

B.C., or in the exact year already found according to the Egyptian evidence. This coincidence alone proves the genuineness and authenticity of the "480 years." As the writer has devoted a special paper¹ to the consideration of this number, he would refer his readers thereto for further proof, if any be needed.

20. According to the Egyptian evidence the exodus took place about April 20th. That it must be placed some time in April is evident: (1) Because Josephus² makes the month Nisan run parallel with the Alexandrian Pharmuthi, which began March 27. Therefore the 14th of Nisan—the day of the exodus—could not have been *earlier* than April 9. (2) The passover was celebrated on the full moon after the vernal equinox, which fell on April 3rd or 4th, in 1438 B.C. Hence any *later* month than April is out of the question.

21. The Egyptian evidence, both monumental, written, and astronomical, leads us to about April 20, 1438 B.C. for the year of the Hebrew exodus from Egypt. An independent investigation of Bible chronology, based on the astronomically proved date 841 B.C. for the accession of Jehu, and agreeing with the official chronology of the contemporaneous Tyrian kingdom, brings us to precisely the same year and month. We might therefore fairly rest our case here, confident that our readers will agree with us that we have proved our point. But we are fortunately in a position that enables us to offer an argument that leaves no possible room for doubt, since it demonstrates the *exact day* on which the exodus took place by one of those coincidences between Biblical and Egyptian chronology that could have happened only once in the whole course of pharaonic history. The importance of the subject and the length of this paper requires a separate article for the presentation of this final argument. Accordingly, in a future number of this review, we hope to have the pleasure of laying the results of our researches before our readers.

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¹ Art. 4 in the *Bibliotheca Sacra* for July 1888.

² *Antiq.*, ii. 14, 6.

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