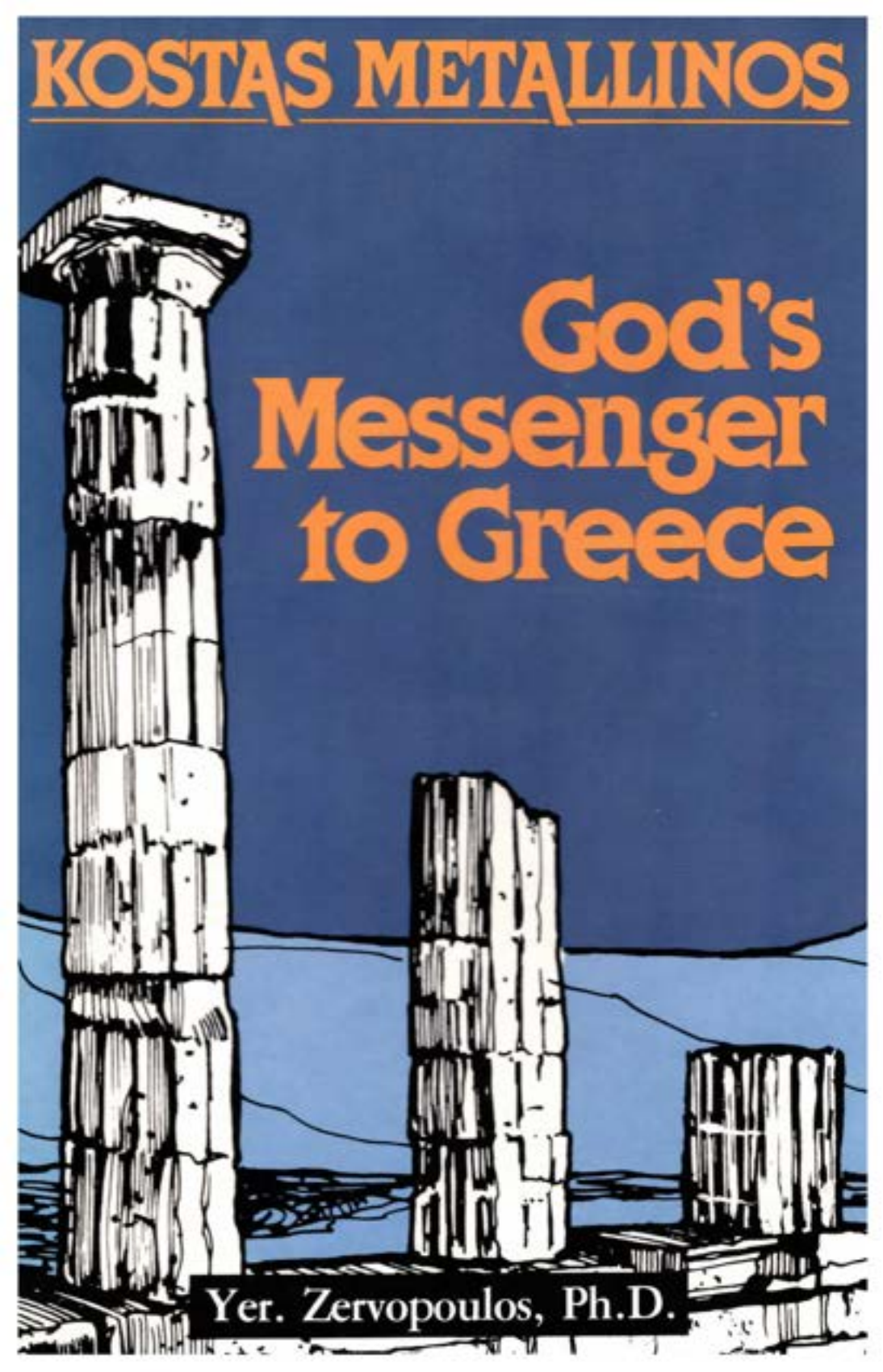


KOSTAS METALLINOS

**God's
Messenger
to Greece**



Yer. Zervopoulos, Ph.D.



KOSTAS METALLINOS

**God's Messenger
to Greece**

by

Yerasmus Zervopoulos, Ph.D.

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In Memoriam

Twenty years have passed since we last saw the radiance of your face, since we last heard your golden words. Yes, twenty years have slipped by, but the wound is still open. Open, too, is the gaping hole that that sudden uprooting left behind in the field where you labored for God.

At this moment you are beholding your Lord; you are seeing Him "as He is." The glories of heaven, which the tongue of man is powerless to describe, are now yours to enjoy. The mysteries of the wisdom of God, which we cannot apprehend, are now no mysteries for you. You understand, you know, you comprehend.

You were father and friend to me and to hundreds of others; our inspiration and strong support. So I am happy to dedicate to you and to your spiritual children this brief story of your life.

We shall meet again!

January 1983

Preface

Some of us go through life hiding our small selves behind a giant. We do so because his personality charms us, his life inspires us, or his word lightens our darkness. More often, we know him through his writings or his speeches; sometimes if we are fortunate enough, we know him personally or live with him. I happen to be one of those fortunate persons. There is no better influence than that which comes from living with a great man, receiving the radiation emitted not only by his inspiring word but also by his Christian character and example.

The outstanding characteristic in the Christian "walk" of Kostas Metallinos was his great faith in God. His faith, vibrant and fruitful, generated within him a deep and vital spiritual experience about which he initially testified within the fold of the Greek Orthodox church. As was apparent from the very beginning, however, the old wineskins were not strong enough to contain the new wine. So the Orthodox church rejected Metallinos and condemned his message.

But the opposition of the traditional church was not the end. It became, instead, the beginning of a dynamic work with this purpose: to cut away the chains of religious forms and traditions

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with which the modern Orthodox church binds the souls of men; to awaken the conscience of the Greek people with life-giving preaching like that of the early church, so that the church of today might discover again the path that she has lost; and, to destroy with the Word of God the rotted supports of unbelief.

More than a Christian man, Metallinos was an event, a new situation in the history of the evangelical testimony in Greece.

To his opponents, who were principally of the Greek Orthodox clergy, he was nothing but a heretic, the tool of foreign propaganda, and an underminer of the nation's unity. But influential Orthodox laymen praised Metallinos as the greatest twentieth-century preacher that Greece has known. Others acknowledged him to be the most gifted interpreter of evangelical truth, and a Greek Minister of Finance characterized his work as "nation-saving."

Through Metallinos, the gospel was heard in all its simplicity and power by so many people, in such important halls and with such splendid results for the first time in the life of the Greek nation.

As a leader of a spiritual movement, this man of God gave new breath to the religious life of modern Greece by his positive, widespread activity. His work has left behind a vital imprint on all levels of Greek society.

I wish to express my gratitude to Evangelos Soteriades for his invaluable help in the process of this translation from the original text. Thanks are due to Viola Palos for her labor on the typewriter and her constructive suggestions. Also to my children, John and Betsie, for thinking up the title of this book; and to my faithful companion in life, Litsa, for her patience and constant encouragement.

Y.Z.

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The Promise

October 1910. It is a cold and rainy night. The hour is late. In a poor neighborhood just below the Acropolis hill, a light shines in a window. Inside, a student is bent over an open book in front of him, sobbing deeply. After a moment he raises his eyes upward and with great difficulty begins to speak.

"O Jesus, I didn't know You, and that is why I kept fighting against You. I thank You that You have accepted even me. I promise You that I will be completely Yours, and I will serve You my whole . . ."

At this point his words are drowned out by sobs.

The student was Kostas Metallinos—the book he was looking at was the New Testament. The promise he made to Jesus Christ that night lighted the flame of a life that in the following years enlightened both the wise and the unlearned and warmed the hearts of both the righteous and the wicked. For fifty years that inspiring life burned on, to be extinguished suddenly on January 22, 1963.

This man was not among the rich, the wise, or the great of this world. He was a servant of the Lord devoted with all his soul to

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his mission. The rule of his life and the secret of his success are found in Jeremiah 17:5-8.

“Cursed be the man that trusteth in man, and maketh flesh his arm. . . . Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river . . . and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

The Early Years

In the northern section of the beautiful island of Corfu lies the village of Korakiana. It is a barren, rocky village, so named because it was built on the side of Mount Korakion, the mountain with the many crows. The soil of the region is poor and infertile, but its inhabitants have always been rich in kindness and have an air of nobility about them.

A soft-spoken, unaffected leader in the village was Spiros Metallinos, who was known by the patronymic “Gagas.” His gifted, gracious spirit led his fellow villagers to elect Spiros Metallinos as their mayor.

On February 16, 1891, the home of Mayor Metallinos took on a festive holiday air, celebrating an extraordinarily happy event. On that day his wife Konstantina presented the family with a son, Kostas. And since it was the home of an official, a large number of friends and acquaintances kept coming and going, voicing their congratulations and enjoying the mayor’s vintage wine.

The family’s joy did not last long, however. The boy was not even two years old before he became bedridden with bronchitis, making his breathing difficult, weakening his whole body, and causing frequent spells of persistent coughing and fever.

The family doctor gave his mother these strict instructions on his very first visit: “If you want the boy to live, don’t let him go out of the house when the sun is not shining. And for heaven’s sake, don’t ever let the child have even a taste of wine!”

But in mother Konstantina’s opinion, wine was a life-saving medicine for Kostas’s illness. Local medical folklore was so firmly rooted in the life of the village that certain notions were revered more than the advice of the doctor.

The people believed that wine changes to blood in the body of an ailing person when he drinks it unadulterated "as the good Lord made it." In spite of all the doctor's warnings, Konstantina would secretly soak little Kostas's toast in wine "to brighten up the child's face a bit, and let the doctor say what he wants." As the Greek proverb says, "What's learned in youth is not put aside in age," so toast soaked in wine became for Kostas Metallinos the tastiest of tidbits.

Economically speaking, the family was conservative. It was not a wealthy home, and there was no hint of extravagance, but the bounties that God supplies were not lacking from its larder. Spiros Metallinos served as mayor without any salary, so all the needs of the family had to be met by the income from his property, especially from his vineyards and his olive trees. As long as management of the finances was under the experienced eye of the head of the household, all went well and the family lacked nothing. But when Kostas was still very young, a junior-high school student, his father became ill with acute rheumatism, which kept him bedridden until his death.

This sickness dealt a severe blow to the household finances, and the family began to be in want. The struggles of that critical period caused Kostas Metallinos to write later, "I grew up in an environment of dire poverty."

Nevertheless he was fortunate as well, because he grew up in an environment that taught him the value of a good upbringing. His father did his best to maintain the warmest and happiest relations with his son. His pedagogical method depended on the word, not the rod, a method more suited to the conscientious and quiet character of his son. Kostas said he got a whipping from his father only once during his childhood days. In the few other instances of disobedience, the punishment was always a practical lesson, as in one occasion he related:

In the garden of our house there was a fig tree on which my sister Pagona and I would hang a rope to use for a swing. By playing in this way, we caused the branches of the fig tree to become crooked. Our father forbade us to swing on the fig tree anymore, but we did not comply. Thereupon, he came to the garden with a saw and made us cut the tree right down to

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the ground and drag it by ourselves to the alley back of the house, a distance of about fifty steps.

Although such methods may seem somewhat extreme, they never in any way weakened the love and respect Kostas felt toward his father. The father also took secret pride in his son. And he had every reason to. For, as he was growing up, Kostas was developing a wonderful character, and what was more important, he loved learning. From the very beginning of his academic career the boy showed a thirst for knowledge. His schoolwork was so remarkable that one of his teachers offered to teach him English, even without remuneration, so that he might later continue his studies abroad on a scholarship. The offer seemed very tempting to young Kostas, but his father had a different opinion. "My boy," he said to him, "you are my only son, and I don't want you to go abroad. I need you near me."

Kostas's relationship with his mother was just as warm. Perhaps we might say that, being the only son, Kostas had become the darling of the household. After his father's illness, his parents' devotion was even stronger because they now looked upon Kostas as the sole source of support in their old age.

It was during the winter of 1903 that Mayor Metallinos became bedridden with rheumatism. From then on the constant, watchful care of the head of the house was gone, and the family began to feel the heavy hand of poverty. And what poverty that was! At times they had only bread, wine, and oil on the table.

It is true that during those years farmers in general were having a difficult time. Bread, oil, and wine were considered to be almost sacred in every household. One day, while Kostas was eating, he carelessly dropped a piece of bread on the floor. At the stern suggestion of his father he picked it up at once, carefully brushed it off, and then he kissed it and ate it. "This is the tradition in our household, my son," observed his father.

Because Korakiana didn't have its own junior high school, the boy had to attend school in the next village, which was three kilometers away. What vivid recollections he retained throughout his whole life concerning the daily walks to school!

I used to leave the house every morning with my mother's blessing and with an eagerness for study. Those trips to



Uncle Christodoulos



Mother Konstantina

school have remained an unforgettable experience for me. Full of gaiety and life, all the children would make their way to school in small groups, singing patriotic songs, joking, laughing heartily, so that we made a truly festive occasion of the trip. I remember it was my great delight on those trips to search in the hedges and gather violets. Whenever I caught a glimpse of a violet, I wanted to pick it and take it with me. Its beauty and perfume charmed my childish soul. I used to make a small bouquet of them, and on my return home, I would offer it to my mother. Nevertheless, in those days I did have a bitter feeling that had to do with the things I didn't have. I remember, for instance, that my fellow students used to carry their books to school with great pride, while I was ashamed because all I had in my hands was a notebook. During my junior high school years, I never bought a book. I used to study from notes I would jot down as I listened to the explanations of the instructor because at home there was no money left over for me to buy the books I needed.

And yet each year Kostas was promoted with "excellent" as his grade. His diligence at school made young Kostas very well liked in the whole village. In fact, some of the villagers, who knew the economic straits of the family, would invite him regularly to eat with them.

Finally, the day arrived when Kostas graduated from junior high school and prepared to enroll in the gymnasium, or high school. It was a time when conditions appeared unfavorable for him to leave home. His father's illness was getting worse, and the family was poverty-stricken. Under such circumstances it was only the great self-sacrifice that all the members of the family displayed that made it possible for Kostas to continue his studies. His sister Pagona later said, "We moved heaven and earth in order to educate Kostas." Kostas attributed that self-sacrifice to the working of Divine Providence.

Thanks to the unbelievable and exceptional self-sacrifice that God had instilled in the hearts of all the members of my family—I was an only son, with two sisters—I continued my studies in the gymnasium, living for four years in Kerkyra, the capital of Corfu.

Kostas presented himself to be enrolled in the Gymnasium of Kerkyra in the fall of 1904. He reached the capital city, eighteen kilometers from his village, riding a donkey under the protecting care of his Uncle Christodoulos ("Uncle Chtodoulos" for short), a man who had all the characteristics of one of the hermit saints. Because he didn't have a family of his own, Uncle Chtodoulos devoted himself wholeheartedly to his brother's household. Especially after illness had rendered the father of the family almost useless, Uncle Chtodoulos became a sort of substitute father, always ready to pick the olives, to harvest the grapes, to water the garden, or to look after Kostas. With what an air of pride and tender care he accompanied the prospective gymnasium student to the city that day! Uncle Chtodoulos took it upon himself to make sure that Kostas had a suitable place to live, to introduce him to several of his friends, and to encourage his nephew in this beginning of a new scholastic adventure.

