## Subjuth School Teacher.

LESSON XIV.

April 6, 1878.

Israel-The New Name.

GEN. XXXII. 24-30.

COMMIT TO MEMORY Verses 27, 28. PARALLEL PASSAGES. — Hosea xii. 8-5; Judges xiii. 18; Heb. xi. 84.

With v. 24 study "the second man" in 1 Cor. xv. 47; with v. 25, 2 Cor. xii. 7; with v. 26, Matt. xv. 28; with vs. 27, 28, Gen. xxxiii. 4; with v. 29, Dout. xxxiv. 10; and with v. 80, John i. 18.

THE CENTRAL PRUTH is-when we are weak, then are we strong. See 2 Cor. xii.

INTRODUCTION.—A lesson of deep meaning and great value; to be atudied with care, and in the light of Jacob's part course. He was a strong man, ready and full of expedients, and had succeeded in his arms. But he was always mingling his own strength of will and skill with his reliance on God, in which he was not wanting; and he had used his strength improperly.

The coming of Esau (v. 6) reminds him of wrong done his brother and sin against wrong done his brother and sin against God, and drives him to prayer (v. 9). This was good, wholly. With his prayer huses all his prudence in the direction of his prayer. This was also good. But there was still in him—perhaps to God's eye even now—the spirit of undue self-reliance: and to fit him for his place, that has to be realled. expelled. Hence this event—a turning point in his life; a "restoring of his soul;" possibly an answer to his prayer in vs. 9—

The teacher will show that (a) Jacob had injured Esau; (b) was now sensible of it; (c) made amendment, and by his gifts and message owned Esau's right as elder brother, (d) and might well doubt how this step would affect his own standing to other parts of the birthright, when the event of the lesson occurred. Examine, in the first

1. The "MAN" WITH WHOM HE WRESTLED—when "alone," after sending his train over the ford, himself remaining to the last, as having the care of all, and probably intending to have a season of prayer. (A father quitting his old home for a new—his family and effects sent off—remaining to see that nothing is left—alone in the solitary dwelling—kneels—thanks God for mercies past and waits on God for the unknown future—an illustration.) This "man" is not a mere human being, nor a created angel, but He who afterwards became man for us. For (v. 28) he does divine acts, and is described (v. 30) as God. It is God's way by the bodily to lead to the spiritual; the outward and inward are always touching, as in the ordinances; the body is the instrument of feeling, and its acts show the movements of the invisible spirit, as the needle in a tolegraph office shows the movement of the closerie forces. ment of the electric force.

We need not try to conceive the manner of the "wrestling;" but we need not fear to think of real bodily holding each of the other, as is proved by (v. 25) the putting of the thigh out of joint. Hunger, pain, loss of limbs are all bodily, and employed by God for moral and spiritual ends, just as truly as the wrestling. It is wonderful that the Angel of the Covenant should stoop to it; but so it is wonderful that he should be born, be hungry, be in agony, be spit upon, buffeted, crucified, and show his pierced hands. "His name shall be called (Isa. ix. 6) Wonderful." .

We need not suppose that it was a contest of bodily strength; for the Angel, as he proved, could easily have disabled Jacob. It was rather as when a child clings to a father's neck. The father, physically, could dash the child to the ground. Morally he could not. His parental love would not let him. So here. When the Angel said, "Let me go, the day breaketh," he thought of the duties immediately to be done by Leach is machine and expressing Essu. Jacob in meeting and appeasing Esau.

2. THE INWARD PART OF THE WRESTLING. —Jacob had been "more than a match," as we say, for Esau and for Laban. He had contended and won with men. Can he always do so? Strong men are apt to think so. They can carry everything. He has been, in part, forced from this twice—at Bethel (ch. xxviii. 20), and now, when he prays. He must learn it thoroughly. So his limb is disabled. He cannot stand up any more—only, in his weakness, cling to the Superior Strength, and say, "I will not let thee go, except thou bless me."

