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the solution of the problems of that wider life opening out to him, and at least privately he questions and criticizes everything. Now is the time for the formation of ideals of permanent value, and anything of the nature of conversion is more valid and lasting than any similar experience at a previous time. These and other factors make the period of adolescence in some ways the most important of all in the religious development of the individual.

Although their implications and importance are vitally great, as will readily be seen, it is not possible here to do more than mention that throughout the whole range of life we have been considering will run, if religious development is to be of its highest and best, the threefold strand of active and living faith, worship, and work. The growth and comprehensiveness of these involve both the nature and the effectiveness of the human being's mental, and frequently also his physical, life.

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## Recent Foreign Theology.

### 'On God.'

IN certain ways Rade's short volume 'On God'<sup>1</sup> is in a class by itself among German works on dogmatic. It is warm and vivacious in style, informal and conversational, exclamatory at times and by no means averse to an anecdote, at once scientific and edifying. One puts it down with a keen liking for the author. It ought to be a favourite with preachers. Few books on dogmatic as taught in Continental classrooms are written for those who know neither Latin nor Greek, but here quotations from both languages invariably are translated. Deeply evangelical in tone, it takes Luther next to the Bible as its source of inspiration; and his marrowy sentences are on every page, alongside of more sedate *dicta* from theologians of the great Lutheran era, verses from rolling hymns, and opinions from the freshest authorities of the day. If the lectures out of which the book has grown were in the least like the book itself, they must have been fascinating. Rade speaks throughout with his eye on present-day conditions in his own country, but he has a wider horizon. 'I wanted,' he says, 'to make a book from which Catholics, Jews and heathen could see what we Evangelicals to-day believe.' He has succeeded; and there can be little doubt that when the work is completed by the further issue of volumes entitled 'On Christ' and 'On the Holy Spirit,' the whole will take a distinctive place.

We may single out these points. Two interesting

<sup>1</sup> *Glaubenslehre, Erster Band, Gott*, by Martin Rade, Professor in Marburg (F. A. Perthes, Stuttgart, 1924; pp. xii, 182; 3.50 goldmark).

pages near the start bring out the fact that in recent negotiations about 'disestablishment' in Prussia, the State has taken a less rigidly legal view of creed-subscription than the Church—precisely as in Scotland at the close of the seventeenth century. Although tolerably Ritschlian in sympathy, Rade holds that Schleiermacher's account of what religion is, namely, 'the feeling of utter dependence,' is the best definition yet given. He lays uncommon stress on the point that the Christian in having God as Saviour has his neighbour too; the right formula is not 'God and my soul,' but 'God, my neighbour's soul, and my soul.' This makes the Church a vital part of salvation, not an accident. And it means, too, that we cannot envisage God apart from the world, or think of reconciliation with God except as including peace with men. Rade treats of God's saving work before discussing His essence or being, so anxious is he to keep close to experience. He raises the question whether it is really in keeping with what the New Testament has to say about God as love to represent the end and aim of all He does as 'His own glory,' which either means that 'glory' has assumed a new meaning, better expressed by some other term, or that it still means something very like 'prestige,' which is sub-Christian. And he rightly urges that the end of all is the Kingdom of God; it is this that the Father wills and works for always. His reading of the many-sided phrase 'Kingdom of God' may be described as a Christianized modification of Kant's teaching.

All the old problems are here (they can never be shirked), but they are as modern as broadcasting. The attributes of God, the theistic proofs, the

enigma of evil (moral and physical), the absoluteness and the personality of God—Rade faces them all and lets us see how every one of them bears on the redemption of God's family. There is a specially good paragraph on Election, which unconsciously suggests that in this matter Calvinists and Lutherans had pretty fairly divided the truth between them. We speak of God's mercy *and* judgment, but Rade brings out with great power the fact that God's judgment of our sin is the first chapter of a merciful process of redemption. It is really as Protector that the Father punishes the children He would save. An unexpected merit in the book is its inclusion of a good section on Sanctification, which too many Lutherans for some mysterious reason have relegated to Christian Ethics, as if it were not God who sanctified as well as reconciled. After this central discussion of God's saving work come paragraphs on Creation and Divine Government; and here Rade puts in a cogent plea for the idea of 'eternal creation.' A noticeably full treatment of the Trinity ends the whole. We *must* have a doctrine of the Trinity, Rade holds, if we are not to be polytheists; but it must be a teleological one, and speculations on eternal distinctions within the Godhead are better left to the philosophic imagination. Our redemption comes from the Father in the Son, through the Spirit.

