as the reſt of the Churches derived their reſpective Biſhops from the original Appointment of ſeveral Apoſtles.

Not long after *Tertullian*, we may find (*bb*) *Firmilian* obſerving, from thoſe noted Paſſages of *Matt.* xviii. 18. *and* John xx. 22, 23. That *the Power of remitting Sins was granted to the Apoſtles, to the Churches conſtituted by them, and to thoſe Biſhops who ſucceeded them, in a due and regular Courſe of vicarious Ordinations.*

And thus a Writer (*cc*) Contemporary with him interprets thoſe Words of our Saviour to his Diſciples, (*Luke* x. 16.) *He that heareth you, heareth me,* &c. *to have been virtually ſpoken to all his Biſhops, who ſhould ſucceed his Apoſtles in a Courſe of vicarious Ordinations.*

The Faith of Hiſtory will be grievouſly ſhocked, and, with it, the main external Evidence for the Scriptures themſelves muſt be a mighty Sufferer, if we do not acquieſce in ſuch a clear and concurrent Account of theſe *ſucceſſive Ordinations* from the Age of the Apoſtles downwards, till all agree the Uſage to have been unqueſtionable. None, I am ſure, who are acquainted with the Practice of the Church in her earlieſt and pureſt Centuries,

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(*bb*) Poteſtas ergo peccatorum remittendorum Apoſtolis data eſt, & Eccleſiis quas illi a Chriſto miſſi conſtituerunt, & Epiſcopis qui eis ordinatione vicariâ ſucceſſèrunt. Apud *Cyprian.* Epiſt. No. 75. Ed. Ox.

(*cc*) ----Qui (viz. Chriſtus) dicit ad Apoſtolos, ac per hoc ad omnes Præpoſitos, qui Apoſtolis vicariâ ordinatione ſuccedunt; *Qui audit vos, me audit,* &c. *Cyprian.* Ep. 66.

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