

CORRESPONDENCE

Westmoreland, N. H.

Rev. P. J. Trafton:

Dear Brother: Will you please change address on Highway as we have bought a farm. Still enjoying the blessing of God on our souls. Oh, he's a wonderful Saviour. Praise His dear name.

MRS. V. H. BECKWITH

Norridgewock, Maine

Dear Brother. Enclosed find P. O. Order which pays subscription to The King's Highway. I think I cannot get along without your paper. I want to assure you it has been a great spiritual benefit to me.

I was formerly a resident of Carleton Co., N. B., and later of Aroostook Co., Me., therefore have always been in touch with the work of the Reformed Baptist's and also in harmony with your teaching, having obtained the blessing of "Entire Sanctification" in my early Christian experience.

I remain, your brother in Christ,

W. E. DICKINSON

Osbury College,

Wilmore, Ky.

Dear Brother Trafton:

Just a note this morning to you. Hoping you are real well.

Glad to read of the good work at Salem. I was out to a school house last Sunday with another young fellow and the people came in and filled the place full. Seven held their hands up for prayer with the first urging. I am looking for God to save some next Sunday. I must close for now.

Pray for me and them.

Yours in the Saviour,

HOWARD ROBERTSON

192 North Street,

Milltown, Me.

Dear Brother Trafton:

I am writing to ask you to change the address on my Highway. I am living in Milltown, Me. I have moved just far enough up the street to place me in Milltown township.

On November the 16th we started special revival services. I have Mr. Fred Foster engaged as evangelist, and Mr. Curtis Saulsbury, negro tenor, as song leader and soloist. Mr. Saulsbury comes to us highly recommended as a great singer. He will be able to be with us for the first ten days. I ask your prayers for a great revival.

We have had a large amount of work done on the Church this fall. We had the chimney fixed. A new saddle-board put on. Two coats of paint outside and painted inside from the ceiling to the floor inclusive. All the woodwork inside was varnished, including the seats. We had a new runner for the back part of the church, coming part way up each aisle. We also purchased a new stove, as the church was much in need of one. We have beautiful windows in the Church. They give much the appearance of stained glass windows, even with close inspection it is difficult for a stranger to distinguish them from the real glass. The church is in a splendid condition. As we have had the building renewed, we are planning to have the spiritual also renewed.

Trust that the Lord will bless you in your labor there during the year. Pray for the work here at Calais.

Your brother in Christ,

C. RAY HAGERMAN

North Head, N. B.

Dear Highway:

After one gets to recognize these pearls of "Scripture Numbers," the Bible becomes more and more precious and sacred as the inspired word of God. So I am passing on to you another of the letters I promised the "Brother" whom I met this year at Riverside.

Dear Brother: You will remember that in my last letter to you, speaking of the "Significance of Numbers in Scripture," there remained more to be said about the number three. It stands for the Holy Trinity, and is used to reveal our Triune God.

At the baptism of Jesus we see the Holy Spirit "descending and remaining" upon Him, and hear the voice of the Father speaking from heaven, "This is My beloved Son, in whom I am well pleased." Just how the three Persons of the Godhead are one, is hinted at in Jno. 17:21: "That they (the disciples of Jesus) all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." Incidentally, we notice here God's method of convincing the world.

John further explains the three personalities in his epistle: I. Jno. 1:3, "truly our fellowship is with the Father and with His Son Jesus Christ." While ch. 2:20-27 speaks of the "anointing (incoming of the Holy Spirit, Jno. 14:26) which abideth in you . . . and teacheth you all things."

Again, ch. 5:7-8, "three that bear record in heaven: the Father, the Word (see St. Jno. 1:1), and the Holy Ghost." "There are three that bear witness in earth: the Spirit, and the water, and the blood."

