CYCLOPAEDIA

OF

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LITERATURE.

PREPARED BY

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AND

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were known to their friends and countrymen, and by
the other to the Romans or strangers. More prob-
able, however, the double name in Greek arises, in
this instance, from a diversity in pronouncing the ἀρ
in his Aramaean name, ἅρν (ḥāḇẖār, ḥāḇẖār), as
in the Talmudic Lists, Lightfoot, in Acts, i, 320, a
diversity which is common also in the Septuagint (Kuinoi,
Comment. on John xix, 25). See Name. Or rather,
perhaps, ἄρτας was a Greek name adopted out of
resemblance to the Jewish form of ἄρτος (pl. of ἄρτος"
for "soul"), if, indeed, the former be not the original
from which the latter was derived by corruption.
2. The father of the evangelist Luke or Matthew

Alphage or Elphageus, archbishop of Canter-
bury, distinguished for humility and piety. Being
infected with the views of the age, he took the habit
in the monastery of the Hosianites, and afterward
that himself up in a cell at Beth. Here he remained
until the see of Winchester was vacated by the
death of Eadwine, Dunstan, archbishop of Canter-
bury, called him thither. In 1068 he was
'the se of Canterbury. After he had
governed this metropolitan see some years, the Danes
made an irruption into the city, burned the cathedral,
and having put to death upward of seven thousand
of the inhabitants, seized the archbishop, whom they
kept in bonds seven months, and then murdered.
This was on the 29th April, 1062. Godwin remarks
that the murderers did not escape the penalty of their sacril-
igious act, scarcely one in the whole Danish army

Alphen, Simon van, a German theologian,
born at Hanau, May 29, 1653; studied at Fundblioch
and Leiden; became pastor at Waarborg, and
afterward at Amsterdam; and finally, in 1716,
professor of theology at Utrecht, where he was buried
until his death at Utrecht, Nov. 3, 1742. His principal
work is Speculum theologicum, in 8 vols. (Utrecht, 1742, 2 vols. 4to.—Drakenburch, Oraatio Funeris in
Van Alphen (Utrecht, 1747); Hoocher, Eng. Generals, 1, 120.)

Alphonsus, Nicomh (or Mitronir, a Russian,
allied by birth to the imperial family. In
consequence of political troubles, he went to England,
studied theology, and, in 1716, became curate of War-
ton, Herts. It is said that he was repeatedly
in the Russian service to return to Russia,
even with offers of the imperial throne; but he pre-
ferred his quiet duties in England. In 1743 he was
dispersed to the interior, and he died, greatly respected,
in 1748. He was buried in St. John's Church, Paddington, on
the next day after. His name was added to the Gay

Alphonsus of Aragonia (or Aragon), a Spanish rabbi,
first among the pagans, and from
them introduced among Christians. A person sus-
picied of crime was brought before a priest, who
had him brought before a piece of barley-cake; if this was done
without difficulty, he was declared to be innocent;
otherwise, not.—Delrio, Diag. Magici, lib. iv, cap. 11,

Alphonso de Alcáza (in Latin Alphonnius
Compostelensis), a Spanish rabbi, was a native of
Alcáza de Henares, and lived toward the close of the
16th century. He embraced Christianity, and was
employed by Cardinal Ximenes in the revision of the
celebrated Polyglot.—Wolf, Rödt, Hebr., i, 119.

Alphonso de Zamora, a Spanish Jew and dis-
embarked rabbi, converted to the Catholic faith, and
baptized in 1549. Cardinal Ximenes employed him
for fifteen years in Spain, after which he composed a Dictionary of the Chaldee and
Hebrew words of the Old Testament, and other works
relating to the text of the Holy Scriptures. In three
labora he had some assistance from others; but he
composed many other works by himself, mostly on the
Hebrew tongue. He wrote also, from Spain, a letter to the Roman Jews, in Hebrew and Latin interlined,
respecting them for their obstinacy.—Caspar, Hist. Lit-
ann, 1585; Wolf, Bibl. Hebr., i, 159.

Alphonsus of Liguori. See Liguori.