Kostas hardly needed encouragement, however, even though this would be his first time to live away from home. His enthusiasm for school had overcome every feeling of fear or of sorrow connected with his separation from his family.

He came to gymnasium with his brain like a thirsty sponge, ready to absorb what he read in his textbooks or heard from the lips of his professors. He recounted later some of his recollections of that period of his life.



Kostas' birthplace in Korakiana

As I well remember, my soul's desire during those years could be summarized in this way: an insatiable thirst for all scientific knowledge and for all the beliefs and systems that had to do with man, the world, and God, that I might find truth and become its servant.

While searching for truth, young Kostas was not long in becoming fascinated with Darwin's theory, which at that time was quite the fashion. He first came across Darwin's teachings in a manual of physiology that supported Darwinian evolution. And when he also heard his physics professor support the same theory, Kostas's imagination was won over by Darwin. As a result he embraced materialism and became an unbeliever.

His ideological restlessness did not at all hinder his academic progress. Being serious and diligent, he achieved success in his studies, in spite of the fact that the living conditions in his new environment were sometimes almost unbearable. Uncle Chtodoulos had rented a room in the city for his nephew, but Kostas almost never had it to himself because financial considerations made it necessary that he share it with one or more of his fellow students.

Meals also had to be subject to the strictest economy. In order that Kostas might not have to spend money for food, his solicitous uncle would come on foot from the village to the city every Saturday to bring his nephew a bag filled with cheese,

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potatoes, oil, and wine. He made these trips barefooted, but he would carry his shoes with him and put them on as soon as he reached the city so that he wouldn't embarrass his nephew in the presence of his classmates.

During Easter Week of 1906, Kostas's father died. The good mayor departed from this life after being bedridden and suffering arthritic pains for about three years. Uncle Chtodoulos undertook to bring the sad news to Kostas, but at the last moment he decided to keep it secret, "that the boy might not interrupt his studies."

On his first trip after his brother's death, Uncle Chtodoulos came to the city with the full bag of foodstuffs, but this time his kind face was filled with sadness, and he was wearing a straw hat with a black mourning band. Kostas noticed the radical change, and out of curiosity asked about the hat. The old man assumed a very naive expression and answered, "I bought it, my dear, to protect my head from the sun."

It was only when school closed and Kostas returned to the village for summer vacation that he learned of his father's death. The news caused a deep wound in the heart of the youth, and it took a long time for that wound to heal. Kostas now took over as the protector of the family, although for all practical purposes it was in form only. According to custom the kind and experienced uncle assumed responsibility for the chores, but Kostas wore the proud air of the head of the house.

Nevertheless Kostas's heart was not in the property or in the supervision of the household, but in learning. The nearer he came to graduation from the gymnasium, the more he loved his studies. Mathematics was his favorite subject, but he also showed a special proficiency in science, in poetry, in philology, and in foreign languages, especially French.

Religious Background

Kostas Metallinos grew up without any specific religious nurture at home. The reason for this was his parents'—especially his father's—indifference toward the rites and ceremonies of the church. For Kostas's parents, litanies, requiems, fasts, the kissing of icons, and the like were decadent and entirely superfluous manifestations of piety. It was not that these people were impious; they were anything but that. They did have a religious

awareness and a sensitive heart; yet they were zealous for the substance rather than the forms.

Even though Kostas's father went to church only two or three times a year, he was ready to write off the debts of those who were unable to repay. The occasions were not rare when, as he was bringing bread home from the bakery, he would distribute a great deal of it to hungry beggars he happened to meet on the way. On a certain cold winter evening Kostas's father came home without his overcoat. When Konstantina asked him about it, he explained that he had lost it somewhere. The truth was that he had given it to a poor man who was cold.

Thus the Metallinoses put into practice a form of what might be called common, natural morality. They shared their money with the poor, their bread with the hungry, and their clothes with the naked without tying in their works with ecclesiastical ordinances or religious dogmas.

The chief factor that alienated Kostas's parents from the church and its forms was the incomprehensible content of the liturgy. In later years Kostas wrote:

My parents rarely attended the local church, where none of the attendants understood anything because as a rule they were uneducated people. The liturgy and the chants were in the ancient Greek language without any explanation or any preaching by the priest.

Since they were without education and religious instruction, the village people had all sorts of prejudices and superstitions that they did not really comprehend. They resorted to spiritualism. For instance, they might talk to the souls of the dead, they practiced exorcisms for the healing of their diseases, they wore talismans that they might overcome the "evil eye" of their enemies, and they had their clothes sprayed with incense in order to be freed from their temptations.

At times, also, the religious life of the village appeared to be a strange conglomeration of liturgical worship and religious materialism. Such an atmosphere prevailed especially during the religious festivals that took place on the church grounds on the feast day of some saint. There the fragrance of the incense from the sanctuary mingled with the odors from barbecue grills; the

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chanting of hymns blended with the shouts of the peddlers; and the sounds of violins accompanying the dancing presented a veritable "vanity fair," a Babel of commercialism, merrymaking, and religion where the flesh got much more enjoyment than the soul. It was in such a religious environment that Metallinos grew up.

The two priests of the village, devout men but almost entirely uneducated, performed their religious duties like faithful servants of the Almighty. During the week, they officiated at the matins and the vespers with fitting devotion, even though the worshipers could be counted on one hand. But for the Sunday services the villagers would go to church in droves—men, women, and children. Deep in the conscience of these people was rooted the tradition that the mere physical presence of a Christian in the worship service was a means of divine grace for his soul. It did not matter that the worshiper couldn't understand what the service was all about or comprehend the readings from the gospels. Kostas's parents did not accept the idea and preferred to have the whole family remain at home on Sunday. Kostas wrote:

Because the service was all in the ancient Greek language, my father preferred to let me sleep as long as I wished on that day of rest, rather than to wake up early and send me to church.

This practice, however, built up a coolness between Kostas and his teacher. It was a firm rule of the principal that all students must attend church every Sunday. Whoever was absent had to be punished. And so every Monday morning Kostas's name appeared on the report to the principal for the appropriate punishment. Most of the children, either from fear or from custom, went to church and even took part in the service. They carried lighted candles, recited the Lord's Prayer, lighted the censer, and offered their help in any other way. But Kostas grew up a stranger to all this, with the result that once he had a very bitter experience in connection with the church.

After I had stayed away from church for many years, the teacher succeeded not only in making me go to church on Sunday, but in having me take part in the service by reciting

the Lord's Prayer. I really went, but I made a fool of myself because four times I began to recite the prayer at the wrong part of the service. Each time I made the mistake, the choristers would reprimand me in anger "Hush, you fool, not yet!" while the congregation would laugh at my expense.

As a consequence, he reported,

Incidents like these made a deep impression on me. My childish consciousness rebelled, and I became completely alienated from the church. In my heart I had not only indifference, but also an antipathy against religion in general.

In school, the children received instruction in religion, but they did not like the subject. It tended to be especially boring on Saturdays when the children had to read from the epistles and other passages of Scripture in the ancient language, not understanding what they were reading and without any explanation from the teachers. Young Kostas had still another reason for detesting religious books.

Once a week in our school we used as our reader the book of Psalms in the ancient language of the Septuagint. Because I couldn't afford to buy the book so that I could have it to study at home, I found myself confronted by this book as soon as I arrived at school. It was very hard to understand. It tired me out and provoked an antipathy within me.

Kostas's antipathy against religion began to manifest itself more definitely during his last year in the gymnasium, when he accepted the teachings of Darwin. From then on he set himself to the task of getting ready to fight Christ and His teachings, "with a mania and a passion, characterizing Jesus Christ as the greatest enemy of science and of man's progress, vilifying both Him and His gospel."

It is obvious that this intellectual turn to infidelity on the part of Kostas was nothing but a revolutionary outburst after many years of pressure under the burden of religion. In his childhood years and in his youth, religion with its requirements and its books had become a nightmare for Kostas. Religion continually caused difficulties with his teacher, it had made a laughingstock of him in

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the church and it had injured his childish pride and self-respect before his classmates. Now, as a mature young man, he felt an inner urge to get rid of this troublesome weight once and for all.

Nevertheless, we must not fail to appreciate the noble ideals that motivated this restless young heart. He himself said that he had an eager determination to find truth and become its servant. But what would have happened if Kostas, like Saul of Tarsus long ago, had discovered that the very essence of truth was found in Jesus Christ, whom he was vilifying and reviling? In any case, the young man was not essentially bad, nor was his antagonism toward the church fanatical. And when such is the case, sincere, earnest searching is always successful. But where would he find the answers to his questions? Surely in Athens, and especially at the university. And so, when the good hour arrived and he graduated from the Gymnasion of Kerkyra, Kostas boarded a ship and journeyed to the city of light and wisdom.

The Call

Kostas arrived in the capital city in the fall of 1908, and the sight of Athens charmed his heart. Here was the famous university, the goal of the academic aspirations of every young man from the provinces. Here was the great National Library, rich with all kinds of books, both Greek and foreign, on all aspects of human knowledge. Here was the new environment in which he was to initiate his professional career and establish his family.

First of all, naturally, he had to enroll in the university. He chose the College of Mathematics, his first love. And yet, it was not mathematics alone that occupied Metallinos during that period.

My love for learning was insatiable, and I spent many hours searching in second-hand bookstores and in the National Library for various books on all kinds of subjects.

Although he was in Athens for the very first time, Kostas was careful not to be enticed into a life of loose living. His moral life during his student years was pure and disciplined. Of course,

poverty never ceased to be his inseparable companion. He said later, "Now I see that my extreme poverty during that time served to restrain me from the disastrous passions of the flesh."

Metallinos's first years in Athens did not produce any significant development in his spiritual life. But he was showing exceptional progress at the university. How gratifying it would have been if he had also been progressing with equal success in his search for truth! The fact was, however, that for Kostas at that time truth was whatever reviled Christ and His teaching. An overwhelming hatred of and blasphemy against Christ mastered the heart of the young unbeliever. "Christianity is a lie and a delusion," he insisted again and again to his fellow students. "A Jew like Christ cannot stop the progress of science and of humanity. This religion must be fought against and ridiculed so that the world may be freed from the error of Jesus Christ."

As a mathematics student, however, Metallinos knew that no theory can stand without proof. Words, therefore, were not enough. His warfare against Christianity had to be supported by logical and scientific arguments. The writings of secular authors were of exceptional help to Metallinos in this battleground. For two years he zealously read Voltaire and other writers to find new arguments against Christ and His religion. This was his intellectual occupation until

One day, a day indelibly fixed in my memory, while browsing around in a second-hand bookstore, I found a two-volume work of Chateaubriand with the title *Le Genie du Christianisme*. The title of the book and the French authorship attracted me irresistibly, because I said to myself: "Here is a Frenchman writing about Christianity. He certainly can't do anything but attack it. I shall read the book carefully so that I may complete my stock of weapons against Christianity." And with this burning determination, I bought it immediately for a drachma—in spite of my abject poverty.

That took place on April 15, 1910.

Never in the years that followed did Metallinos forget his little transaction with the bookseller on Stadium Street. What appeared at first to be only the simple purchase of a book was in reality the first significant landmark in his spiritual life.

That was when the hour of Divine mercy struck for me, to lead me to repentance and to bring about my conversion to Christ, whom I had previously fought against and reviled.

The Divine Fishhook

Metallinos's repentance and conversion to Christ was not a sudden event. The light did not shine into his soul suddenly as was the case with Saul of Tarsus on the way to Damascus. The truth gained ground within Metallinos gradually, creating severe inner struggles. It was first necessary, of course, that the strong tower of his unbelief be demolished.

Metallinos had been fighting and reviling Christ out of ignorance. He was unbelieving, but not disobedient. Since that was the case, he needed next to get to know what it was that he had been opposing—to study it thoroughly.

Such an opportunity presented itself without his seeking for it as soon as he paid his drachma to buy Chateaubriand's book.

Kostas left the bookstore and immediately set out for his room. He was so eager to study the "atheistic" arguments of Chateaubriand that he opened the book and started reading as he walked. Suddenly he stopped. He read over again what he had just read with perplexity and disappointment. He realized that he had been deceived. The author of the book was a Frenchman, but he was not an atheist, as Kostas had expected him to be. His arguments were surely anything but anti-Christian.

What an amazement and disillusionment seized me when, after reading for just a short while, I discovered that instead of fighting Christianity, the author was defending it, and instead of speaking against religion, he recommended it.

He thought about returning this disappointing and undesirable book and asking to have his money refunded, but to do that was not easy for him. Being very shy by nature, Metallinos decided to forget about the drachma that he had spent rather than to have any friction with the bookseller. He was upset over his blunder, however, and he burst out with curses against Chateaubriand. "Blame the idiot! What a pity that he is a Frenchman!" he said, exasperated. But then, by way of consoling himself for his

useless expenditure, he found a way to use the book anyhow:

Since it had fallen into my hands, I would refute it and publish my criticism in a little booklet so that everybody might read it and be freed from all erroneous ideas about Jesus Christ. Besides, in refuting this book, I would have an opportunity to sharpen my ability for polemic argument.

And he set himself to do just that. Starting with the first page of the book, he proceeded patiently and systematically to study it paragraph by paragraph, getting to the bottom of each idea, examining every argument. He found everything all wrong. All the ideas were pointless. All the arguments were, in his judgment, without foundation. How easily and triumphantly he refuted them!

For about a month he played with obstinate determination this game of refuting Chateaubriand, until the Lord stepped in. As Kostas was reading page 30 of the book, he stopped short when he came to this sentence:

From the instant you acknowledge the existence of one God, you arrive, whether you want to or not, at the Christian religion and all its dogmas, as Clark and Pascal have observed.

What a strange idea! Especially the "whether you want to or not." That was unheard of. What could it mean? Metallinos was puzzled. He believed that there must be a Power that sustains and governs the wonderful, numberless bodies of the universe. But being a logical man, he was curious to learn how one could begin with the Power and end up with Christ.

His perplexity was all the greater because of a careless error he made in his translation of the last part of the quotation from Chateaubriand. Metallinos interpreted the verb *remarquer*, to observe, as though it were *demontrer*, which means to prove or demonstrate. Thus, he mistakenly thought the author was stating that Clark and Pascal "had proved" the veracity of the Christian religion and its dogmas. That "had proved" drew the attention of mathematically-minded Metallinos very forcefully.

Now in mathematics it is "demonstrated" or "proved," for

example, that the sum of the angles of a triangle is equal to two straight angles. But what place does "proof" have when it comes to philosophical or religious matters? That he must find out. Clark was an author unknown to Metallinos. As for Pascal, Metallinos was not altogether certain that the reference was to the renowned inventor and mathematician Blaise Pascal. In any case, his mistake in translation caused great unrest in his mind and aroused a strong determination to investigate the matter relentlessly.

