

# Assemblies Today Belfast Missionary conf.1964

by J.M. Davies

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*J.M. Davies emphasizes the need for believers to remain spiritually sharp and engaged in their faith amid challenges and discontent in the church community.*

**Duration:** 48:09

**Scripture:** 2 Kings 6:1, Matthew 6:33, Luke 9:62, Acts 16:31, 1 Corinthians 15:58, Philippians 3:13-14, Hebrews 10:25

**Topics:** "Faithful Service", "Spiritual Growth"

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## Description

In this sermon, the preacher uses the analogy of a tree falling into water to illustrate the importance of serving a living Savior rather than dead works. He warns against getting too close to the water's edge, symbolizing a life of sin and spiritual death. The preacher emphasizes the concept of life being a gift from God and encourages the congregation to give back to Him by serving Him faithfully. He also discusses the need for believers to constantly sharpen their spiritual 'axe head' and not let it become dull over time, so that they can effectively serve God and bring salvation to others.

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## Transcript

I've noticed quite a lot of young eyes staring, excuse me. A lot of young eyes staring as I put this around my neck tonight. Well, the trouble is that I'm almost scared to tell you about it because we have a friend of mine, Mr. Montgomery, in the reading.

And this will be about the fifth time he's heard it in two weeks. So I feel almost inclined to ask him to come and explain it. In 1960, without any warning at all, I went down with rheumatic fever.

During that time I also had double pneumonia. And I practically lost the sight of my right eye. It was still under treatment at the time.

And I completely lost my hearing. I'm glad to say it came back. Then after coming out of the hospital, my voice got thinner and thinner into a slight whisper, and then it completely went.

And after seven months I was back and forth to the University Hospital of Michigan. And I had the miserable experience of hearing the specialist say that this man will never even whisper again as long as he lives, as the muscles of the vocal cords are completely paralyzed. So for the next seven months I wasn't able to even whisper.

My wife, in fact, tells me that she had more love letters in those seven months than she's had in her whole life. And after seven months we thanked God for it. A young Christian nurse got busy experimenting, and she had me try to save a third American raiding cavalry.

It came in a very slight whisper. And she brought in the specialist and said I would never speak again. He became excited, and to put a long story short, I spent the whole summer months of 1961 learning to speak again at Brooklyn College.

Now, I went back for a checkup last year. I must tell you this, because it's quite amusing. I went before a Professor West, one of the leading throat specialists in the eastern states.

And he said, Davis, he said with our examinations, etc., he said we don't know how you're whispering. And he said you see those books, and it was a wall full of them. Said he, every one of those books is dealing with a broken voice.

And do you know, he said, there is not one of those books can tell me how you can even whisper, leave alone speak. Now, I'm greatly amused over this, being a minister of the gospel. He said there should only be air coming out in that sound.

Sometimes hot air might come out, but that's what he said. So I said to him, I said, you know, Doctor, I think I have a book which can give me answers. Well, he was very gullible.

He said I would very much like to get the name on it. Well, I gave him the name. I even gave the color of the cover.

The last I saw of that fellow was going through the door. The last words I heard from him were these. You faith leaders make mistakes.

Our friends, I quite agree with him. When you get 10,000 people under a great big canopy of a canvas tent, and you get a tremendous amount of hysteria, I agree with that man completely that it's not to make anyone sick. But do you know, we had thousands of letters.

We had two come through from China. They had to go to the local Chinese restaurant to get them translated. We had letters from India, right through the West Indies, down through Asia, and we had letters, I think, from all parts of the world, of godly Christian people saying, Brother, we don't think your ministry is finished yet, and we've got to pray for you.

So tonight, as I try to pass on God's message, I thank God that once more I'm able to stand before you. According to doctors and surgeons, you don't know how much longer, but I'm confident of this, it's as long as the Lord needs me. Now friends, will you please turn with me to the second book of Kings, chapter 6. During these past days, I've come up against quite a lot of discouragement by people complaining so much about what's happening in the assemblies today.

So, that's the reason for this message tonight, and you might understand it better as the meeting progresses. The second book of Kings, chapter 6, verse 1. And the sons of the prophets said unto Elisha, Behold, now the place where we dwell with thee is too strange for us. Let us go, we pray thee, unto Jordan, and take there every man of thee, and let us make us a place there where we may dwell.

And he answered, Go ye. And one said, Be content, I pray thee, and go with thy service. And he answered, I will go.

