

the Celestial Vision, and the apostate's desertion, was converted upon it; and by a particular motion of the Holy Ghost, threw off his clothes and placed himself in his stead amongst the thirty-nine martyrs. Thus God heard their request, though in another manner than they imagined: "Which ought to make us adore the impenetrable secrets of his mercy and justice," says Saint Ephrem, "in this instance, no less than in the reprobation of Judas, and the election of Saint Matthias."

In the morning the judge ordered both those that were dead with the cold, and those that were still alive, to be laid on carriages, and cast into a fire. When the rest were thrown into a waggon to be carried to the pile, the youngest of them (whom the acts call Melito) was found alive; and the executioners hoping he would change his resolution, when he came to himself, left him behind. His mother, a woman of mean condition, and a widow, but rich in faith, and worthy to have a son a martyr, observing this false compassion reproached the executioners; and when she came up to her son whom she found quite frozen, not able to stir, and scarce breathing, he looked on her with languishing eyes, and made a little sign with his weak hand to comfort her. She exhorted him to persevere to the end, and, fortified by the Holy Ghost, took him up and put him with her own hands in-

to the waggon, with the rest of the martyrs, not only without shedding a tear, but with a countenance full of joy, saying encouragingly, "Go, go, son, proceed to the end of this happy journey with thy companions, that thou mayest not be the last of them that shall present themselves before God." Nothing can be more inflamed or more pathetic than the discourse which Saint Ephrem puts into her mouth, by which he expresses her contempt of this life, and all earthly things, and her ardent love and desire of eternal life, This holy father earnestly entreats her to conjure this whole troop of martyrs to join in imploring the divine mercy in favour of his sinful soul. Their bodies were burned and their ashes thrown into the river; but the Christians secretly carried off, or purchased part of them with money. Some of these precious relics were kept at Cæsarea and St. Basil says of them, "Like bulwarks they are our protection against the inroads of enemies."—He adds, that every one implored their succour, and that they raised up those that had fallen, strengthened the weak, and invigorated the power of the saints. S. S. Basil, and Emmelia, the holy parents of Saint Basil the Great, St. Gregory of Nyssa, St. Peter of Sebaste, and St. Mairina, procured a great share of these relics. St Emmelia put some of them in the Church she built near Armesis, the village where they resided.