

**PLAIN REASONS  
AGAINST JOINING THE  
CHURCH OF ROME**

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Plain Reasons Against Joining the Church of Rome by Richard Frederick Littledale

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**RICHARD FREDERICK LITTLEDALE**

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° PLAIN REASONS

AGAINST

JOINING THE CHURCH OF ROME.

BY

RICHARD FREDERICK LITTLEDALE,

LL.D. D.C.L.

*Second Edition 1860*

"Can they teach that the judgment of the Bishop of Rome is superior to God's judgment? . . . I steadfastly affirm that if the Bishop of Rome sin against his brethren, and, though often admonished, do not hear the Church, he, the Bishop of Rome, I say, is by God's command to be held as a heathen man and a publican. For the higher is the rank the graver is the fall. But if he think us unworthy of his communion for this reason, that none of us will consent to believe contrary to the Gospel, he cannot on that ground separate us from the communion of Christ."—GREGORY (Pope Sylvester II. † A.D. 1003) to Seguin, Archbishop of Sens.

Fortieth Thousand. Carefully Revised and Much Enlarged.

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## PREFATORY NOTE.

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I. THIS book makes no attempt to cover the whole area of the controversy to which it relates. Indeed, as Roman disputants are perpetually shifting their ground, instead of always appealing, as Anglicans do, to the Word of God and the historical witness of the Church Catholic, it would be practically impossible to do that. It is confined strictly to a few practical questions which affect all members of the Church, laity and clergy alike, and omits not only all purely speculative discussions, interesting to theologians alone, but also all matters of which it can fairly be said that Rome and England have any common ground of agreement, however they may differ in details, or in mode of expression.

II. It is defensive, and not aggressive in design, and is therefore not addressed to born Roman Catholics, nor does it undertake to measure their responsibility, or to point out their duty. To their own Master they stand or fall. But it is addressed to those who have seceded, or are tempted to secession, from the Church of England to the Roman Communion; that they may see what is the true nature of the accountability with which they are charging themselves in following their own private judgment, rather than the providential order of God; and to remind them of that saying of the Master: "No man, also, having drunk old wine, straightway desireth new; for he saith, The old is better" (St. Luke v. 39).

R. F. L.

LONDON, ALL SAINTS, 1879.



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