Here and there justifiable criticisms of recent authors are interpolated, as of Otto and Brunner. But Rade is no polemic. He is an exceptionally keen and warm-hearted Christian thinker. His next volume is sure of its audience.

H. R. MACKINTOSH.

Edinburgh.

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### Old Testament Commentaries and other Aids to Study.

PROFESSOR JOÛON, who is a philological expert and has written an exhaustive Hebrew Grammar, offers, in his Commentary on Ruth,<sup>1</sup> what he calls 'a modest contribution to the knowledge of Hebrew and the criticism of the Massoretic text.' Such knowledge, he reminds us, is fundamental to all

<sup>1</sup> *Ruth, Commentaire philologique et exégétique*, par le P. Paul Joûon, S.J., Professeur à l'Institut Biblique (Rome: Institut Biblique Pontifical, Piazza della Pilotta, 35).

sound exegesis and emendation. 'Many emendations of the text suggested by considerations of higher criticism—to say nothing of metre, this new calamity of textual criticism—are condemned by the language.' A commentary written from this angle is naturally stronger on its philological than on its strictly exegetical side. To the adequate treatment of such a book as Ruth the poetic temperament and imaginative sympathy are no less necessary than scholarship. Such a treatment it has received from Gunkel in the fifth chapter of his *Reden und Aufsätze*: Joûon has chosen to tread the narrower path of the scholar. He is well equipped for his task; he frequently quotes the Arabic Versions, and he is not afraid to break a lance with the German and English lexicographers.

In his introduction he discusses the aim and historicity of the book. While not denying that it may have secondary aims, such as the inculcation of the duty of piety towards the members of one's family, the exhibition of the kindly Providence that governs human life, and possibly of the importance of levirate marriage whether interpreted in the strict or in a more liberal sense, the chief aim of the book, he contends, is to preserve an edifying story relative to the origins of the great King David. But he keenly challenges the view which has recently been popular, and which was first suggested over one hundred years ago, that the book is a polemic against the exclusive marriage legislation of the times of Ezra and Nehemiah, to whom the marriage of a Jew with a foreign woman was anathema. In the phrase *the Moabitess*, which is often applied to Ruth, he detects no polemic note except conceivably in 2<sup>a</sup>, and even there not necessarily. He argues that the hypothesis of 'tendency' in the book presupposes that it is later than the marriage legislation of Ezra-Nehemiah—which is not proved; further, that this 'tendency,' had it been present, would probably have kept it out of the Palestinian canon; and again, that we should have expected it to crop up in the scene between Boaz and the kinsman—the latter expressing his unwillingness to marry Ruth because she was a foreigner.

The obscurity of the names Mahlon, Chilion, and Orpah, which might be interpreted allegorically, has been exploited to throw suspicion on the historicity of the book. This, argues Joûon, is not fair. The other names, Naomi, Ruth, and Boaz, are certainly historical, and there is no serious difficulty in believing that the names of the secondary

personages may have been preserved. The author, who did not take the liberty of inventing a name for the kinsman, is not likely to have invented the name of Orpah, who plays a less important part in the story.

The linguistic facts of the book point to a time after the age of Jeremiah, and its spirit and contents place it after the Exile, more probably near the beginning of the post-exilic period than later. In an interesting Note, the Editor challenges this opinion of Joüon's, and argues for a pre-exilic date, with which he thinks the serene and happy tone of the story is more congruous than with the difficult and troubled period that followed the return; nor, he contends, can the Aramaisms be fairly exploited in favour of the later date.

