784 THE ACTS. XIX.   
   
   
 silversmith, which made silver shrines for ¥ Diana, brought   
 no small lyain unto the craftsmen; \*whom he called   
 together with the workmen of like occupation, and said,   
 Sirs, ye know that by this !craf¢ we have our wealth.   
 26 Moreover ye see and hear, that not alone at Ephesus,   
 but almost throughout all Asia, this Paul hath persuaded   
 and turned away much people, saying that ‘they be no   
 gods, which are made with hands: \*7so that not only   
 © Ps. exv. this our craft is in danger to be set at nought; but also   
 Isa, that the temple of the great goddess \* Diana should be   
 10-20 Jer. despised, and ™ her magnificence should be destroyed, whom   
 x5. all Asia and the world worshippeth. \*8And when they   
 heard [® these sayings] they were full of wrath, and cried   
 out, saying, Great is \* Diana of the Ephesians. 2 And   
 aRom.xvi.23, the [¢ whole] city was filled with confusion: and having   
 eskait caught ‘Gaius and © Aristarchus, men of Macedonia,   
   
   
   
   
 x on, ' Panl’s companions in travel, they rushed with one accord   
   
   
 K The Greek is Artémis. Diana is the Roman name,   
 1 render both times, employment.   
   
 m read, she should be deposed from her greatness.   
 2 not expressed in the original. © omit.   
   
 of 2 Tim. iv. 20: see note there. 24, was restored with increased magnificence,   
 silver shrines] These were small models of and accounted one of the wonders of the   
 the celebrated temple of the Ephesian ancient world. Its dimensions were 425   
 Artemis (Diana), with her statue, which it by 220 feet, and it was surrounded by 127   
 was the custom to carry on journeys, aud columns, 60 feet high. It was standing in   
 place in houses, as a charm. We may find all its at this time. See Conybeare   
 an exact parallel in the usages of that and Howson, ch. xvi. vol. pp. 84 ff.   
 corrupt form of Christianity, which, what- 29. having caught] Itis not implied that   
 ever it may pretend to teach, in practice they seized Gaius and Aristarchus before   
 honours similarly the “great goddess” of they rushed into the theatre: but rather   
 its imagination. 25. of like oceu- that the two acts were simultaneous.   
 pation] i.e. manufacturers of all sorts ot Gaius] A different person from the Gaius   
 memorials or amulets connected with the of ch. xx. who was of Derbe, and from   
 worship of Artemis (Diana),—Mr. Howson the Gaius of Rom. xvi. and 1 Cor. i. 15,   
 (ii. p. suggests that possibly Alewander who was evidently a Corinthian. Aris-   
 the coppersmith may have been one of tarchus is mentioned ch. xx. 4; xxvii. 2;   
 these craftsmen: see 2 ‘Tim. iv. 14. Col. iv. 10; Philem. 24. He was a native   
 26.] The people believed that of Thessalonica. into the theatre]   
 themselves were gods : see ch. xvii The resort of the populace on occasions of   
 the citation from Piutareh iu my Greek excitement. ‘Of the site of the theatre,   
 Test.—And so it is invariably, wherever the scene of the tumult raised by Deme-   
 images are employed professedly as media trins, there can be no doubt, its ruins   
 of worship. 27. but that eventually being a wreck of immense grandeur. |   
 even the temple itself of great goddess think it must have been larger than the   
 Artemis will be counted for nothing. one afi Miletus; and that exceeds any I   
 “ Great” was the usual epithet of the have elsewhere seen... .. Its form alone   
 Ephesian Artemis.—'The temple of Artemis ean now be spoken of, for every seat is   
 at Ephesus, having been burnt to the removed, and the proscenium is a heap of   
 ground by Herostratus on the night of the ruins.’ Fellows, Asia Minor, p. 274. ‘The   
 birth of Alexander the Great (B.c. 355), theatre of Ephesus is said to be the largest