He may have sought in the "blessing" -Jacob had been "more than a match,

He may have sought in the "blessing" the birthright in its spritual part—may have feared that his submission to Esau gave that back—we cannot tell; but we may catch the meaning from similar cases

in the nearer and clearer New Testament. Study Peter (John xxi. 15-19), who, like Jacob, was strong—had erred—was in the main true to his Master—had much more to learn and to do; is allowed to fall; is given an interview with Christ; is called by his old name "Simon" (Jacob); is reminded of his bodily weakness (v. 18); gots an opportunity of declaring his attachment to his master; and goes away with a new strength, to be a prince, of power with God and men. (See Acts ii. and iii)

Look at Paul's case. Prevention, not cure, is sought. He has revolutions; is in danger of pride; undue thinking of self; and a thorn in the flesh, is given him, lest he should "be exalted above measure" (see 2 Cor. xii. 7). So Jacob's "flesh" was touched and his weakness shown. He must not think that his own strength has won what grace gives freely.

8. THE MEMORIALS OF THIS EVENT. - Begin with the less important. You may see in the cities where Jows live a Hebrew sign over some butcher's stores, which you can-not read. Why is it there? Certain re-gulations regarding meat exist among Jowa which their own people only respect in killing animals. One of these is in v.82. Now, either this event made the custom, or the story was invented to account for the cusstory was invented to account for the custom. But how did the custom begin? What with words, as in the hundred and nine with words, as in the hundred and nine. Sure enough, han brace all religion and dectrine in one psalm, hear by were two or story without the first the story was invented to account for the custom with words, as in the hundred and nine. Sure enough, han hard the words are the story with words as in the hundred and nine. Sure enough, has near by were two or story with words as in the hundred and nine. Sure enough, has near by were two or story with words as in the hundred and nine.

face of God' (v. 80); "I have soon the face of God, and God has sayed or deliver-ed me." Names often commemorate ey-Names often commemorate evonis-e. g., Independence Hall.

ents—e. g., Independence Hall.

The Patriarch asked, "Tell me, I pray thee, thy name," He who knows a little of God wishes to know more. (See Moses, Ex. xxxiii. 18; Ps. xlii. 1, 2; David, Ps. lxm. 1; John xiv. 21, and Phil, iii. 10.) The Divine visitant says, "Wherefore," &c. (v. 29), probably meaning, "What need to ask?" It was suggested by the question, "What is thy name?" which recalled his supplanting ways and old life, now to be changed in life and in name, and to be called "Israei," one who contends and conquers. He had prevailed as to Esau and as to God, in both cases by yielding, which disarmed Esau, and by throwing himself on divine gree. and by throwing himself on divine grace. This becomes the name of his seed, and all true saints to the end.

Among "lessons" the teacher can se-

(1) What good care God takes of his own! (See ch. xxvii. 20.) Laban followed Jacob with anger; parts with a kiss. How ever Esau set out, he meets Jacob with a kiss. He has all hearts in his hand. "When a man's ways please the Lord (Prov. xvi. 7).

(2) How needful that we should be taught! God condescends to this for the instruction of Jacob. So He sends losses, trials, pains, mars our plans, that we may learn truth and exercise our graces.

(8) How good to be taught by God in any way! "O happy loss of Jacob! He lost a joint and won a blessing"

(4) How much prayer glorifies God! Ps. 1. 15. Why?

(5) "Prayer and pains go together." Neither displaces the other. This prayer helped Jacob on the way, as saith the homely proverb, "Prayer and provender hinder no man's journey.'

(6) What results one interview with God may have! Moses at Horeb; Saul and Jesus.

## A CHEERFUL HOME.

A single bitter word may disquiet an en-re family for a whole day. One surly tire family for a whole day. One surly glance casts a gloom over the household; while a smile, like a gleam of sunshine,may light up the darkest and weariest hours Like unexpected flowers, which spring up along our paths, full of freshness, fragrance, and beauty, so do kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit

of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and fatherly in the daughter long after her head is pillowed. kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and to fill his place; while, on the other hand, from an unhappy, misgoverned, and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourcess and sadness, the contentions and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds and as doves to their windows," while from the home which is the abode of discontent, and strife, and trouble, they fly forth as the vultures to rend their prey.

