

take money and good temper for the journey ; then bid farewell to all, and be merciful to the animal you ride upon."

In the East the road is usually a mere bridle path, rough and stony. When it passes along the side of their fields, the farmers empty the stones upon it, as it belongs to nobody ; in the wilderness it often forks off unexpectedly or disappears altogether.

Traveling is usually done by riding, the animals being horses, mules, donkeys, and, in the sandy desert, camels. Summer is especially the time for travel, as the rains are over, and the rivers can be easily forded or crossed dry-shod. Bridges are not mentioned in the Bible. The transport of goods and merchandise is almost all done by baggage animals.

When muleteers are engaged to bring a certain number of animals on an appointed day, it is customary to demand a guarantee in money which is forfeited if they fail, and returned if the contract be faithfully carried out.

In the great waterless deserts encountered in the journey to Palmyra, Baghdad or Sinai, camels are used, and the traveling is chiefly done by night to escape the heat, and to escape the notice of the Bedouin tribes, whose neighborhood is generally indicated by lights or sounds of some sort. Under such circumstances the guide takes his direction from the stars.—Mackie's, Bible Manners and Customs

Joseph the Dreamer

By Rev. J. M. Duncan, D.D.

A well known professor of English literature in a Canadian university says that the story of Joseph is the best short story in the English language. It might truthfully be called the best story in all literature.

Joseph first appears in the story as a dreamer. He dreamed of greatness for himself. And he was not ashamed of his dreams. He spoke them right out. No scorn or ridicule could close his mouth.

Soon, however, the dreamer found himself a prisoner in the cruel hands of brothers who hated him. This fate, however, did not daunt him nor crush his spirit. Mere boy

that he was, nothing is said of his weeping in the pit. There was no giving way to unmanly fear. Joseph kept his confidence in himself and in his future. Above all, he kept his confidence in God.

From Dothan he was carried away as a slave to Egypt. But he was a faithful and diligent, and therefore a successful, slave, winning the highest place in Potiphar's house.

No pressure of temptation could induce the young Hebrew in a foreign land to do any thing unworthy of his dreams. He pictured himself occupying a high position. He felt that God had a great work for him to do. And therefore he sternly rejected the shameless proposal of Potiphar's wife. He would keep himself fit for his future.

Joseph's dreams did not hinder him from doing willingly and cheerfully the lowliest tasks that came to his hand. Cast into a gloomy prison, he did his best for the cheer and comfort of his fellow prisoners. Even his prison was the brighter and happier for his presence in it.

In following out his dreams, Joseph had trained himself for emergencies. When Egypt was faced by a great and prolonged famine, he was the one man in all the land ready to propose and to carry out effective relief measures. He had not wasted a day or let slip an opportunity of service. And his training in humbler spheres all told when he became prime minister of Egypt. Dreaming with him had always led to doing, and his diligence had fitted him for greater tasks.

Joseph's dreams of greatness were not for himself alone ; they included his whole family. He shared his greatness with his father Jacob, and his beloved brother Benjamin,—nay, shared it also with the very brothers who had so deeply wronged him.

It is worth while our having dreams like those of Joseph's—dreams which incite to the making the most of oneself, not for one's own sake merely, but for the sake of helping others.

Head Hunting in Formosa

Head-hunting is the ruling passion among the savages in Formosa. This is the one