

**THE CALL OF THE SOUTH: A
PRESENTATION OF THE HOME
PRINCIPLE IN MISSIONS,
ESPECIALLY AS IT APPLIES TO
THE SOUTH**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649393138

The call of the South: a presentation of the home principle in missions, especially as it applies to the South by Victor Irvine Masters

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

VICTOR IRVINE MASTERS

**THE CALL OF THE SOUTH: A
PRESENTATION OF THE HOME
PRINCIPLE IN MISSIONS,
ESPECIALLY AS IT
APPLIES TO THE SOUTH**

THE CALL OF THE SOUTH

A PRESENTATION OF THE HOME
PRINCIPLE IN MISSIONS, ESPECIALLY
AS IT APPLIES TO THE SOUTH

ARRANGED TO MEET THE NEEDS
OF MISSION STUDY CLASSES AND
ALSO OF THE GENERAL READER

BY

VICTOR IRVINE MASTERS, D.D.

SUPERINTENDENT OF PUBLICITY OF THE HOME
MISSION BOARD OF THE SOUTHERN BAPTIST CON-
VENTION; AUTHOR OF "BAPTIST MISSIONS IN
THE SOUTH," "COUNTRY CHURCH IN THE
SOUTH," "BAPTIST HOME MISSIONS," ETC.

*The entire Christianization of North America is the greatest single
enterprise confronting the churches of the whole world.—William T.
Ellis, after a world-tour to study missions.*

*Now the Spirit speaketh expressly that in the latter times some
shall depart from the faith, giving heed to seducing spirits, and
doctrines of devils.—2 Tim. 3:1.*

*Striving together for the faith of the gospel; and in nothing terri-
fied by your adversaries.—Phil. 1:27, 28.*

PUBLISHED BY

PUBLICITY DEPARTMENT OF THE
HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION
ATLANTA, - - - - - GEORGIA

Copyright, 1918, by
THE HOME MISSION BOARD OF THE
SOUTHERN BAPTIST CONVENTION

Townley & Kysor
Printers and Binders
Atlanta, Georgia

PREFACE.

The manifest purpose of the author of "The Call of the South" is to make a contribution to the better understanding of the social and religious conditions of the South, and to point the way to a more intelligent dealing with the same. Dr. Masters is well qualified to speak on these matters. He has been a diligent student of Southern conditions. His love for the South and loyalty to her highest ideals are his both by right of inheritance and of devoted service. Through the columns of the religious press, for several years past, and in some well-written books, he has revealed a comprehensive grasp of Southern problems, a keen insight as to the trend of things, and a constructive purpose in treating complex issues.

The present volume confirms the impressions made by his previous efforts. A discriminating survey is made of the principal characteristics of Southern life. There is no attempt to treat these various phases exhaustively, for each one would itself require a volume. They are suggestively sketched, and so co-ordinated as to set out the real problem of which they are factors. A distinction is properly made between those factors that are peculiar to the South, e. g., the Highlander, the Negro, etc., and those that are common to the nation, such as false faiths, the country church, immigration, etc.

There are in some of these common problems, however, aspects that are entirely Southern. This is true of the country church. The same thing is true in the considera-

ALDINE BOOK CO. NOV 25 '42 LIBRARY SETS

tion of the material prosperity of the South. This section has shared in the general prosperity of the country, but, unlike the rest of the country, this is a comparatively new experience for it. The past generation in the South was brought up largely upon the discipline of adversity. By the very necessities of the case, the emphasis given to gospel preaching in that era was upon the comfort and hope it had to offer. New conditions make imperative a different accent in gospel preaching. It will not do merely to proclaim to an age of prosperity the comforts that were sorely needed in a period of depression and adversity. The South does not need and has little hospitality for a new gospel. The demand is insistent, though, that the man of to-day shall know the gospel better, and learn more of the meaning of social justice, self-control, stewardship, and Kingdom claims generally.

The method of approach in dealing with our home conditions is well stated in the chapter on "The Home Principle in Missions." If we cannot bring to our service in behalf of the South, the same worthy motives and unselfish purposes that may be found in other spheres of activity, we shall be of little help to our own land, and shall lessen the value of the South to the nation and to the world.