I immediately closed the book, and as it was already past midnight, I said to myself, "Very early tomorrow morning, I'll go to the National Library to find out what sort of proofs these could possibly be. I am really curious. If they are serious, I will examine them and accept them."

In those words one can begin to see Metallinos's sincere determination to possess that great treasure: Truth. Metallinos's zeal was of a worthy sort, for he was not merely aspiring to satisfy his intellectual curiosity. He sensed at the same time the necessity to satisfy his hungry soul.

First of all he wanted to verify the "proofs" of Clark and Pascal. He determined to examine what had merit and to accept whatever, in the light of his intellect, seemed to be true.

That was my decision, and that night I went to bed very restless, impatiently waiting for the dawn.

The next day, Metallinos, still restless, set out for the library.

He immediately looked up the name "Clark" in the catalog and found out that the author in question was the British Christian philosopher Samuel Clark (1675-1729). But what a misfortune! This learned man had written his treatises in the English language, and Metallinos at that time did not know English well. Bitterly disappointed at his lack of success, he returned the book to the library attendant. Would he have better luck with Pascal?

He searched in the encyclopedia to find the name "Pascal," and he was overjoyed to find that this time he had really hit the target. It was indeed the French mathematician and inventor Blaise Pascal, as he had suspected.

And now Metallinos wanted to get a closer look at the man who

was to present to him the "proofs," who was to demonstrate that from the Higher Power we come, whether we want to or not, to Christ.

As he read the article on Pascal, Kostas realized more vividly than ever the great talent in mathematics and physics in this genius. Pascal's inventions and his original ideas in the field of science were truly unusual and amazing. The construction of the first mechanism for arithmetical calculations that had earned the admiration of the whole world, his famous theorems concerning conic sections, his experiments in the field of hydrostatics, the beginnings of the theory of probability, and much, much more captured the imagination of Metallinos.

But at this time the disturbed student was more interested in finding Pascal's "proofs" concerning religion rather than in marveling at his scientific achievements.

In the catalogue of Pascal's works the title *Pensées* ("Thoughts") captured Metallinos's whole attention. The "thoughts" were religious and philosophical meditations of Pascal that had been published in book form after his death.

Could this book possibly be in the Library?

"Yes, we have it," answered the attendant. And he brought it.

Metallinos had reason to fall in love with the book at first glance. First of all, it was written in French, which he read with no difficulty. Furthermore, the author was a Frenchman, as Kostas would have liked him to be. Besides, Pascal was a famous mathematician, a recognized scholar in Kostas's own field. But above all, it was the book that would reply to his questions with "proofs." Metallinos's delight was indescribable.

Had I been offered the whole world on the condition that I throw away that book, I would have rejected the offer without hesitation, so great was my thirst and curiosity in my relentless search.

Those words remind us of the Lord's promise concerning those who hunger and thirst after righteousness: "they shall be filled" (Matthew 5:6). Nevertheless, no one can enjoy such a filling

without the aid of divine grace. Our God is one who, in order to save, sometimes gives sight to the blind and sometimes blinds those who can see. Metallinos was blinded twice so that he might be caught by the Lord's fishhook—the first time when he bought the book he didn't really want to buy, and the second time when he translated the verb "observed" as though it were "proved."

"Oh, my God!" cried Metallinos, recalling the incident, "can it be that the unquenchable thirst and curiosity would have never gripped my soul if I had not made those two mistakes?"

He did not leave the question unanswered:

No, no! I am certain You had innumerable other ways to be merciful to me—sinful and blinded soul that I was—to bring me to the grace and the light of Your Christ; but among them all, You made use of the most convenient point of contact, the "handle" that emerged from within me.

The "handle" he had extended from his inner being was a great desire to find truth through science. And the Lord, with His unfathomable compassion, guided the restless student to the feet of a man who had a keen scientific mind but also a deep piety in his heart.

At the Feet of Pascal

Completely overcome by curiosity, Metallinos took Pascal's *Pensées* in hand and made his way to one of the library tables. There he sat down and began to read it from the beginning.

The title of the first chapter was "Against the Indifference of Atheists."

Let them at least first learn what the religion they are battling against is before they battle against it.

The words resounded like thunder within Metallinos, and his spirit was troubled. He felt that the accusation fit his own case exactly. He, too, was guilty of cursing and condemning that of which he was ignorant.

Ignorance, of course, does not erase guilt before the bar of God's justice, but it does create within man a favorable opportunity for restoration. Christ requested that those who crucified Him

be forgiven because they knew not what they were doing. The apostle Paul also praised God because he was forgiven on account of his ignorance, although he used to curse and persecute Christ. Into this same framework of mercy God began to enclose a puzzled Metallinos, in whose soul a strong feeling of remorse had already begun to awaken.

"Can it be, then, that I don't really know what I am fighting against?" he asked himself when he read the first words of Pascal.

That moment I felt severely condemned in the depths of my heart, because I had never read the whole of the New Testament or ever held a copy of it in my hands.

Metallinos continued to read. The more he read the more he realized how imposing and logical the voice of the Christian testimony was.

True science does not clash with faith, and sound philosophy does not abolish the revelation of God. All the attacks against the Christian religion have their beginning in the moral corruption of man. That corruption has misled his thinking and his judgment concerning the truth, and as long as the human heart is alienated from God all it can see within and around it is dense darkness. God has given clear signs to His church so that He may be known by those who seek Him sincerely. As a matter of fact, there is enough light to enlighten those who are sincere, and enough darkness to make them humble. By the same token, there is enough darkness to blind those who deny God, and enough light to condemn them.

Thoughts like these had a terrific impact on Metallinos. At that moment, his problem was first and foremost an intellectual one and, only secondarily, a moral one. First, he wanted to enlarge his knowledge by arguments and convincing ideas. Reading the *Pensées* he realized that Pascal was just the one to help him on this point. The force of his ideas, the grandeur of his expressions, the clarity of his thought, and above all the power of his logic humbled the sincere student, and the props of his unbelief began to crumble.

When the bell sounded for the closing of the library at noon, Metallinos had already undergone a sort of intellectual change of direction. Now he was ready to prefer Pascal over the atheist

Voltaire with the same ease that one would prefer Christ over Barabbas.

As I left the library at noon, I was a different person from the one who had entered it in the morning. Without realizing it at the time, I had already been won over because I had been humbled to the depths, and I desired with all my heart to pursue an unbiased search. I acknowledged that for the first time I was listening to truth—sensible, precise, and incontrovertible—from the mind of a great thinker speaking to me concerning these questions and really putting me in my place.

The same afternoon he came back to the library. This time he brought along paper and pencil so that he could take notes. Opening the book at random, he came across Pascal's reflections on the wretchedness of the man who is living without God. Here are some conclusions he noted:

Man has within him the stamp of grandeur but also the brand of vileness. The grandeur of man is found in his divine origin; his vileness is a result of his corruption and his sin. There is a harmonious relationship between Christian truth and the needs of the human soul. Man left to himself is helpless and lost; that is why he is in dire need of help from without—higher, divine help.

He stopped reading for a moment. He handled the volume with almost reverent admiration, and he was gripped with a strong desire to own this fine book. How wonderful it would be to have something as helpful as this at home, as your very own, and to be able to study it as long as you want.

That very day he started hunting for a copy of the *Pensées*. For three days he went around to second-hand bookstores without any success, but finally he found a copy, bought it, and, as he himself writes, "I went straight to my room in order to absorb every bit of its contents."

Metallinos took this matter very seriously. In order to give his undivided attention to the study of Pascal, he decided to put mathematics aside temporarily. He was determined to come up with some definite conclusions.

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Almost completely isolated from the outside world, he kept studying Pascal's "thoughts" with an insatiable eagerness for two consecutive months.

Alone with my books, derided by the small circle of my classmates, I would shut myself up the whole day in my poorly-furnished room, and moving from one amazing discovery to another, I could see the dark abyss that I was in. But at the same time, I also caught glimpses of the light toward which I was climbing little by little.

During this period, serious material privations were sorely pressing the poverty-stricken student, but his spirit was feeding with delight in the greenest of pastures.

This calm, however, was nothing but a portent of the coming storm. Clouds of uneasiness and moral reproach began to cast their shadows over the soul of Metallinos as he continued reading this godly author's description of the dramatic wrestling between the human conscience and the divine law. He also saw that even Pascal had had a spiritual struggle when he discovered in the depths of his soul the hidden germs of his guilt before God and of his moral sickness.

These reflections turned Metallinos's attention to his own moral state. And then, for the first time in his life, he sensed that he also was terribly guilty in the sight of the divine justice that commands, judges, and condemns.

This feeling of guilt had such an effect on the sensitive student that now his interest and concern immediately turned in another direction. The searchings of the mind now became perplexities of the soul. No longer was he seeking to arm his intellect with arguments against materialism and unbelief; now he sought first and foremost to find the answer that would set his troubled conscience at rest.

Did Pascal perhaps have the answer?

At this point, Metallinos learned that the first step in his moral restoration and healing was to get to know himself. Pascal persuaded him to take a trip into the depths of his own being so that he might ascertain the bankruptcy and perversion of his nature. Evil in man is like a law, like an irresistible power that conquers and corrupts his soul, his body, and his spirit. Because

of this, man is powerless to do good and unable to fulfill the moral law. He has life, but he does not possess the higher life. He has strength, but in order to do good he needs a higher strength. Consequently, it is impossible for man to be healed and restored unless he first sees his own moral state, unless he sees what he really is.

Metallinos was not long in seeing what he really was. Within him he saw depravity, irreverence, unlawful passions, hatred, error, darkness; he saw, as he writes, "a chaos extending menacingly beneath my feet." This is the chaos every sinner faces when he knows only his own moral wretchedness without knowing at the same time the mercy of God. But, Pascal explained, in order for man to know God and His mercy, he must first know Christ. Without Him as the Mediator there can be no contact between man and God. Those who try to find God outside the person of Christ find no light, no satisfaction, because Christ is the light of the blind and the one who satisfies the hungry. He is the true God to whom we draw near without pride and before whom we kneel without despair.

Jesus the Nazarene had been for Metallinos the hated Jew who was fighting against science and against human progress. But the sincere student desired to place his hand into the side of Christ like doubting Thomas, this time more carefully and free from any prejudice.

My Lord and My God

The foundation of the Christian religion is the heavenly origin of Jesus Christ. This was the first conclusion that Metallinos came to in his investigation. He found out from Pascal that whoever denies the divine nature of Jesus brings Christianity down to the level of a merely human religion and its founder down to the level of a man who is both a liar and an egomaniac. Because of the declarations Jesus Christ made concerning His own person, we are forced to accept one or the other of these two conclusions: Either He was a vile megalomaniac who blasphemed God, or He was in truth the only-begotten Son of God.

Metallinos was deeply impressed by the clever method by which Pascal upheld the doctrine of the deity of Christ, calling upon logic and upon history. There are, according to Pascal, three arguments that bear witness to the divine origin of Christ:

The first is His moral perfection. He was perfect and sinless. Never did Jesus need to ask others to forgive Him for some error of His, nor did He ever need to be sorry for something that He had done or neglected to do. The question with which He addressed His accusers, "Which of you convinceth me of sin?" (John

8:46,) has remained unanswered to this day.

To Jesus' testimony about Himself, His heavenly Father added an outward, visible testimony of His own in the miraculous works that He performed through His Son.

Those supernatural works, which reflect limitless power and goodness, constitute the second revelation of the divine origin of Jesus Christ. He healed the sick, gave sight to the blind, cleansed the lepers, raised the dead, stilled the winds—all supernatural manifestations that put the divine stamp of approval on His teaching.

Along with the moral perfection of Jesus and His miracles, Pascal presents a third argument for His divine origin, one that is even greater and is really irrefutable—the prophecies concerning the person and work of Christ. Here are Pascal's own words:

The prophecies are the strongest proofs concerning Jesus Christ. If one man, all by himself, had written a book with prophecies about Jesus Christ, foretelling the time and the place of His coming, and Christ had made His appearance in exact agreement with those prophecies, that would certainly have been of unusual significance. But in the case we are considering, we have something much greater. Here, a whole line of prophets appears during a period of four thousand years and one after another prophesies the same historic event. We see a whole nation announcing this event ahead of time, and for a period of four thousand years this nation continues to exist in order to give visible evidence of the assurances which it firmly holds and from which it has not deviated in spite of all the threats that have been made against it and the persecutions which it has undergone. This is of far greater significance.

These logical arguments were a revelation to Metallinos. The truth concerning the person of Christ gradually began to illumine his spirit until finally his every doubt had been dispelled.

As I was reading Pascal's chapter on prophecies concerning Christ, light burst forth within me. The scales fell from the eyes of my soul, and in the person of Him who, for me, had

been a hated Jew, I now discerned clearly the only-begotten Son of God.

But it was inevitable that this illuminating revelation would, at the same time, bring before Metallinos the pitiful spectacle of his own life up to that time. The whole of his sinful past now rose up before him like a specter, bringing menacing and dreadful accusation. Panic seized his soul, because he realized that by his works of unbelief he had declared open warfare against God in the person of His Son. For some time he lived day and night in this state of agony, troubled again and again with the same kind of nightmares that a guilty man experiences when he is trying to hide while being pursued by the law. He seemed to sense that God's justice was persecuting him and threatening him with wrath and eternal damnation.

The terror and condemnation Metallinos felt were the marks of his genuine repentance. He had felt not simply sorrow for the vacillations of his past life but a deep consciousness of guilt, which, like the publican in the parable, he confessed before God with a sincere plea for mercy. He confessed with contrition that his fallen nature had been in rebellion against God, and, with deep repentance, renounced and forsook all his sinful past.

To progress from that act of repentance to complete pardon and the salvation of his soul, only one further step was necessary: he must turn to Jesus Christ, because only Christ forgives sins and saves sinners. And so, under the spiritual guidance of Pascal, Metallinos extended pleading hands to his Savior and received inner peace and complete forgiveness. Here is how he later recalled that happy experience:

Following each sigh, a peaceful calm would overflow within me every time, and a thought would pierce me like a stroke of lightening: "Do not be afraid; Christ has accepted you; you are delivered."

The mercy of God collaborated perfectly with Metallinos's sincerity and was transforming him from a bitter enemy of Christ to a devoted disciple. The light of knowledge now became the faith of the heart, and what Metallinos had accepted in his intellect he now also received into his heart, not as mere wisdom, but as soul-saving truth.

Metallinos also characterized as the God's mercy his discovery at that point of certain books in which he found a wealth of well-reasoned arguments in defense of the Christian faith. He studied these works carefully and persistently.

That was just what I needed so that I might do battle, no longer against Christ but against the enemies of Christ.

The time had now come for him to present his new convictions publicly. He began with his fellow students. With the enthusiasm of a sincere idealist, he set out to protest against the errors that the university professors were teaching relative to materialism and the origin of man. His prize in this difficult spiritual campaign was three or four followers who became attached to him—all of them students. In order to maintain their interest in Christian principles, Metallinos regularly supplied his first followers with the testimony of other scientists who were combating the theories of Darwinism and of unbelief.