The Notes abound in delicate appreciation of grammatical subtleties and in careful discussions of the text and suggestions for its emendation. A few of these may be singled out. For the difficult clause at the end of 2<sup>7</sup> rendered by R.V., 'save that she tarried a little in the house,' he suggests לא שָׁבְתָהּ שָׁבַח מְעַט (even) a little rest.' For 2<sup>16</sup> שֶׁל-תְּשַׁלְּנוּ, which presupposes a very unusual, if not impossible, meaning for שָׁלַל, he proposes שְׁבַלִים תְּשַׁלְּנוּ, 'ye shall let the ears fall' (from שָׁלַל). In 2<sup>19</sup> אַנְה עֵשִׂית rendered 'where hast thou wrought?' (but אַנְה never means *where?* always *whither?* and this question would just be an idle repetition of the preceding one) he suggests וְאִתְּמִי עֵשִׂית, 'and with whom hast thou had to do?' In 3<sup>14</sup> he reads וַיִּקָּם ('and he arose') rather than וַתִּקָּם ('and she arose'); it is for Boaz to take the initiative and to guard alike his own reputation and Ruth's. In 3<sup>15</sup> he prefers, with many MSS, וַתֵּבֵא, 'and she went into the city,' to וַיָּבֵא, 'he entered'; it is only later, in 4<sup>1</sup>, that Boaz goes to the city—he cannot leave the threshing-floor till some one arrives to watch it. In 4<sup>3</sup> he has an excellent grammatical note on the pf. מְכַרָּה to express the present of instantaneous action—'she is putting up . . . for sale'; the word is not to be emended to the ptc. מְכַרָּה or מְכַרָּה, for which, besides, the more usual form would be מְכַרָּת. In 4<sup>7</sup> the curious pf. שָׁלַף, followed by waw consec. with the pf. וַיִּתֵּן (which is very appropriate in describing a custom), he alters to the much more probable frequentative impf. יִשְׁלַף and points out that the ' has textual support in the Greek καί (= ו). Finally he suggests that for קָרָא-שֵׁם in 4<sup>11</sup>, which can hardly mean 'be famous,' we ought to

read קָנָה-שֵׁם (or קָנָא) 'acquire renown'; קָנָה שֵׁם, he thinks, was used in place of the usual phrase עָשָׂה שֵׁם in order to avoid the repetition of עָשָׂה which had appeared immediately before in the phrase עָשָׂה-חַיִל, 'do worthily.' These illustrations are sufficient to justify Professor Joüon in his hope that he has in his Commentary made 'a modest contribution to the criticism of the Massoretic text.'

Sellin has contributed to the great Old Testament Commentary which he is so ably editing the volume on the Minor Prophets.<sup>1</sup> On this area the problems—textual, metrical, historical, and exegetical—are legion. Sellin has attacked them all with his wonted ingenuity and independence; and, in accordance with one of the ideas which he proposed should govern this whole series, he has done remarkable justice, too rarely to be met with in commentaries, to the religious element in these perplexing books, or rather in the prophetic personalities reflected in these books. No task of Old Testament science is more important than to recover its great personalities, and, most of all, the prophets. In this task Sellin has been singularly successful. In his commentary we are made to feel, as we are seldom made to feel in commentaries, that we are dealing with religious literature. It is further full of clever and interesting textual conjectures, and of fresh exegetical suggestions. Hosea, e.g., is regarded as originally belonging to the ranks of the ecstatic prophets, and his call came in the form of a command to marry a harlot—an act which is the more conceivable in view of his 'ecstatic' quality. The happy outlook of many passages in this and other prophets is original and not due to later interpolation. Nahum is not, as many maintain, a 'false' nationalistic prophet, but he, like Jeremiah, stands in the service of the world-God. Habakkuk, including chap. 3, is a unity, coming from the beginning of the Greek period. The famous passage Mal 1<sup>11</sup> refers neither to the diaspora nor to proselytes, but to the contemporary heathen and their worship of the 'Most High God.' The elusive reference to the 'law' in Hos 8<sup>12</sup>, by reading רַבּוֹ הַרְבִּי, he explains as the words of Jahweh's law proclaimed by Hosea himself: this, if correct, would be a simple solution of an ancient controversy. He admits his

<sup>1</sup> *Das Zwölfprophetenbuch*, übersetzt und erklärt von D. Ernst Sellin (Deichertsche Verlagsbuchhandlung: geh. Mk. 12.60; geb. Mk. 15).

debt to Klostermann's notes, one sample of which is the brilliant emendation of Am 8<sup>4</sup>, which for לְשִׁבִית gives לְכִבְשֵׁי (suggested by LXX), and after אִם הַשֶּׁמֶץ adds לְבָקָר (from LXX εἰς τὸ πρῶν = לְבָקָר): the verse then reads 'ye who long for the *oxen* of the poor and the *lambs* of the needy.' There are few pages without similar striking comments on text or exegesis.

