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Personal  
Soul-  
Winning

**HOW TO DO IT**

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NASHVILLE, TENNESSEE

**Follow me, and I will make you  
fishers of men.**

**Matthew 4:19**

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# How To Do Personal Work

**T**HE MAIN THING is to resolve that we will do personal work and win those who are lost. A heart intent upon saving the lost is the main preparation. All the difficulties in the world cannot keep one who is determined to win lost souls from doing so. Success in personal work is almost wholly a matter of heart-resolution.

If the reader is not willing to earnestly try to win the lost, at all cost, and in the face of all difficulties, the first thing to do is to pray it through and come to an agreement with God that this work shall be done.

As a person starts out to win the lost he should get a clear idea of the reasons for his efforts. Why undertake it? May it not be let alone? Is it as important as we are told?

There are nine truths, three trinities, that no reasonable person will deny, and which every personal worker should take to heart and constantly use in this greatest of all good works.

1. There is a knowing, seeing, just God.
2. God is the law-giver to all men and all are accountable to him under all of his law.
3. If a man is obedient, as angels are,

God must approve of that man and all his obedient acts.

4. If a man transgresses any law of God, is not as obedient as an angel, God cannot approve of that man or any of his disobedient acts.

5. Repeated acts of disobedience accumulate guilt; hence every disobedient person is continually under increasing condemnation.

6. The only possible way any disobedient, condemned person can ever hope to come into God's favor is by complete pardon for all disobedience.

7. Since justice on God's part must demand perfect obedience, the Son of God took upon himself the form of a man, obeyed all the law and also suffered its penalty, so that man could be pardoned and justice magnified and upheld.

8. It is utterly impossible for God to be inconsistent with himself, set aside his own way of pardon and accept man-made ways, ignore the suffering of his son, contradict his own word, or violate his own promises.

9. The condemnation of all disobedient people who do not turn to God, according to God's own Word and receive pardon in God's own way, is absolutely certain, and those who do turn to him are just as certain, to be pardoned and saved.

From these nine truths there is no escape. They make a trinity of trinities and set forth the entire plan of redemption and salvation. They should stir the heart of every person who has any pity, or care, for humanity. There is not the slightest possibility that any one who disobeys God's law and refuses to repent and ask for pardon can go to heaven and spend eternity there. The man or woman who would do personal work must feel this awful truth; it must sink into his or her heart and be a conviction as deep as life.

For this reason those who, before conversion, feel most keenly their own condemnation are generally the best personal workers. But others can be just as thoroughly aroused by these truths. It should be the constant purpose of all preachers to lay these nine truths on people's hearts, because when this is done and the people are aroused by them, they will become active in personal work and other Christian service.

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Having realized the actual condition of all disobedient, unpardoned people, it will naturally follow that some one person will be impressed on your mind and you will want that one saved. This is God's call to you and you are especially responsible for trying to save that person.

"Therefore thou shalt hear the word at my

mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 33:7-8).

Having the person on your heart, desiring to save him, or her, the next question is, How begin?

Resolve that somehow and somewhere you are going to approach and seek to win him or her to Christ. When this determination is formed and fixed, the time, place, and way will be found. "Love finds a way." So does every other passion when it becomes a controlling purpose.

It is best to be alone with the one you are trying to win, because then the conversation can be heart-to-heart. Others present might interrupt and would certainly hinder. In your conversation the nine truths given above should be urged upon your friend. You will not need anything else if you can get a consideration of these nine truths. If they are not considered, talking about other things will result in failure.

These truths can be understood by a child. They cannot be successfully denied by anybody. They fit the case of the openly wicked and they break down the self-righteousness of the moralist. Use them. Stick to these

nine truths in their order and you will be successful.

It is often well to arrange a visit with the one you seek to win for the purpose of talking over the subject of religion. On such an occasion, when you are seated and begin conversation, you should come, at once, to the subject. It would be well to take up these truths and ask your friend if they are true and what are the necessary results if they are true. This course keeps out the personal element and brings you and your friend face to face with God and the vital matter of his relation to him. Often you will find that before you are half through the list your friend will be convicted of guilt. When this is the case, you have won, if you will kindly and earnestly urge him, or her, to ask God for pardon of all disobedience, at once, basing the request on Christ's obedience and suffering.

Do not try to do personal work with one who is busy.

Do not try to do personal work in a crowd, except at church.

The best place to do personal work is at church, and the best time is in an after-meeting.

