

A
DICTIONARY
OF
RELIGION AND ETHICS

EDITED BY

SHAILER MATHEWS, D.D., LL.D.

*Professor of Historical and Comparative Theology, and Dean
of the Divinity School, University of Chicago*

AND

GERALD BIRNEY SMITH, D.D.

*Professor of Christian Theology,
University of Chicago*

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CAIRD, JOHN (1820-1898).—Scotch theologian and philosopher; in 1862 appointed professor of divinity and in 1873 vice-chancellor and principal of Glasgow University. His theology is an interpretation of Christianity in terms of Hegelianism.

CALIPH.—See **KHALIF**.

CALIXTINES.—A Hussite sect in the 15th. century, which demanded that laymen should be permitted to partake of the wine in the eucharist. See **ULTRAQUISTS**; **BOHEMIAN BROTHERS**.

CALIXTUS, OR CALLISTUS.—The name of three popes.

Calixtus I.—217-222, condemned Sabellius; was opposed in office by Hippolytus; the catacombs of St. Calixtus were excavated under his cemetery.

Calixtus II.—1119-1124, obtained a settlement of the investiture controversy (q.v.) at the Concordat of Worms, 1122.

Calixtus III.—1455-1458.

CALIXTUS, GEORGE (1586-1656).—German Lutheran theologian. In the syncretistic controversy, he strove to effect a reconciliation of Western Christendom by eliminating minor points of difference between Catholics and Protestants.

CALL.—A sense of inner impulsion, interpreted as a divine direction to undertake a course of action, specifically, a life work.

1. *Vocational.*—By an interesting misinterpretation of I Cor. 7:20 the idea arose that each man was designated by God to the life work in which he was engaged, hence the English word call or vocation, as applied to one's occupation. The conception is doubtless one of great religious significance, and is taking its place as part of the modern religious endeavor to obliterate the artificial distinction between the sacred and the secular. That farmers and carpenters, statesmen and merchants, are needed in the kingdom of God as well as ministers and teachers, is a commonplace of modern religious thinking. The endeavors that are being made to develop wise vocational guidance and instruction may have deep religious significance if the church takes its part in the making of a sound human society.

2. *Religious.*—There are two meanings of the word that have become somewhat confused. It has always been felt that a person who is to undertake religious service should be divinely appointed (Acts 13:7). But as the organization of the church developed those alone could serve as ministers who had been "called" in regular order and by proper authority. A minister is still said to be called of God and also called by the church. The practical significance of the conception is that each person should seriously take account of himself with reference to his opportunities for service in the world and should most carefully consider those occupations which do not promise large financial reward but do offer peculiar opportunities for benefiting mankind. By conference with friends and by prayer, he should seek to put himself in an attitude to make his decision aright and to accept the divine leading, which will come to him as an inner sense of obligation. What is thus characteristic of the decision of life work may also be true in the decision to undertake all types of religious service.

THEODORE G. SOARES

CALLISTUS.—See **CALIXTUS**.

CALVARY.—(1) The Anglicized form of the Latin *calvaria*, equivalent to the Hebrew *golgotha*;

the place where Jesus was crucified. (2) Any sculptural portrayal of the crucifixion.

CALVIN, JOHN (1509-1564).—Born at Noyon, Picardy, trained for law, converted to Protestantism about 1534 through unknown influences, published an annotated edition of Seneca's *De Clementia* to mitigate the persecution of French reformers. Associated with Farel, he established in Geneva a theocratic church order notable for its consistory and rigorous system of discipline. Becoming unpopular in Geneva he temporarily (1538-1541) established himself in Strasburg where refugees from many lands became acquainted with his church service and system of theology. Returning to Geneva though countering vigorous opposition he was able to dominate the city, making it famed for its moral tone, educational facilities, and economic prosperity. Here hundreds of preachers were trained for the Reformation propaganda in western Europe and notably in France. His most important literary productions were a *Catechism*, a *Commentary on Romans*, and the *Institutes*, the last of which embody the principles known as Calvinism, through which its author has rendered his greatest service toward militant Protestantism. See **CALVINISM**.
PETER G. MODE

CALVINISM.—A name given, more narrowly, to the system of doctrine, or, more broadly, to the entire attitude towards life, characteristic of those Protestant Christians known, in contrast with the Lutheran, as the Reformed, and one of whose most illustrious teachers in the 16th. century was John Calvin.

