

ed to be done by Alexander the Great, who did it by building the causeway to which we have already referred.

ALEXANDER'S CAUSEWAY.

It was no doubt in building this causeway that the words of the prophet received their full and final accomplishment; for, let the reader mark well, that the prophecy in chapter xxvi., from verse 3rd to verse 6th, is general, covering about three hundred years. "I will cause *many nations* to come against you." That includes the Chaldeans and the Grecians; both the siege of Nebuchadnezzar and that of Alexander. "They shall destroy the walls of Tyrus, and break down her towers." That is Nebuchadnezzar's work. "I will also scrape her dust from her, and make her like the top of a rock; it shall be for the spreading of nets in the midst of the sea." That is Alexander's work. "For a spreading of nets." How? Some, foolishly, have said, by the shore sinking and the sea advancing. There has been nothing of the kind. Others say, by fishermen carrying their nets inland. No. Quintus Curtius tells us, without ever dreaming of Scripture, how this remarkable Scripture has been fulfilled. He tells how Alexander fought with the sea in constructing the mound from the shore, and how the sea washed away in the night all the work of the day, till the iron-willed Macedonian bethought him of the ruins of old Tyre, that had lain there for three hundred years. The words of the historian are these: "A great quarry of stones lay ready to his hands, in the ruins of ancient Tyre." ("Magna vis saxorum ad manum erat, Tyro vetere praeistente.") The ruins of old Tyre, buried beneath the water, gave the material and means to conquer new Tyre. "Her stones, and *her timber*, and *her dust*," were sunk in that causeway, which is now a place to

spread nets on. How awful, in its literalness, has been the fulfilment of the prophecy, "I will SCRAPE HER DUST from her: thou shalt be sought for, yet THOU SHALT NEVER BE FOUND AGAIN." We should think not. Men have brought back to light the ruins of Pompeii, of Nineveh, of Ephesus, and recently even of Troy, but who will bring up from the bottom of the sea the ruins of Tyre? When the matter is so impressively simple, and so grandly literal, it is a pity that travellers and writers on prophecy have sought for the fulfilment of the words "It shall be a place for the spreading of nets in the midst of the sea" on the island and in its ruins, to which the words never referred.

NEW TYRE.

New Tyre, on the island, which did not come within the scope of the prophecy, became an important city; rose and fell, and rose again, like many other cities. In the time of our Saviour it was a flourishing town, and being only thirty miles distant from Nazareth, may have been visited by him before he began his public ministry. Once during his ministry he visited at least the neighbourhood, and walked probably over this causeway, on which he might have seen fishermen drying their nets, and where lies buried the city, whose idolatrous religion ruined the ten tribes, and came very near being the ruin of the southern kingdom also. Might there not, therefore, be a deep and reasonable root of aversion in the objections Christ made to help a woman belonging to a race so deeply debased, and so wickedly concerned in the ruin of God's chosen people? It was not that he pretended to refuse the woman; but he spoke what he felt. The Phœnicians had degraded themselves below the level of "dogs." Their city, like the cities of the plain, was so abominable, that it must, like those