

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

Where icy balms of heaven are born  
 Mid silent caverns, blue and deep,  
 Poised o'er the shining battlements  
 That clasp the mountains' cloudy feet.

At times, when manhood's pulses stir  
 With quickened zeal and vital glow,  
 I yearn to touch those crystal tracks  
 Lying unseen in upper snow.  
 Ah! fair to scan, long leagues beneath,  
 Each valley hushed in mystic trance,  
 The glory of the awakening hills,  
 The calm too great for utterance.

And when at last Night casts her veil  
 Of awful beauty o'er the world,  
 How phantom-strange the ridges gleam!  
 The cloud-wreaths on their summits curled  
 How solemn in their sleep! Each spire  
 Bathed in the moonlight coldly shines,  
 In hoary grandeur glimmering faint  
 Far o'er the shadow-stricken pines.

E. H. BLAKENEY.

---

## Review.

---

*Ecclesiastes: An Introduction to the Book; an Exegetical Analysis; and a Translation with Notes.* By THOMAS TYLER, M.A. D. Nutt. Price 6s. A new edition.

THE large majority of commentaries, either on the Sacred Scriptures or the secular classics, are mere compilations, written to serve a passing need. Not so this most able and conscientious edition of Kohêleth. Mr. Tyler has evidently spared no pains to render his commentary valuable to the serious student; every page of it bears the impress of careful thought. Difficulties are not evaded, but met and faced; and there is an impression of original work about this book which is most refreshing.

Mr. Tyler published the first edition of his "Ecclesiastes" in 1874, and though the framework has not been disturbed, he has thoroughly revised and amended his work for this second edition. Briefly, the chief—and really notable—contribution which Mr. Tyler brings to the interpretation of Ecclesiastes is the consideration of the peculiar relations of Ecclesiastes to the post-Aristotelian philosophy. Admitting to the full the editor's ingenuity, I have been unable to accept his assertion of the direct influences either of Stoicism or Epicureanism upon the Hebrew writer. Mr. Tyler's "proofs" seem ineffectual; and I am glad to see that this view is supported by the writer of the article "Ecclesiastes" in

Hastings' "Dictionary of the Bible," vol. i., p. 639. (Compare Wenley, "Aspects of Pessimism," p. 38.) Mr. Tyler sees direct influences where only resemblances occur.

In § 5 of the Introduction, arguing on the assumption (it is nothing more) that Zeno and Epicurus have directly influenced Kohêleth, Tyler builds up his theory as to the date of the book, which seems to me to be put considerably too late; and to that opinion Dr. C. H. H. Wright apparently assents. Tyler is probably correct in saying that Kohêleth had studied the Book of Job thoroughly; but the remarks in § 9 on Psalm lxiii. and Ecclesiastes are surely fanciful. It may be true also that Ecclesiastes is not without traces of a Messianic hope; but can we really find such in ch. v. 6?

On p. 61 the editor argues ingeniously, perhaps convincingly, that Kohêleth=Philosophy, *i.e.*, a collective personification, an assembly of philosophers; while Solomon (who certainly did *not* write the book, as every scholar now admits) is introduced to us as the mouthpiece of speculative philosophy, in order to give the book a concrete unity (§ 13).

Notably acute is Tyler's explanation of the epilogue (on p. 82); and his remarks on the influence of the LXX. are important (compare § 18). The really weak spot in an admirable (though by no means always convincing) work is the English translation, which strikes me as often uncouth, and wanting in dignity and felicity of phrase. E. H. B.

---

## Short Notices.

---

*Instructions on the Revelation of St. John the Divine.* By the Rev. CRESSWELL STRANGE, M.A. Longmans and Co. Price 6s. Pp. 330.

ONE well versed in Biblical literature wrote that "more nonsense has been written upon the Book of Revelation than upon any other book of Holy Scripture." The opinion was severe, perhaps too severe, for holy thoughts and aspirations sometimes breathe and do good work in the world, even through very imperfect reasoning. However, it is a pleasure to welcome a book on the Apocalypse which is eminently sensible, and also full of useful practical teaching. In this respect Mr. Strange reminds us of the late Dean Vaughan's volume on the same subject. Here are a series of fifty-two Instructions, each of which has been preached as a sermon, in which the author clearly deals with the problems, and emphasizes the plain lessons of Revelation. He does this with two beliefs constantly before his mind: first (with Professor Milligan), that the book is an extended account of our Lord's discourse on the four last things; and, second, that its teaching is rather for all time than bound up in specific historic events. Throughout, Milligan, Schaff, Lee, and Fausset are consulted. The result is a really valuable collection of homiletic dissertations.

*Wanderings West and East.* By the Rev. E. BARTRUM, D.D. Partridge and Co. Price 2s. 6d. Pp. 221.

Everybody travels nowadays. The number of those who go round the world and then write a book of travels increases every year. Dr. Bartrum was called by domestic duty to Canada and British Columbia, and thence made his way across the Pacific to Hong Kong, Japan, Ceylon, Egypt, and so to his country rectory in England. His mind is receptive, but dis-