So he went with them, and when they came to Jordan, they cut down wood. But as one was culling a beam, the axe head fell into the water, and he cried and said, Alas, master, what is this horror? And the man of God said, Where, Alex? And he showed him the place. And he cut down a stick, and cast it into the earth, and behind it swam.

Therefore said he, Take it up to me. And he took out his hand, and took it. The Lord will add his blessing on the reading of his word.

These were people belonging to the household of faith for their day. They were not strangers in the land. They were not visitors.

They were actually the sons of the prophets they had been brought up under the sound and the word of God. But even though they are bringing up, we find that they save a place. Wherein we dwell with thee is too straight for us.

Now I want to bring two little words out of that. The place where we dwell with thee is too straight for us. Is this not the difficulty today with our young people? Is this not the difficulty today with even some older saints? They are not content to continue following on in the things of the Lord.

I was amazed very recently to hear a servant of the Lord say to me that, Do you know the trouble with the assemblies today is this? The brethren are afraid to step forward and say, We have made a mistake for forty years, and we have to alter our ways. Looking at this brethren across the table, it passed my mind that he will have exactly about the same number of years which I have been in assembly fellowship. That's the very thing he mentioned.

And I look back over forty years in assembly worship both in Britain and in six islands and countries where I have served the Lord besides. And I have found no discontent. Until within the last year or so.

And why is there creeping in today such a terrible discontent among the people of God? The trouble is the place wherein we dwell is too straight for us. We have the indwelling of the Holy Spirit, and the believer is there as the tabernacle in which the Holy Spirit dwells. And here I find exactly the same today as we had thousands of years ago, that people are complaining and are groaning.

People, we are not willing to pay the price to serve the Lord Jesus Christ, even as our fathers did. For the place where we dwell with thee and where thou dwellest with us, it is too straight for us. We are going to do a little thing different now to the days gone by.

And I ask the older brethren to search their souls tonight. And were there not more souls being one for the Saviour ten, twenty, thirty years ago than there is today? If you are going to serve the Lord Jesus Christ faithfully, if you are going to serve the Lord Jesus Christ acceptably and with Godly fear, I can promise you now of something, it is not going to be an easy task. But to serve the Lord Jesus Christ and to serve the Saviour, it really costs.

So they said, let us go over Jordan. And we'll go there and we'll make our own way, and we'll cut down our own wood and we will make our own place. Of course it is to be ripped to your mind, but unless the Lord build the house, they labour in vain who build it.

And we have to bear in mind that unless we can take the Saviour with us, our labours are going to be in vain. So we come on down to the place over Jordan. They are going, please remember, to the place of death.

For over Jordan, and Jordan speaks of the river of death. And if they are willing to leave His servant of the Lord behind them, and they say, the place where you dwell, and the place where we are dwelling with you, is far too strange, too strange. We want to point down borders and we want to do it without my aid and without my help, and so we are going down to Jordan.

Is it any wonder that everything chaos? For you cannot leave the Saviour behind, you cannot leave the indwelling Holy Spirit back behind. For whatever we do for the Lord, we must remember, we can only do it by His submissive will, and we can only do it with Him being with us. I would have the Saviour with me, for I dare not walk alone.

And so they went to the place of death, and there they cut down wood. I want for a moment or two to take you to another place of death. I want to take you for a moment or two to another wood which was cut down.

And I take you down into the city of Jerusalem, and there was obviously carried into that city one night a tree. And in that evening, during that night, that tree was cut, and it was taken down from its branches, were cut off, separated, severed, and there came a tree, and that tree became a cross. And that cross was taken on the following day up the hillside again, and it was upon the cross.

Which death are we going to acknowledge? Our own spiritual death by saying, I'm going to do it entirely on my own? Or are we going to gaze into the low place of the man on the center cross and say, Lord Jesus, I know that you died on that cross. Lord Jesus, as I see the crown of thorns on my head, as I see my torn cheek, as I see my fascinated back, as I see my hands, my feet, my blood-drenched knees, and you cannot mix the two, you're going to the feet of the Savior as Calvary and say, Lord Jesus, I'm going to lay everything upon the altar now, and I'm going to have thee as the Lord and the King of my life. And I want to serve thee, Lord, and I want that cut-stained banner to be my banner and to lead me as I serve thee.

Are you going to say, Lord, I'm going to go in my own, completely on my own, with thee? It's too straight, I want to walk. That is the position in which the believer must come back to before there can be a forging on in the things that the gospel of precious souls will be saying. Are we going to serve ourselves in our own desires, in our own wills? Or are we going to say, Lord Jesus, it's going to cast me, and I'm going to move, and I'm going to move with thee and be alone? Then we find at the place of death, at the Jordan, there is an axe-head.