A remarkably sympathetic study of Jeremiah, full of delicate psychological insight, has been written by H. W. Hertzberg. The book<sup>1</sup> is an attempt to understand the personality of Jeremiah on its religious side, and to show how he differs from and advances upon his great predecessors Amos, Hosea, and Isaiah. The contrast is very strikingly worked out. Hertzberg argues that the earlier prophets were, in a sense, passive—the organs and instruments of God: powerful personalities in relation to their fellows, but passive in their relation to the Divine word, which they obediently proclaimed as it came to them. Jeremiah, on the other hand, is not merely an organ, he is a relatively independent personality, reflecting, challenging, clearly distinguishing between his own thoughts and God's revelation, and more than once attesting his exquisite integrity of soul by waiting until he was sure beyond peradventure of the Divine word. The earlier prophets had summoned men to *do* good, Jeremiah to *be* good—here, as in many another direction, deepening the religion of Israel. The broadly human in him emerges as the more distinctly prophetic recedes: it is no accident that he shows so fine an appreciation of the religious capacity of the heathen. His certainty of God rests on his intensely personal experience of Him; and though he never ceases to be a loyal son of Israel, he confronts God rather as man than as Israelite, and thus travels far on the way to universalism. Reflective as well as emotional, we 'find in him for the first time a real communion of the soul with God.' Hertzberg's discriminating study is a real enrichment of our knowledge of Old Testament religion.

An admirably complete Hebrew Grammar<sup>2</sup> (in-

<sup>1</sup> *Prophet und Gott, eine Studie zur Religiosität des vorexilischen Prophetentums*, von Lic. H. W. Hertzberg (Verlag von Bertelsmann, Gütersloh: Mk. 5.50).

<sup>2</sup> *Grammaire de l'Hébreu Biblique*, par le P. Paul

cluding Syntax) has been written by Paul Joüon, S.J. The book is not so exhaustive as König's *Lehregelbände*, but both in bulk and in excellence it bears comparison with even the latest edition of Gesenius. The arrangement of the material is very lucid: illustrations, usually translated, abound; and while there is much that is familiar, there is also much that is fresh. Particularly full and interesting are the discussion of the tenses, and the suggested explanation of waw consecutive—that the imperfect had once two opposite meanings, according as it was accented on the first or second syllable: thus, *yaqum*, he will arise; *yáqom*, he arose. Unlike Sievers, he believes in the 'medial' *sh'wa*: thus he transliterates מַלְכֵי, *mal'kē*, remarking that 'this word has two syllables, though the syllabic division is impossible,' as it can be neither *ma-l'kē* nor *mal-ēkē*. Despite the philological penetration of Joüon, many unsolved problems yet remain. More than once he confesses candidly that certain phenomena are difficult or impossible to explain satisfactorily. Among such problems are these—the vocalization of certain words as jussive where the sense calls for the indicative (Dt 28<sup>21</sup> וַיִּבְרַךְ); the *i* (if correct) in such a form as וַיִּנְצַח; the plur. of בַּיִת; the *i* in בָּסְרוּ (from בָּסַר); the choice of the tenses in poetry (sometimes possibly determined by metrical considerations); the virtual reduplication of the guttural in some forms, and its absence from others, within the same verb, e.g., impf. Pi. יִבְעַר, inf. Pi. בִּעַר; the forms דָּבַר, בָּפַר, and כָּבַס with the *s'ghol*; the failure to retract the tone (וַיִּשְׁלַח) or to throw it forward (וַיִּקְטִלֵנּוּ) contrary to the expectation raised by the general phonetic laws; etc. Of many grammatical phenomena in Hebrew we are still obliged to say what Joüon says of the *mun energicum*, that no fixed laws seem to govern them, and all we can do is to note the usages. Without solving every problem, Joüon has written a really attractive Grammar, well calculated to give students a thorough insight into the fundamental principles of the language.

