

**THE UNENDING  
GENESIS; OR, CREATION  
EVER PRESENT**

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The Unending Genesis; Or, Creation Ever Present by H. M. Simmons

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By H. M. SIMONS.

THIS little work aims to tell briefly and simply the new story of Creation. The Greek name *Genesis* is kept in the title, not only on account of its old and sacred use, but because its original meaning of birth,—a meaning which also appears in the Latin name of Nature,—makes it a most appropriate term for the natural creation which science sees. This Creation,—so much vaster than the Biblical story shows, not “ended” then or since, but never-ceasing and everywhere still seen, and wrought so orderly and beautifully through continual birth and growth,—leads to so much larger and more reverent thoughts of the creative Power, that it is hoped the book may have even a religious value.

H. M. S.

MINNEAPOLIS, Nov. 21, 1882.

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THE OLD GENESIS STORY.

## I.

### THE OLD GENESIS STORY.

OUR Bible begins with a chapter on the *Genesis* of the world and its inhabitants. The story has much in common with that on the old Assyrian tablets recently discovered at Nineveh, and probably both were derived from those older Babylonian legends which have furnished much to the opening chapters of the Bible. But the story has assumed new beauty under the Hebrew pen. Its style is concise and simple, its thought poetic. Instead of the various heathen deities, it now shows the Hebrew God as Creator. Nor does it, as many suppose, rudely picture a visible deity mechanically shaping all things. It rather represents a Creator speaking with majestic commands: "Let there be light"; "Let the waters be gathered together"; "Let the earth bring forth." These phrases seem almost to indicate the conception of a spirit working, unseen and silent, through the fiat of law. And

the whole chapter, so simple, calm and strong, merits its high rank among ancient cosmogonies.

But of course we do not expect perfection in it. The magnitude of the world being still unknown, the story innocently made creation brief,—the work of a few days. Naturally, too, the legend was influenced by that more ancient institution, the Sabbath, and the work made to fill just a week.

For long before this account was written the week was widely kept as a sacred division of time. It seems to have originated in the old worship of the seven visible planets, including sun and moon. To these planets, or gods, as they were often fancied, many things were dedicated in series of sevens, and among them the successive days. Marks of the old custom still remain in our names Sunday and Monday or Moon-day. Our names of the next four days are taken from corresponding Teutonic gods, but in the French language we still see them called after the planets: *Mardi* or Mars' day; *Mercredi* or Mercury's day; *Jeudi* or Jupiter's day; and *Vendredi* or Venus' day. The seventh was consecrated to the farthest planet, and we still call it Saturday or Saturn's day. On account