Christian, in what shape are you tonight as an axe-head for your Lord? What's there to gain if you're going to be charred with gun? I want to try to bring back the memories to see the neighbor for a while. Do you remember that day when you as a young Christian took that Sunday School class? Do you remember the blush of those thirty days of service to your Lord? Do you remember that day you drank the first salt of a Savior, and your feet would hardly touch the ground if you made your way home once? Do you remember it? Do you remember that first time when you preached the Gospel, and the first time of preaching the Gospel, that the first time at the close of a meeting, someone came to you and said, Sir, I wish I could be saved, would you please help me? And the Lord has that day used your lips, that Lord that day has worked himself through you, you have been a channel that day for the salvation of some precious soul.

And you couldn't sleep that night, you were so thrilled, because you were brought in his great power of redemption.

You see, that day there was a keen cutting edge on the axe-head. But through the years, has the axe-head become suddenly blunt? Have the years for its continual cutting and cutting and cutting, and to the very prow and the joy of all days gone by, a strength is lost now when the axe-head is only making a heavy thumping sound, but there is no cutting edge to it. I think it's time we got back to the divine everywhere.

In Jamaica we had a gentleman who was one of the legislators of the island. The Honourable A.S. Campbell, on Saturday night, always brought his six children together. And sometimes they would be visiting in the home, and it was really amusing.

The Honourable Gentleman would go under a little cambering wheel, and he would get a little pocket knife, and he would work on that wheel until that night was just about preparation late. So he would go back into the chair, and the children would be gathered around after that night, and he would call them one after the other, and Dorothy, and Dorothy would come, and he would take every finger, and with that keen blade he would cut the child's fingernails, it was ritual, every Saturday night before going to bed with the six children. But when he got down to seven-year-old Maisie, the last in the line, she let out one great big yell, and she began to bawl and to really shout.

So he slapped her and told her not to be amazed and be quiet, and after they'd stopped her crying, she said, Debbie, would you sharpen it again? Because it's come down to me, it's beginning to hurt. Yes, Dorothy, Willie, and Marjorie, and the other five, they had the thing rather sharp, but when it came down to little Maisie, she knew that when she was the sixth on the line to get her fingernails cut, just with an ordinary pocket knife, she knew that Father was having to put more pressure on it, and every week when I was visiting, it was always the same story. Are we getting rather blunt at the edges? Don't you think it's time, Christian? I'm not speaking only of you, I'm speaking of the assemblies across America and Canada, and other parts of the world we are losing out today, and I believe it is because we have become rather blunted in our testimony for the Lord.

I believe the very first thing that is needed is that we might get back to the every meal of prayer. I have seen assemblies, very few and very far between, and they said, brethren, something's got to happen and something must break. We cannot continue as we're going, and I joined them in a four-hour prayer meeting on a Saturday night.

I think of a meeting now in Western Ontario, a place called Sarnia, and there were about twelve in fellowship, and three young men said, look fellas, we're going to do something about this, for our meeting is getting smaller and smaller and smaller, and something must be done about it. And Brother Dean, the fireman on the railroad, he said, listen, he said, we get up early five mornings a week to go to work. We get up Sunday morning as married men to get the kids ready for the meetings.

He said, why can't we get up early on Saturday mornings, he said, and spend two hours in prayer, and those few young men, every one of them, hard-working men, most of them in manual jobs, at seven o'clock every Saturday morning they met for eighteen months before they saw a break. Seven o'clock in the morning they would pray until nine, and then before five or six of them, as it came later, would take their coats off and they'd do the janitor work and go home about ten o'clock. They said, if we can get up six mornings a week, let's get up to seven.

And for eighteen months, absolutely nothing happened in that meeting. And then the blessing came. First of all there was one set, then there were four, we had children's meetings, then there were a group of children, then the parents were brought in.

These other children got, from their first prayer meeting, within three years they had to enlarge the building. I was there six weeks ago, when they took me to the house next door, they said, brother, we now had to buy this building, you know, just a couple of months ago. What did you buy it for? Well, they said, we bought it, we're using the whole house now for Sunday school rooms, and I think it's this week or next they're going to dig the foundations, but their building will be doubled.

That little meeting of fourteen in fellowship, within five years, is now over seventy meeting around the Lord's table on Lord's Day morning, because four working young men said, I am not going to stay in bed one morning a week. If I can do it for my work, I can do it on Saturday. They got to the emery wheel.