A knowledge of Christian-Palestinian Aramaic throws much light on the language of Jesus and of the Gospels generally, but hitherto it has been hard to come by. It was represented by badly mutilated palimpsest fragments, and only in Joüon, S.J. (Institut Biblique Pontifical, Rome; 75 lire).

recent years have longer and better preserved palimpsests been discovered. These have been very carefully examined by F. Schulthess, who from them constructed a Grammar of that important dialect.<sup>1</sup> He died before the work was published, and it has been prepared for the press from the author's MS by Enno Littmann. The Grammar, which presupposes a knowledge of Syriac and Biblical Aramaic, is very complete, and marked throughout by the elaborate care which was to be expected from Schulthess, whom Littmann describes as beyond challenge our foremost authority. The Grammar is followed by extracts from the literature, both Biblical and extra-Biblical, for example, the homilies of Cyril; and this again is followed by a vocabulary, so that the book furnishes a complete apparatus for the mastery of the dialect. An excellent feature of the Grammar is that throughout the whole book all the Aramaic words are transcribed—a feature peculiarly welcome in a script without vowels.

A new volume on the Apostolic Fathers,<sup>2</sup> resting on the work of Funk, of which the second edition appeared in 1906, has just been issued by Professor Bihlmeyer. It contains the Didache, Barnabas, I. and II. Clement, Ignatius, Polycarp, Papias, Quadratus, and the Letter to Diognetus: the Shepherd of Hermas is reserved for a second volume. A beautifully printed Greek text, with all the more important variants relegated to the foot of the page, is preceded by succinct but pointed introductions, which discuss the place, time, purpose, and occasionally the style of the various compositions. The up-to-dateness of the discussion is shown by the fact that Dr. Bihlmeyer has made use of the recently discovered Coptic fragment of the Didache, which was only published in the spring of last year. These writings, which broadly aim at the instruction and edification of believers, whether through pastoral letters, apologetic, homily, or church manual, are second only to the New Testament as sources for our knowledge of the life and thought of the early Church, and they could not be studied to better advantage than in this

<sup>1</sup> *Grammatik des Christlich-Palästinischen Aramäisch*, von Friedrich Schulthess (Verlag von J. C. B. Mohr, Tübingen: geh. Mk. 9; geb. Mk. 11).

<sup>2</sup> *Die Apostolischen Väter*, von Karl Bihlmeyer (Verlag von J. C. B. Mohr, Tübingen: geh. Mk. 4.50; geb. Mk. 5.50).

highly convenient edition, the value of which is enhanced by the addition of a Bibliography to each chapter.

A very valuable service is being rendered to students of Latin Christianity by Diehl's publication of ancient Latin Christian Inscriptions,<sup>3</sup> three numbers of which have just appeared. The Inscriptions, which will number 4700, have been gathered from an immense material scattered throughout many volumes: they cover the period up to the beginning of the seventh century; they are drawn from the entire Roman world; and they have been selected with a view to their importance, considered from the point of view of their contents or language. There is rich material here, both in prose and in verse, for the student of ecclesiastical and secular history, but no less for the student of archæology and philology. The Inscriptions, though each has its own importance, are of varying value: some are conventional, some rhetorical, many are touching, many reflect a simple and often passionate faith. In the subjects of these Inscriptions the whole official and unofficial life—civil and ecclesiastical—of the Empire passes before us—magistrates of the highest ranks and workers from the lowliest walks of society. In the poetical inscriptions there is many an echo of classical poetry; the brief Latin notes appended to each inscription call attention to these parallels. Much of the terse and epigrammatic vigour of classical Latin reappears here: e.g. in inscription 748 'felix vita viri, felicius exitus ipse,' or inscription 1195 'pauperibus dives, sed sibi pauper erat.' This undertaking can only be continued if a sufficient number of subscribers comes forward: it is earnestly to be hoped that so praiseworthy a scheme will receive the support which it deserves.

Two more numbers of the *Sammlung gemeinverständlicher Vorträge* are to hand.

