

tired, and faint, and vexed with the chain that had rubbed the skin off its leg, that it fell down near my garden gate and cried aloud. I fancy it had been showing some bad tempers, like a naughty boy who would not learn his lesson; and therefore, the men had to use measures rather more harsh than usual. In general, a man walks before the elephant which is under training, and sings its praises, just as if he thought the elephant understood all he said, and would be pleased with flattery. The man does not make a long song about it; but he repeats the same thing over and over again many times, something in the following strain: "In the jungle this elephant was a King;" or, "Here comes the Queen of the jungle. It was admired for its beauty. It was feared for its power. It had large possessions. It was the lord of the forest." &c., &c. If it seems to be soothed in its captivity by these praises, and walks very quietly and prettily, as a respectable elephant ought, the man stops, and gives it a bit of sugar-cane as a reward. But if it is disobedient or refractory, and tries to run too fast, he pricks it on the upper part of the nose with a spear: if it refuses to go on, another man with a spear pricks it behind. This course of instruction is carried on for about six weeks or two months. By that time it knows what it has to do, and thinks it is best to obey. A well-trained, good tempered elephant is a very valuable animal in India; but, as I do not wish to tire my youthful readers, I will say no more about them just now. But I may, perhaps, some-time tell them how children in India are taught to worship an idol with an elephant's head. They suppose it is a God, who can give wisdom, and that the children who worship it will thereby be able to learn their lessons well, and become very clever. What a shocking thing it is that the Hindoo teachers know no better

It is hoped that the Juvenile Collectors will still persevere, that more Missionaries may be sent to teach the Indian children the truth. *Luv. Offering.*

### THE NEEDLE'S EYE.

Lord Nugent, when travelling through Palestine, relates in one of his letters to a friend in England: "I was one morning taking a walk, accompanied by a friend, (a native resident) and coming to the great gate of Hebron, we were suddenly met by a train of camels, when my friend catching me by the arm said, "Let us go through the needle's eye," a small gate (so called in parlance of the country) hanging on the opposite side of the post on which the great gate hangs, and only large enough to admit one person at a time. This incident, said he, is the happiest illustration I ever met, and is, no doubt, the same illustration our Saviour had in view, when asserting the difficulty of "a rich man entering the Kingdom of Heaven:" because, says his Lordship, "it is impossible for a camel to pass through the eye unless stript of his merchandize and trappings."

### A GOOD RULE.

A man who is very rich, was very poor when he was a boy. When asked how he got his riches, he replied—"My father taught me never to play till my work was finished, and never to spend my money until I had earned it. If I had but an hour's work in a day, I must do that the first thing, and in an hour. And after this I was allowed to play; and I then could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing every thing in time, and it soon became perfectly easy to do so. It is to this I owe my prosperity. Let every boy who reads this go and do likewise.