Alsted, Johann Heinrich, a German Protestant
divine, born in 1588 at Heister, in Nassau, professor
of philosophy and theology in his native town, and
subsequently at Wiesbaden, in Transylvania, where
he died in 1638. He represented the Reformed Church
of Nassau at the Synod of Dort. Among his numer-
ous works may be mentioned Thesaurus de Biblia, 1613;
a treatise on the Millennium, translated and
published in London in 1658, 4to; Encyclopaedia Bib-
lica (Frankfort, 1625, 1624), in which he attempts to
prove that the principles and materials of all the arts
and sciences should be sought for in the Scriptures.
He wrote also a general Encyclopaedia (Lyons, 1620;
vols. 2, 3, 4, 5, etc.), and other works, of which a list may be
found in Niccus, Monumenta, i, 321.

Altanaus (Altanaus, prob. for Maltranaus),
and this, by resolution of the dagesh, for Martranaus,
one of the "sons" of Assen (or Hashum), who divorced
his Gentle wife after the captivity (1 Esdr. ix, 33);
evidently the Mattanaus (q. v.) of the genuine text
(Ezra x, 35).

Altar (αὐτή, miḥ abol, from הַבָּל, to stay in sacri-
ifice; ἀφίλ, a structure on which sacrifices of
any kind are offered. In ancient times this was
always done by slaughter or by fire. The term is bor-
rowed in modern times to signify a table or other
erection on which the sacrifices are admin-
istered, or near which the officiating priests perform
their religious exercises performed (comp. Heb, xii, 10).
They were originally of earth (Exod. xx, 24; comp.
Lecon. ix, 89); Horace, car. iii, 9, 4; Ovid, Metam.
mask, iv, 322; Titus, v, 5, 91; Flaccus, iv, 4) or un 깔
stone (Exod. xx, 25), erected on such spots as had
been early held sacred (Gen. xi, 7; xii, 13, 21, 33;
exxxiv, 3, 1; Exod. xvii, 34, xxxiv, 4), especially
hills-tops and eminences (Gen. xi, 32, xiv, 31; Ezek. ii, 6; comp. Herod, i, 131; Homer, Illad, xxii, 174; Apo-
theon, Rhod. 224; Livy, xxx, 81; Philostr. Apol. i, 2); also house-tops (2 Kings xxii, 12), as being nearer
the sky (Isa. xvii, 27; Philostr. Apol. ii, 5); occasionally
under remarkable trees (2 Kings xvi, 4). See
Smith's Dict. of Class. Antq. s. v. Ara; Selden,
Onomast. iii, 269 sq.; John, Archd. pl. iii, c. 2, 9; Bahir, Sanhedrin, i, 157, 236; 2 Kings xvi, 4.
See p. 228 sq. The stone altars erected to the true
God (Josh. viii, 31; 1 Kings xvii, 8; 1 Sam. vi, 14)
were imitated by the Gentiles, as appears from Pan-
siua, vi, 302, where he mentions "an altar of white
stone," and Apollonius Rhodius, in speaking of the
temple of Mars (Argon., ii). Altars were generally
erected at the gates of the city (2 Kings xxii, 3). We
can refer to Acts xiv, 13, where the priest of
Jupiter is said to have brought hallowed stones to the
gates to perform sacrifice. An altar, both among the Jews
and the heathen, was an ovilla, a sanctuary, for such
persons as did it for refuge (Exod. xxii, 14; 1 Kings
i, 50; II, 28, etc.). As to the practice of the heathen
in this respect, all the Greek writers are more or less
equivocal. See Hebr. xiii, 10.

"We have an altar," etc., MacKnight explains thus: "Here, by a usual metaphor, the altar
is put for the sacrifice, as is plain from the priest's
calling of which they have no right to eat. That is
the sacrifice which Christ offered for the sins of the
world; and the eating of it does not mean corporal
eating, but the partaking of it by faith, as John, by
that sacrifice, had procured for sinners." (comp. Ohlau-
tgen, Convent., in loc.) See Lord's Supper.

One wooden table was wont to be placed in the
midst of every meeting-place of the primitive Christians, upon which each of them laid what he bestowed for the use of the poor, as we are informed by Theodore (v. 18; see I. c., xi, 15); and because alms are noted with the name of eter, that table upon which they were laid was called by the ancient Christians an altar. Compare SADLE.

Draffick Circle in the Isle of Jersey.