They knew that their testimony was very blunt, and they went to the emery wheel and they began to build it up again. Then I'm afraid there's a second emery wheel, which we're afraid of today because of the Roman Catholic Church. You can stand on the platform and listen as you talk about anything you like, but don't you dare mention the word confession, because there's a confessional in yonder church every week, every day.

There is such a thing, beloved child of God, a confession. Go to thy brother and tell him, and let him pray with thee. That's it, what the Scripture tells us.

The greatest thing of all is to get away to that secret room and say, How nice, as well as I know, that that brother in the meeting, if he just chants on my note, if my feelings on the Lord's day are worse than my feelings on a meeting night. And yes, those little inner differences inside the assembly, let the confession be made to the Lord. And then you'll find that emery wheel, the plantation, that old axe will become sharp and scary.

The psalmist said, Lord, restore unto me the joy of my salvation. And friend, I think the finest place that every Christian can do is to keep away like the Calvary's cross. Looking into the Savior's face, you can say, Lord, I know that I believe in eternal security.

I know that I was gloriously saved that day. I bowed my knee and accepted thee as my Savior. But, Lord, I come back to the very place again and I say, Thank you, Lord, for dying for me upon the cross.

And I pray I may go from here with a fresh vision of the last, and for what thou hast done for me. And we find that the axe head became loose on the shaft. The blows were not quite as they were.

Every time the axe hung into the wood, there was a vibration which carried us. And friend, is your testimony getting a little bit jagged? Is there a little vibration in your testimony today which was not indeed gone by? Has the shaft, has the axe head become loose on the shaft? This move you've got to tighten it or use another shaft. And the tragedy is, there's no other shaft to use.

It's not a tragedy, it's a blessing. The only shaft we can use is that glorious shaft of Calvary. Another trouble they had, they were working too near to the water.

Had he been working a distance from the water, there would be no problem. What business did the man have at the sight of the water and being in love at first with the gospel, I watched very carefully, dropping

his armpits inside the tree poles. Why should the tree pole into the water if he's going to cut in such a way that the axe head flies off and he goes in that direction to the water? Nine times out of ten, that's the way the tree is going to fall.

It's the river of death. And it's that we might not serve dead works, but we might serve a living saviour. And be careful we don't get too near the water's edge.

For it shall end. Remember the Lord says, I know my works. Passing on quickly, please remember, it was borrowed.

I love the words of the hymn writer which says, Lord, I give thee back the life I owe. Do you know that you and your life is a gift from God? And if you're truly born again, and if the saviour is as precious to you as you claim, you should return unto him the gift which he has given to you. Lord, I am thine own God.

I have heard thy voice. Thou hast drawn me, Lord, to thee. And be closer drawn to thee.

Draw me nearer. If that's our heart's prayer, remember this, that we belong to him complete. And we've only been known by our zealous God.

Your life belongs to him. Our life is a paper. That gift you have as a Sunday school teacher, that gift you have of giving out a gospel tract, that gift you have of being able to converse with people a gift so many people do not seem to have, that glorious gift you have of testimony, every bit of that gift do not belong to you, it belongs to him.

And he's wanting it every way. You're a heavenly gift in an open bottle. And remember this the moment we start boasting on our work.

Now I'm speaking this for a purpose, because I sit down often and I hear people, they do such awful boasting, I wonder that they even claim that the Lord is with them at all. A year ago I went to Cranston and I said, oh, he says, I'm sorry you come, I'm going to carry on another week. Why, brother? I, I want more sauce for the Lord last week.

I said, only four, unless you can take a little bit of the stiffening out of him. But what he did and what he said, you know, he gave me his message for every night that week. And I'll be perfectly frank with you, I heard what he said, he had to show who was pathetic.

He had 60 teenagers coming from broken homes from Brooklyn and he was upsetting them. And my word, he was only one of thousands. I must disappear behind the cross before I can come forward and serve my Lord.

And the greatest hindrance we have today is that horrible boasting and God cannot work through the person which is hindering by making claims of his own value. It's not I, Lord, but everything. But I might be hidden in this.

I live in Canada, as you know, and sometimes I get into logging camps. It's a rough work, but it's a profitable one. And in the spring we get into the logging camp and the men have come back from the winter and they've not been able to work and they begin to float their logs down the river.

The rocks gain momentum and it's not very long until there's one fierce rolling of logs. But presently, right along the waterfront at the logging camp, a cry goes up, a log jam. Everybody down tools and everyone

rushes to the water's edge.

