

believe in his own mind since he had not had the opportunity to touch it or feel it, nor had ever known anyone else who had seen it. Many of the things we take for granted today (television, jet planes, electric "eyes," etc.) were inconceivable to our forebears, who thus could not have believed in them. So the miracles and mighty works of God . . . regardless of man's closed and finite mind. When people refuse truth because it exceeds their own experience, they merely show a narrow perspective.

Principle 4. The material in the Bible is always to be regarded in context to the extent that it discusses any subject. The problem regarding Ecclesiastes and John would be no problem if the author bore in mind that Ecclesiastes is talking about physical death and John is discussing the beautiful position of those who have been born again.

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Principle 5. One should not go beyond the exact teaching of the Bible in his presentation of truth. Discussing fundamentalists and their interpretations, Professor Hessert of Illinois Wesleyan writes the following in *An Introduction to Christianity* (p. 6): "For example, those holding the first view would say that since the Bible regards disease as produced by evil spirits, this is the correct explanation and science should discard its theories of microbe infection for the spirit idea . . ." If anyone says the Bible regards disease as the product of evil spirits (and not germs, etc.), he has misread the Bible! The Bible does teach that evil spirits may cause all sorts of symptoms in people, but it does not make them the causes of disease. To criticize the Bible for such erroneous opinion is to admit that one does not know the meaning of the Book. Books attacking and defending the Bible, have been written by droves. But contradictions and mistakes are not found when these principles are involved. They help us understand the composition of the Bible