The class of men that disturb and disorder, and distress the world, are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and trouble to those disaster to themselves and trouble to those round them.—Friends' Intelligencer.

## GIVING GRUDGINGLY.

There are many professing Christians with whom giving to the cause of Christ is not a matter of conscience, or of love to Christ and men's souls, and who, if they were not solicited to give, would seldom give anything at all. If their minister now and then calls for collection, they will for respectability's sake respond to the appeals for aid. But to assist in adding to the Lord's treasury, often and liberally, purely out of love to Christ, and that, too, without being solicited to do it, is a thing purely out of love to Christ, and that, too, without being solicited to do it, is a thing which their sense of obligation does not seem to require. If they gave a trifle when solicited, they feel that they have done all that their consciences demand. The frequent and voluntary consceration of their money to the Lord forms no part of their creed. Biethren, I hope you are aware that all you have is the Lord's gift, and that He as really demands of you, according to your ability, frequent appropriacording to your ability, frequent appropriations of money for His cause and service, as the demands your heart, your prayers, or the setting apart of one day in seven for His service. There is no need of your waiting for your minister to solicit you to give. And if you love Jesus, show it in this way, among others:—by giving Him from time to time a portion of that which the world loves supromely—money. The Master hath need of all the offerings you can spare; and if you have given him your hearts, I soo not how you can withhold from him your In the words of Paul I would afmoney. In the words of Faul I would affectionately charge you. "See that ye abound in this grace also '—that of giving freely to the Lord.—W.—In Weekly (Lon-

There never was a man who suffered more than David. His life is a true tragedy. There is nothing like it among the Greek. We are all poor schoolboys compared with him; we have indeed the same spirit, but no-where are such gifts as his were. He was a great rhetorician. He could weave one subject into a vast web, with words, as in the hundred and nine teenth Paslim. He could be brief, and embrace all religion and decirine in one passing, as in the headredth and tenth. Lather. He was a great rhetorician. He

# Our Joung Solks.

CHRIST FOR ME.

For me He left His home on high, For me to earth He came to die, For me He in a manger lay; For me to Egypt fled away: For me He dwelt with fishermen, For me He slept in cave and glen, For me abuse He mockly hore; For me a crown of thorns He wore, For me He braved Gethsemane, For me He hung upon a tree, For no His final feast was made For me by Julias was betrayed, For me by Poter was dealed, For me by Pilato or o fled, For me His precious blood was shed For me He slept among the dead; For me He rose with might at last; For me above the skies He passed; For me He came at God's command For me He sits at His right hand,

### PEOPLE WHO NEVER GO TO SCHOOL

### A STORY FOR SMALL BOYS.

"I wish I never had to go to school another day I' exclaimed Harry Dean, impatiently, while hunting around the sitting foom to find his school books one morning.

"You needn't go to school if you don't want to, my son," said Mr. Dean, quietly laying down his newspaper.

Harry looked astounded for a moment, and then burst out:

"Oh! needn't I? Won't that be jelly! What times I'll have!" And he bounded off with a shout, to tell Neilie that he was never going to school any more.

"Well, you may be a dunce, then, if you like," said Nellie; "for my part, I prefer to know something:" and she walked off with dignity.

Mr. Dean was a peculiar man. He had a way of letting his children earn by their own experience, and did not so much govorn them as teach them to govern themselves.

Harry had a grand time that morningat least, he persuaded himself that he did— though he had to admit that playing alone was not so nice as having some one to play

After dinner, Mr. Dean asked him if he'd like to ride that afternoon.

"I wan't to show you some people who never go to school, but spend their lives 'having a good time,' as you boys say. If you are to spend your life so, of course such people are those you will like best to live with."

"What sort of people are they, father?" asked Harry, with interest.

"Oh, you'll see!" was the reply, as they went out to the buggy.

They rode through very pleasant woods, and over charming rolling prairie, for about ten miles, when Harry was surprised to see his father drive up to a tree and prepare to tie his horse.

"Why do you stop here, father?" he asked.