And it's not often a log jam, but what there's very often broken legs and limbs. For the logs coming behind are jamming up and the loggers have to go over their long haul. And you'll be surprised over this, there might be two or three hundred logs jammed up in the river and there are fifty loggers searching.

And do you know what they're searching for? They're searching for one salty log. I've forgotten the name of it. They call it the key log.

They're climbing over, they're looking at the logs jammed up and presently the cry goes up, I've found the key log and four or five men will get with their sticks and they're ready to run fast and they've got to release one log. Then they run with their spiked boots as fast as they can to the shore. For the moment they've released that key log, it's not many minutes until there's a continuation of the flowing of the logs.

One log has jammed two or three hundred others until it could be a catastrophe if it wasn't released immediately. I search my own heart, I seek the Lord that we might get on our place before our Holy God and say, Lord, there doesn't seem to be one flowing, but I hope these bridges may work in days long gone. And Lord, I search my heart tonight, and I pray that Thou might search my very soul.

That God will Thou bring to my mind the hindrance, and Lord, if I am the key log which is jamming the river, for Thy blessing I pray Thee, Lord, that Thou might help me with this key log, this miserable key log which is I with Thee, Lord, that the flow may go. You say, what could I do? If my testimony is not what it was, if my life for the Lord Jesus Christ is not what it once was, I've been conscious in my mind for a long time that there is something in my life, and you say, I don't know exactly what can I do. You know, Christian, what you can do, there's only one thing you can do.

You have to go back to the place where it fell into the water. The very first thing the servant of the Lord asked, he said, where shall it go? There's the spot. And Christian, you are not going to start your service again for the Lord in all its power you once had until you go to the very spot where it went in.

It's only going to the spot where it went in is the very spot that it can come out. You know, there's been no turning away from the things of the Lord. Now, I've never been more serious than I am tonight.

I've been mixing with people in this part of the country, and I've said, Tao's not about you, and I don't think that. They talk about that little meeting in the country over there, you know, where it's not what it used to be, and things are getting bad, and there's one down there, and one down west, and one down south, and one down east, and that, that, and that. And it's been a continual talking, and it's been a disgruntled talk about the work of the Lord.

Now, this isn't sudden. This did not happen overnight, and it's got to get back to the very place it went into the water before it can be pulled out. You can only enter where you left, and there must be a confession before there can be a restoration.

And they showed him the place. The leaving can be gradual, but the coming back can be instantaneous, providing you can say, Lord, here it is. Take my life, Lord, and search me.

Take my life, Lord, and see if there's been anything in my life which has hindered my testimony for thee. There was a day when the people in my workshops, there was a day, Lord, when my children were willing to come to the house of God, but today, Lord, they won't come near the place, and I know, Father, that

deep down in my heart, and it's me, but I ask, Lord, that Thou might do something about it. And all the glorious state is, but He cut down the stake.

It tells me, I think it's in the book of Isaiah, that He was at a root out of the dry ground. There I see a tree, and out has been cut, and it's formed a cross. But all the tragedy is, today, there are so many people in the world, but they are worshipping a cross.

In my country, they're worshipping a dead, an empty cross. You see it on their edifices all over the country. But I'm not thinking tonight of the tree which was cut down.

I'm not thinking of the branch which was cut down. I'm thinking of that one who became as a root out of the ground, the one who left the heavenly glory, the eternal bliss of the Father's love, and came to Bethlehem's manger to be born today. That one has walked for three and a half years in my bed.

They accused him of a wine-liver. I see that one who could walk into the garden of death's enemy. He set his face as a pentacle towards Jerusalem.

And I see him prostrate on the ground, and I see a writhing body, and I see great drops of sweat on... And I hear a tremendous cry. Father, if it be possible, may this cut pass from me. Nevertheless, Father, not my will might be done.

He was as a root out of the crying ground. He was cut down from the heavenly glory. Yea, he was cut down from the land of the living.

I see him prostrate on yonder. There has rung a cry in the darkness. It is finished was his cry.

Then he bowed his head. He died. I don't look at a tree tonight.

God forbid. I look upon the glorious man which is upon it. Beloved child of God, that's the place we have got to get back to.

If there's going to be a launching out in service for the Master in days which lie ahead. For it's the place where we tell. The story of the cross became a little stale.

The throbbing in the heart when we heard the Saviour's love became frightfully cold. And that coldness came, and we said, Lord, we were placed where Thou dwellest. It's too strange and too strict for us.

