SAME AUTHOR.

**BRIEF REMARKS** on the Real Question between the Clergy of the Established Church, and the National Board of Education in Ireland; addressed to the Most Noble the Marquis of Kildare. By the Rev. HENRY DALTON, A.M. of Trinity College, Dublin.

In omni quidem parte cultura—valet oraculum illud: quid queque regio patiatur.—FLAN.

'ΑΛΛ' ἄγετ' Ἀργείων πηγήτορες ἠδὲ ριζοῦρες,  
'Εξ ἑμῶν ἀμφοτέρωσι δακυσσάτε, μηδ' ἐν' ἄρωγῃ.—II. ψ. 574.

FOUR LECTURES  
ON THE  
FIRST AND SECOND ADVENT

OF OUR  
**Lord and Saviour Jesus Christ,**

DELIVERED IN THE PARISH CHURCH OF LEEDS,

BY THE  
REV. HENRY DALTON, A.M.  
TRINITY COLLEGE, DUBLIN.

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Published by request.

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LONDON:  
W. J. CLEAVER, BAKER STREET,  
PORTMAN SQUARE;  
T. HARRISON, AND T. W. GREEN, LEEDS.

M.DCCC.XLVII.

1847

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## LECTURE I.

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JOHN i. 18.

“No man hath seen God at any time, the only-begotten Son, which is in the bosom of the Father, he hath declared him.”

It is worthy of remark that the Church commences her year at the period when the natural year is computed to draw near to its close. She makes the rising of the Sun of Righteousness the point from which date all her services; thus forcibly reminding us, that the course of this world is not her rule or guide. Her seasons, her motions, her phases, are regulated by other laws. Like her Lord and her Head, Jesus Christ, she is not “of this world.” The Church is “*a new creation.*” Time and space enter not into her conditions; for she is “seated in heavenly places in Christ.” When the Church records the annals of her creation, she goes to Bethlehem; when she speaks of the mind and counsels that gave her birth, she tells of the counsels of eternity. For the Church was God’s purpose before “the round world was made,” before “the morning stars sung for joy.”

It was an ancient and goodly custom to have sermons preached on Wednesdays and Fridays during Advent, as well as during Lent; and we know

from some of the ancient prayer books, that collects, epistles and gospels were appointed for these days. It is greatly to be desired that the observance of this season were more generally followed.

The Church brings the advent of our Lord Jesus Christ under our notice, in a two-fold aspect, viz. First, in reference to His *coming in humility*; and secondly, in reference to his *coming in glory*. By the one she reminds us what we are; by the second she tells us what we shall be. She leads us to Bethlehem, and there tells us who the child Jesus is—tells us what the man Christ Jesus hath accomplished for us; and there she bids us remember that he will “come again,” as “the King of glory.”

Guided thus in our consideration of this subject, we shall notice, first, the coming of the Son of God, as the Virgin's child; and next, his second appearing. And here I would observe, that although *we* know that there are two advents of our Lord, or rather two parts spoken of; the one in humility, the other in glory,—I say although we know this from the fact, that the one has taken place, whilst the other is still a subject of expectation, yet a Jew could scarcely, if indeed at all, have supposed that this would have been the case. He could not have known, before the incarnation, that which we so readily discern, that the advent of our Lord has two distinct parts. The Old Testament Scriptures speak only of the *coming* of the