

of Israel."—Isaiah xxx. 29. "He is the rock."—Deut. xxxii. 4. In all these, and in many other cases, the word means a high, elevated rock, to which men go up for protection. We might go further, indeed, and say it means a ridge, high and sharp, for the word *Tzore* is used of the edge of a knife or sword. There is no doubt it is the same old Hebrew root that we find in our own word "*Scur*," (another form of Tyre is *Sarra*, which meets us in Plautus and Virgil,) in such epithets as the "*Scur of Figg*," which Professor Jamieson says rises to a great height. "Viewed endways," Hugh Miller says, "the *Scur* resembles a tall, massy tower, 470 feet in height, perched on the apex of a pyramid, like a statue on a pedestal." That is, we should imagine, how the White Cape looks to sailors approaching from the west. The White Cape is, therefore, the "fortified *Scur*" of Joshua. "Then the coast turneth to Ramah, to the strong city Tyre (*i. e.*, literally the *fortified Scur*.)—Joshua xix. 29. 3. From the statement of Strabo, who, three hundred years after its destruction by Alexander, tells us (xvi. 2) that ancient Tyre stood four miles south of the insular city, *i. e.*, between the fountains and the *Scur*. In that very plain, an hour and a half south of the fountains, Irby and Mangles mention "the rubbish of an ancient city."

From these and similar arguments, we are strongly of opinion that the Tyre of the Old Testament was on the mainland; that it arose, like Edinburgh under its rock, under the protection of the *Scur*; hence its name, *Tzore* or *Sarra*; that at last it extended eight miles along the coast; that the island in the mouth of the bay became its sacred place and its citadel, the site of its famous temple and of its castle; and that when the magnificent city fell, all that remained of Tyre took refuge on the island,

and has been content since to be there "cribbed, cabined, and confined."

THE THEORY EXPLAINS THE LEADING FACTS.

This theory gives consistency to history and Scripture, in all their references to Tyre. In this theory we see explained: 1. How the city could grow to such vast proportions. There could never have been a great city on the island, nor room for a great fleet in its harbours, but the scene assumes the grandeur becoming the days of Tyre's glory, when we place her on that bay which, not unlike the bay of Naples, sweeps from the foot of the cape to a point opposite the island, when we cover that coast with groves and vineyards, like Eden, the garden of the Lord (Ezekiel xxviii. 13); when we adorn it with palaces, the "perfection of beauty" (xxvii. 4); when we surround the city with walls and towers, and fill this vast bay—her harbour—with forests of masts (xxvii. 9), such as we see in the harbours of our own great trading ports. In this theory we see explained (2) the strange riddle that Tyre was *destroyed*, and yet that Tyre *flourished*. The prophet Ezekiel tells us plainly that Nebuchadnezzar would destroy Tyre. And yet the same prophet tells us (ch. xxix. 18), "Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus; every head was made bald, and every shoulder was peeled: yet he had no wages, nor his army for Tyrus for the service that he served against it: therefore, thus saith the Lord God, Behold I will give the land of Egypt unto Nebuchadnezzar . . . and it shall be wages for his army." That Nebuchadnezzar took Tyre, and yet did not take it, is explained by the fact, that though he took the city on the mainland, never again to raise its head, yet he could not, for want of a fleet, take the stronghold on the rock, which work remain-