

stances. She gave me fifteen sous for them. They were not very ripe. *Ma foi!* the poor little man was forced to confide to his listeners, 'they were as green as their leaves, and as hard as little stones; but she knew why I wanted the money, the good soul, and she took them! The little grocer in the Rue du Palet changed the silver pieces and sous into this napoleon; and her last words before the priest came in were those I wrote upon the paper. She smiled, poor Marie, when I put the packet under her pillow.'

'Yes,' he said, in answer to a question, 'the money was all given by the kind ladies from time to time—all except the fifteen sous I made this morning. She did not need relief for herself,' he added rather proudly, 'but she wished to accept the money for

some poor creature to whom the good God might not have accorded such kind friends as she had!'

And then he busied himself with his birds to hide the tears that would hurry down his freckled cheeks. That poor creature in the bed was honestly lamented. She was all poor Pierre had to care for beyond his birds.

Sister Cécile soon found a grateful recipient for poor Marie's savings. She does not often turn in to the vine-covered house now, but she always nods to Pierre, who is as busy as ever among his birds, though report says he does not drive such hard bargains over their sale as he used to do. Perhaps that empty bed in the back room may have something to do with that.

M. L.

## The Chrisom.

But thou, heaven-honoured child,  
Let no earth-stain thy robe of glory mar;  
Wrap it around thy bosom undefiled,  
Yet spread it daily in the clear heaven's sight,  
To be new bathed in its own native light.—KEBLE.

**T**HE chrisom was the white robe which was put on a babe at baptism, as a sign of innocence.

In our first Prayer Book, in the reign of Edward VI., the woman who came to be churched 'was to offer her chrisom and other accustomed offerings.' When she made her thank-offering at the altar, the pure white robe, in which her babe had been baptised, was to be given up to the clergyman, by him to be laid by, and produced as evidence against the baptised one, should he ever deny the faith which he had thus publicly acknowledged.

By this you see the child must have been brought to baptism before the mother was even churched; and not, as now too often happens, be left for months before it be made a Christian, or perhaps never brought at all to God's house.

If 'wearing the chrisom' were still the

custom, how few of us could feel we had kept it unspotted and pure! And against how many of us could it not be produced as evidence of our denial of the Master!

In the early Christian times this white garment was worn the first eight days after Easter, and the newly baptised (often then of riper years, and converts from heathenism) came every day into the church in their chrisoms, carrying lights in their hands, to show that they had laid aside the works of darkness and become children of the light. The first Sunday after Easter used to be called 'the Sunday of the putting off of the chrisoms,' this being the day when the priest took them and laid them up.

In the Service for Infant Baptism, in our first Prayer Book, these words were said while the minister was putting on the babe his white vesture:—

'Take this white vesture as a token of the innocence which by God's grace in this