"Just in that grove are the people we came to see," answered Mr. Dean.

Harry looked more closely, and saw three or four wigwams.

"Oh, Indians!"

"Yes," answered his father, "Indians are the only people I know of who never go to school, even when they have a chance, and that is the life you have chosen."

The horse was now tied, and they drow mearer. There were several wigwams, built of broad pieces of bark laid against poles stuck in the ground. The poles came to-gether at the top, and a hole was left for a chimney. Out of each one came a thin smoke—which was a sign that it was near supper time.

Mr. Dean went up to a door, and told Harry to look in.

In the middle of the hut was a fire, and over it hung a black kettle, with some hor-

The men outside were lounging around, each wrapped in a blanket. Some were smoking, but most of them were not even doing that. Sitting or lying round, they seemed like so many dogs. They paid no attention to the visitors, so they walked around at their leisure.

When the meal was ready they had the pleasure of seeing how they took it. The squaw merely took the kettle off the fire and stood it on the ground. The family squatted around it, each putting his hand into the dish, and each seeming to try and see how fast he could stuff himself.

"You see the women have a telerably easy time of it, Harry," said Mr. Dean: "no dishes to wash; only when nothing remains in the pot but bones, to stand it out for the dogs to lick, and then it is ready for the next meal."

"But what makes it smell so horrid in the wigwam?" asked Harry.

"Partly the oil in which they cook their meat. By the way, wouldn't you like to taste it? and Mr. Dean started to go in, but Harry took his arm.

"Oh, no, father, please don't! I should choke!"

Mr Dean smiled:

"The smell comes partly from that, partly from the dried fish hanging on the walls, and partly from the Indians themselves."

"Well, I'm sure I nover want to put my héad in ag in," said Harry.

"It isn't vory pleasant. Let us go and look at those papooses."

Sure enough, hanging from a low tree near by were two or three poor little Indian

Do you know how they take care of In-dian babies? They take a board a little longer than the poor little thing, lay the baby on it, and wind lots of cloth around bund up, clear to its chin; arms and legs all tied up; and there it stays all day, look ing around, but never crying. Sometimes it hangs on a tree or bush, sometimes it stands against a rock, and sometimes hangs on the mother's back, with its drell little head and sharp black eyes peering out upon the world.

Harry looked at and pitied the babies, but soon turned to some boys who were amusing themselves with bows and arrows. Mr. Dean, to try then skill, threw some pennies up in the air, and they shot at them, never failing to hit the penny.

But now Mr. Dean said they must go, and soon they were on their homeward

"Father,' said Harry, "what do you sup-pose they had in that kettle to cat?" "Boiled dog, perhaps," said Mr. Dean.

# BESSIE.

Bessie was the daughter of a distinguished lawyer, who, I am very sorry to say, was a profane and wicked man. But though much given to profanity, he nover allowed himself to swear in the presence of his family. His little daughter he almost idolized. That she loved her papa yery tenderly was most evident; but she loved the dear Saviour also, and had been taught that profanity was exceedingly wicked. Two years ago this winter, a famer was delivering some wood at her father's wood pile, and the latter went out to give some directions about it. The fence was between the two mon, the lawyer being on the side nearest the house. For some reason or other he became excited, and swore terribly at the farmer. Soon, however, he went into the house. but his attion was instantly attracted by his darling Bessie, who was crying as if her heart would break. 'Why, Bessie, what is the matter?' he inquired in a subdued voice Getting no reply, he went out, supposing it to be some trifling matter, but upon re-turning in a few minutes, he found her still sobbing deeply, and he took her up tenderly on his knee, and began to press her for the cause. 'Are you sick, Bessie?' 'No, papa; but I went out on the stoop a few minutes ago, and heard two men talking, and one of them used very wicked words, and I was afraid it was the one on this side of the fence. Was ever a home thrust made more delicately or more directly? 'I was afraid it was the one on this side of the

The appeal was more than the profaue father; could withstand. It soon became most evident that the little preacher, though drawing her bow at a venture, had lodged an arrow where it had taken effect. Her father found no peace till he had welcomed the Saviour to his heart, and became a de-cided and earnest Christian, exchanging the language of profanity for that of prayer and praise to God; and he is now a regular attendant upon the weekly prayer-meeting, and takes an active part in all religious movements.—Zion's Advocate.