I. Pagan.—There is a strong probability that some of these ancient monuments of unhewn stone, usually called Druidical remain, which are found in all parts of the world, were derived from the altars of primitive times. See STONE. These are various in their forms, and their peculiar use have been very much disputed. (See Pennycylopedia, s. v. Avebury, Carnac, Stonehenge.) Dr. Kitto has elaborately examined the subject (Hist. of Geol., append. to 66, iii, ch. iii and iv), and comes to the conclusion that the cromlechs are representatives of ancient altars, while the labyrinths, or stones disposed in a chest-like form, are analoous to the arks of Jewish and Egyptian worship [see Ark], and are remnants of the so-called ark traditions. See Stonehenge. Cromlechs are somewhat in the form of a table, one large stone being sup-

Draffick Cromlech.

ported in a horizontal or slightly inclined position upon three or more, but usually three stones, set upright. That they were used as altars is almost inexcusably suggested to every one that views them; and this conclusion is strengthened when, as is often the case, we observe a small circular hole through which probably the rope was run by which the victims, when slaughtered, were bound to the altar, as they were to the angular projections or horns of the Jewish altar (Ex. xxi, 27). It was natural that when a sufficiency of large stones could not be found, heaps of smaller ones should be employed, and that, when practicable, a large flat stone would be placed on the top, to give a proper

Draffick Cairn.

level for the fire and the sacrifice. Such are the entrances of altar-like form, many of which still remain; but as they are sometimes found in places where stones of large size might have been obtained, it seems that in later times such altars had a special appropriation.

Toland shows (Hist. of Brit. Druids, p. 104) that the sacred trees were burnt on them, and sacrifices offered to Bel, Baal, or the Sun. In many instances, as at Stonehenge, a circle of stones is ranged around a central one in an elliptical manner, an arrangement which has been found to take place likewise in Persia, as at Darab (Onslow's Travels, ii, 124). Caesar refers to such consecrated circles for national deliberation among the Gauls (Bell. Civ. vii, 5), and Homer alludes to Grecian councils held within circles of stones (Il. xiv, 307; comp. i. 88, viii, 5). The following, figured from Onslow (Travels of Persepolis, ii, 50, 86), was called by the natives the "Stone of the Fire Temple," and is surrounded by a low wall. It is ten or eleven feet high, and about three square. The sides contain an inscription, in Pehlevi, within a sunk

Persian Fire-Alta near Tangi-Kena.

circle. There is a small cavity on the top, as if to contain fire. The pyramids (q. v.) of Egypt may likewise have been originally sites of worship.

Passing by the early and rude forms of altars still extant of the Mexican worship, since too little is known of the history and application of these to illustrate our subject in any definite manner, we notice those of Egypt as being first both in point of age...
In the entire painting, of the birds or ibises one is lying down at ease, another is standing up without fear or apprehension; a third, perched on some piling, is looking over the heads of the people; and a fourth is standing on the back of a sphinx, nearly adjacent to the temple, in the front of it. It deserves notice that this altar (and the other also) has at each of its four corners a railing, which subdivides squares to about half its height, but from thence is gradually sloped off to an edge or a point. These are no doubt the horn of the altar, and probably this is their true figure (see Exod. xxvii, 2, etc.; xxxv, 12; Exod. xxii, 19). The priest is blowing up the fire, apparently with a fan, so as to avoid the pollution of the breath. The other figure, which we give more in full, shows the horn of the altar, formed on the same principle as the foregoing; but this is seen on its angle, and its general form is more elevated. It has no garlands, and perfumes appear to be burning on it. In this picture the assembly is not so numerous as in the other; but almost all, to the number of ten or a dozen persons, are playing on musical instruments.

The idolaters in the first ages of the world, who generally worshipped the sun, appear to have thought it improper to confine the supposed infinity of this imaginary deity within walls, and therefore they generally made choice of woods and mountains, as the most convenient places for their idolatry; and when, in later times, they had brought in the use of temples, yet for a long time they kept them open-roofed. With such a form of worship notions of gloomy sublimity were associated, and so prevalent was the custom that the phrase “worshipping on high places,” is frequently used to signify idolatry in the Old Testament. The worshipping on high-places was strictly forbidden to the Jews; not merely because the custom had a tendency to produce idolatry, but also because the customary form of that idolatry was the worst, the most cruel, and the most detestable. See HIGHPLACE. It was before these altars, in groves and mountains, that human sacrifices were most frequently offered, that parents whose natural affections were blighted and destroyed by dark superstitions made their children pass through the fire to Moloch; and it was in such places that licentiousness and depravity were systematically made a part of public worship. See IDOLATRY. It does not appear from the monuments that altars on high-places were common in Egypt, though there are some traces of worship in groves. See ASHEMAR.

