

gether to one some extent: if they believe in Christ they are Christians, they consider themselves to be members of Christ's church, but it is not a tightly-knit organization like the Roman Catholic Church today. It is an organization, or rather, it is a great conglomeration of people who have their leaders in different areas, and leaders over these areas, and many of these leaders have come to become very worldly and very corrupt and pay little attention to what happens--and that can happen in any of our groups too. Man can fall into sin, and when you give any man power there is danger of that developing; it has in most Protestant groups some time or other. But it developed in many parts of the church of Christ, but at the same time the Gospel was never lost. And in every section, in every country of Europe, there was those who believed in Jesus Christ and who were saved through His shed blood and those who in simple faith in Him looked forward to spending eternity with Him.

But alongside this belief in the Gospel, you have all kinds of superstitious ideas about the communion, that developed in the Middle Ages. And the people came to have superstitious ideas about the communion, thinking that it was magically changed into the body and blood of Christ, and superstitious ideas about the Virgin Mary, that that wonderful woman was more than a wonderful woman, that she was almost the Queen of Heaven. These superstitions developed, but the pure Gospel was there along with them, and the two were together scattered in every part of Europe. And that was the condition when Martin Luther came. Martin Luther did not come out of the Roman Catholic Church. He came out of the church of Christendom gathering around himself those who accepted the Bible as the solid foundation, and those who rejected it gathered as to an opposite pole and the Romanist organization is a development