But the main theme of their discussions was the deity of Jesus Christ. Later Metallinos recalled,

Some of my classmates, taking notice of the fact that I seemed to be well fortified with valid arguments, accepted my assurances that Christ is indeed God and that we must believe in Him with all our hearts.

Talking with Christ

After his conversion the spirit of Metallinos for the first time had a longing for a vital and personal contact with Christ.

One day an inspiration flashed into his mind while he was alone in his room: "Since you believe that Christ is God, why not offer a prayer to Him right now?"

So he began to pray. Overcome with emotion and humility, he lifted up his eyes and just allowed his spirit to meet the divine Spirit. The words he spoke were simple, yet they ascended from the depths of his heart with a sort of inner, instinctive force. A brief confession, a few words of heartfelt thanksgiving, a sincere promise, and many tears. When he finished, his joy was beyond words. Almost immediately he wanted to repeat the delightful



Looking through the window from his room, Kostas could see the Parthenon and Mars Hill.

experience. "I felt within me such sweetness and such joy that I said to myself, 'Why can't I pray another prayer?'"

And he began to pray again—with a new confession, with new words of thanksgiving, with a new promise; shedding more tears, experiencing new joys. When he had finished he said to himself:

I have found the secret! I have found the secret! From now on I will talk with Christ. I will go near Him to talk to Him many times a day.

He had indeed made a great discovery, because from that autumn day in 1910, prayer was for Metallinos the shuttle with which he began to weave his spiritual work on the warp of his life.

From then on, in my daily life, prayer took on the nature of a vital and meaningful conversation with Christ and became a source of the greatest comfort and joy.

On a mild, quiet afternoon, during the period of his rich new experience in his prayer life, he stepped to the window of his humble room, opened the shutters, and cast a casual glance toward the horizon. The Parthenon, bathed in the clear golden

light of a beautiful Attic sunset, loomed proudly before him. Beside it, hardly separated from the Acropolis, was the massive, shapeless silhouette of the Areopagus, on which the apostle to the Gentiles had for the first time preached to the idolatrous Athenians about the risen Christ.

Both these monuments have stood there for centuries, side by side, gigantic symbols of the universal human attempt to attain the highest good. The first is a symbol of human wisdom; the second, a symbol of divine salvation. The first is an embodiment of the choicest achievement of human effort; the second represents—in the preaching of Paul—the wonderful work of the power and the love of God in behalf of mankind.

At school, Metallinos had heard about the Areopagus in connection with some lessons on religious subjects. He remembered about the preaching of Paul, about the way the Athenians had ridiculed the apostle, about Dionysius the Areopagite. Now, with his elbows on the windowsill, he was looking in that direction, deep in reveries of the distant past. In his imagination, he reenacted the scene when the apostle to the Gentiles stood before the idol-worshiping Athenians, illuminating their darkness with his spiritual light. He could envision the Epicurean and Stoic philosophers mocking Paul and ridiculing his preaching. He saw the new converts following that apostle after they came to believe in Jesus and in the Resurrection.

When he recovered from his reveries and returned to reality, the world seemed different to him. Now, the rugged Areopagus was for Metallinos a monument of greater significance than the Parthenon, and Dionysius the Areopagite was dearer to him than Socrates.

In the Kingdom of Light

The miracle had happened. Metallinos's faith in Christ now began to be transformed into a living experience of personal salvation. But that was not enough. The spiritual illumination he had received needed to be made much stronger! The invisible, inner witness of the Spirit, which he already had in his heart, needed to be confirmed by the visible one as well, the written testimony of God—the New Testament. Metallinos had never acquired a copy of the Bible, nor had he ever read it. He only had a general idea of its contents from the few passages his teacher had

explained years earlier at school. He only knew that the words and the works of Jesus Christ are found in the New Testament.

He said to himself:

“Now that you are entirely convinced that Christ is God, why don’t you buy a New Testament so you can read more of His words and learn what He wants of you?” And as a result of this inner urge, this inspiration that seemed to ignite a flame within my heart, I had a strong desire to possess a copy of the New Testament.

Metallinos was able to obtain what he longed for that very same day. While he was searching in the cart of an itinerant bookseller his eye fell upon an attractive little second-hand book with the title “New Testament.” He bought the book on the spot. He could hardly wait to get back to his room. He lay down on his bed, and, opening the book at random, he started to read:

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world [John 12:46-47].

Metallinos took this external, written evidence of the New Testament to be the seal of God, confirming his own inner evidence of the salvation he had experienced. The word “darkness” and the implication of judgment brought before him for an instant the ugly picture of his past life. In spite of it, however, Christ had been patient with him for so many years, because He came not to condemn, but to save every sinner—to save Kostas Metallinos.

For the first time in my life I read these words in the New Testament, and for the first time my whole being began to throb down to its deepest depths with gratitude to Him who had borne with me for so many years. I couldn’t control myself. Sobs of remorse and repentance for what I had done against one such as He shook my whole being. Yet at the bottom of my psychological condition at that time was not

despair but a comforting consolation and a heavenly peace in the knowledge that He had accepted and forgiven me.

Metallinos's small room now became a paradise. A sweet, heavenly ecstasy came over his soul, as though God were caressing it. Overcome with emotion, he arose from his bed. He approached the table and slowly, almost awkwardly, sat down on a chair. Soberfaced and in deep thought, keeping the New Testament open at the same page with both hands, he raised his eyes in devout concentration and whispered this solemn

promise to Christ: "O Jesus, I didn't know You, and that is why I kept battling against You. I thank You that You have accepted even me. I promise You that I will be completely Yours and I will serve You my whole—"

Choked with emotion, he could say no more. Yet, from the Lord's point of view, what he had said was sufficient.

Metallinos now felt like a warrior who had captured the heights one by one after fierce battles and then began to gather the spoil in the valley. For six months he had lived through a series of severe crises that had shaken his inner world.

The sharp irritation of his initial unbelief; his perplexity later in the search for truth; the mental suffering and the sudden changes he underwent while he was studying Pascal; his acceptance of the deity of Christ, whom until then he had reviled and hated; the agonizing that preceded his repentance; and the strong emotions associated with his regeneration could not but remain in his mind and spirit as an impressive and unforgettable personal history.

It was necessary for Metallinos to study the Scriptures so that he might be enlightened and become acquainted with the higher



Kostas as a university student

spiritual truths. Moved by the Spirit of God, he came to love the New Testament with a real passion.

Just as I had declared prayer to be a source of happiness, so now I found the study of the words of Christ to be a source of indescribable joy and exultation, because for me this was more than mere reading or study. It was the very closest kind of personal companionship with my Savior, as He kept speaking living words directly into my soul.

The new convert now read God's Word with eagerness. Isolated in his poor little room, he would read the New Testament for fifteen hours every day without feeling tired. As a result, in the space of ten months he had memorized the whole New Testament and could accurately recite any part of it.

The difficulties he encountered in understanding many passages in the epistles of the apostle Paul caused Metallinos to have a preference for the gospels and to cherish them more, especially John 13 through 16, which contains the last discourse of the Lord Jesus to His disciples.

Toward the end of his life he wrote:

I have preserved to this day as a most treasured possession that copy of the New Testament. Its pages are stained with many tears of gratitude and relief, tears that came unbidden as I was studying the words of my Savior.

Along with the study of the New Testament he began to read with eagerness from the hermeneutical works of the church Fathers, especially of Chrysostom. The latter helped to resolve many perplexities concerning spiritual matters, but Chrysostom particularly helped him to delve more deeply into the interpretation of the New Testament.

One day during this period Metallinos decided that he wanted to receive Holy Communion. "Why not go to Confession now and then take Communion?" he said to himself. And so he went. Feeling that he was prepared spiritually, he presented himself to the priest and confessed. He spoke of his repenting of his sinful life. He spoke of the change Christ had brought about in his life. He spoke of his new spiritual experience. The priest was in a

hurry to go. He stopped the confession and imposed six months' penance: Ten prayers every day and some other minor penalties. When Metallinos came out of the church his conscience bothered him, because he felt that just now he had encountered something that clashed with the truth he already knew from the New Testament. "Why should I listen to the priest?" he asked himself. "Since I know and believe that Christ has accepted me, why do I need the priest?"

And so the next Sunday he went to receive Holy Communion. His soul wanted communion, but he didn't want the priest and his penances. The problem soon resolved itself, however, because when he went back for the third week in succession, the priest drove him away. "What's this all about? Every week the same thing all over again. Get out and don't come here again!" Metallinos left.

Nevertheless, Kostas remained in the Orthodox church for eight more years.

*New American Standard Bible.

The Preparation

Near the beginning of the year 1911, one of the students at the university invited Metallinos to attend a meeting of a group of young men who were studying the New Testament.

As a result of that invitation, Metallinos became acquainted and later intimately connected with this small company of young men, some of whom in later years were to have a decisive influence in his life and in his work.

Metallinos's participation in that first Bible study session made a deep impression on those present. When the meeting ended, every one in the company was enthusiastic over the young visitor's contributions to the discussion, especially Christophilos, the leader. He called Metallinos aside and asked him where he had acquired his knowledge. Metallinos related to him something of what had happened to him. Christophilos was deeply moved by what he heard and urged him to come to the meetings regularly.

From then on things took a new turn.

The contacts Metallinos made in the halls of Orthodox societies, the Reform Club, the Annunciation Fellowship, and elsewhere were of great benefit to his Christian calling in two ways. In the

first place, they offered him good opportunities and favorable conditions for cultivating his gift for public speaking—a gift with which God was to work wonders later. In addition, the acquaintances formed there resulted in the consolidation of a small but devoted band of four or five faithful young men who later on set out with the sling of faith, like little David, to fight giants.

The marks that characterized the small band at that time were regular study of the New Testament, each member's personal experience of the truths of the gospel, and the firm desire to preach those soul-saving truths, even though it might entail great personal sacrifice.

Their gatherings followed a simple pattern. Each study session began with recitation of the Lord's Prayer. This was followed by an interpretation of particular passages of the New Testament. When the discussion was over, the members of the circle would seek an opportunity to give a united public testimony of their faith. At that time the small company took on the character of a walking mission, a sort of peripatetic ministry. They looked just about everywhere for places where their spiritual labors might be hospitably received—in the rooms of friends, in public halls, and even in the open.

The general mobilization that was ordered in Greece at that time and the Balkan Wars that followed scattered the Christian band. Metallinos was called up April 1, 1913, and was on active duty with the army until 1916, when he was mustered out as a reserve. During that three-year period of intermittent army service he tried to take advantage of every opportunity to improve himself and his position in life. Thus, on December 19, 1915, he completed his studies at the university, and in view of his remarkable progress in his chosen field of study, he received the Doctor of Mathematics degree.

He did not neglect his spiritual labors. Fellow students and friends would gather in Metallinos's small room for discussions and sermons on spiritual matters.

Even while he was engaged in these activities, he had already entered public service, where he was later to distinguish himself not only as an employee of the government but also as an apostle of Christ called to work among his colleagues. His first appointment to government service was ratified on February 11, 1911.

He was assigned as an apprentice in the General Office of



Metallinos and his mother

Accounting with a salary of twenty dollars a month, out of which he regularly sent four to his mother. He served in this position for three years until 1914, when he was assigned as a clerk to the Office of Accounting as a permanent employee.

There Metallinos had a real struggle with himself and with Satan. As it turned out, this appointment was for him the hard school where he was to learn the first lessons of endurance and humility. As a matter of fact, it was not long before his Christian testimony among his colleagues became a target for them and a constant trial for him. Ridicule, persecution, teasing, and scorn were the order of the day. Metallinos took it all with good humor or with complete indifference, but never with a spirit of hatred or retaliation. Whenever his fellow workers would play a silly practical joke on him, just to make him angry, he would always try to retain his composure. If, for example, they stuck a pin upright in his chair so that he would be pricked, Metallinos would jump up from the chair smiling and would whisper under his breath, "You won't succeed in getting me mad, you tools of Satan. I am praying for you. Jesus Christ is going to get hold of you. You can't get away."

In this he prophesied truly, for after a few years Christ had in fact got hold of most of them. The Lord's hand in the salvation of those employees became quite evident when the liveliest one of them all, whom Metallinos had nicknamed "Devil" because he played the worst kind of practical jokes on him, repented and turned to Christ, seeking His mercy and salvation. As soon as he heard the news, Metallinos acknowledged that he had been praying for this man's salvation for fifteen years.

From the very beginning Metallinos realized that he had a special divine call to engage in spiritual work among the government personnel. It was his own field for evangelizing, and since he was constantly relying on the power of prayer and the leading

of the Lord, he had great expectations. He sought eagerly to have his colleagues share with him the spiritual experience of the salvation of Christ. And how wonderful it would be if Bible study groups could be formed in the various government services! His favorite verse at that time was "All things are possible to him that believes." Standing upon that promise, Metallinos continued his spiritual labors among his colleagues with great perseverance. He believed that what he was then sowing with tears he would reap later with rejoicing. As we shall see, God honored the faith of His devoted laborer.

The First Sermons

It was with fear and trembling that Metallinos faced his first audience. The opportunity came when Basil Christophilos had to go on a trip. Christophilos, one of the members of the group and the regular speaker at the Church of Saint Demetrios, had the responsibility of finding a substitute. He thought of Metallinos.

"Say, Kostas, do you want to speak next Sunday at Saint Demetrios's so that the people won't have to go without a sermon?" suggested Christophilos.

Kostas hesitated to give an answer. The thought of standing all by himself, before a whole church full of people, to speak for such a long time terrified him. But Christophilos did his best to encourage him, and finally Metallinos consented, but only half-heartedly.

The subject of his first sermon was based on the text "Consider the lilies of the field" (Matthew 6:28).

In his message, the amateur preacher extolled the love and the goodness of God, at the same time emphasizing that man's faith is significantly involved in the outworking of that goodness and love of God.

The lily of the field is a plant that is carelessly stepped on daily, yet the Creator clothes it with exceptional beauty and loveliness. Can it possibly be that God takes such care about an ephemeral plant and is indifferent concerning man, who is a being destined to live forever? Here is where our faith comes in. "I believe" means I have a big concept of God, of His goodness, His might, and His faithfulness to His promises. He who is fearful and who doubts the promises of God degrades and debases Him. If we truly believe, we must rely on the promises of the Lord with

complete confidence. This is true concerning not only the needs of our everyday lives but also the needs of our souls.

It was on thoughts such as these that Metallinos presented his first message. As soon as he had finished, a man's voice from the audience gave evidence to the fact that he had done well. "Bravo, my boy, bravo! You gave us a fine message." The women, however, were more restrained in their praises. "You spoke too fast for us; next time tell it to us a little slower."

In spite of all the stage fright he had experienced, Metallinos had made an excellent impression.

The talks continued with singular success. The congregation kept growing, and from a purely economic point of view the priest now looked upon the young preacher as a heaven-sent gift, a bonus that Saint Demetrios was offering his little church.

When he came back from his trip, Christophilos heard the news and became enthusiastic over it. In fact, instead of resuming his place as speaker he urged Metallinos to continue his preaching.