The heathens at first made their altars only of turf, afterward of stone, marble, wood, and other materials. They differed in form as well as material, some being round, some square, and others triangular. All their altars turned toward the east, and stood lower than the statue of the god, and were adorned with sculptures representing the deity to whom erected, or the appropriate symbols. These altars were of two kinds: the higher and the lower; the higher were intended for the celestial gods; and were called to the Roman altaria; the lower were for the terrestrial and infernal gods, and were called evas. Those dedicated to the heavenly gods were raised a great height above the ground; those of the terrestrial gods were almost even with the surface, and those for the infernal deities were only holes dug in the ground, called evae subterraneae. Most of the ancient Greek altars were of a cubical form; and hence, when the oracle of Apollo at Delphi commanded that a new altar should be pre-
pored exactly double the size of that which already stood in the temple, a problem was given surpassing the powers of science in those days, which is well known to mathematicians under the name of the determination of the circle. The great temples of Rome generally contained three altars: the first, in the sanctuary at the foot of the statue, for incense and libations; the second, before the gate of the temple, for the resting place of victims; and the third, like the table of shewbread, was a portable one for the offerings and vessels to lie upon.

Altars represented on Roman coins.

**The Altar at Athens.** Inscribed "to the unknown God."—Paul, discoursing in that city on the resurrection of the dead, was carried by some of the philosophers before the judges of the Areopagus, where he used this expression (Acts xxviii. 22, 23): "Ye men of Athens, I perceive that in all things ye are too superstitious" (Acts xvii. 16-31): "for as I passed by, and beheld your sacred instruments, I found an altar with this inscription, 'To the unknown god,' him, therefore, whom ye worship as 'unknown,' him declare (represent), amnion; 'I unto you.' The question is, What was this altar thus consecrated to the "unknown god"? Jerome says it was inscribed "to the gods of Asia, Europe, and Africa—to the unknown and strange gods." And that the altar used the singular form because his design was only to demonstrate to the Athenians that they adored an unknown god (Comment. ad Tt. i. 12). Some, as Cretius, Vesius, Beza, believe that Paul speaks of altars extant in several places of Africa, without any inscription, erected after a solemn explanation for the country, by the philosopher Epimenides (Dug. Laert. Vit. Epimen. ii, 29). Others conceive that this altar was the one mentioned by Festus (Ecclus. xi. 1) and Philostratus (Vit. Ap. vi, 3), who speak of altars at Athens consecrated "to the unknown gods." Lucian (Philop. i. 5) swears "by the unknown god at Athens." He adds, "Being come to Athens, and finding there the unknown god, we worshipped him, and gave thanks to him, with hands lifted up to heaven." Thus see Niemeyer, Interp. Orig. Pauli in Areop. Ath. Peter Comestor relates that Demosthenes the Areopagite, observing while he was at Alexandria the eclipse which, contrary to nature, happened at the depth of our Saturn, from thence concluded that some unknown god suffered, and not being then in a situation to learn more of the matter, he erected at his return to Athens this altar "to the unknown god," which gave occasion to Paul's discourse at the Areopagus. Theophrastus, Clemens, and others, give a different account of its origin and design, but each of their opinions, as also those we have noticed, has its difficulties. Aristotle had no doubt that the Athenians, under the appellation of the unknown god, really worshipped the true one (comp. Hales, Animad. iii. 319-331). See Athens. The most probable appears to be the conjecture of Eichhorn (Lehrs. Dichter, iv, 141), to which Niemeyer subscribes, that there were standing at Athens several very ancient altars, which had originally no inscription, and which were afterward not destroyed, for fear of provoking the anger of the gods, to whom they had been dedicated, although it was no longer known who these gods were. He supposes, therefore, that the inscription dynamyntos gen, to an [some] unknown god, was placed upon them: and that on each of these altars was seen by the apostle, who, not knowing that there were others, spake accordingly. To this may add the words of Kinkel (Comment. ad l., 3, 17, in loc.), who considers it proved that there were several altars at Athens on which the inscription was written in the plural number, and believes that there was also one altar with the inscription in the singular, although the fact has been recorded by no other writer; for no argument can be drawn from this silence to the discredit of a writer, like Paul, of unimpeached integrity. The altar in question, he thinks, had probably been dedicated dynamyntos gen on account of some remarkable benefit received, which seemed attributable to some god, although it was uncertain to whom. See Unknown God.