If you want to buy dry-goods you go to a dry-goods store. It is the same with groceries and everything else. The natural and

proper place to talk about religion is in a church house. The house was built for that purpose, and it is reasonable to assume that anybody who goes there is willing to talk about religion. This ought to be assumed by everybody, especially personal workers.

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After a sermon is the best time to talk about religious truths and get right with God. People are already impressed then. All that many of them need is a little wise directing until they commit their souls to Christ. Have the nine truths, given herein, and two or three Scriptures enforcing each one, at your tongue's end. This is practically all you need for all sorts of cases. They are conviction truths and when you get your friend convicted, the Holy Spirit using the truth, the battle is far more than half won. Let him, or her, see that it is either pardon or certain doom, and there will not be much hesitation; a surrender will be made and pardon sought and accepted.

A Sunday school class furnishes an excellent opportunity to do personal work with several at the same time. This is especially true if the class is in a room to itself. Often the teacher may take up the nine truths stated herein, explain them, and win a number of lost pupils right there and so stir the saved pupils that they will go out and win others.

Christian boys and girls frequently have opportunities to talk to their schoolmates about religion. Do not talk about joining the church until you have talked over these nine great, fundamental truths and they are understood and a surrender has been made and pardon received. Then urge the new convert to go on in Christian obedience, join the church and live a useful Christian life.

Do not permit the conversation to get away from the main question. Do not allow yourself to be thrown on the defensive. You represent the government of God and your friend is the defendant, guilty too, and needing pardon more than breath.

Feel always that you are God's agent in bestowing a blessing more valuable than the richest diamond mine in the world. You are not asking for a thing, but offering everything to your utterly needy friend.

Realizing this will give you self-control and help you to maintain the right attitude. You are not a salesman trying to close a bargain beneficial to yourself, but one sent from God to carry and bestow the eternal wealth of heaven.

Do not set yourself to answer all objections. Come back, at once, to one of these nine truths, usually the second, and ask, "Now, is this true?" If the truth is admitted, then immediately follow up the admission with

other truths and they will leave no room for objections or quibbling. The way to prevent an argument is to urge the force of an admitted truth.

When you are alone with your friend and he, or she, is convicted of guilt and on the point of surrendering to Christ, it is well for both of you to kneel and pray. Get your friend to pray and confess audibly to God and ask for pardon. Keep this up until the surrender is made fully. There is no better way to "settle the matter" than this. The best personal work is done when kneeling together if the interest is deep and genuine.

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There is one matter which should be handled with wisdom and skill. It is the matter of "feeling." Your friend will want to realize the fact of pardon and feel pardoned and safe. Such a desire is altogether right and such an experience should be made before there is a public confession of faith in Christ. The one difficulty is that almost everybody wants to put religious feeling in the wrong place.

Right religious feeling always comes *after* pardon, never before. If the seeker felt peaceful and safe *before* pardon, that feeling would be false. It would not be right for the Holy Spirit to give a feeling of safety until there is actual safety. There cannot be actual

safety until pardon is bestowed, and pardon cannot be bestowed until the repentance is sincere and surrender to Christ's care has been made.

If God pardoned before such surrender and faith in Christ, he would contradict his own word. He cannot do this. So the thing to urge is trust in Christ, on his own gracious promise, the truthfulness of Jesus Christ, and await results. The feeling of peace and pardon is sure to come *after* such surrender and faith. It is inconsistent with God to bestow the blessed results of pardon before the pardon is granted, and the pardon cannot be granted until after the seeker has, in faith, surrendered to Christ. In fact, looking to feeling *prevents* looking to Christ and believing his word of promise. Make this plain and you will find it easy to get them over the "last inch" to Christ.

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In every revival there should be a personal workers' class. The teacher should drill the class on these nine truths, made the basis of this booklet, until they are thoroughly committed to memory and understood, and at least three Scriptures in support of each one of them is memorized. Such a class, enthused and thus trained, will do a great work in the revival.

Evangelists, or pastors, holding revivals

should give a large place to personal work. It is utterly foolish to preach and give no opportunity for decision and for personal contact between the workers and the lost.

Girls can best work with girls, boys with boys, men with men, and women with women. "Where there is a will there is a way." The main thing is the will, the determination, the heart-break for lost people, who are certainly condemned under the just law of God. It is a crime to stay in the same home with lost people and not try to win them to Christ. It is a great sin to work in a store, or an office, day by day with the lost and not try to win them. We would try to keep them from any other calamity in the world and hold ourselves accountable for our neglect of them. God holds us absolutely accountable for our neglect of the lost with whom we associate. This should awaken us and we should do our duty every day we live.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."