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CHINA INLAND MISSION,

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TORONTO.



The Tiger Cap.

FOR THE YOUNG.

BY . . .

Mrs. T. W. GOODALL.

The Tiger Cap, or the Soldier's Helmet?

MY DEAR CHILDREN,—You must not suppose that I am going to tell you a story about a tiger, although a great many of these fierce creatures live in China. No, I am going to tell you about the funny caps which boys and girls wear in that far-away land.

When little babies are born, especially little boy babies, they receive a great many presents from relations and friends, and many of these gifts are caps, beautifully embroidered, and of all shapes, colours, and sizes. Now nearly all these caps have a meaning, and are intended not only to protect the head, but to ward off evil or bring good luck to the children who wear them. In some parts of China, the summer cap of a little baby is just a band of satin round the head, with an ornament in front like Fig. 1. I have drawn a butterfly, because that is a very common device. The band is made of

white or coloured satin, and embroidered with flowers, floss silk being used for this work, and such a tiny needle, not half-an-inch long, and so fine you would think only baby fingers could hold it. Sometimes the band has five bats round the front, and fringe hangs down. Bats are very lucky, and where in China, about at night, but plates, trays, or embroidered on handkerchiefs; silver are on rings, brace-

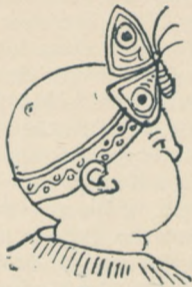


FIG. 1.

The winter caps ornamented than Here is a wind-cap, I saw a mother making for her baby (see Fig. 2 over leaf). It was made of scarlet satin, and how it shone in the sunshine! She sat on a little stool outside in the courtyard, and stitched away busily while I watched her. She lined the cap with

it. Sometimes the made of silver sewn a long black silk from the back. Bats are seen every-not only flying painted on cups, furniture; or embroidered dresses, shoes, and silver and gold bats plects, and hair pins. are generally more the summer ones.

soft cotton wool, and there were long strings to tie it under the chin ; but these are generally tied behind, as you see. Most likely when it was finished she would sew five little silver gods round the front, and fasten a little bell to the end of each string. One little boy in a place near where I lived had a number of silver shovels and brooms hung round his cap, and these meant, " May you gather up riches as with a shovel."

I wonder if you have ever heard your father speak of microbes ? The Chinese, although they have never heard that word, are nevertheless very much afraid that the microbes floating about in the air will injure their children, so they have all kinds of plans to ward off disease. Sometimes the mothers cut out satin or cloth into the shape of tigers ready to spring, and fasten them round the cap ; and some have cocks with their bills wide open like this (see Fig. 3 over leaf). They think that, when microbes come along, either the tigers will spring upon them and destroy them or the cock will eat them up. And then sometimes the whole cap represents a tiger, like the picture on the title page of this booklet. I had one of these brought to me in China one day ; they wanted me to buy it for my

little boy. It was made of bright green satin, most beautifully embroidered all over with tiny French knots. (Mother will tell you what they are.) The body and paws of the tiger were of embroidered white satin. The ears and tail were

of fringed green satin (to represent hairs), and lined with red, a little bell being sewn inside each of these and fastened on with spiral wires, so that they shook with every movement of the head, and rang the bells. The teeth and nose were of white satin, and the tongue of scarlet cloth. The eyes were about the size of small pigeon's eggs, and made of stuffed white satin. The pupils were rounds of black velvet, and the iris the most beautiful interlaced embroidery of pink silk. These eyes were also fastened on with spiral wires and shook and turned about in every direction. The flap behind was of white satin embroidered with figures



FIG. 2.

and flowers. This was to protect the neck from the wind.

Now this tiger with his fierce eyes was supposed to see the microbes as they approached, and his open mouth gobbled them up before they could touch the child.

Don't you think it is very sad that all this beautiful needle-work should be used in this foolish way? These poor Chinese mothers, as their nimble fingers stitch away at these caps, do not know that the whole thing is untrue. They never heard of "Our Father" in Heaven, Who is grieved when He sees the little boys and girls wearing a lie on their heads.

But you little English children know the truth; you know that these tigers can neither help or harm; but do you remember there is one who walketh about as a roaring lion seeking whom he may devour—that wicked evil spirit called Satan, who is just as busy in England as he is in China, and who is just as ready to injure English boys and girls as he is to injure Chinese?

Now little children are very weak, they have no strength against this roaring lion, except when their heads are covered, not with a tiger cap, but with a soldier's helmet. Where do

we read of the helmet with which GOD covers His children's heads? You will find it in your Bible, Eph. vi. 17. Ah! if only the poor Chinese children knew about "the helmet of salvation"—if only that covering protected their heads—they would be safe indeed; they would then have no cause for fear.

But now, what about you boys and girls who are reading this! Are you covered? If not, when the roaring lion comes, you will have no power at all against him. Do you want to know where you can get this helmet? I will tell you. Out of God's armoury, for you if you will only ask Him for it. Won't you ask Him first to cover your head with this helmet, and then pray that every little boy and girl in China may have their heads covered in the same way?



FIG. 3.

China Inland Mission.

London: Newington Green, Mildmay, N.
Toronto: 632, Church Street. Melbourne: 267, Collins Street.

Origin.—The Mission was formed by Rev. J. Hudson Taylor, M.R.C.S., in 1865, with the object of carrying the Gospel to the millions of souls in the *Inland* Provinces of China.

Methods.—(1) Candidates, if duly qualified, are accepted irrespectively of nationality, and without restriction as to denomination, provided there is soundness in the faith on all fundamental truths. (2) The Mission will not go into debt; it guarantees no income to the Missionaries, but ministers to each as the funds sent in will allow. Thus all the workers are expected to depend upon God alone for temporal supplies. (3) Neither collections nor personal solicitation of money are authorised.

Agency.—The staff of the Mission in May, 1899, consisted of 806 Missionaries (including wives, and Associates) There are also over 600 Native Helpers, some supported from Mission funds, and others either provided for by themselves or by native contributions.

Support.—The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, schools, &c., are met, by contributions sent to the Offices of the Mission, without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. The income for 1898 was over £60,000 from all sources.

Progress.—More than 300 stations and out-stations have been opened and are now occupied either by Missionaries or Native labourers. Since 1865 more than 11,600 converts have been baptized; and there are now (1899) over eight thousand communicants in fellowship.