

faced with this proposition. I am doing something in connection with some people and if they knew all about the thing there was no question but that they would be thoroughly in accord with it; but you can't ~~ix~~ stop and take an hour with everybody that asks you a question to explain the full reason for it. There is no need of taking a minute to give them the exact situation as far as you can in a minute on something which is not their affair. It is better simply not to answer the question. I feel that is the true principle. We must not do anything that is not thoroughly right in the sight of God. I do not feel that we should make a statement that is contrary to fact except under the most excluding circumstances. I feel that very definitely. There may be certain very extreme circumstances that would justify it, but we must hesitate very carefully and be absolutely sure we are right in determining such circumstances. As to whether a person draws a certain conclusion from something we say or do which is erroneous it is not our responsibility to correct this conclusion and to try to give them an absolute correction as to what we are doing. I think that that is fully justified by the illustration of the case of Samuel, which is I believe as far as I recall the one case in Scripture in which a ~~positive~~ <sup>prophet of</sup> God is definitely commanded of God, and the evidence is clear that he was commanded of God, to do something which someone would consider to be deception. That is why the Lord commanded Samuel to go and anoint a new king in I Samuel 16. In the first verse we read there that the Lord said, "Go to Jesse the Bethlehemite, for I have provided me a king among his sons." And Samuel said, "How can I go. If Saul hears, he will kill me." And the Lord didn't say, "You do what I say and don't worry about Saul's killing you", not in this case. Ordinarily the thing for us to do is to do what the Lord commands, and not to worry what the consequences will be for ourselves. But in this case the Lord wished the king to be now anointed but did not ~~wish~~ wish the prophet to be killed at this time nor that the word should be widely scattered about what had been done as yet. The Lord said, "Take an heifer with thee and say, 'I am come to sacrifice to the Lord,' and call Jesse to the sacrifice and I will show thee what thou shalt do." There is a case where many feel that there is definite deception