It is appropriate here to mention the humble, Christian personality of Christophilos, "the Teacher." This man was used of God to play a role in the preparation and mission of Metallinos somewhat similar to that of Barnabas in the preparation and mission of the apostle Paul. Christophilos first introduced Metallinos into Christian circles. It was he who encouraged him and helped him to overcome his fears in the early days of his public ministry. It was he who turned over to Metallinos his preaching position and took every opportunity to present him as a spiritually gifted instrument of God. And all this in spite of the fact that Christophilos himself was also a preacher.

The great success of Metallinos at Saint Demetrios's induced the priest of Saint Catherine's to invite Metallinos to his own church. Metallinos accepted the invitation, and the result was that now large congregations gathered in both churches.

Nevertheless, this harmonious collaboration of Metallinos with the Orthodox church did not last long. Continued study of the Bible and especially of the New Testament gradually revealed to Metallinos spiritual truths about which he had never before heard or read. He therefore set out with a holy zeal to impart those truths to his hearers along with his sermons. But some of the church attendants began to complain, not about what he was preaching but about what he never mentioned. In his message on

August 15, the Feast of the Blessed Virgin, for instance, he spoke exclusively concerning Jesus Christ and His redeeming work without mentioning anything about the Virgin Mary. It was natural that omissions such as that should bring forth some feeling of disappointment on the part of the congregations.

New Wine in New Wineskins

Through the study of the New Testament and through their prayer life, the members of the Christian group were progressively being led into ever deeper spiritual understanding. This was made evident when they all began to discern that many truths of the New Testament were not in agreement with the corresponding dogmas believed in and imposed by the Orthodox church. In the crucial matter of confession and of the remission of sins, for example, they were certain that there was some disagreement between the Orthodox church of today and the church of the New Testament. They discerned a similar disagreement concerning other dogmas and doctrines of the faith such as oral traditions, sacraments, and ecclesiastical canons.

They did not intend by their inferences, of course, to pose as theologians or to defame and discredit the Orthodox church, which, it must be noted, they revered. They had become convinced, however, from the testimony of the New Testament, that a simple believer armed with the truth of the Scriptures is wiser and more adequately endowed spiritually than the most exalted prelate who lacks the light of the Scriptures and the life of the Spirit. Their faith was firmly based on the clear declarations of Holy Writ according to which every believer in Christ is a "temple of God" (1 Corinthians 3:16), regardless of whether he belongs to the clergy or the laity. The Lord endows all believers, the laity as well as the clergy, with "the spirit of wisdom and revelation" (Ephesians 1:17) and also with the fulfillment of all knowledge, and makes them partakers of "all the treasures of wisdom and knowledge" which are hid in Christ (Colossians 2:3).

The Holy Spirit, therefore, has no need of any helpers to act as intermediaries in order to reveal and to interpret to man the first principles of salvation and of true faith.

From the beginning Metallinos had this question: "Why should we accept it as true that only the priests, and not the laity as well, possess the God-given gift to interpret the Scriptures correctly,

since the theologians among the clergy are themselves taught how to interpret the Scriptures by lay professors at the university?" Surely then it is not at all strange when God reveals the truth of the Scriptures, by His Spirit, directly to the laity. Whether one wears the workingman's clothing and another the vestments of the archbishop; if someone is completely confined to a bed of testing where he glorifies God with faith and expectancy while another preaches from the pulpits with heavenly eloquence; each one who is born again through the Holy Spirit is an interpreter of the truth. Every one of them has the anointing of the Spirit and is a bearer of the witness from above.

Although Metallinos and his friends were not disposed to create an issue over the matter, they felt it was necessary for them as sincere believers to demonstrate that they really loved the truth more than everything else. In other words, they must not be afraid to express their convictions, even in public, whenever a suitable opportunity would present itself.

That opportunity was given to them in the fall of 1916. At a largely attended meeting for Bible study in the hall of the Reform Club, Christophilos addressed the following rhetorical question to his audience: "Since according to the sure word of the New Testament, God will render to every man according to his deeds, [Romans 2:6], will you tell me of what value requiems can possibly be?" He immediately answered his own question: "We see in the New Testament that requiems have no place or value at all, and they can't change the state of a man after death." This remark came to the attention of the executive council of the club, and the speaker was called to give an explanation. Christophilos was pleased to have this good opportunity, and he repeated his convictions about requiems to the members of the council.

If a man dies an unrepentant sinner and an unbeliever, no matter how many requiems may be observed in his behalf, they won't do him a bit of good, because according to Christ's own words, "he that believeth not shall be damned" (Mark 16:16). But if a man dies a believer, then neither requiems nor prayers are of any benefit whatever, because the soul of the believer is already in a state of blessedness. "Blessed are the dead which die in the Lord" (Revelation 14:13). In view of this, what additional benefit can requiems bring to souls that are living in the bliss of paradise and in the very presence of the Lord? Man either has life or he

doesn't have life. It follows, then, that when he dies he is either with Christ or he is not with Christ.

After Christophilos had presented his views, the decision of the Council was brief and unanimous: The defendant must no longer preach in the hall of the Club. And so Christophilos left the Reform Club along with his circle of intimates. In fact, he definitely broke away from the Orthodox church as well.

Metallinos, however, stayed on for two more years, preaching the Word of God to various Orthodox congregations. He was hoping that by his persistence and his patience he would succeed in communicating to some of the more pious souls those elements of the truth that could later become the seeds of the reformation of the church from within.

However, his great desire for such a reformation did not materialize. Metallinos's real disagreement with the Orthodox church was that he was "not allowed to preach freely about the great central truth of the gospel of salvation by grace."

His constant preaching about the person and the work of Christ, along with his silence about the Virgin Mary and about various traditions, created suspicion that Metallinos did not believe in the Virgin Mary and in the traditions of the church. In fact, when he began to feel the early symptoms of a nervous condition sometime around 1918, a rumor was circulated that the Virgin Mary had struck him down with illness because of his unbelief. Thus the bonds between Metallinos and the Orthodox church were almost entirely dissolved.

The definite break came when Metallinos, on a chance visit to the Monastery of Pentele, came across a resident monk who immediately upon meeting him burst out enthusiastically, "Your wonderful sermons brought me here, Mr. Metallinos. It is because of you that I entered the monastery."

"How about that! Am I preaching in order to send men to the monastery?" he exclaimed to himself.

It was at that moment that Metallinos decided to put the new wine into new wineskins.

The First Foundations

It was an evening early in 1919. Metallinos joined his group of five friends who had begun meeting regularly at 49 Heracleidon Street, the home of John Demopoulos and the regular place for

their gatherings from 1916 to 1928.

In the beginning their meetings were held once a week. The sermons preached were simple in form but truly dynamic. The leader would read from the Word of God and then explain the basic principles of Christian faith and life. They would conclude by reciting together the Lord's Prayer.

But at this meeting, Metallinos suggested to the small circle that they should give thanks to the Lord by vocal individual prayers rather than by the customary formal recitation. "My brothers, why don't we all pray aloud to the Lord tonight and ask for His blessing upon us?" said Metallinos.

Without any hesitation they all knelt down. Each in his turn gave thanks for the sacrifice on the cross, for the forgiveness of sins, for the salvation of his soul, for the light of the gospel that had illuminated his spirit. Each one prayed for deeper spiritual knowledge and for an abundant fruitfulness in the work of the Lord.

When they were through, they got up from their knees enraptured over this heavenly experience and said to one another, "That was just what was lacking! That was just what we needed!" And for Metallinos that evening was an occasion of historic import. He wrote later:

When for the first time we prayed together at 49 Heracleidon Street, our enthusiasm was indescribable. That evening, altogether unknown to us, God was laying the foundation for our church.

So the church took form in the consciousness of the group by means of vocal prayers. But it was definitely established with the observance of the Lord's Supper.

It was on Thursday of Holy Week in 1919 that the members of the small church felt the desire to sit together around the Table of the Lord for the first time. They had often read in the gospels these words of our Lord: "Where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). Basing themselves firmly on this faithful promise, they believed that the Lord Jesus was present in their midst and that He would be pleased indeed to see them celebrate the sacred Holy Supper in remembrance of His death.

A hymn had been written for this special occasion. It was later inserted and marked with ink in the first hymnbook of the young church, a twelve-page booklet with ten hymns that had been written in by hand.

From then on the newly-established little church formally adopted the Lord's Supper as a part of its service of worship every Sunday.

With the light of Scripture as its guide, the little church at the very beginning took two basic principles as the foundation of its preaching: First, faith in the person and work of Christ is the sole and sufficient means for the salvation of the sinner; and second, traditions of the church that clashed with the clear declaration of Scripture must be rejected as pernicious snares of the soul.

From the very beginning Metallinos laid great stress upon the meaning and content of faith. His intent was to show that the present-day Orthodox believer does not appreciate or enjoy God's promises because the content of his faith is different from that which God requires in the Scriptures. Specifically, God calls for a faith that has, as its basic content, complete confidence in biblical truth and a ready obedience to it, whereas the Orthodox believer is taught to have confidence in the dogmas of the church councils and to obey the traditions of the church.

When the content of faith is not that which God requires or demands, then faith does not instill in man's heart the certainty and the joy of his salvation. Only a complete, perfect faith can receive the fullness of the promise. The gospel does not leave the believer in the throes of uncertainty, but rather urges him to rejoice—"rejoice in the Lord always." After all, that is why it is called the gospel, the "good news," because it is a book with a message of joy.

Metallinos explained this joy over one's salvation in his sermons with charming, live illustrations from everyday life:

"Tell me, Georgie, old boy, I see that you are unusually happy. What's happened? Did you by any chance win in the lottery?"

"No, I didn't win in any lottery."

"Why then are you so happy?"

"I am happy because I have salvation in Christ. I am happy because I have taken the Savior into my heart, because I have found the meaning of life, because now I am under the everlasting protection of the Son of God Who died for me. That's why I am happy, and this joy of mine will never depart, because it doesn't depend on the things of this world. Blessed be the name of the Lord!"

Metallinos would emphatically warn his hearers,

Be careful not to put your confidence in yourself and say, "I have never been sent to jail; I am a good man; I am respected in the community; I have performed many good deeds." O man, all these are absolutely nothing. They merely serve to blind you to your real need. The only thing that has any real worth is the cross of Christ, the blood which was shed for your sins; that alone has power. As the apostle Paul tells us, the Father made us worthy [Colossians 1:12]. That is, He has made it possible for us who are sinners to be partakers of the inheritance of the saints in light through faith.

The only means of salvation that remains for the sinner is for him to renounce completely the illusory notion of any moral worth of his own and to turn instead to the redemptive work of Christ and to believe in it with all his heart; that is, to rest upon it, to rejoice in it, and to praise the Lord for it.

From the very beginning of his public ministry, Metallinos was not so zealous to examine or criticize the doctrines of the modern Orthodox church as to present the positive side of evangelical truth.

For Metallinos, "I believe" meant "I accept with complete confidence every word and every grace that God offers through Jesus Christ." He used a variety of illustrations to explain how faith operates. Sometimes he would liken faith to the rope that raises the sinner from the deep pit of despair; sometimes to a "graft" that transforms the wild, untamed nature of man into a useful, successful life with an eternal destiny; at other times to the life-preserver that is seized by the man who is about to drown in the ocean of dark and dismal circumstances; and again to the

airplane that lifts the repentant sinner up to the lofty heights of God's great design for his life. But most often he would speak of faith as the only means that can give the sinner a good standing in the presence of God. He wrote,

Contrary to the egotistical opinion of men that one gets right with God, that one has a good standing in the sight of God, by means of works, the plan born of the love and grace of God reveals to mankind through the New Testament that this blessed reconciliation, this marvelous "putting things to right," this justification, is attained by sinful man through a means that is most simple for him and readily accessible to all: simple faith in Christ, and that alone. The gospel of Christ declares that "faith" grants us freely the blessed justification upon which everything depends.

Faith also is the morale, the spirit of victory and triumph in the life of the Christian.

The Lord wants His own to be masters over circumstances, to exercise authority, to reign, to be overcomers against every power of the enemy. The Lord wants us to sit on a throne because He has made us kings. This means that we should live with an overcoming faith; that is, with mastery over our circumstances, over sin, over the power of the enemy, over suffering—all this because we are united by faith with the sovereign and triumphant Lord.

Metallinos taught, then, that faith manifests itself preeminently in three ways: It is the only means of salvation through Christ, the only condition for the fulfillment of the promises of God in our lives, and the only channel of power and victory in Christ.

The Word of God and The Traditions

The so-called "Oral Traditions" were the second important matter that received the attention of the young church from its inception. The truth concerning the salvation of man is contained sufficiently full and complete in the Holy Scriptures. From the beginning, this was basic in the teaching and preaching of Metallinos.

Here are his answers to the arguments of the Orthodox church, which has so obstinately clung to the validity and authority of its oral traditions: Whenever a Christian truth is found both in the Bible and in oral tradition, then the authority of the Bible is unquestionably sufficient. We have absolutely no need for the support of tradition.

Of all the traditions, none troubled Metallinos more or received more of his attention than the teaching that a man must confess his sins, not directly to God, but to the priest. From the time his confessor had driven him away, the question "I wonder just how God does forgive sins" began to trouble his conscience. Although he had immediately taken steps to find another confessor, at the same time his interest had been aroused, and he set out to make a diligent search in the Bible for some light on this crucial subject. What he found impossible to explain was the complete silence of the New Testament concerning the priest's participation in the forgiveness of sins.

His perplexity was twofold: Why does the priest accept confessions and forgive sins, whereas the apostles themselves never "confessed" or remitted the sins of any sinner but even refused to receive any formal confession of this type? He was led to the conclusion that the present-day dogma that gives the priest authority to receive a man's confession is not of apostolic origin, because it was a dogma entirely unknown in the apostolic church.

When he discussed the subject with an educated member of the clergy, the latter reminded him of our Lord's words, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23). And he went on to explain that our Lord spoke those words to the apostles, that the apostles left the priests as their successors, and that consequently the priests, in accordance with the Lord's command, possess the authority to forgive or retain men's sins.

Although the cleric's syllogism sounded simple, it appeared to Metallinos that its validation would be difficult. For if the Lord did indeed by this command endow the apostles with the power to forgive sins, why did they not act according to it? Why didn't they make any use of this prerogative themselves instead of telling people to go directly to God to confess their sins? This reasoning led Metallinos to the conclusion that the apostles had certainly not interpreted the words of the Lord in the manner that

his clerical friend interpreted them.

His second perplexity was, if it is true that God does not forgive sins except when the priest mediates, why then didn't the apostles, divinely inspired as they were, add six more words to their writings (the words "through the mediation of the priest"), since they were so essential for forgiveness? Metallinos commented as follows in his notes:

It is as though someone is in danger of dying, and the doctor gives him half the prescription (which does the patient no good whatsoever) and deliberately neglects to add a few more words calling for the necessary ingredients without which the patient will die, or at least cannot be cured.