"The Call of the South" is admirably suited for Mission Study Classes, as well as for the general reader. It is greatly to be desired that it shall have an extensive circulation, and that the churches and the homes of the South may be instructed and inspired by its virile message.

CHAS. W. DANIEL,
Pastor First Baptist Church.

Atlanta, Georgia.

AUTHOR'S FOREWORD.

This is an effort to present the appeal of homeland missions from the angle of underlying principles and motives. Only those specific fields of endeavor are considered that seem best to show the magnitude of the home principle in missions. The undertaking is to interpret the missionary needs of the South to itself, rather than to others. Perhaps the story will not therefore be less informing to others.

The book is intended for Mission Study Classes and the general reader. It is also earnestly hoped that busy pastors will find in it that which shall stimulate their minds afresh, as they seek to arouse their churches to a sense of the moral grandeur and strategic significance of the work of bringing the people of the South both to know and to serve the Lord Jesus Christ.

Sometimes as a minor note, sometimes as a major, two thoughts recur frequently throughout these pages: (1) As never before, American Christianity is to-day beset by Antichrist and other false teachings. (2) We positively must bring the lives, as well as the souls, of our people under subjection to Christ, if we are to win and hold this country for him. The weird note of the most awful war in the world's history has also pushed itself into the medley, for the war in Europe has a meaning which now challenges and conditions everything else in the world.

In Chapters I and II it is sought to demonstrate that building up the Christian life through adequate teaching

and exercise is as truly a part of the mission program of Christ as is pioneering for souls among the multitudes who have not heard. The future influence and usefulness of Christianity in this country will depend largely upon whether the nurturing principle shall be magnified in our belief and practice as it is in the New Testament teaching. Some teachers and preachers, and a very large number of church members, have not accepted this as a requirement of our Lord. The rank we shall accord homeland missions in our Kingdom plans will depend upon our acceptance or non-acceptance of this principle. If our responsibility is only to witness before the world that Jesus is the Christ, there remains comparatively little mission work to do in America; most of the people here have in some fashion heard about Jesus. But if we are responsible for bringing men to know Jesus and for building them up in Jesus, homeland missions immediately takes rank alongside of work in lands where Christianity is yet in the pioneering stage.

Some may consider too strong certain utterances herein about religious liberalism and false faiths. The prospect of causing pain is distinctly disagreeable to me. But the two chapters on false faiths and liberalism contain my deepest convictions on the subjects treated. They have been written only after years of better opportunity than most persons enjoy to study present religious tendencies. Some of the best posted and most devout students of religious life in the South have done me the kindness to read and criticise the manuscript of the book, including the chapters on latitudinarianism in doctrine. Not one of these gentlemen has intimated that the treatment should be softened, while some singled out these chapters for

special commendation, and urged that, in addition to their use in this volume, they should in some other form be scattered broadcast among the rank and file of our people.

Some years ago, I attained an unexpected personal publicity in connection with a banner, inscribed with the words: "Fraternal sentiment is good, but loyalty to Christ is better." In the service of the Home Mission Board, I had placed these words on a banner which was hung on the walls at the Southern Baptist Convention, in the belief that they set forth an important and timely truth. It developed that some of our leaders, at that time, sincerely feared that the emblazoned sentiment was an offence against Christian unity. Since then, the rapidly increasing aggressions of religious liberalism have changed all that. Those who deprecated the sentiment of the quoted motto have become among the ablest setters-forth of the dangers of stressing fraternity at the expense of obedience to Christ. The incident is here recalled to show how rapidly religious liberalism has increased in boldness and outspokenness, and how almost universal among responsible leaders of God's people is the conviction that here lurks a danger to true religion which is as great as it is astute and determined. I am so confident that a supreme danger to true religion lurks in those faiths which minimize sin and the Saviourhood of Christ, while they magnify environmental salvation and an external exhibition of human fraternity, that I would have used more vigorous terms to set forth the danger if I could have found them.

If these chapters shall aid the reader to get a better grip on the home principle in missions, if they shall strengthen his grasp on the dynamic forces and the tasks enthroned the Christ among men, the utmost hope of the