So much at least is certain, both from Paul's discourse and the testimony of Greek profane writers, that altars to an unknown god existed at Athens. But the attempt to ascertain definitely whom the Athenians worshipped under this appellation must ever remain fruitless for want of sufficient data. The inscription afforded to Paul a happy occasion of proclaiming the Gospel; and those who embraced it found indeed that the being whom they had thus "ignorantly worshipped" was the one only living and true God (Luke i. 168, 4).—See Part II. 

**Avaris.** Cain and Abel appear to have worshipped at some primitive form of altar (Gen. iv. 3, 5); but the first altar we read of in the Bible was that erected by Noah on leaving the ark. According to a rabbinical legend, it was partly formed from the remains of one built by Adam on his expedition from Paradise, and afterward used by Cain and Abel, on the identical spot where Abraham prepared to offer up Isaac (Zohar, Gen. ii. 4, 5; Jonathan's Targum, Gen. xix. 20; xxii. 29). Mention is made of altars erected by Abraham (Gen. xii. 7; xiii. 4; xxv. 9); by Isaac (Gen. xxvi. 20); by Jacob (xxix. 20); xxvi. 20; xxv. 1, 3); by Moses (Exod. xvii. 15). After the giving of the law, the Israelites were commanded to make an altar of earth; they were also permitted to employ stones, but only four tools was to be applied to them. This has been generally understood as an interdiction of sculpture. In order to guard against a violation of the second commandment, altars were frequently built on high places (Deut. vii. 5), the word being used not only for the elevated spot, but also for the sacrificial structures upon them (Crenzler, Symbol. i. 159; Gesenius, Comment., in Exod. ii. 329). Thus Solomon built a high place for Chemosh (2 Kings xi. 7), and Josiah brake down and burnt the high-place, and stamped it small to powder (2 Kings xxiv. 15). Such structures, however, were forbidden by the Mosaic law (Deut. xii. 20; xviii. 19).
except in particular instances, such as those of Gideon (Judg. vi. 26) and David (2 Sam. xxiv. 18). It is said of Solomon that he "loved the Lord, walking in the statutes of David, his father, only he sacrificed and burnt incense on the high-places" (1 Kings iii. 9). Altars were sometimes built on the roofs of houses; in

Kings xxii. 31, we read of the altars that were on the top of the upper chamber of Ahab. In the tabernacle, and after it was set in the temple, two altars were erected, one for sacrifices, the other for incense; the

table for the showbread is also sometimes classed an altar.

1. The Altar of Burnt-offering (יִצְרֹת תֶּבֶן) (Exod. xxx. 26, or known altar (יִצְרֹת תֶּבֶן)), Exod. xxxi. 3, 9, called in Mat. i. 7, 12, "the table of the Lord," perhaps all in Exek. xxxv. 3. This differed in construction at different times.

(1) In the tabernacle (Exod. xxvii. xxviii.) this was a hollow square, five cubits in length and breadth, and three cubits in height; it was made of shittim-wood [see Ststoffe], and overlaid with plates of brass. In the middle there was a ledge or projection (יִצְרֹת תֶּבֶן), [house], Lev. xi. 13; Servius, ad Ex. iv. 34), a slope of earth was probably made rising to a level with the projection. According to the Jewish tradition, this was on the south side, which is not improbable; for on the east was "the place of the ashes" (Lev. i. 16), and the altar of brass was probably near the western side, so that the north and south sides were left (Exod. viii. 5). Those critics who suppose the grating to have been perpendicular or on the outside consider the injunction in Exod. xx. 26, as applicable to this altar, and that the inside was filled with earth; so that the boards of shittim-wood formed merely a case for the real altar. So Jarchi, on Exod. xxvii. 5. Its corners were ornamented with "horns" (Exod. xxviii. 12; Lev. iv. 18 sq.). See Horns.

In Exod. xxvii. 3, the following utensils are mentioned as belonging to the altar, all of which were to be made of brass. 1. יִצְרֹת תֶּבֶן, sheth, vessels or dishes to receive the ashes (s. p.) that fell through the grating.

