the Jubilee is ordered in the seventh month; from Joel ii. 23, and from Josephus. We have already said that the months of which the Jewish year consisted, are lunar. But since 12 lunar months contain only 354 days, 8 hours, 49 minutes and some seconds, thus falling some 11 days short of a solar year, about 33 years would carry back the beginning of the year, through all the four seasons, to the same point again; and thus a complete year would be gained from the solar computation. Now, while the Israelites continued in the land of Canaan, the agreement of the lunar and solar years was thus secured:—On the second day of the Passover, which was the 16th of the first month, (Abib or Nissan) an omer of the first fruits of the ripe grain was required to be offered to the Lord, (Lev. xxiii, 10, 11.) When the last month of the ecclesiastical year, i. e., Adar, had arrived, therefore, and it was discovered from the backwardness of the season, dependent upon the revolution of time, that the grain was not sufficiently ripened for the offering, an extra month called Adar Sheni or Veadar, *i.e.*, the second Adar, was introduced, and the Passover thus observed "in its proper season." This intercalary month would be required to be employed sometimes every second, and sometimes every third year. There were other causes besides the one already stated for the intercalation at the Passover period:—thus, the lambs must have grown sufficiently for the Passover sacrifices; and it became necessary to allow time for the ripening of the wheat, so that the two loaves offered as the first fruits of their wheat-harvest could be brought on the feast of Weeks; again, that the produce of the field might be gathered in, as required, before the arrival of the feast of Tabernacles. The 15th of Nissan, then, could not be observed as the first day of the Passover, if it occurred before the vernal equinox, but an intercalation was made by which its observance, and, consequently, that of the other festivals, would be deferred. Such was the system observed during the Israelites stay in Canaan. There, they could readily learn the decisions of the Sanhedrin. But when holy city and Temple were taken from them, as a just return for their multiplied transgressions, and they, themselves, dispersed in every quarter of the world, it became necessary, in order to secure the uniform observance of their sacred days, at their proper season, that a determinate system, founded upon correct scientific principles, should be generally adopted by Israelites wheresoever they were; and this was done. We are told that to attain this end, and, at the same time, for the purpose of equalising the lunar and solar periods, they first made use of a cycle of 84 years, which was adopted from them by the primitive Christians for the appointment of their Easter for several centuries, but which was found faulty; whereupon, both Jews and Christians, at the same time, adopted Meton's celebrated cycle of 19 years, at the period of the Council of Nice (A.C. 325). But, in fact, it would appear that this cycle was borrowed by Meton and Euctemon, who "published their calculations to the Greeks assembled at the Olympic Games" from the