## UNIFORM LESSONS FOR 1873

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1	Pirst quarter	
	" 10 Jacob and Easu Gen. 27, 30—10 " 23. Jacob at Bethel Gen. 28, 10—22 " 30. Review.	1
١.	SECOND QUARTER	1
l ,	Apr 6. Israel—The New Name " 13. The Droams of Joseph " 20. Joseph sold	
	May 4. Joseph Exalted Gen. 41, 37-49	1
	May 4. Joseph Exalted Gen. 41, 37—49 "11 The Report from Egypt Gen. 42, 29—38	
3	<ul> <li>18. Joseph makes himself known Gen. 45, 1—8</li> <li>25. Joseph sends for his Father. Gen. 45, 19—28</li> </ul>	ľ
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١	June 1. Israel in Egypt Gen. 46, 1-4	ľ
r	" 8. Joseph and Pharach Gon. 47, 5—10 " 15. Prophetic Blessings	
ı	" 22. The Last Days of Joseph Gen. 50. 15—18 " 29. REVIEW.	
	THIRD QUARTER.	l
1	July 6. The Child Jesus Matt. 2, 1 – 10 " 13. The Flight into Egypt Matt. 2, 13 – 23	ı,
•	" 13. The Flight into Egypt Matt. 2, 13—23 " 20. The Baptism of Jesus Matt. 3, 13—17	l
,	27. The Temptation of Josus Matt. 4, 1—11	Ľ
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í	Aug. 3. The Ministry of Jesus Matt. 4, 17—25	Ŀ
	" 10. The Boatitudes	Г
1	" 24. The Two Foundations Mutt. 7, 21-29	l
9	" 31. Power to Forgivo Sins Matt. 9,1—8	١,
1	Sept. 7. The Twelve called Matt. 10, 1–15 11. Jesus and John Matt. 11, 1–11	
	11. Josus and John	Ľ
ŧ	98. Review.	

<ul> <li>5. Parable of the Sower</li></ul>
Nov. 2. Jesus and the young Matt. 19, 13—22  " 9, Hosanmatotho Son of David Matt. 22, 8—16  " 16. The Lord's Supper Matt. 22, 5—36  23. Jesus in Gothsenane. Matt. 26, 30—46  30. Jesus before the High Priestlatt. 26, 59—68
Dec. 7 Jesus before the Governor. Matt.27, 11—26   " 21. The Resurection

FATARAQJARHAR.

Afflictions, if we make a discreet use of them, are messengers of love from heaven to invite us thither.

Going into a village at night, with the lights gleaming on each side of the street, in some houses they will be in the basement and nowhere else, and, in others, in some middle chamber, but in ne house will every window gleam from top to bot-So is it with men's faculties. of them are in darkness. One shines here, and another there, but there is no man whose soul is luminous throughout. Beecher.

A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautinot nostowed upon the shall no be a beautiful at that time wherein we desire it; or everything is beautiful in its season. He that did not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in werking. Charnock.

### IRISH ECCLESIASTICAL APPAIRS.

The Irish Prosbyterians are busy putting forward names for the next Moderator of the General Assembly. The present incumbent of that office. Rev. Wm. Johnston, was named by the correspondent of a Belist was a clock where we have the correspondent of the corresp fast paper for re-electu-n, whereupon the reveren I gentleman intimates in the same journal that he would not permit himself to be nominated again, stating, with commendable handsomenes, that e-elections were untain to many worthy men who were qualified for the office, and whose claims quantical for the office, and whose climas thereto were as strong as any one who could be re-elected. Several Presbytories have nominated the Rev. George Bellis, of Belfast, and a correspondent very ably discusses the clams of the Rev. Wm. Magill, of Cork. The Rev. Dr. Porter's name is not mentioned, achievally in he had not gone that Histel States let was he be recall the to the United States last year he would be very likely to have been chosen Moderator instead of Mr. Johnston.