It was an established historical truth, as far as Metallinos was concerned, that the ancient church knew absolutely nothing of apostolic traditions that were left out of the Scriptures, nor did it ever use the term "tradition" to designate oral teachings essential to man's salvation and yet not committed to writing.

It is a complete distortion of the truth to teach, as some do, that there exist traditions which, although they are not found in the sacred writings, must be considered of equal worth as the Scriptures or, what is still worse, even above the Scriptures.

Could it ever be possible that an all-wise God would include in the Old Testament with such meticulous detail all the types, the instructions, and the symbols that He did, even going to the extent of giving the recipe for the preparation of the incense, while on the other hand leaving out of the New Testament essential doctrines that have to do with the all-important subject of man's salvation? Such a supposition is not only utterly inconceivable to us but is also an insult to the wisdom of God.

The little church had crystallized early, in the light of Scripture, clear and definite convictions concerning the fundamental doctrines of faith, salvation, and oral tradition. And as for all other matters, they went forward with the assurance that, according to His promise, the Lord would progressively lead them "into all truth."

Wrestling with Satan

"God placed me in Satan's camp that I might learn Satan's strategy, which I would need to know in my later spiritual career."

Metallinos began the most agonizing experience of his life about a year and a half before he broke away from the Orthodox church. At that time, he had met face to face in a very real vision with the angel of darkness, who spoke to him, mocked him with loud, sarcastic laughter, and threatened to kill him. During the ten years that followed, Metallinos had periodic spells in which he would become a rather peculiar person.

He himself related one dramatic scene to his close friends:

While I was resting on my bed, a sickening demonic form suddenly appeared opposite me—a form with a sarcastic, laughing expression and threatening eyes. "I'll kill you, I'll kill you," he was shouting at me. "Look! Look! Do you hear?" I said in amazement to my friend, who was then in my room for prayer. "I see him, I see him too," my friend answered, and added, "Don't be afraid, He won't bother us. Jesus Christ won't let him bother us." This whole incident lasted a few seconds.

There were various explanations for this suffering, this period of trial. Some said that Metallinos suffered a nervous breakdown; others said he was being punished by the Virgin Mary and by the saints because he never mentioned them in his sermons; still others saw in this tormenting experience the intervention of God in order to cleanse and prepare a prospective workman of His.

He was still preaching in the Orthodox church when he began to feel the first disquieting symptoms. Long periods of sleeplessness accompanied by nervous tension and severe headaches kept wearing away little by little the vitality of his body and his spirit. He went to one doctor after another. Their diagnosis: physical and mental overwork and exhaustion.

After a severe struggle with himself he was able to take up his preaching and his spiritual activities again in this new circle, but always against the strong opposition of his nervous system. Time and time again headaches would render him absolutely useless, and his ears would pound as though they were being struck by a sledgehammer. With desperate but determined perseverance, Metallinos continued his preaching until 1922, when, as he himself later narrated,

One evening I was teaching about our Lord's temptations. I was explaining about the second temptation, when with the suddenness of a stroke of lightning I was seized with vertigo, a dizziness due to an acute stomach upset that forced me to quit right in the middle of the lesson. It was six months before I was able to start teaching again.

But even after six months had elapsed, although he started the lessons again, he was too weak to fulfill his responsibilities adequately or to go through a full day's program.

His frequent lapses from any spiritual activity, his withdrawal from Christian fellowship and companionship, and the lack of regular prayer were all obvious signs of new inner crises. After he struggled hard for one more year he finally "laid down his arms" because, as he explained, "My whole nervous system would shake and be under great strain so that I wouldn't be able to speak, to study, or to write."

Often, when he was in the company of other people and especially when he heard some religious topic being discussed,

he would suddenly leave the group and retire to his room and would stay there all alone.

Nevertheless, every time of testing that a Christian has to undergo must sometime come to an end. In the book of the Revelation, God warns the church in Smyrna that it is to have tribulation ten days, not more. Regardless, of whether it is to be ten days or, as it was in Metallinos's case, ten years, it has a time limit that God Himself prescribes.

When the days of testing drew to a close, God finally indicated that His appointed hour had come for Metallinos to be released from Satan's harassment. The release did not take the form of a sudden, complete cure for him. He called it a "liberation." It didn't come about through the use of any drug that medical science could supply, but exclusively through prayer. It happened as follows:

It was January 17, 1927, a Sunday. Seven of his spiritual brethren came to Metallinos's house on that afternoon for a time of prayer. Their sole petition was to be "the healing of Brother Kostas." An eyewitness described the impressive scene:

As soon as Metallinos heard of the purpose of the visit of the brethren, he immediately left the room. He didn't want to hear prayer even mentioned. Nevertheless the seven visitors knelt down. After they had prayed fervently for two hours Metallinos entered the room and asked with astonishment, "My brothers, were you by any chance praying for me? I feel a sense of relief. The heaviness I felt in my brain is gone. I no longer hear the pounding and the ringing in my ears. My head is now clear." And upon receiving an affirmative reply from the brethren, he, too, knelt with them. They immediately anointed Kostas with oil in the name of the Lord. Then they continued praying for three more hours. When they arose from their knees Metallinos's face was shining.

For the first time in years, the symptoms in his nervous system began to abate.

It took almost a month for him to find himself once more, to get his inner being reassembled, as it were, and to organize his new life. During this period all his peculiar behavior came to an end. Little by little prayer became a necessary daily occupation for

him. His inner world was now at peace.

After Metallinos had journeyed for ten years in the dreadful wilderness of temptations, the Lord brought him out of the oppression into the broad arena of the abundant life. He came out cleansed and made whole and ready for his public work. The following notation from his personal papers sounds like a trumpet-call of victory:

My complete deliverance by the Son of God took place on Wednesday, February 9, 1927, at about 7:30 A.M., while we were reading the account of the raising of Lazarus. Praise be to Jesus Christ, who delivered me from the oppression of the devil.

Naturally the term "oppression of the devil," which Metallinos uses here to describe his illness, is not to be found in medical dictionaries. If a contemporary psychiatrist studied his symptoms, his diagnosis might well indicate the presence of nervous exhaustion, possibly psychoneurosis. He might also try to discover the conditions that brought about these disorders.

As a scientist, he has every right to do this. But he does not have the right to exclude arbitrarily, a priori, supernatural factors as capable of producing these disorders.

The scientist will never prove the existence of the devil by research in his laboratory, nor will the surgeon ever find the human soul with his lancet. The world of the spirit and the realm of Christian truth have evidences and proofs that are beyond the reach of the senses and even of the logical reasoning of man. Faith alone is able to see the invisible that lies beyond the visible and to discern the spiritual truths back of physical phenomena.

One such spiritual truth within the framework of Christian revelation relates to the invisible onslaughts of Satan, that mortal enemy of man whose aim is to destroy both the spiritual and the physical life of the believer. In this fierce struggle the only means that assures the redeemed person of protection and of final victory is the spiritual armor offered by God.

The Armor of God

Metallinos learned valuable lessons while he was in mental distress. In the beginning he knew little about the person of the

devil, about his behind-the-scenes operations, about the great power he possesses. Metallinos went through a truly tormenting period until he learned who it was with whom he had to deal, and how he should fight his enemy. He himself characterized it as a "searing" in Satan's frying pan.

Neither he nor the doctors could arrive at a correct diagnosis of his condition. He didn't know what was really taking place inside of him. It was as though his reasoning power, his thoughts, and his memory were all tied up in a hard knot. He felt his spirit engrossed in deep darkness, and his soul was like a bird in a narrow cage with no opportunity to spread its wings.

Fear had engulfed his whole being—especially the fear that his health was about to be completely broken. Although he was not working, and there was nothing functionally wrong with him, he felt completely exhausted. Severe headaches would render him worse than useless physically, and his inability to preach and his distaste for study and prayer were causing him to wither spiritually. His only hope was to grasp firmly the "life-preserver" of the promises of the Lord. In personal notations he made during that period we find the following prayer which, as the words indicate, he would offer at moments of great need:

O my God, grant that I might be delivered from these deep waters. Save me, O Lord my Redeemer, because the waters are flooding into my soul. There is no firm ground on which I can stand. I find myself in the depths of the waters and the current is overwhelming me. Draw near unto me and save my soul. O Lord, hear my prayer and let my cry come unto You.

His cry did indeed reach the Lord; and He now opened Metallinos's eyes so that he might recognize Satan's stratagem.

Metallinos's first conclusion was that his crafty enemy was using lies in making war against him. Now that he was aware of this he began to ask himself questions:

How can it be that my trouble was caused by studying too much (as people used to tell me and as I came to believe), when God commands us to study His Word "day and night" and to proclaim His greatness continually? Or, how can

Christian fellowship cause my brain to become weary when His Word recommends that I should not neglect assembling with my brethren? And again, how can prayer exhaust me when I sense that communion with God refreshes my spirit?

He realized that it is the aim of evil spirits to replace our thoughts with theirs, our judgment with theirs, our fears with theirs.

Metallinos could now see the cause for his spiritual ups and downs. He also discovered the roots of his fears and what appeared to be the loss of his health.

But how could he fight back? By what means was he to render powerless the fiery darts of the evil one? The answer is, simply by putting on the "breastplate of faith."

The devil is overcome by our faith. Against the hopelessness, the fear, the cowardice he would instill in us, we must rest our faith in Jesus Christ, a firm faith that will dispel and destroy Satan's stratagems and make a laughingstock of them. The basis and the content of our faith is the finished work of Christ, the result of His perfect obedience. The Lord Jesus repelled all the wiles and all the onslaughts of the enemy by being obedient to the Father even unto death. And Christ's triumph against the devil becomes our triumph as well whenever we, too, are obedient to the will of God and keep abiding in Christ. In other words, when we obey the will of God we are victorious over the devil; when we disobey, we are overcome by the devil.

Metallinos now could discern more clearly the various approaches employed by Satan as he constantly seeks to corrupt man's moral and spiritual life. He saw how he takes advantage of circumstances; how he defiles the heart; how he deceives the conscience; how he corrupts the imagination; how he distorts the motives for our actions; how he transforms himself into an angel of light so that by the use of words, of opinions, of feelings, and of deeds he might bring about his infernal schemes in the daily life of the Christian.

The answer to the enemy's most cunning schemes is simple: Jesus Christ and the blood that was shed on the cross.

When I still didn't have enough light to know the devil, I thought that he sat in a corner with a hidden rifle and as soon as he saw a Christian—*Boom!* He'd let him have it. I didn't know that a Christian's connections with the devil have the form of a wrestling match. In wrestling you come face to face with your opponent; you feel his breath and you're coated with his sweat.

Metallinos is speaking here about the sweat of agony that soaked him during the nights he was overcome by doubt about the certainty of his salvation. Could the Christian's lack of joy mean that he had lost his salvation? Could the sudden changes in spiritual life be signs of shipwreck?

Later he said,

These questions often kept me awake and in such agony that my bed was soaked with sweat. God opened my eyes when I read an appropriate phrase by the Swiss theologian Frederic Godet, in which he stated with certainty that if our "waves" go up and down, salvation nevertheless remains solid, true, and unmovable, like the lighthouse on the shore. For me this was powerful, comforting, redeeming. I took hold of it and became calm.

We must understand, of course, that we cannot win a decisive victory over the devil without a knowledge of the Scriptures. "It is written" is what crushes Satan. And Metallinos's own experience amply verified this. The fact that he had taken time in earlier years to memorize practically the whole of the New Testament was of incalculable help to him during the dark days of his temptation. To the suggestions and insinuations of the evil spirits he could readily reply with the certainties of the Word of God. For the fears and the perplexities of his own soul he had an antidote in the written promises of the Lord. And here we see the importance of faith in the inspiration of the Bible; that is, complete assurance that the written Word and the promises it contains came from the mouth of the Lord Himself. We can identify the Word with the person. The enemy of our souls, on the other hand, achieves a significant triumph when he succeeds in instilling disbelief in the inspiration of the Scriptures.

Disbelief penalizes us very severely indeed. It deprives us of the blessings of God. There were many widows in the days of Elijah, but unto none was he sent except to the widow at Sarepta in the land of Sidon. There were many lepers in Israel, and yet none was cleansed except Naaman. And today as well, "who is the victor but he who believes?"

Whenever the enemy was unsuccessful in a frontal assault, he would resort to a flank attack. A subtle trick that Satan used in his plan to corrupt Metallinos's soul was to tempt him to yield to worldly ambition and become conceited.

"You have a knowledge of the truth, Kostas. God has made startling revelations to you. You have a doctor's degree in mathematics. You hold a high government position. You are really somebody, Kostas. You must hold yourself way above all these others. You should assume an air of importance because of who you are and because of all your accomplishments."

That Metallinos learned the right way to react against such suggestions is revealed in notes that he wrote to himself for occasions like these.

You are nothing, Kostas. Your ego, your personality—whatever its worth may be—has been crucified by God. So any thought you may have of your own worthiness, any pride you may feel in your ego, is under condemnation on the cross of Christ. Don't ever say anything, don't ever do anything to elevate yourself in the esteem of others, to try to get men to admire you and to praise you. It is Christ that they must admire; it is His work that they must praise. As for you, Kostas, you are a sinful creature, negative, worthy of death. You can't do anything at all by yourself. Don't forget, Kostas, that you are not the vine; you are merely one of the branches, and as a branch you have no power whatever to bear fruit of yourself. Any fruit that may result comes from the heavenly Vine; that is, from the risen Christ.

Cleanse me, O Lord, from vainglory and from the desire to gain popularity, for they are enemies that would contaminate my soul and compromise and weaken the ministry of the

gospel. Blot me out, Father, so that man may no longer be conscious of me, and magnify Your Son with the glory that is justly His. Destroy and bring to naught every attempt of Satan to ascribe praise and glory to me. Veil me from the eyes of the hearers, so that Your only begotten Son may be made manifest in their hearts; for unto Him alone belongs all the praise and the glory.

Satan's attacks sometimes took the form of accusations and criticisms. Metallinos's heart was often troubled, but whenever he heard an accusing and criticizing voice within him, he immediately met it head-on with the following prayer:

O Lord, if the reproof I sense within me comes from You, I pray that You will forgive me and cleanse me with Your blood. But if the reproof comes from the enemy, I pray that You will strongly rebuke him and reveal unto me the real source of these false accusations. And above all grant me Your peace.

Thus every pitfall became a lesson. Through his experiences in the school of temptation, Metallinos learned about Satan and his methods and at the same time studied the art of waging war against him.

He found earnest prayer and the study of the Word to be absolutely essential for victorious living.

He would entreat the Almighty to break every band by which the devil had shackled his body and his spirit, to shatter every satanic trap, to raze to the ground every fortress of the enemy, to demolish all his high places, to cause the demons who were arrayed in front of him to disappear like a cloud of smoke. Metallinos asked God to arm him with the power of His precious blood and with triumphant faith, and to make him become like a flame of fire before the attacks of Satan.

Jesus Christ is the one who destroys the works of the devil in the body as well as in the spirit, and He brings healing for every malady and every sickness. But faith in Him is absolutely essential to bring this about; that is, an acknowledgment that He is able to perform such miracles. Without faith

you can't draw upon the resources of the omnipotence of the Lord. Be not fearful; only believe.