Having briefly touched upon the direct scripture witness to the Holy Trinity, we may now come to the indirect evidence, as revealed in the number three. There is such a rich distribution of these priceless pearls, one wonders which to choose and which to pass over. Perhaps Is. 6:3 is a good place to start. Here we see the Seraphim, each with six (a multiple of three) wings, chanting, "Holy holy, holy." This compared with Revelation chs. 4 and 5, reveals a likeness, viz., six-winged creatures chanting the same three words (ch. 4:8) to the Holy Trinity pictured in ch. 4:3-5 and 5:6. Again 4:9, are three words: "glory, honour and thanks," while verse 11 ascribes three more to the Triune God: "glory, and honour, and power."

We hope to come back to this scene in some future letter and notice other numbers, such as four, four and twenty, and seven; all of which declare the glory of God and show forth His accurate and manifold wisdom. You may look, for yourself, at Rev. chs. 8 and 9, remembering that "the third part" contains the same idea as three, showing that the Triune God is overruling all those fearful plagues. Also in Daniel, chs. 3 and 5, are multiplied instances where God causes the wrath of man to praise Him (Ps. 76:10) and reveals Himself through the number three.

But, together, we will notice in the life, or rather death, of Christ that He was crucified the third hour, with darkness from the sixth, the Ninth (trinity of trinities) He cries, "It is finished" and the veil of the temple is rent revealing the new and living way into the Holy of holies. His body lies in the grave, as was Jonah in the whale, three days.

But still the number three we find in the

Holy Ghost dispensation. The "fruit of the Spirit" (Gal. 5:22-23) is three times three, while the "gifts of the Spirit" are the same number, nine. The granting repentance to the Gentiles and making them fellow-heirs with the Jews, is ushered in with unmistakable marks of the Holy Trinity including our number three. Notice Acts 10:3, Cornelius sees his vision the ninth hour. While the sixth hour, God chooses to shew Peter his vision: which is repeated three times, and immediately verified by the arrival of three men. No wonder Peter could "go with them doubting nothing."

Bless God, He is just the same today, and waits to fulfil in our lives, His perfect plan for each individual saint. It is for us to measure up and fully apprehend that for which we have been apprehended: (Phil. 3:12) meaning firstly, that after we are sanctified, then there is to be a wonderful working in and through us to "will and to do of His good pleasure." And secondly, that this functioning of the Holy Ghost in us here, fits and qualifies us for service hereafter (Rev. 2:26-28).

Let us pray that we disappoint not our Lord who desires to give us a crown at "that day" and say to us, "Well done, good and faithful servant."

Reviewing what we have written, it is evident that the number three stands in scripture to reveal God as a Trinity, as a "God at hand," and One who is ruling and over-ruling in all the affairs of this world. He is being glorified by His chosen disciples, in whom His will is being done as it is in heaven; and that each individual saint has a God-planned life.

Ever yours in Jesus,

H. C. SANDERS

DWELL DEEPER (JER. 49:8).

As originally spoken, these words summoned the people of Edom to seek the shadows of impenetrable forests, and retire into the secrecy of the caves and dens of the rocks. The deeper their hiding-place, the better it would be when the storm of invasion swept across the land. *Dwell deep in the peace of God.* God's peace is so deep and blessed that it cannot be fathomed or explained; the fugitive into its sacred secrets cannot be followed or dragged forth to perish by the merciless pack of the wolves of care. Men of the world cannot understand that mystery of peace; but the believer knows the way into it, and makes it his hiding-place and pavilion. He sleeps, like his Master, in the stern, while storms sweep the waters. *Dwell deep in communion with God.* Hide in God. Get away from the rush and strife around, and go alone into the clear, still depths of His nature. A few hasty words of prayer will not avail for this. A day's climb is often necessary before one can reach the heart of the mountains. *Dwell deep in stillness of soul.* When the world is full of alarm and harassments, study to be quiet. The soul's health cannot be maintained apart from the observance of times of waiting on God in solitude. The great importance of perseverance in the exercise of prayer and inward retirement may be sufficiently learned, says one next to the experience of it, merely from the tempter's artifices and endeavors to allure us from it, and make us neglect it.—*Daily Devotional Commentary.*