Remember this in verse 3, the Elisha said, Yes, I will go with Thou. You cannot get away from the Lord but you can drag Him down into office. He said, in spite of your desires, in verse 1, in verse 3, He said, I'm going down.

But they can thank God He did, for it was He which saved the axe-head, was it not? And He's the only one who can save things today. What could that stick accomplish? That same stick could have been in the hand of a humble man, and the end of that axe-head would never have floated again. But you see, the secret was it was the God of heaven, and it was the hand of God's servant which went down into the water.

And you can preach the cross but there's no blue in the face. And your modernists and your Catholics can put their faces right across the world. It is not the cross.

It's the glorious person that died upon it, and it's the resurrected Saviour which is living in the heart of a believer. But is He living in your heart today? Are you sharing Him with a strange face? You have to come down to the very place where He entered your soul. Oh, He's there today, but the trouble is you have Him time, maybe.

You have to come to the place where He first entered, and you've got to say, He's not there at thou and death, the trouble I must return to it. And the iron did swim. The iron can swim today.

The iron can come back under the shaft. The iron today can still cut great heavy blows into the trees of this world's empty glory. In the book of Jeremiah, chapter 50, I think it is, it says, Thou art my battle-axe at war, for with thee I will break to pieces nations and kingdoms.

He is speaking of Israel, and He says, You are my great battle-axe. And I wonder if the Holy God is not referring back to this book in two cases. And He says, You are not only my battle-axe, but with thee I will break in pieces the opposition, the nations and the kingdoms, and beloved child of God, a group of people faithful to Him, they can cut great deep cuts into this world and its empty glory today.

And precious thoughts can swim. Is there a dead weight in your river? Maybe there's a dead Savior in your life. Is there a dead weight in your river as you go down the stream of time today, beloved child of God? Maybe the Holy Spirit is not a little bit as alive as He could be in your heart and in your soul in service for Him.

For He arose, and He says, because I live, He shall live also, and we live in Him. Is there a lost cause in our life? Wherefore it? Beloved child of God, our service for the Lord can only be restored to us in the place where we lost it. The stick is cast, and we must turn our eyes on Calvary.

And the Savior says, Now I want you to take it up again. There is one desire the Master has, the Master's desire is, that the cause that was vibrated might vibrate again. And in closing days, in difficult days, in dark days, I believe with all my heart, the Lord is waking, and the Lord is saying, I want you to take it up again.

I haven't finished with you, it's because you haven't finished with your energies and your service to me. I'm the Savior's end, and I want to be saved every Lord's day. When people were being brought in to be assembly testimony, dealings with souls, week after week, said the Lord today, I'm the same God as I was thirty years ago.

But the trouble is, the axe had become blunt, and it's gone into the water, it sank. I'm willing to raise it again, but are you willing? He says, You might put your hand in the water and take it up again. Oh, that glorious day of coming back into that holy service that there once was.

The very child of God, you and I, by simple faith tonight, we can reach out a hand at now and at our bedside and say, Yes, Lord, yes. I'm coming now to thee. Lord, there seems to be a stagnant pool in my life, but Lord, I'm going to put it behind me now.

I'm going to reach into the old jargon that's been a little bit of deadwood in my life, but Lord, I'm going to put my hand in, I'm going to take the axe head again, and I'm going to see it's going to keep putting in the vineyard in which I was born. It's happening in Mount Agus, in mine. Eight years ago, I went there, and it was a little place they almost thought it was a hut the first time I saw it.

The souls have been one continually, and there's a great interest there. I was there two weeks ago. The Lord is using these servants there, simply because they have reached out in simple faith, and they have said, Lord, I'm taking back the axe head.

I'm not going to use that old new shaft. They said, they said, Lord, I'm bringing on a new shaft, and there are heavy loads being laid for the Lord today. Yes, we know the precious souls are being saved.

We know that others are being bestowed to the Lord. Are we willing to take our stand and reach out our hand in simple faith at our bedside and say, Lord Jesus, I question myself tonight of being invited to question thee, and say, am I a soldier of the cross? I want to be. And Lord, restore to me the joy of thy salvation, and restore to me, the zeal and the energy that I might go out and with precious souls make thee watch in closing days for my glorious Lord.

Yes, Lord, yes. I'm coming. Now to bed.

Good morning, good breakfast. Please close the meeting in prayer.

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Audio: <https://sermonindex1.b-cdn.net/10/SID10071.mp3>

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