

This *dual* nature of man naturally separates the study of man into two departments, physical and spiritual, represented respectively by the sciences of *Medicine* and *Theology*; the former dealing with the physical, the latter with the spiritual nature in man.

Between these two sciences there is left, in man's nature a large tract of unoccupied territory, a no-man's-land of virgin soil, the cultivation of which, during the coming century will bring forth fruit a hundred-fold.

The author has taken upon himself the mission of calling attention to this uncultivated territory, and, in so far as it lies in his power, to lay down lines, along which, in his opinion, it is expedient to follow, in order to obtain the best results.

The Dual Nature of Man.

In the Bible we have the most accessible records of the creation and early history of man. Here the chief events relating to his physical and spiritual natures are grouped around four central points—his first and second birth, his first and second death.

In taking the Bible as our authority in studying the chief events centred around the four pivotal points in man's existence, here and hereafter, many difficulties are encountered, and must be overcome before we can acquire a knowledge of the teaching of the Revealed Word in its pristine purity.

The most important of these difficulties may be tabulated under three different heads, as follows: 1 Inspiration, 2 Perverse Translation, 3 Intentional Omission.

Each of these will receive the attention necessary to elucidate our subject as we proceed.

The first of these having a direct bearing upon our subject is Inspiration. Regarding the Biblical record of the inspired description of the creation of the first pair of human beings, in Gen. i., 26, 27 and Gen. v., 2 (Authorized Version), we read male and female Adam were created the same day co-equal and equally blessed.

In Gen. ii., 7-24, we have a second inspired description of the creation of the first pair of human beings, in which the male Adam was created first, and after growing to maturity taking possession of the garden and all the animals, naming them, and being instructed regarding the nature of the fruit of the tree of the knowledge of good and evil, a helpmeet woman was made, not created subsequent to, out of, and therefore inferior to man.

Why these two conflicting Biblical inspirations upon so important a subject as the description of the creation of the first pair of human beings?

From the study of the history of those nations contemporary with the Israelites we know that the latter, like the Egyptians, believed that woman had