

blood relations. Prior to this time it had been lawful for a man to marry two sisters. Jacob, for instance, married Rachel and Leah, and there was no law against it prior to this time. It had also been lawful for a man to marry his own sister, as in the days of Adam, for you know there were no other ladies on the face of the earth for the sons of Adam except their own sisters, and they were obliged to marry them or to live bachelors. But the Lord saw proper when he brought the children of Israel out of Egypt into the wilderness, to regulate the law of marriage, so far as certain blood relations were concerned, called the law of consanguinity, which speaks of a great many relationships, and finally comes to a wife and her sister. This law was given to regulate the marriage relations of the children of Israel in the wilderness. It was not to regulate those who lived before that day who had married sisters; not to regulate those who might live in the latter days, but to regulate the children of Israel in that day. It reads thus: "Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness besides the other in her lifetime."

This passage has been altered by certain monogamists in order to sustain their ideas of marriage, and we find in some large Bibles what are called marginal readings that these monogamists have put in, and instead of taking this in connection with all other blood relationships, they have altered it—Neither shalt thou take one wife to another. The men who translated King James' Bible were monogamists, yet they had sense enough to know that the original Hebrew would not bear that construction which has been given by later monogamists. The original Hebrew, when translated word for word, makes it

just as King James' translators have made it. The Hebrew words are—*Ve-ishaw elahotah-lo takkah*. These are the original Hebrew words, and if they are translated literally, word for word, the translation stands just as it is in the text. But this is not saying but what the words, *El-ahotah*, under certain circumstances, are translated in another form, namely, "one to another," "one sister to another," and I am willing that it should be translated that way. Then it would read—"Thou shalt not take one sister to another to vex her in her life time." So you may take it either way, and it bears out King James' translation, or the meaning given by him.

I do not profess to be a Hebraist to any very great extent, although I studied it sufficiently many years ago, to understand its grammatical construction, and to translate any passage in the Bible; but then, having lacked practice for many years, of course a person may become a little rusty in regard to these matters. But I have searched out all the passages that can be found in the Old Testament, either singular or plural, masculine or feminine, pertaining to the words contained in this text, and I find a far greater number rendered according to the words that are here given, literally, in this text than what are translated—"one sister to another." But I am willing that this translation should be allowed.

Now, if we thought the congregation would like to hear the translation of all this, and the reasons why, we could give it; but I presume that there are but few Hebrew scholars present, and if the translation were given, the great majority of the congregation would not understand whether it was translated correctly or not, and for that reason I shall not take up your time by referring to