Following the divine intervention in the restoring of Metallinos's health, the promises of the Lord became for him the most vital realities in his life, a firm foundation on which he could always rely. The Lord's assurance, "Behold I give unto you power to tread on . . . all the power of the enemy" (Luke 10:19), seemed to Metallinos to be a call to engage in counterattacks in his spiritual warfare.

We ought to pray for miracles so that the Father might be glorified in the Son. But when the miracle takes place, there must be no hint that any of the credit belongs to the believer. God's principle is "Have faith so that I might perform the work."

Metallinos did have faith, and God performed the work.

The Lord's intervention in Metallinos's illness marked the beginning of a period during which God did truly great and marvelous deeds in the midst of the small assembly. During the following eighteen months the prayers of the believers brought about instantaneous healing to both bodies and souls. Serious stomach ailments of many kinds, paralysis in various members of the body, fevers, demon-possession, congenital deafness, and other afflictions vanished immediately as a result of prayer and anointing with oil.

In his personal papers Metallinos preserved accounts of specific instances when God had performed miracles right before their eyes.

He prefaced his presentation of these cases with the following explanatory paragraph, and he entitled it, "Go and tell all that God has done for you."

For anyone to write about events from his own experience, in order that he himself might receive glory and might become the object of admiration on the part of the readers, is just about the most foolish and even blasphemous thing he can do. On the other hand, to relate these events so that God and His Christ might be exalted and glorified, is something that

must be considered a duty, and the omission of it is a crime of utter ingratitude to the Lord.

It is in that spirit that I write what follows.

B. T., a naval officer who had attended some of the preaching services, was suffering from stomach ulcers. His condition became so critical that he could eat nothing but whey. When he heard that I had been healed, he was encouraged and asked that prayer be offered for him also. He was instantaneously healed in answer to prayer.

Two days later, Mary, this naval officer's four-year-old niece, who lived in the same house, was taken sick with malaria. Her temperature went to 104 degrees, and she lost all appetite for food. The family requested prayer on her behalf. Just as the prayer was finished the girl's temperature dropped and she sat up and asked for food. As a result of this instantaneous healing, little Mary's mother received Christ and joined the church.

Our maid, aged twenty, became demon-possessed, with the result that her behavior was completely changed all of a sudden. She manifested a strong aversion to the name "Christ" and also to prayer. Once she tried to pierce her eyes with a pin. She tried repeatedly to tear up every Bible we had in the house. She madly started to pull out her hair. She became very melancholic, and her face had a strange, wild look. When she was prayed for and anointed with oil, the girl calmed down completely, and she immediately became her old self again, with no memory whatever of her previous irrational behavior.

A few months later, this same girl suddenly became deaf and also had a swelling in her neck. She had been in this state for twenty hours when prayer was offered for her healing. During the prayer she began to cry out, "I am hungry, I am hungry! Give me something to eat." Her healing was swift and complete.

One of our brothers in Christ who was unable to move because of acute rheumatism invited us to pray for his healing. When prayer was offered in his behalf and he was anointed with oil, this brother was healed.

These signs did not continue to be manifested in the life of the

church, however. Immediate and impressive miracles of healing ceased after eighteen months. It is true, of course, that the church never ceased to experience the intervention of the Lord in healing power among its own members. Such divine interventions involving a gradual healing were frequently experienced as a result of continual prayer, but not immediate, "on the spot" healings as at that time.

Why did God desire to enrich the life of the little church in this way?

Metallinos answers: "Not that we were worthy, but that He might establish our hearts more firmly in the truth of His Word, and might encourage us and lead all of us to a complete consecration to His sacred work."

Progressing Through Struggles

The group of believers decided to use the house at 49 Heracleidon Street as their regular meeting place. It was here that they had their Bible study sessions and prayer meetings, and it was here that they met to hear from Metallinos the message of God's love. One member gave the following account of what happened there on one occasion:

One evening, during the early days of our meeting there, while Metallinos was speaking he suddenly raised his eyes heavenward, extended his arms toward us, and said, "My friends, before we depart from this life the Lord will give us a large and attractive church building."

"Don't get us all excited, my dear Kostas," protested one of the men. "Here we are seated on boxes and trunks because we don't have enough chairs, and you would have us believe that we are going to acquire a large and attractive church building?"

"You mustn't doubt, you mustn't be of little faith," replied Metallinos. "If and when we truly believe and pray, the Lord will give it to us."

But God does not give us great gifts unless we have been faithful with what we have already received from Him. Metallinos had demonstrated such faithfulness in the work of the Lord. He had made a solemn promise to Him: "I promise You that I will be wholly Yours and that I will serve You all the days of my life." And never from that first day had he gone back on his word. His former life, with all its worldly plans and ambitions, had disappeared completely. It was as though he had dropped a rock into a deep well with not the slightest expectation that it would ever rise to the surface. The profound sense of the Lord's call to minister His gospel would often flow out of Metallinos's heart and into his pen. In the early period of his Christian ministry he wrote:

Christ is my love; that is, the ideal of my life. My all-consuming passion is my enlistment in the service of Christ and my work in the spreading of His gospel. That is the goal to the achievement of which my whole life is dedicated.

The new assembly now held regular prayer meetings, instituted the observance of the Lord's Supper, and joined in the singing of hymns from their own new hymnbook. The miraculous healings that took place before their eyes during that early period greatly enriched the spiritual life of the believers and made them doubly sure that their small assembly was indeed a vine of God's planting.

At the same time their ministry to those outside the fold became dynamic and fruitful. Among other things they published three books largely devoted to an explanation and defense of Christian doctrine; each month they distributed a large number of New Testaments; and in 1925 they began to circulate a small paper called *Words of Life*.

During the summer of 1928 the meetingplace was transferred to Metallinos's house at 24 Orpheus Street, where there were more comfortable and spacious accommodations for the group. This change of location coincided with another step forward in the growth and development of the work.

The approach of the young church to matters of doctrine was distinctly positive rather than negative. The members were not to discuss or even to call attention to their differences with the Orthodox church or with any other church, but simply to present

the edifying truths of the New Testament with special emphasis on man's need for a spiritual rebirth, which, after all, is the very heart of the gospel message.

As the years went by, the Lord kept increasing the number of those who were saved. The congregation became so large that Metallinos's house was filled to overflowing, especially during the Sunday services. Those who couldn't find chairs would sit on trunks, on beds, and on tables, and part of the audience would overflow into a balcony outside.

During this period Metallinos was experiencing an unusual exhilaration of spirit because of the joy and happiness he felt following his miraculous healing. Notations in his diary during 1928 reveal a real passion for the salvation of souls and outline a number of ideas for giving out God's message of salvation to the multitudes. Plans for the publication of Christian magazines with articles and studies "suited for the learned, the common people, and the believers," for the setting up of a Christian library, for the establishment of a Bible institute—all these and several other projects were constantly in his mind, his heart, and his prayers.

The little church depended solely on the strong arm of the Lord for its life and growth. However, it was soon evident that there would have to be a fierce struggle if she was to maintain her own doctrinal stand, her teaching ministry, and her independence.

There were various discussions in 1926 about merging with other groups of evangelical believers, but nothing came out of them. Here is what Metallinos had to say in this connection:

Both on the right and on the left we find elements of truth as well as a variety of opinions. We are happy that we can enfold all of you within our hearts and that we can maintain our fellowship in prayer and can work together with all who call on Christ as Lord with sincere hearts—those on the left as well as those on the right. Furthermore, unity is really a matter of the spirit and does not require our being localized in one place or merged into one body.

The Attack of the State Church

After he left the Greek Orthodox church Metallinos avoided doctrinal controversies with priests and with Orthodox theo-

gians. By nature retiring and meek, he disliked heated discussions and disputes. When they would ask him, "What are you and what do you believe?" he would reply, "I am a Christian, an independent seeker and follower of Christian truth, which I am carefully looking into and proclaiming from a purely Greek point of view and at considerable personal sacrifice."

As a matter of fact, at the beginning of his ministry Metallinos made it a point to present himself as a Christian man of science who was making war against unbelief rather than as the leader of a Christian movement. Here, for example, is a declaration in which he explained his position to the Ministry of Religious Affairs:

I am merely a Christian man of science and as such I have felt the urgent need to investigate through systematic, scientific research such important and controversial subjects as the origin and destiny of man, the nature of God, the person of Jesus Christ, the authority of the Bible, and life after death. Having a natural inclination and special training for scientific discussion, I am working among doctors, lawyers, and high government officials, my purpose being not to proselyte them to any particular shade of doctrinal belief but simply to get them to break away from purely materialistic theories and to adopt a Christian ideology grounded and built upon a soundly critical and scientific philosophy of life.

All this was fine, as far as it went. But the gospel speaks not only to the learned and the wise; it speaks to the uneducated as well. And Metallinos, as a preacher of the gospel, needed to do more than merely testify to the intellectuals. He had to enlighten the simple and unlearned as well. It was his work among the common people that brought about his first open clash with the state church. The immediate reason for it was the conversion of his sister Pagona to the evangelical faith.

It was the year 1929. Pagona became seriously ill, and the doctors on the island of Corfu decided that she must be taken to Athens immediately for an emergency operation. Here is how she herself related what followed:

When I arrived in Athens I went to the house of my brother,

Kostas. As soon as he saw me he came near me, took off his hat, and raised his eyes toward heaven. He praised the Lord with a loud voice, and then, turning to me, he said, "Don't be afraid, Pagona, you aren't sick! For many years I have been praying that God would send me some soul from my people back home to hear the gospel message."

All upset and fearful because of my sickness, I was in tears and kept pleading, "O Kostas, I don't want to go to the hospital. I'd rather die than have an operation."

"Don't have an operation then, since you don't really want to," he said, and then he asked, "Pagona, do you believe that Jesus Christ is able to heal you?"

"I believe He can, dear Kostas," I said in a voice all choked with emotion. Every day after that he would kneel at my bedside and pray.

As soon as he finished praying he would put some oil on my face and call on the name of the Lord. My condition began definitely to improve, and soon I was able to be up and around. The first day of my convalescence, as I was walking down the street with my brother, I suddenly felt that I was having a hemorrhage. My face became pale as a sudden feeling of weakness and terror seized me. I felt so weak at the knees that I was about to fall, and that we must get a cab and go back to the house right away.

His answer amazed me: "Don't be afraid, Pagona," he assured me very calmly, "that old, spent blood is flowing out so that you can have fresh, new blood flowing through your body."

As soon as he spoke these words something happened inside of me. My condition instantly changed for the better, and instead of going back to the house, we continued our walk. The flow of blood stopped, and from then on my condition was decidedly improved.

But there was to be something else, still more important. The gracious words and the dedicated Christian life of my brother, coupled with the study of the Bible he had given me, had such a great influence on me that before long the glorious light of Jesus Christ entered my soul. God now enlightened my spirit just as He had healed and strengthened my body. I felt as though I was someone that I had never known before.



Metallinos's sister Pagona.

Because of her evangelistic activities in Corfu in 1939, the Bishop of the State church brought Pagona before the court accusing her of "proselytizing". She was sentenced to 6 months in jail, but released on probation after serving a few hours in prison. The following Sunday, a big crowd gathered at the village church where three priests, in full liturgical vestments, excommunicated Pagona. Kallinikos, an elder priest of the State church, denounced her faith and cursed her with the words: "I would not believe in Christ any longer unless I see you blinded."

When Pagona went back to the island of Corfu, healed in body and enlightened in spirit, she began to tell about the marvels that God had performed in her body and soul. But in the eyes of the Orthodox church this kind of testifying was considered to be "proselytizing," an offense that could never be tolerated and must be severely punished. When Pagona began to tell about her new Christian experience to the people of her village the two local priests made such a fuss that all the village of Korakiana was in an uproar. Matters got even worse when it became known that three close relatives of Pagona had embraced the "new heresy." Police interrogations, summons, citations, and false accusations followed in quick succession. Articles appeared in the newspapers, and the "heretics" were formally excommunicated and declared to be accursed.

That was what was happening in the open. The clergy discovered "behind the scenes" that at the root of the whole matter was Pagona's brother, Kostas Metallinos, who at that time was a department head in the Ministry of Finance. So they immediately opened fire against him full-blast with articles in the newspapers. Here is an excerpt from one of those:

Using every sort of trickery, this arch-heretic, who is a department head in the government service, has succeeded in proselytizing several simple-minded women by presenting heretical and erroneous dogmas, and thus has caused his fellow-citizens to take sides against one another. Under the pretense of preaching the gospel, this department head and his cohorts have invaded our flock like fierce wolves and are proclaiming perverted doctrines.

But it would seem that if what Metallinos was preaching and writing were "perverted doctrines," the clergy, in a spirit of fatherly love, should have admonished their flocks and protected them by pointing out the false teachings and refuting them. They could even have summoned the "heretical" department head to the bar of justice, since they supposedly must have had specific accusations against him. His clerical antagonists preferred another method, however. They chose to attack Metallinos from the rear.

The Holy Synod transmitted to the Ministry of Finance a memorandum from the Metropolitan Bishop of the island of Corfu containing accusations against Metallinos and affirming that he had "managed through his sister to lead astray certain naive and poverty-stricken Christians of the congregation at Korakiana by means of funds, periodicals, and books that are being sent by him to his aforementioned sister."

A summary of the bishop's accusations was submitted to Metallinos by his superiors, who labeled it "confidential" and added the request, "You are to submit to us explicit and detailed explanations concerning the above accusations."

It was very apparent that the Orthodox hierarchy struck out against Metallinos at just the spot where, as a government employee, he would be hurt the most—at his good reputation and more especially at his chances of getting ahead as a career man,

a very sensitive area indeed for every civil servant.

Instead of becoming fearful, however, Metallinos exhibited real courage. In personal notes written during that period he often quoted Scripture passages relating to courage and triumph. In fact, in order to make a certain passage more suitable to his particular situation he changed the tense of the verbs from the aorist (simple past tense) to the future.

For instance, in a notation he headed "Fear Not" he copied the text of Isaiah 41:9-14, but modified it to read as follows:

You are My servant, I have chosen you and I will not cast you away. Be not afraid, for I am with you; be not dismayed, for I am your God. I will strengthen you; yea, I will help you; yea, I will defend you with the right hand of My righteousness. Behold, all who are incensed against you shall be ashamed and confounded; they shall be as nothing. They that strive with you shall be destroyed. You will seek them and will not find them, even those who are setting themselves against you. Those who are fighting against you shall become as nothing and as a thing of nought. For I the Lord your God am He who is holding your right hand, saying to you, Fear not; I will help you.

Strengthened by God's promise, Metallinos wrote the following letter as his defense:

To the Office of the Ministry of Finance
To His Excellency, the Minister of Finance:

In connection with the accusation of His Reverence, the Bishop of the Island of Corfu, which attacks my private life, I am honored to submit to you the following statement: As to the accusation concerning the sect or so-called heresy of the "Evangelicals" I can say with pride that for the last twenty years I have believed in and studied the New Testament of our Lord Jesus Christ and I have been experiencing the real joy and peace that come through fellowship with the living Christ. The character I have displayed in the presence of all my colleagues for twenty years is very well known, and, I am proud to point out, irreproachable and exemplary.

