

**FROM CANA TO
BETHANY; OR,
GLEANINGS FROM OUR
LORD'S LIFE ON EARTH**

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From Cana to Bethany; Or, Gleanings from Our Lord's life on Earth by Frederick Whitfield

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FREDERICK WHITFIELD

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FROM CANA TO BETHANY;

OR,

Gleanings from our Lord's Life
on Earth.

BY

REV. FREDERICK WHITFIELD, M.A.

VICAR OF ST. MARY'S, HASTINGS;

AUTHOR OF "VOICES FROM THE VALLEY," "HOLY FOOTPRINTS,"
ETC. ETC.

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PREFACE.



THE present volume is a selection from some of my former works, which have been for some time out of print. They are sent forth in a cheaper form, with the object of reaching many into whose hands they have never yet fallen, and on a more extensive scale. God has already blessed them, and my earnest desire and prayer is, that in the present form they may be blessed still more largely. May He use them for His glory—the only aim I have in sending them forth.

FREDERICK WHITFIELD.

ST. MARY'S, HASTINGS,
March, 1883.

CONTENTS.

	PAGE
I. JESUS AT THE MARRIAGE FEAST . . .	1
II. JESUS AND THE WOMAN WHO TOUCHED HIM	21
III. JESUS AT THE GRAVE OF BETHANY . . .	56
IV. JESUS IN THE SUPPER CHAMBER . . .	72
V. JESUS AT THE SEA OF TIBERIAS . . .	88
VI. JESUS RISEN AND ASCENDING . . .	123

FROM CANA TO BETHANY.

I.

JESUS AT THE MARRIAGE FEAST.

JOHN II. 1-11.

AFTER the interesting interview between the Saviour and Nathanael, recorded at the close of the chapter previous to that on which we are entering, we find Him pursuing His journey to Galilee. He takes up His temporary abode at the small village of Cana. While there, He and His disciples receive an invitation to a wedding. From the part taken in it by the Virgin, we are led to suppose that it was the marriage of a near kinsman. There are points in this interesting narrative which we may find instructive to our souls, and profitable for us to know. May the Holy Spirit be our guide as we endeavour to unfold them, and may the Sa-

2 *JESUS AT THE MARRIAGE FEAST.*

viour's name be magnified and exalted in our affections!

Having received the invitation, He hesitates not to accept it, and His disciples also; for where He goes they may follow, whether to the grave of Lazarus or to the joyous wedding feast. He came not to disturb the social arrangements of human life, nor to mar its domestic joys. He is there only to sanctify them; and where Jesus is the invited guest, all sounds of frivolity and mirth are hushed. True religion is nature subdued and sanctified, and turned by the Spirit of God into the original channel from which sin had diverted it. In this beautiful picture we may see a type, not only of what all our marriage feasts should be, but of what all our earthly pleasures and endearments and joys should be. Jesus should ever be the invited guest. He should be the indispensable One, and from beginning to end be what He was at this feast—the conspicuous One. Where this is the case, there will be a similar result—entire satisfaction, full enjoyment. The “good wine” that He supplied, and He only, excelled that which came from other sources,—perfect type of that true pleasure and enjoyment which He only can give, and which alone is truly satisfying.

Nor need we shrink from inviting this heavenly Guest to participation in our earthly joys. He who accepted the invitation to a wedding feast will,