

**THE DOCTRINE OF THE
MOST HOLY EUCHARIST,
AS IT IS CONTAINED IN THE
WORDS OF INSTITUTION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649437214

The Doctrine of the Most Holy Eucharist, as It Is Contained in the Words of Institution by J. R. West

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

J. R. WEST

**THE DOCTRINE OF THE
MOST HOLY EUCHARIST,
AS IT IS CONTAINED IN THE
WORDS OF INSTITUTION**

THE DOCTRINE
OF THE
MOST HOLY EUCHARIST.

INTRODUCTION.

BEHOLD, a sower went forth to sow. He sowed a little bare dry seed. But it was not dead ; it was a living seed. It had the wonderful power of life within itself. So that when sown and placed under proper and needful circumstances, that mysterious power of life began to stir and move within it, and to send forth a root downwards, and a stem upwards. And in due season, this little seed produced a magnificent tree, whose immense branches stretched out in all directions.

The life of this great tree sprang from the life of that little seed. The being of the tree was wrapped up in that little seed. The full-grown tree was an extension of the life and of the substance of that little seed.

Who could ever have dreamt of such a wonderful development of the power of life so mysteriously hidden within the substance of that minute seed? If such an event had happened *only once*, what a crowd of people would have been amazed; all the natural philosophers of the world would have examined it, and all sceptical people who heard of it would have disbelieved it. The inexplicable miracle would have raised a very storm of controversy.

But because the miracle is so common all around us every day, no one stops to look at it or to admire. Scarcely anyone marvels at the prodigious result of the development of the power of life in that little seed.

So rudely do we pass by the mighty operations of the power of God all around us.

Now all this is the Parable. What is its interpretation?

*"Behold, there went out a Sower to sow."
"The Sower soweth the Word." "God hath*

now spoken to us, in these last days, by His Son."

So that the interpretation is this: "*The seed is the Word of God.*" And the Divine Sower is "*the Son of God.*" His word is the living seed. The word of the Son of God has in it the power of God to live on and to grow and to develop itself. In the word of God there is wrapped up some of the very power, and some of the very wisdom, and some of the very goodness of God. In the words of the Son of God there are contained the profound mysteries of the kingdom of Heaven.

But in His earthly life-time the Divine Sower only *sowed* the living seed. He left it in the Church to be developed in its season, according as the course of events favoured its life. The Son of God spoke the word; He sowed the living seed of truth; and then He left it in the world to be fulfilled in the course of events.

Many of the very greatest sayings of the Son of God were not understood at all, when they were first of all spoken; but they remained as seed deeply sown beneath the surface, having in themselves a Divine power of eternal life and of mighty growth, when proper circumstances should call them forth from beneath.

To take one example: how little did those Twelve, that little flock of fishermen, at all understand, at first, that saying of the Son of God which was so full of mightiest results and prodigious fruits for the whole Church on earth in all ages, even to the end of the world, when He said unto them, "*Fear not, little flock, it is your Father's good pleasure to give you the Kingdom.*" Or, the equivalent word, "*I appoint unto you a Kingdom, as My Father hath appointed unto me.*"

Little did they then imagine what would be the mighty development of those supernatural spiritual powers which they and their

successors would wield as rulers of that Kingdom, "*in all ages, even to the end of the world,*" according to that most sure word of the Power of the Ascension: "*Lo, I am with you alway.*" How little did they then understand how that Divine word seated them on twelve thrones, to rule the true Israel of God with Divinely-given authority in all nations, to the end of the world.

Now, therefore, when the Son of God comes to the dread hour of His Crucifixion; and is about to sow *one more seed*, what could we possibly anticipate that this Divine seed would be? Perhaps it may be to all our human senses, a very little one; a very common looking one; one that we may easily pass by unnoticed; one that all careless people will pass by, even as they passed by the Son of God Himself in the rudeness of blind unbelief.

But can we, dare we venture to suppose that the last word of the Son of God; the last

seed sown upon earth by the Divine but dying Sower; can we indeed suppose that it would be only a bare dead unfruitful word, having in it no mystery of the power of God? Shall it not rather, in due season, spring up and become a tree of life; a mighty living tree; a very life-giving tree, for the healing of the nations, yielding fruit every month of the year, always, even to the end of the world?

What! shall the Son of God have spent many an hour of His life on earth in working miracles, and work no miracle in His dying hour?

Surely, even of our own selves we may judge.

The Institution which the dying Son of God ordained for His Church on earth and left to us as His last legacy, *must* be something supernaturally great; it *must* contain within itself some power of Heaven's might. If the sun in the sky is a prodigious power