

**ON INTERCOURSE BETWEEN THE  
CHURCH OF ENGLAND AND THE  
CHURCHES IN THE EAST; AND ON  
THE ECCLESIASTICAL CONDITION  
OF THE ENGLISH ABROAD**

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On Intercourse Between the Church of England and the Churches in the East; And on the Ecclesiastical Condition of the English Abroad by James Beaven

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**JAMES BEAVEN**

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ON INTERCOURSE

BETWEEN

THE CHURCH OF ENGLAND AND THE  
CHURCHES IN THE EAST;

AND ON THE

ECCLESIASTICAL CONDITION OF THE  
ENGLISH ABROAD.

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BY

JAMES BEAVEN, M.A.

CHURCHMAN OF LEIGH.

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1840.

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TO THE HONOURABLE AND RIGHT REVEREND

**RICHARD,**

BY DIVINE PERMISSION,

**LORD BISHOP OF OXFORD,**

AND CHANCELLOR OF THE MOST NOBLE ORDER OF THE GARTER,

THESE REMARKS,

ON TWO SUBJECTS, IN WHICH THE SACRED ORDER TO WHICH

HE BELONGS IS MOST ESPECIALLY CONCERNED,

ARE,

BY HIS KIND PERMISSION,

AND IN ACKNOWLEDGEMENT OF MANY AND UNMERITED FAVOURS,

MOST RESPECTFULLY AND GRATEFULLY INSCRIBED.

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## NOTICE.

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THE approbation which was bestowed on these papers on their appearance in the *British Magazine*, by persons whose opinion was in the highest degree valuable, would have led to their immediate publication in a separate shape, had not the writer been withheld by personal considerations. The knowledge that views almost identical with those advocated in them, have gained ground in the highest places of the Church, and the hope that their publication may be useful at the present juncture, have in a great measure removed the objections which at first existed; and they are therefore given to the public, with such alterations as better information has suggested, and the omission of such passages, as, however true in themselves, appeared likely to interfere with the writer's principal ends.

*July, 1840.*

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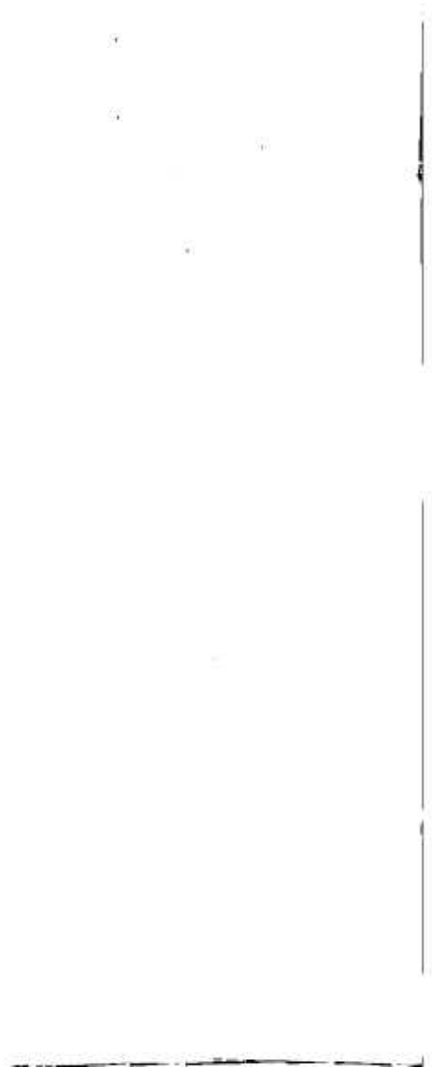
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ON INTERCOURSE  
WITH  
EASTERN CHURCHES.

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THE communion of saints in the primitive church was kept up both in the bosom of each particular church and in the church at large. By the former, the Christians on each particular spot, or in each particular district, were kept together as one body; by the latter, the Christians throughout the world were united in one.

The Christians of each individual church were united by a common reception of baptism, by a habit of assembling together for divine worship, more especially that highest act of earthly worship, the holy communion, and by mutual sympathy and assistance in matters both temporal and spiritual. They were brought into communion by baptism; they were most especially kept in it by the ordi-