The Law, Hugh Hanna had an Episcopalian clorgyman preaching for him in his splendid new church, on Sunday evening last. The net has provoked discussion, and last. The net has provoked discussion, and the subject of the validity of Presbytenian ordination is likely to be pressed upon the Diocesan Synod of Down, in such a way that the opinion of that body cannot be declined. A one-sided interchange of pulpits is an interchange which no Proshytorian minister ought to respect. It is simply an insult.—Cor. American Exchange.

#### EUROPEAN LANGUAGES.

A recent calculation relative to the principal European languages shows that Eng-lish is spoken by 90 millions of persons, in-habiting Great Britain and Ireland, North America, the Bermudas, Jamaica, Cape of Good Hope, Australia, Van Diemen's Land, Newfoundland, and the East Indies; Ger-Newfoundiand, and the East Indies; Germany by 55 millions in their own country, Switzerland, Austria, Hungary, Russia, North and South America. La Plata, Australia, and the East Indies; Spanish by 55 millions in Spain, Cuba, Mexico, the republics of South America, Manilla, &c.; and French by 45 millions in France, Belgium, Switzerland, Canada, Cayenne, and North America.

## Bundom Bendings.

He sees thee in thy poverty and wretchedness, and knowest thou hast nothing to pay; therefore he freely forgives, and gives thee all.

Keep your soul in an attitude of heartfelt trust in God, and the more you are encom-passed with troubles and infirmities, hope the more steadfastly in him.

Our life is a warfare, and this world a place of masteries, wherein the greatest garlands are allotted to those who sustain the greatest labors; for by the smart of our stripes is augmented the glory of our reward.

When one asked what was the best ser-

vice of God, which pleased him best, Dr. Martin said, "To hear Christ, and be obedient to him." This is the highest and greatest service of God. Besides this, all is worth nothing. I have known a vast quantity of non-sense talked about bad men not looking

you in the face. Don't trust that conventional idea. Dishonesty will stare honesty out of countenance any day in the week, if there is anything to be got by it.—Dickens

No man's spirits were over hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest purely for conscience sake, will prove a cordial for weak and low spirits far beyond what either indulgence, or diversion, or company can do for them.—Paley.

Study to attain a holy simplicity; look straight before you, and do not dwell upon all those dangers which you tell me you foresee. You take them for armies, and they are but willow trees, but all the same you may easily stumble while you are gazing upon them.

To maintain their place, and to be leaders of men, preachers should feel the necessity of devoting themselves to severe mental and spiritual training, and by studying, praying, thinking, by close self-denying labor, that sometimes sees the stars grow pale, to obtain a deep and broad culture.—Prof. Hop-

The gospel is like a "fresh, soft, rool breeze in the great heat of summer, a comfort in anguish of conscience; not in winter, when there is already cold enough (that is in tune of peace when pepole are secure); but in the great heat of summer—that is, in those who truly feel terror and anguish of con-science, and God's anger against them."

Strause, of Strasburg, discovered that by taking silex and potash, and borax and red lead, he could make a very good imitation of some jowels, but before that Satan found out that he could imitate the Lord's jewels. A composition of orthodox faith good works has made many a child of the devil look like a child of the Lord. Nevertheless, borax, potash, silex, and red lead are not jewels.—Talmage.

Life is not one hattle but many. It is made up, too, of detents as well as victories. Let us not be unduly troubled or grow moody when a battle is lost. There is al-ways time to win another; and such a thing as flight or demoralization should be unknown in the army of the living God. It is the lost buttles of the world (like Ther-mopyle) that have told rost on a nation's liistory.

Think not Christ will do with you in the matter of suffering as the Pope doth in the matter of sin. You shall not find that Christ will sell a dispensation, or give a bankupt's protection against crosses. Crosson according to protection against crosses. Tosses are proclaimed as common accidentators. In the saints, and in them standed a particular communion with Christ; but there lieth a sweet casuality to the cross, even lieth a sweet casuality to the cross, even they are sanctified.