4. יִצְרֹת תֶּבֶן, grane (Vulg. fosslicus), for cleaning the altar. 3. יִצְרֹת תֶּבֶן, miktaroth (Heb. mizqathah; Sept. zedaph; Vegetius, sortes aeris), vessels for receiving the blood and sprinkling it on the altar. 4. יִצְרֹת תֶּבֶן, veisegodh (Heb. mizqath; Sept. savor); Vulg. sacraevas); large forks to turn the pieces of flesh, or to take them off the fire (see 1 Sam. ii. 18).

5. יִצְרֹת תֶּבֶן, maashokh (Heb. mezah; Sept. meruas), the same word is elsewhere translated ezen (Num. xvi. 17), but in Exod. xxxi. 39, "ezophakeim." (Comp. Lam., De Tabern., p. 409 sq.; Meyers, Bibelatlas, p. 201 et al.; Van Til, Die Tabern., p. 76.)

(3) The altar of burnt-offerings in Solomon's temple was of much larger dimensions, "twenty cubits in length and breadth, and ten in height" (2 Chron. iv. 1; comp. 1 Kings vii. 29, 34; ix. 29), and was made entirely of brass, i. e. bronze plates covering a structure of earth or stone (Cramer, De Ara certa, p. 29 sq.). It is said of Aza that he renewed (יִצְרֹת תֶּבֶן), that is, either

required (in which sense the word is evidently used in 2 Chron. xxiv. 4) or reconstituted (Sept. Isinavaism)
the altar of the Lord that was before the porch of the Lord (2 Chron. xxv. 7). This altar was removed by
King Ahaz (2 Kings xvi. 14; I Kings i. 12) and it was "cleaned" by
Hezekiah, and in the latter part of Manasseh’s reign
rebuilt. It is not certain whether this was one of
the sacred shrines which the Babylonians broke up
and removed their materials (Jer. iii. 17 sq.).

(c.) Of the altar of burnt-offering in the second
temple the canonical scriptures give no information.
excepting that it was very big (Ex. xxv. 40 sq.). The
foundations of the temple were laid (Ezra iii. 3, 4, 6) on
the same place where it had formerly been built. Joshua, Amos, iv. 1, 4.
From the Apocalypse, however, we may infer
that it was made not of brass, but of one stone.
1, 498; Brummer, p. 125 sq.) in the account of
the restoration of the temple service by Judas Maccab.
It is said, "They took whole stones, according
to the law, and built a new altar according to the
former" (1 Macc. iv. 47). When Antiochus Epiphanes
plagued Jerusalem, Josephus informs us that he left
the temple bare, and took away the golden candle-
sticks, and the golden altar of incense, and table of
show-bread, and the altar of burnt-offering (Ant. xii, 4,
5). (d.) The altar of burnt-offering erected by Herod
is described by Josephus (Judaica, v. 5, 6): "Before
this second temple was completed, the building was
raised to a height of sixty cubits, and the pass-
gage up to it was by an insensible ascent from the
south. It was formed without any iron tool, nor
had any iron tool so much as touch it at any time."
The dimensions of this altar differ from those of
the Mishna (Mishnah, iii. 1). It is there described as
a square 22 cubits at the base; at the height of a
cubit it is reduced to 21 cubits each way, making it
90 cubits square; at 5 cubits higher it is similarly con-
tinued, becoming 26 cubits square, and at the base
of the horns 20 cubits; and, allowing a cubit each way
for the deambulacrum, a square of 24 cubits is left
for the fire on the altar. Other Jewish writers place
the deambulacrum 2 feet below the surface of the altar,
which would certainly be a more suitable construc-
tion. The Mishna states, in accordance with Jose-
phus, that the stones of the altar were unhewn, agree-
able to the command in Exod. xx, 22; and that they
were whiter than salt water at the Passover and the
feast of tabernacles. On the south side was an in-
clined plane, 22 cubits long, and 12 cubits broad,
likewise of unhewn stones. A pipe was connected
with the south-west horn, through which the blood
of the victims was discharged by a subterranean pas-
sage into the brook Kidron. Under the altar was a
cavity to receive the drink-offerings, which was cov-
ered with a marble slab, and cleansed from time to
from. On the north side of the altar several iron
rings were fixed to fasten the victims. Lastly, a red
linen was drawn round the middle of the altar to dis-
charge the blood that was to be sprinkled above and
below it (Rabland, Antiq. Sacr. p. 97 sq.;
Lamy, De Tablegae, table 16; L’empeur, in loc.;
Cramer, De altaribus Templi sancti, Lug. 1867.
and in Ugoiini Theesmar. x. 41; Ugoiini Altar. ester. in his Theesmar. x. 4; Otho, Lex.
Theol. p. 32 sq.)