1. *Calvin's achievement.*—John Calvin, of the second generation of Reformers, standing on the shoulders of Luther (whom he delighted to honor), shared with Luther and all the Reformers the fundamental standpoint of the Augustinian doctrine of grace. Out of the underlying religious consciousness of which this doctrine is the expression, he had the genius to release a principle of life which reinstated healthy granulation in the diseased body of European society—and thus, as Mark Pattison puts it, "saved Europe." The vehicle by which this new life-principle was spread through Europe was the Reformed Churches. They came to be spoken of, accordingly, as "Calvinistic" Churches—it was not a name of their own choosing—and the complex of their points of view, theological, philosophical, ethical, social, economic, political, as "Calvinism."

2. *Calvinism in its broad sense.*—The creative energy of Calvinism has left a permanent mark not only on the thought of mankind, but on the social order of civilized peoples, the political organization of states, and the economic life of communities. Taking its start in a readjustment of the religious relation it worked its way first to a reformation of morals, and thence to the reconstruction of the entirety of life. It has been, for instance, the source and guardian of the political liberties of the modern world; and Max Weber has shown that even the capitalism which makes the growth of modern industrialism possible has its root in Calvinism. It was only in Calvinism that Protestantism set over against Romanism a complete world-system having in it an organic power capable of giving form and energy to the entirety of life. Accordingly P. Hume Brown remarks that "of all the developments of Christianity, Calvinism and the Church of Rome alone bear the stamp of an absolute religion."

3. *Doctrinal system of Calvinism.*—From the point of view of its doctrinal system, Calvinism may be looked upon either as theism come to its rights, in which case it is a world-view and should be

considered in comparison with other comprehensive world-views; or as the religious relation in its purest expression, in which case it stands in contrast with the other great religions of the world; or as the logical exposition of evangelical religion, in which case it challenges comparison with other methods of conceiving Christianity. Theism comes to its rights in a teleological interpretation of the universe, in which all that comes to pass is explained as the outworking of God's all-comprehensive plan, and is referred ultimately to the will of God as the cause of all things. The religious relation in its purity is one of absolute dependence on God, and is best expressed in a life in which an attitude of dependence on God, responsibility to Him and trust in Him is sustained in all its activities, intellectual, emotional and executive. The soul of evangelicalism lies in utter dependence on the grace or free mercy of God as the only source of all the efficiency which enters into salvation.

4. *Fundamental principle of Calvinism.*—From each point of view alike the fundamental principle of Calvinism is seen to reside in its profound sense of God and its reference of everything to Him. He who believes in God without reserve, and is determined that God shall be God to him, in all his thinking, feeling, doing, throughout all his individual, social, religious relations, is a Calvinist. This is often, but not very felicitously, expressed by saying that Calvinism is the pure embodiment of the principle of predestination, as Lutheranism is, it is added in contrast, of the principle of justification by faith. Both the doctrines of predestination and of justification of faith, however, were common to the entirety of original Protestantism; and Calvinists make the claim at least of preserving both alike in their only consistent statement. What Calvinism really represents is logical theocentric thinking; a world-view, a religion, a soteriology, in which the vision of God in His glory rules all, and the one endeavor is to render to God His rights in every sphere of thought and action.

