

long for perfection? Its root is periciency—proficiency. Bury your conscientiousness in the field of your daily labor, and some day there will be flowers and fragrance fit for heaven. It has been said that “grace is the lovely result of forgotten toil.”—Babcock, *Thoughts for Every-Day Living*.

### Light from the East

**Hebron**—The modern town called by the Arabs *el Khulil*, “the Friend,” that is, the town of Abraham the friend of God, is one of their four holy cities. It contains about 18,000 fanatical Mohammedans and 1,500 Jews, and lies in a shallow valley about twenty miles south of Jerusalem and a little to the south-east of the hill on which the ancient town stood. The sacred enclosure, which contains the cave of Machpelah, is

surrounded by a wall between forty and fifty feet high and is guarded by soldiers. No Christian is admitted to it without a special firman from the Sultan, and this privilege has been largely confined to royal personages.

Two miles west of Hebron Abraham's oak stands enclosed by a low wall. Fifty years ago it was struck by lightning, and one of the four great branches, into which the trunk is divided about twenty feet from the ground, was broken off. There are about twenty-five springs in the valley round the town. The vineyards of the neighborhood produce the best wine in Palestine, plantations of fruit trees abound, and even the hills are covered with olives. Hebron must always have been an inheritance well worth fighting for.

### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

#### For Bible Class Teachers

##### AN ANALYSIS

It has been doubted whether Caleb was a lineal descendant of Israel. The preponderance of evidence seems to favor the opinion that he was not, but that his immediate ancestors became proselytes to the Jewish religion like Heber, Hobab, Rahab, Ruth and many others. We have in this lesson:

1. *The request of Caleb to Joshua.* (a) This was made when they were dividing the land of Canaan among the twelve tribes of Israel, v. 5. The request was for Hebron as his inheritance. This was not for the city Hebron which Joshua had already taken (chs. 10: 36, 37), and which afterwards became one of the cities of refuge and belonged to the Levites, chs. 20: 7; 21: 13. The reference was rather to the adjacent hill country, the home and hiding-place of the warlike Anakim, the giants of that day. In presenting his claim Caleb was accompanied and supported by the children of Judah (v. 6), and he showed consummate skill in pressing it. (b) First, he appealed to Joshua's knowledge and conscience, as to what God had said to Moses at Kadesh-barnea, v. 6. He rested his claim upon the historic past, upon the word

of the Lord, and the oath of Moses the predecessor of Joshua.

The very terms which he applied to Moses, “the man of God” (v. 6), the man who was thoroughly one with God, “the servant of the Lord,” were admirably fitted to touch and move Joshua's heart. (c) He next recalled special services which he had rendered in the vigor of manhood, when forty years old, or forty-five years before, he had been “sent from Kadesh-barnea to spy out the land,” v. 7. They had been closely associated in that difficult and perilous task. With a courage and fidelity which should not be forgotten or unrewarded he reported to the people “what was in his heart” (v. 7), and could say truthfully and without boasting, “I wholly followed the Lord my God,” v. 8. (d) He emphasized the goodness of God who had kept him alive forty-five years through all these vicissitudes. Not only so, but added, as testifying his gratitude to the Giver of all good, “I am this day four score,” etc., vs. 10, 11. On these undeniable premises he based his conclusion, v. 12. This cursory analysis leads to a second point in the lesson:

2. *The success of Caleb's pleading.* (a) It was complete, as it deserved to be. He received Hebron as an inheritance, and a blessing along with it, v. 13. (b) The spe-