According to Lev. vi. 5, 8, the fire on the altar of
burnt-offering was not permitted to go out (Buxtorf,
Histories insignis sacr. in his Exercit. p. 288 sq.;
and in Ugoiini Theesmar. x.; Herb. De igne Sacer, in Ugoi-
ini Theesmar. x. 41; Dahr, De igne Sanctunm sacer
dum in Ugoiini Theesmar. x.; comp. Dej bert, Ugoiini, ii. 164 sq.; v. 47 sq.; Carpzov, Ap-
porn. p. 298; Schacht, Jacob, s. k. p. 298; Re-

smeller, Margoli, ii. 156 sq.; Spanheim, De Fraa
et Pythorum Grec. in Gravius Theesmar. v. 909 sq.
Haye, Relig. f. Fler. viii. 3), having originally fall
from heaven (Lev. xxvi. 36), and being made of holy
stone (comp. Ammon, Moch. xxii. 6; Darmst. p. 15,
3, 8; 18, 9, 11; Fluchter, Novem, iv. 4, 5; Solin, v.
serm. ad An. xii. 200; Val. Max. i, 3, 7; Zeniastas, ii.
41, 57), this altar had a special function. From
the circumstance that the sweet incense was burnt up
it every day, morning and evening (Exod. xxv. 39, 38), as
well as the blood of the victims was sprinkled upon it
(v. 10), this altar had an important attachment atta-
ted to it. It is the only altar which appears in the Heavy
only Temple (Isa. vi. 6; Rev. viii. 3, 4). It was
it was table, with the addition of some spirit implying the peculiar use of it in a Christian church. In Chrysostom it is termed the mystical and tremendous table; sometimes the spiritual, divine, royal, imperial, heavenly table. Wherever the word altar was used, it was carefully distinguished from the Jewish altar on which bloody sacrifices were laid, and from heathen altars, connected with absurd idolatries.

The Church of England never uses the word “altar” for communion-table in her rubrics, and she carefully excludes the notion of a literal sacrifice, which altar would imply, by expressly referring in her communion-service to the sacrifice of Christ (“who, by his one oblation of himself once offered, made a full, perfect, and sufficient sacrifice for the sins of the whole world”); and by studiously introducing into the same service the word “sacrifice” in the several figurative senses (warranted by Scripture) which it will bear: applying the word to our alms, to our offering of praise and thanksgiving, to the offering of ourselves, souls and bodies, but never applying it to the element. That the English reformers wished to distinguish the notion of altars, and sacrifices thereon, appears from the fact that at the Reformation altars were ordered henceforth to be called tables, in consequence of a sermon preached by Bishop Hooper, who said, “that it would do well, that it might please the magistrate to turn altars into tables, according to the first institution of Christ; to take away the false persuasion of the people, which they have of sacrifice to be done upon the altars; for as long as altars remain, both the ignorant people and the ignorant and evil-sounding priest will always dream of sacrifice” (Hooper’s Writings, Parker Society, p. 488; Burnet, Hist. of Reformation, ii. 223, 230). Other Protestant Churches, in particular the Lutheran, have retained the use of an altar, at which the Liturgy is read, the Lord’s Supper celebrated, and other ecclesiastical actions performed.

2. Material and Form.—In the time of Augustine it appears that the altars in the churches of Africa were of wood, and it is commonly thought that stone altars began to be used about the time of Constantine. In the time of Gregory Nyssen altars began to be made generally of stone; and the twenty-sixth canon of the council of Ephesus, A.D. 431, forbad to consecrate any but a stone altar; from which and other evidence (see Martene, lib. i. cap. iii. art. 6, No. 5) it appears that wooden altars were in use in France till that and a much later period. In England wooden altars were originally in common use (William and Mal Chs. ii. 14. De Filio Waltham, Ep. W.): “Erunt ut temporis aetatis hincun, jam ibi a prioris dias in Anglia, et ille diocesi demensibus, ex legibus non composito.” At the English Reformation stone altars were reserved and wooden tables substituted. The twenty-second canon of the council of London, fixing the form of the decent table shall be provided for the celebration of the holy communion, covered with a carpet of silk, or other decent stuff, and with a fair linen cloth at the time of communion. As to its position, the rubric before the communion-service states that it may stand in the body of the church, or in the chancel.