5. *Chief depositories of Calvinism.*—The Reformed theology is already given expression in its fundamental principles in the teaching of Zwingli. It received its first comprehensively systematic formulation, however, at the hands of Calvin, whose *Institutes of the Christian Religion* remains until today one of its chief classics. It has been embodied since then, however, in a long series of important doctrinal treatises, which have on the whole preserved a remarkable conformity to type. Among the latest of these may be named those by the American, Charles Hodge, and by the Netherlander, Herman Bavinck. It has also found expression, naturally, in formal Confessions, which have been particularly numerous because of the extension of the Reformed Churches through many nations, the Church in each requiring an independent declaration of its faith. The most influential of these are the Second Helvetic Confession, the Heidelberg Catechism and the Westminster Confession—the last of which has the advantage of having been prepared after the Arminian controversy and of summing up thus the results of the entire Reformed development.

6. *The "Five Points" of Calvinism.*—The Canons of the Synod of Dort contain the reply of the Reformed Churches to the "Remonstrance," made on five points against the Calvinistic system by the Dutch Arminians of the early 17th. century. They reassert over against this protest the Calvinistic doctrines of absolute predestination, particular redemption, total depravity, irresistible grace, and the perseverance of the saints. These five heads of doctrine are accordingly very commonly, but

not wholly accurately, spoken of as "the five points of Calvinism." They are really the Calvinistic obverse to the five points of Remonstrantism. Though they cannot be treated as the formative principles of Calvinism, however, they provide in their entirety a not unfair summary of its substantial teaching.

B. B. WARFIELD

CALVINISTIC METHODISTS.—A denomination of Welsh origin largely confined to Wales, which combines the evangelicism of Methodism with Calvinistic doctrine. The beginnings of the movement are traceable to Rev. Griffith Jones (1684-1761). The first Calvinist Methodist association dates from 1743, but not until 1795 was separation from the church of England considered. In 1811 the body ordained the first group of ministers and in 1823 issued their confession, founded on the *Westminster Confession*. The church government is a combination of Presbyterianism and Congregationalism. A vigorous mission is conducted in N. India. All the revivals occurring in Wales since 1735, have originated with the Calvinistic Methodists. In many respects it is the strongest church in Wales. There are a number of churches of the denomination in England, but the administrative work is done in the Welsh assembly. There are about 190,000 communicants.

CAMALDOLESE.—The name (from Campus Maldoli, near Arezzo, Italy, the site of their first hermitage) of a R.C. religious order of men, the outgrowth of a monastic reform by St. Romuald early in the 11th. century. The Camaldolese have no written rule, but endeavor to practice an ideal asceticism of silence, prayer, and labor, combining solitude and community life. Their religious garb is a white robe, scapular, cowl, girdle, and an ample cloak. There is also a similar order of Camaldolese nuns near Florence.

CAMBRIDGE PLATONISTS.—A group of theological and philosophical thinkers, of the latter half of the 17th. century, largely members of Cambridge University, who set forth theological systems dominated by Platonism and Neo-Platonism. They opposed both the sacerdotalism of Laud, and the rationalistic doctrines of Hobbes; were known as Latitudinarians; sought to harmonize revelation and reason; were mystical, tolerant and liberal. The best known of the group are Ralph Cudworth, Richard Cumberland, and Henry More.

CAMERON, JOHN (1579-1623).—Scottish theologian, leader of a school of Calvinists, who modified the doctrine of predestination, asserting that God's influence on the human will is entirely moral.

CAMERONIANS.—A section of the Scottish Covenanters (q.v.) led by Richard Cameron (1648-1680), which after 1690 became a separate church. They refused to take the oath of allegiance or to exercise civil functions. From 1743 they took the name Reformed Presbyterians; and in 1876 the majority united with the Free Church of Scotland.

CAMISARDS.—The designation of French Protestants who rebelled in 1702-1705 against Louis XIV., asserting religious liberty and civil rights lost through the revocation of the Edict of Nantes. Excited by persecution, and led by enthusiastic preachers the Camisards frequently developed fantastic ecstatic phenomena.

CAMPANILE.—A bell tower in connection with a church or town hall in Italy, usually detached