Tillich<sup>4</sup> deals with 'Church and Culture.' The Church and Society are ideally one; above and behind both is God, the ground of all reality. The Church must learn to express the truth committed

<sup>3</sup> *Inscriptiones Latinæ Christianæ Veteres*, edidit Ernestus Diehl (Weidmannsche Buchhandlung, Berlin, S.W. 68; each number Mk. 3.75).

<sup>4</sup> *Kirche und Kultur*, von Paul Tillich (Verlag von J. C. B. Mohr, Tübingen; Mk. 1).

to her through the symbols of art and culture, and in the expression of her distinctive life her deepest debt is to her great prophetic personalities.

Lenz<sup>1</sup> emphasizes the importance of recognizing the power of religion as a factor in social life,

<sup>1</sup> *Die Bedeutung des Protestantismus für den Aufbau einer allgemeinen Staatslehre*, von Dr Georg Lenz (Verlag von J. C. B. Mohr, Tübingen ; Mk. 1).

and, in particular, the close connexion of religious dogmas with political ideas—a connexion which was much more clearly recognized in the period of the Reformation than to-day; and he summons Protestantism to a better appreciation of its task and of its potential influence.

JOHN E. McFADYEN.

Glasgow.

## Contributions and Comments.

### Colossians ii. 23.

THERE is a passage in the Epistle to the Colossians (2<sup>23</sup>), which has been a constant difficulty to the translators, and which Professor Rendel Harris considerably relieved by an article in your issue of January 1923, pointing out that it contained a reference to the 'Clouds' of Aristophanes and to Socratic teaching. It curiously happens that the 'Clouds' supplies another key. St. Paul has been deprecating Socratic asceticism—'Touch not, taste not,' etc., and in the last words of the sentence writes that these things are *οὐκ ἐν τιμῇ τινὶ πρὸς πλῆσμονήν τῆς σαρκός*. Reading the 'clouds' again, the keyword suggests itself irresistibly. Strepsiades has it much on his mind, and his repeated *ἐπιλήσμων* fits exactly into St. Paul's thought. He himself uses the word as a verb, 'forgetting the things that are behind'; and now he urges that asceticism 'is of no value to the forgetting of the flesh.' Maybe it is no chance that the 'Clouds' suggests the word. If St. Paul was thinking at all of this play he must have had before him poor Strepsiades and his 'forgetfulness.' This may also count as supporting Professor Rendel Harris's original argument that he had this play in his mind.

BERNARD G. HALL.

Knutsford.

### Romans ii. 18.

Thou 'approvest the things that are more excellent.'—A. V.

Thou 'provest the things that differ.'—R. V. margin.

In this passage the R. V. simply omits the 'more' of the A. V., but as the marginal reading shows there is no reason to translate *δοκιμάζεις* as 'approvest' rather than 'provest.' The word is used in both senses elsewhere, and the same phrase recurs in the infinitive in Ph 1<sup>10</sup>. As Sanday and Headlam and Denney point out, there is a double ambiguity in the Greek, as *δοκιμάζειν* may mean (1) to distinguish, or (2) to approve after testing, while *τὰ διαφέροντα* may mean (1) things which differ, or (2) things which being proved are found to excel. It is pretty obvious that St. Paul does not mean to exclude either meaning of either word. He means both 'weighing' and 'deciding,' and 'things really different,' some better than others.

Dr. Moffatt paraphrases 'with a sense of what is vital in religion,' but this loses the sense of deliberation in *δοκιμάζεις*. Fortunately we have in English a word with a similar ambiguity, to 'appreciate,' which means both to distinguish and to approve or value after due deliberation. I suggest, therefore, as an exact translation: 'Thou dost appreciate real differences of value.'

W. R. FORRESTER.

Roslin.

## Entre Nous.

### The Speaker's Bible.

FIVE volumes have now been issued, and the sixth volume on *Job and Psalms* is ready (Speaker's Bible Office, Aberdeen; 10s. 6d. net). It would not be easy to select any of the reviews when all

have been so favourable, so we will quote the last two which have come to our hand. One of these happens to be a review of the fourth volume from the *Watchman Examiner* of New York:

'The fourth volume of this series of matchless