

**HYMNS ON THE
HOLY
COMMUNION**

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Hymns on the Holy Communion by Ada Cambridge

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ADA CAMBRIDGE

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Hymns on the Holy Communion

BY

ADA CAMBRIDGE

AUTHOR OF "HYMNS ON THE LITANY."

WITH A PREFACE BY THE
REV. ROBERT H. BAYNES, M.A.

"He brought me to the Banqueting House,
And His Banner over me was Love."

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A THANK-OFFERING

FOR

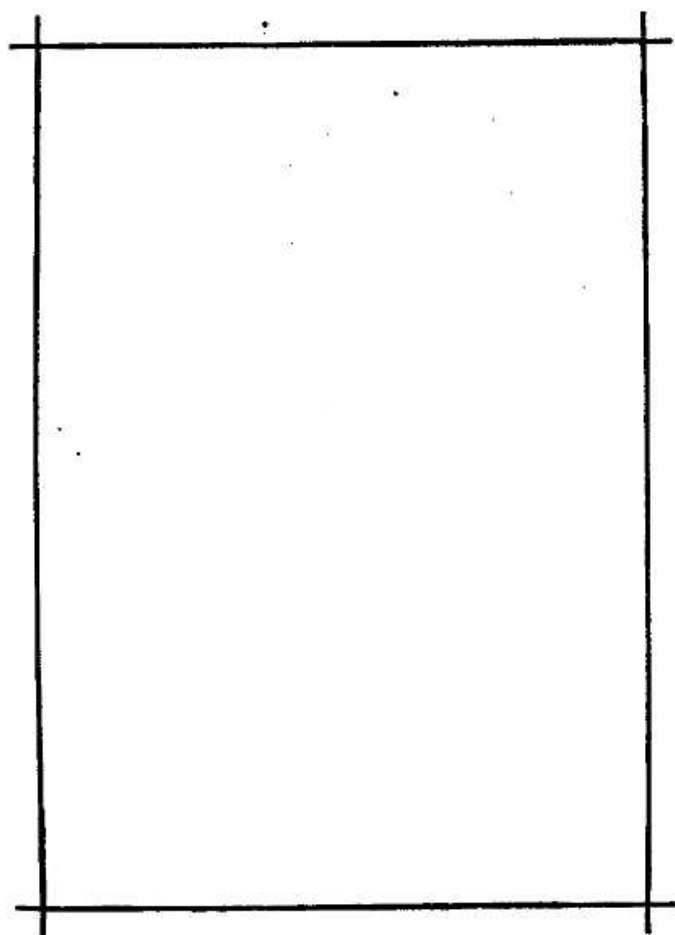
RESTORED LIFE AND HEALTH

AFTER A TIME OF

PAINFUL AND DANGEROUS ILLNESS.

"Thy mercy, O Lord, held me up."





PREFACE.

ONE of the very chiefest signs of that awakened life which God, of His great mercy, has poured into His Church in England, is the different estimate now taken in regard to the Holy Communion.

Many of the members of the Church can remember the time when this Sacrament of Life and of Love was either habitually neglected, or considered to be the special privilege of those who had attained to some deeper degree of spiritual experience, and when, as an almost necessary consequence, the celebration of this Holy Ordinance occurred at rare intervals in the Christian year. In later days we have been learning the truer, because the more Scriptural view, that our Divine Lord ordained this Feast of Benediction, not only for the more advanced, but also for the very weakest of His flock, as a means of refreshing and of comfort.

Surrounded as we are on every hand by dangers and temptations, with hearts often cold and wayward, with strong affections cleaving far too constantly to the dust of earth, we need every aid that God has given to help us on our way. And without doubt, the Holy Communion is the special means of the soul's strength. In It, to use the earnest language of our Service, "we spiritually eat the Flesh of Christ, and drink His Blood; we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us."

Other means of grace have their own peculiar gift of blessing, but each one prepares the devout heart for this, the highest of them all. Private Prayer, in which the soul of the contrite pours forth its deep desires to God in the aloneness of its own separate life,—Public and common Prayer, when the gathered company of Christ's people plead His own promise, and with one voice and heart send up their supplicating cry to the Throne of the Heavenly grace,—the Word of the living Lord,

whether read at home or proclaimed by the appointed Ministry, revealing to us the whole message of Salvation;—all these are vouchsafed gifts of grace, and are all designed to bring us nearer to our God. But in the Holy Eucharist there is a fuller, truer, more ineffable communion with the Father, and His Son Jesus Christ the Righteous. There we feed on the living Bread that came down from Heaven. There, by faith, we behold Christ, our Passover, sacrificed for us. There the weak and burdened spirit finds pardon and rest, and hears the "comfortable words" spoken to the inmost heart by the Voice of the great Absolver Himself.

It is a Feast; for we feed on Jesus in our hearts by faith with thanksgiving; a Feast of solemn Commemoration. The simple Elements, the Bread and Wine, take us back in thought along the ages to the upper Chamber in Jerusalem. That same night in which He was betrayed, with its full Chalice of uttermost sorrow, and the Baptism of Blood amid