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2 in such a way as to conform to an evolutionary theory, and of course by evolution we do not mean development. Development is something that is widely found and has always been recognized. A boy develops into a man, a caterpillar develops into a butterfly. There can come a development in a race, a development within a species, whether within a genus or not depends on your definition of species and genus. That is not what we are concerned about. Is it possible to interpret the Scripture in such a way that there is something which originally began and by forces within itself simply proceeded to develop step by step until we secured the universe as we have it today without any direct intervention at particular points on the part of the Lord. Has every living thing evolved from one original living thing? We notice regarding that in the first place that it is emphasized that the various animals and plants bring forth "after his kind". Whatever the length of the kind, whatever the size of it, it certainly is far smaller than a total number of plants or of animals. Whether you divide so that you have four kinds or so you have four thousand kinds, there are definite kinds according to the Scripture and they bring forth after their kind and so any theory of evolution in the true sense of the word, in the sense in which it is used scientifically, is a definite contradiction to this several times repeated statement of the divine creation, that He created these to bring forth after their kind. The second point we note in these passages in relation to the matter of evolution is that the creation of man is given here as a distinct creative act of God and such material as He used in connection with it is spoken of as the dust of the earth. He took of the dust of the earth and He breathed into it the breath of life and became a living soul. That statement makes a sharp and complete break between man and the animal creation. Any theory that derives humanity from any part of the animal creation is definitely contrary to the teaching of Genesis 1 and 2. Now the third point is in a way a part of the