

delicacies in diet," etc. He upheld the ordinary Essenic doctrines common to the Pharisees, and had many followers. We hear of James and Simon as his leading disciples; that all believed in the inspiration of the Bible, the freedom of the will, and that men have divine and immortal souls, which will be hereafter rewarded or punished according to the deeds done in the body. These doctrines, we are assured, "were gladly received by the masses, for the teachers lived exemplary lives, urged prayer, worship and sacrifice, without, however, attaching as much value to these as to faith and doctrine."

THE GIRIZEM, Messiah of 14-33 A.C. This was another typical Mahdi, who unfurled his divine banner on Mount Giritim during the reign of Tiberias. He and Aratos gave Herod much trouble, but Pilate the Procurator finally dispersed the fanatics 30-33 A.C. (Jos. Antiq. 18-25).

THEUDAS, Messiah of 45-46 A.C. This Messiah arose during the Prefecture of Cuspius Fadus, in the reign of Claudius, 41-54 A.C. "He assembled great multitudes in the wilderness, and persuaded them to follow him to the Jordan with all their effects." (Ants., 20-5.) He said he was a Messiah and Prophet. Some accounts make him come out of Egypt, but the Procurator seized him, cut off his head, and hung it up in Jerusalem. The writer of Acts 5: 36-7, mentions this quasi-Christ but errs as to date and name, confusing the letters Th, J and I.

MESSIAHS of 53-68 A.C. During this period of Nero's reign, Josephus (Antiqs. 20-8) says there arose many quasi-Messiahs, whose custom it was "to raise the divine standard in the wilderness, perform miracles, and by the providence of God produce heavenly signs in proof of their calling. . . . but they brought untold misery on the people, to the destruction of the faith." The names of several were Jesus or Joshua, and some said that in fulfilment of prophecy they had come out of Egypt. One led a large following towards Olivet, saying that the city walls would fall

down and the believers could enter unscathed; but Felix attacked them and slew four hundred, when the Messiah disappeared.

JESUS OF TIBERIAS, 63 A.C. This Jesus, aided by two disciples, John and Simon, unfurled the sacred standard near Tiberias, and followed much the same course as Judas of Galilee, and was an equally good and pious fanatic. Jesus was a very common Messianic name.

JESUS, son of Amanus, 65 A.C. Josephus calls this Messiah "an obscure man . . . sometimes possessed of a divine fury." He was scourged, yet opened not his mouth, neither shed tears nor supplicated for mercy. (Wars, 6: 5.) He cried out to the worshippers at Pentecost: "A voice from the east and the west, the north and the south, from the four winds, calls against Jerusalem and the Holy House, Woe, woe unto thee, O Jerusalem; thy brides and bridegrooms, yea, to thy whole people, and myself also," etc. The people thought him inspired, and the rulers were lenient, saying he was demented; but he became a source of danger when siege and famine excited the citizens, and had to be now and again suppressed, until a stone from the besiegers ended his messianic career. Thousands believed in him.

The history of the Messiahs shows them to have been, with rare exceptions, earnest, pious souls, ready, nay eager, like the early Christians, to die for their views, and if of the Essenic sects, they opened not their mouths in reply to either judges or accusers. Josephus says they were the "natural products of days of adversity," and were often helped in their dangerous mission by educated priests who fanned their zeal.

It is clear that during these two centuries, 100 B.C. to 100 A.C., all the Western world was looking for a Messiah or a new Faith; and Buddhism, which was firmly established from the Bay of Bengal to Kaspiana, had stirred to its centre every school of thought in Asia. Like Christianity, it was pessimistic in one of its

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