Altars in the Roman Church are built of stone to represent Christ, the foundation-stone of the spiritual building, the Church. Every altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year, and no cloth is spared in adorning it with gold, silver, and jewels. The tabernacle of the Holy Sacrament is placed on the holy altar, on each side of which are staters of white wax, except at all offices for the dead, and during the last three days of Passion-week, at which time they are yellow. A crucifix is placed on the altar. There is a cope, written in "
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legilie hand, of the Te Deum, a prayer addressed only
to the first Person of the Trinity. The altar is fur-
sished with a little bowl, which is rung three times
when the priest knells down, thrice when he elevates
the host, and thrice when he makes adoration (al.cn. 1726, also.
Torpicias), a portable altar or consecrated stone, with a small
cavity in the middle of the front side, in which are put
the relics of saints, and it is sealed up by the bishop.
Saying that it should be known, the altar is inscribed its
inscription.
The furniture of the altar consists of a chalice and
paten for the bread and wine, both of gold or sil-
vers; a pax for holding the wafer, at least of silver
: a veil, in form of a pavement, of rich white stuff
to cover the pax; a thurible, of silver or pewter, for
the incense; a holy-water pot, of silver, pewter, or
tin; also corporal, pall, purificatories, etc. About
the time of Chalcedon it became common to have
several altars in one church, a custom which spread
especially since the eleventh century. The side al-
tars were usually erected on pillars, side walls, or
in chapels, while the main or high altar stands always
in the choir. — The Greek churches have generally only
one altar.
3. The portable altar (altare portatile, pastorale, or
titularianum) was one that might be carried about or
concealed. These altars Martine refers to the very
earliest ages of the Church, maintaining, with some
reason, that during times of persecution portable al-
tars were much more likely to be used than those
which were fixed and immovable. The use of such
portable altars was afterward retained in cases of ne-
cessity. The color ofbenefices is given by Massa
ib. viii. ch. vi. § 11-15; Proctor, on Common Prayer,
p. 49, 79; Collier, Ecol. Hist. iv. 257; Butler, Lives of Saints, i.
418; Neale, Hist. of Purgatory, i, 44, ii. 206.
4. The privileged altar (ora generaliter) was one to
which peculiar privileges are granted: e.g., an altar at
which, by privilege of the pope, masses for the dead
may be said on days when they are not permitted at
other altars, and where, according to the modern Ro-
man doctrine, the Church applies, in a peculiar man-
er, the merits of Jesus Christ and the souls to the
saints in purgatory; but not so that a soul is impos-
ibly delivered from purgatory at each mass that is said,
as some may imagine, because indulgences can only
draw the dead in the way of suffrages. — Richard and
Giraud.
The origin of privileged altars in the Roman Church
dates as late as the time of Gregory XII; i.e. be-
tween 1372 and 1394, although some writers have en-
deavored to assign them to an earlier period. — London.
In the earliest ages, the clergy only were allowed
to approach the altar; not even the emperor himself,
at first, was allowed this privilege, but afterward
the rule was relaxed in favor of the imperial dignity
(Caen. 29, to Truth). The approach of women to the
altar was, if possible, even more strictly prohibited
than that of men (Can. 4 of Loeleis, can. 4 of
Tours, etc.). “In those days,” says Martine, “the
licentiousness of men has arrived at that pitch in the
churches, that not only emperors and princes, but the
very common people so fill the choir that scarcely is
there sitting room left for the ministering clergy.
Nay, more; with shame be it spoken, often women are
sent in so far as to allure and shame, as not to be
heari


Alting, Joh. Heinrich, a learned professor of
theology, was born at Emsel, in Friesland, Feb. 1, 1814.
In 1812 he went over into England with the elected
prince palatine; when he returned to Germany he
was appointed professor of Hebrew at Heidelberg.
He was one of the deputies to the synod of Dort.
After the sacking of Heidelberg by Tilly he retired to