the next century ORIGEN declared that second marriage ex-
cludes him that is guilty of it from being bishop, priest, or
deacon. The Council of Neo-Cesaraea (A.D. 314) forbids, by
its seventh Canon, priests from even being present at a
second marriage.

THE SUCCESSIVE STEPS OF FIRST FORBIDDING SECOND MAR-
RIAGES ALTOGETHER,—THEN MARRIAGES WITH A DE-
CEASED WIFE'S SISTER,—AND FINALLY FORBIDDING THE
CLERGY TO MARRY AT ALL.

We might multiply authorities, and give the original
authorities on which these summary statements are founded,
did our limits permit. It is not surprising that when second
marriages (whose only authority from Scripture is inference)
had been long forbidden, that marriage with a deceased
wife's sister, for which Scripture authority was more explicit,
should begin to be forbidden; and the prohibition of the
clergy to marry at all soon followed. The Provincial
Spanish Council of nineteen Bishops, which was held at
Eliberis A.D. 305, the first Council to forbid marriage with a
deceased wife's sister, was also the first to forbid the marriage
of the clergy. The Council of Neo-Cesaraea, held A.D. 314,
the second Council to forbid the marriage with a brother's
widow, was the first to command the degradation of priests
who marry after ordination.

Look, then, at these facts: The prohibition against mar-
riage with a deceased wife's sister did not begin until 305; but
the condemnation of second marriages began as early as 170,
and soon obtained in every part of the Church—in Africa, in
Greece, in Italy, in Asia Minor, in Spain, in France; and the
first two Councils that forbade marriage with a deceased
wife's sister, were the two first Councils that forbade the
marriage of the clergy at all, though none of the six *General*
Councils, held between A.D. 325 and A.D. 680, condemned
marriage with a deceased wife's sister. If the magazine
writer, then, be consistent and sincere in his appeal to early
Church authority, he must forthwith oppose all second mar-
riages, and the marriage of the clergy altogether.