here can be no e enquiry may (Rom. viii. 29.) wery natural ther literally or g with Christ, ercession, they at and infinite the rather veil ims, than that

he covered his h twain he did ly, holy, holy, of his glory."

some notice is nd the circum-18th centuries, dready allotted special purpose have taken exs case will give he opportunity in degree, the Apocalyptica." sity, died Oct. al work, I find antidates my ce he goes back and gives much s so frequently gin from Baal, mrod, and the

first canonized saint, and from whence Jezebel, the daughter of Ithobaal, king of Tyre, introduced the Balaam worship into Israel. But it appears from Mr. Mede, that Queen Dido must needs take her part in the pious work; and at a most sumptuous banquet wherein she entertained the Trojan princes and Pius Æneas on their escape from the ruins of Troy, her Phænician Majesty is represented as pouring out libations to the deified Belus, and which is very beautifully told in Virgil's first Æneid, line 734—

"Implevitque mero, pateram quam Belus et omnes A Belo soliti."

Which lines I find thus elegantly translated by Dryden, including the four verses which follow in the Latin:—

"Now Dido crowns the bowl of state with wine—
The bowl of Belus and the regal line—
Her hands aloft the shining goblet hold,
Pond'rous with gems and rough with sculptured gold.
When silence was proclaimed, the royal fair
Thus to the gods addrest her fervent prayer."

This reference of the Latin poet to the Hebrew prophet is remarkable, and Elijah said, cry aloud, "and they called on the name of Baal from morning even until noon, saying, O Baal, hear us." (1 Kings xviii. 26.)

This act on the part of Dido, in invocating the canonized Belus, was doubtless very impious, but Dido knew no better, and she acted upon an a priori view of her duty. She believed that the departed monarch was elevated to the highest heavens, where he had power to intercede and take an interest in her behalf, and from this a priori view she reasoned rightly that the departed saint was to be invocated.

Her Phænician Majesty would have thought it absurd if even a Pearson or Crakanthorp of those times had reasoned with her against the folly and impiety of using invocation, unless he had previously convinced her that the intercession of the Saint Belus, reigning in heaven, in her behalf, was not likewise a fond and idle tale.