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version among the Egyptian-speaking Jews. At least, no record of such a version appears to exist.

But if (stating a hypothesis) such an Egyptian version ever existed, two things would be probable.

*Firstly*, traces of it would be found in one of the Coptic versions (Memphitic, Sahidic, Bashmuric) now extant. *Secondly*, the Septuagint itself *might* at least have been influenced by it. The occurrence of Coptic words and of local traditions in the Septuagint might thus be accounted for, and also the dislocation of Jeremiah's prophecies.

My main point is, that the usual statement that the Coptic versions of the Old Testament were made from the Septuagint requires proof. The New Testament portion of the Coptic Bible has no doubt been properly edited and examined, but the Old Testament portion appears to be little known.

I add a list of the various editions and their dates as far as they are known to me, but probably there are others.

Pentateuch, by Wilkins, . . .	1731	Memphitic.
Psalms (at Rome), . . . . .	1744	"
Minor Prophets, by Tattam, . . . . .	1836	"
Job, by Tattam, . . . . .	1846	"
Major Prophets, by Tattam, . . . . .	1852	"
Daniel, by Bardelli, . . . . .	1849	"

Fragments also have been published by Münter, Mingarelli, and Zöega. The Thebaic and Bashmuric versions have not been touched in their Old Testament portions except in the most fragmentary way.

And even if all these versions are (as *usually* stated) from the Septuagint, some of them are probably far older than the old Latin, and therefore their value for Septuagint criticism must be greater.

I should gladly receive any information or suggestions on this important field of study.

### David's Religion and David's Morality.

BY THE REV. PRINCIPAL G. C. M. DOUGLAS, D.D.

YOU call attention, p. 99, to Mr. Vince's interesting observations about David, how he was inspired by God in spite of gross defects in his morality, which

we have no right to deny or to palliate. At the same time there are many who deal with his faults as if it were absurd to speak of him as an eminent saint, which I believe that Scripture declares him to have been. May I, therefore, supplement Mr. Vince's statements, as I daresay he would not object to do. (1) Scripture is meant for our spiritual benefit; and its biographies lay bare the worst backslidings of eminent saints, even "without a hint of disapproval," like Noah's drunkenness and Lot's incest. David's most blameable acts seem to me to have been committed in such times of backsliding; either when he was sinking in the lowest ebb of his fortunes, as during the persecution at the hand of Saul; or at his point of highest success, when he was triumphing over the great heathen combination whose aim was to destroy him and Israel with him. We have the principal account of this (not without side-lights elsewhere) in 2 Samuel viii., in which there is the record of his cruelty to the Moabites, with which Mr. Vince deals; and perhaps similar cruelty to the Ammonites, chap. xii. 31, brings us to the completion of his triumph; while his adultery and its attendant sins were between these two cruel acts. (2) Yet these do not appear to have been the acts of a cruel *individual*, but to have been part of a cruel *policy* adopted by him as king. This does not make him less guilty, I suppose; but it raises the question, Is there evidence that the policy of Christian nations is clearly ahead of his? I hope that many of your readers agree with me that our own beloved country, in spite of all that is admirable in its policy, has blots as dark in the opium wars with China, and the deterioration of the people of India by opium and drink. (3) I am inclined to believe that there were causes which would explain, possibly would go far to justify, what we are apt to think acts of indefensible cruelty. David surely had no disposition to be hard on the Moabites; for, during part of the persecution by Saul, it was to the king of Moab that he entrusted his own parents. And Shobi, the brother of the king of the Ammonites with whom David had dealt so severely, appears to have been satisfied with his conduct, since he was one of those who came voluntarily and provided for David's wants when he was at the last extremity, in consequence of the revolt of Absalom, 2 Samuel xvii. 27-29.