We have not started any new religion. We hold to the faith

of the New Testament as the apostles taught it and as they established and applied it. If some people want to call us heretics, that is their privilege. But the Inquisition was abolished many centuries ago, and today, under the full protection of our Constitution and our code of civil law everyone can follow his own conscience and is free to believe in Christ, in Buddha, in Mohammed, or anyone else.

As to my sister's so-called "proselytizing" in our village, the fact of the matter is simply that some of our relatives, upon reading the New Testament in language they were familiar with and could understand, grasped the meaning of Christ's spiritual teaching and received it with enthusiasm and joy, as any logically-minded person would do. That is, they came to believe that one is not saved by fasting or through any forms and ceremonies but solely through the supreme atoning sacrifice of Christ, that God wants our hearts to be His temples, and that one must read the Bible daily in his own familiar tongue so that he can understand it and be enlightened by it. But these basic truths, which are clearly and boldly proclaimed from one end of the New Testament to the other, were apparently sufficient to arouse the relentless wrath of the local priests, who have stirred up the uneducated, simple-minded villagers with all sorts of slanderous accusations and have completely distorted the facts of the matter by defaming these few souls who are worshipping the Lord with a newfound sincere zeal.

As for the accusation that money was sent for the purpose of "proselytizing," I reject with a smile of contempt these unscrupulous and unspeakably cheap slanders, which originate from people who simply can't conceive of a gospel movement or evangelistic effort that doesn't have some kind of financial reward as its motive. Praise be to God, however, that there are some people with pure and holy Christian motives and ideals. We are proud to be among them and are ready not only to offer to the cause a portion of our salary but, if the need arises, to sacrifice our life for the cause of Christ.

Your most obedient servant,
Kostas Metallinos

Metallinos's superiors naturally submitted his statement of

position to the Holy Synod. From then on "Their Reverences" of the hierarchy made no further accusations. He had made his defense so that friends and foes might learn that for him Jesus Christ was all in all. Metallinos wouldn't exchange Him for anything whatever. He would give up anything for Christ, whether it be the fine reputation he had gained, his career as an important public servant, or even life itself.

By nature a quiet and mild-mannered man, Metallinos normally would hesitate before he would make a formal, public defense of his faith, of his work, and of himself as a person. But whenever his adversaries pressed him too hard, he would jump out of his trench, as it were, and rush to the attack with his banner held high and with an utter disregard for the consequences.

Family Life

Kostas Metallinos fell in love for the first time when he was twenty-six. Some of his personal notes reveal the pure and exhilarating sentiments the young man experienced when he first met Alcmene Kapsalis, the girl he was later to choose for his life's companion.

Their meeting was quite by chance. A friend had invited Metallinos to a small party at Alcmene's house on her brother John's birthday. Metallinos fell in love with the girl as soon as he saw her.

In an entry in his diary written right after that occasion, Metallinos gives his first impressions of Alcmene:

A masterpiece of God, endowed with a keen mind and beauty. She far surpasses the ideal of womanhood I had formulated for myself. A radiant personality. Her innocence and beauty captivates me.

At the same time, he sent a letter to John Kapsalis expressing the desire to become better acquainted with his sister, "if that meets with your approval." But the request was not favorably received by everyone involved.

Alcmene herself was hesitant. She didn't, under any circumstances, want to lose her freedom for the sake of marriage. She

had graduated with highest honors and was just beginning her teaching career. Determined to be successful in her profession, Alcmene at first saw marriage as a serious obstacle to fulfilling her great aspirations. Nevertheless, being a Christian girl, she was ready to forego everything if she saw that it was the Lord's will.

As a means of divine guidance Alcmene set up the following four stipulations and made them a matter of prayer: Whoever her companion in life was to be, it was absolutely essential that she could maintain with him the most intimate spiritual bonds. She would not lend her support or have a part in any plan to bring about a proposal of marriage. The suitor must not be in a hurry. And last of all, he must not ask for any dowry.

After a short time it became evident that Kostas Metallinos was the answer to Alcmene's prayer. For, as a matter of fact, the prospective bridegroom was not in a hurry, and he didn't ask for a dowry. But he did secretly long to see his chosen one as frequently as possible. Although that desire was understandable and natural, it nevertheless presented a real problem for Kostas, who was of a timid nature. How would he ever dare make such a request to Alcmene's family? The solution came in an unexpected way.

Because of the war at that time, there was a serious shortage of bread, and that offered an opportunity to the young lover. With a little thoughtful planning he would get on the right side of a baker friend of his and arrange it so that bread would never be lacking in the Kapsalis household. The baker agreed.

Kostas himself was to deliver the bread, and thus he could daily exchange a smile and a greeting with his chosen lady. Ah, what a happy experience! Soon after he became acquainted with Alcmene he tried to describe the supreme delight he felt in his soul in the following poem, which he entitled "Ecstasy":

Out of the depths, the inmost being of my soul
Sweet harmonies are pouring forth unbidden;
'Tis a celestial orchestra that charms me with its tones,
Or an angelic choir that wafts its songs to me;
For verily I feel a joyous stir within me,
Something, someone is taking form within my soul
And bidding it take wing and fly away,
Yea, wooing it away from my unwilling frame.

Eternal Thou that fillest all my being,
Whose magic power keeps tugging at my soul,
Now gladly, eagerly, I yield myself to Thee,
Take me, for only then will I be free from pain.

Seven long years were to pass before the happy wedding day finally arrived. The chaotic political situation and the unsettled conditions that prevailed during the years immediately following the First World War made it necessary for the Kapsalis family to move away. For a considerable period of time, Kostas lost the opportunity to see his beloved Alcmene. Plans for the marriage had to remain indefinite, but the prospective bridegroom was careful to maintain contact by regular correspondence. He didn't send letters directly to his fiancée, however, he wrote to her father instead and on each occasion sent greetings "to all the family."

The wedding took place in Callithea, a suburb of Athens, in the presence of just the close family circle.

The groom was a distinguished-looking man of thirty-three. He had a doctor's degree in mathematics and was a department head in the Bureau of Accounting, assigned at that particular time to the Navy Department. His carefully combed, dark, curly hair shone with an unusual brilliance under the bright lights of the large drawing-room. Above his piercing chestnut brown eyes and almost covering them were thick, dark eyelashes, and a full, perfectly trimmed mustache adorned his upper lip. His whole appearance that memorable day was one of dignity, manly beauty, vitality, and keen intelligence.

Beside him stood his bride, modest and demure, dressed in an immaculate white bridal gown, her face radiant in its beauty and freshness.

The ceremony was simple and brief. The newlyweds were destined to enjoy a rich feast in the banquet-table of life, but not immediately.

Strange as it may sound, they were to face unforeseen difficulties right at the beginning of their life together. Their marriage had taken place when Metallinos was still experiencing recurrent attacks of his nervous affliction, and, as was to be expected, at certain times dark clouds marred the atmosphere of their home because of his peculiarities.

The difficulties lasted for about three years. But when God cured him that memorable day in January, 1927, his capricious behavior, the friction in the home, and all the other troubles that stemmed from his nervous condition suddenly came to an end. His deliverance was both complete and permanent. From then on love and peace reigned in their hearts and in their home.

The daily household routine was simple and smooth. Alcmene took care of the domestic duties and financial matters; Kostas was occupied with his studies and with his position as a government worker.

They were united in their spiritual labors, and they maintained close contact in all matters of the soul. He preached, taught, and wrote; she helped, comforted, and served.

Metallinos needed the services of his companion for little matters around the house. Alcmene's name was always on his lips, for his habit was to call on her for the need of the moment, whatever it might be. "Alcmene dear, will you please look up a telephone number for me." "Alcmene, please get me a knife or something to sharpen my pencil with." "Alcmene, honey, please set the table so we can eat." The tone of his voice was sweet, but there would also be a hint of vexation in it at times. Whenever odors from whatever was cooking on the stove would alert Kostas's appetite—which was quite often, because he always seemed to be hungry—he would get up from his desk, go straight to the kitchen, get a large spoon, and with slow, studied motions dip into the kettle several times, explaining that he was "just tasting the food to see if there was enough salt in it."

"For goodness' sake will you keep away from that kettle,"



The newlyweds

Alcmene would scold. Kostas would then put the spoon aside somewhat crestfallen, but always with his customary compliment for the cook: "My, my, we are certainly having a most delicious dinner today."

Not only with her fine cooking, but in many other ways Alcmene showed herself to be a devoted wife always ready to be of service to her busy husband. She would for example, make neat, clear copies of his illegible manuscripts; she would remind him of his appointments; when he had a chest cold she would apply dry cups on his back.

Another of her duties was looking after the family finances. Alcmene had persuaded her open-handed husband to keep his hands off the pocketbook and let her have complete charge of money matters. The salary he received as a government employee was naturally not very large, although it was adequate to take care of normal family needs. A tenth of his monthly salary was always first set aside for the Lord's work. Then, after they had allotted some additional smaller amounts for the needs of certain poor Christians, what remained had to take care of all their own needs for the month. Here is how Metallinos felt about tithing:

One reason Christians are not enjoying the blessing of the Lord is that they don't practice tithing. Family obligations should never be made the primary consideration. Keeping the Lord's tithe for our own use will not solve our family's financial problems. If the Minister of Finance imposed a ten percent tax on us, wouldn't we pay it? Some people say that the tithe applied to Old Testament times. Then we as New Testament Christians should do even more. We are certainly expected to do as the Jews did, but that is really only the first step. We must go beyond that. The Lord is a good rewarder.

There was always something going on in the house. Beside the regular gatherings when people would come in for the preaching of the Word and for prayer meeting, the house bustled with Christian activities. It was there, for example, that the government employees met for their monthly gatherings, that pamphlets were prepared for mailing, that a Sunday school for children held its classes. Soon Metallinos realized that more suitable quarters were needed, and asked the Lord for them. Sure

enough, God answered his prayer and Metallinos, through a government loan, obtained 38 Lahana Street, a new house built on a hilltop in Athens with a beautiful view and a large, terraced roof.

Thirty-Eight Lahana Street

Metallinos thought of the new house as "Christ's House," and so its hospitable door was open to everybody. It became a home away from home for relatives who were traveling, the refuge of the persecuted, and a shelter for friendless young people. One of Metallinos's pet projects was to welcome as guests in his home devout young men who were gifted but did not have the means necessary to get ahead. He used to say,

If God has not given you any children, it means that He is calling on you to take the responsibility for other children, to become a spiritual father to them and to devote your life to fostering and nurturing them, so that you might be instrumental in their second birth, which is much greater than the first birth, since it is the regeneration of the Holy Spirit.

Metallinos cared for many such foster children. He sheltered them in his home, sacrificing for them like a spiritual father. In some cases it was for a few months, in others for several years. He shared not only his roof with them, but also his money and his bread. There were times when "Christ's House" sheltered and fed as many as ten.

During the difficult period of enemy occupation during World War II, when the scourge of hunger was wiping out people by the thousands, those who boarded at 38 Lahana Street discovered a very comforting lesson in the Scriptures. They studied the account of the prophet Elijah and the ravens that supplied him with food, morning and evening; also the widow whose miraculous jar held an unending supply of oil. Those two incidents influenced their discussion and their prayers. If for instance, one of the Christian brothers brought in some wild greens or a jar of syrup, or perhaps some dried peas to the communal household at 38 Lahana Street, that brother was referred to as the "Lord's raven." During the days of extreme shortages, the oil on hand would be just about all gone, the special petition during family prayers would be, "Lord, bless our oil as You did bless the oil in

the cruse of the widow in Sarepta." The time finally came when the small supply of oil was exhausted, and then the spiritual group waited for the Lord's answer. Metallinos kept assuring them,

God does not answer our prayers by sending basketfuls from heaven, but by using certain individuals as His instruments. He stirs up hearts and what He wills and wishes becomes a reality.

That is just what happened in the case of the oil. Metallinos was going to his office one day when he heard someone calling, "Kostas, Kostas!" It turned out to be an acquaintance of his who was the owner of a factory. "Drop by the plant tomorrow. I would like to see you. Bring a container with you. I'd like to give you some of the olive oil that I buy for my employees."

The next day, Metallinos went over, taking along a half-gallon jar. He came away with his container filled with oil of the finest quality. "Send somebody every week to get the jar refilled," the provider added. So a supply of olive oil was never lacking at 38 Lahana Street until the war ended, and the owner of the factory was referred to as "the cruse" by the members of the household.

Metallinos had all the earmarks of a happy, joyous life, completely dedicated to God. At home, his day began with hymns, which he tended to drag out somewhat, but which he sang with deep feeling. He used to say:

If we, the children of God, really knew the great love that our Heavenly Father has for us, we would sing for joy night and day, just as the birds do.

The Metallinos home always had an abundance of laughter. Humor and wholesome fun seemed to run in Metallinos's veins. He took great delight in composing couplets with humorous plays-on-words and in propounding clever quips to tease friends. This habit bothered Alcmene greatly. She would often interrupt and cut short his witty sallies with the severe rebuke, "For goodness' sake, will you stop your teasing and pestering!" But Kostas's teasing was so innocent that those who heard it and even those who were the targets of it were not annoyed. On the

contrary, they secretly enjoyed his delightful humor. Metallinos enjoyed it just as much when others teased him. Once a dinner guest stopped at the front door and, assuming a somewhat dramatic tone, said jokingly, "What's this I see, Kostas! You've put on a lot of weight, my boy. My, my, that's bad, that's very bad."

Metallinos, laughing heartily at this observation, replied, "I guess you must have never read in the Bible: 'He that putteth his trust in the Lord shall be made fat. What I am wondering and worried about is that you are getting to be so skinny!'"

No matter what meal happened to be on the family table Metallinos would always express gratitude to God for His good gifts. Metallinos knew how to abound and how to be in want. When during the war, for example, the meal usually consisted of a little cornbread and some olives or chick peas, he would pray, "Lord, bless this food and grant that in our bodies it may be like steak and chicken so that we may gain physical strength to serve You."

Subjects under discussion might be serious or light, spiritually oriented or not. Here are a few of his characteristic sayings and observations:

When I get to heaven, for the first hundred years, I will just sit at the feet of my Lord weeping tears of gratitude.

Once when someone asked him if he was afraid on his first plane trip, Metallinos replied, "When I am walking I place my confidence on my two legs, and on the Lord, but when I am flying in a plane, I place my confidence in God alone. And so I feel safer when I am flying."

The desire to follow the latest fashions is of the devil. A bride once came to church for her wedding in a bridal gown that was entirely unsuitable. It is tragic that the fashion salons of Paris should dictate to the church of Jesus Christ. I have made it clear to all who want to get married in my church that they must be dressed modestly, not half-naked. Otherwise, I will leave the pulpit and let them get married by themselves.

Our hearts should be like those of little children. It is true that they get to quarreling sometimes, but before you know it they have "made up" and are playing together again.

How ungrateful and foolish we are when it comes to our relations and dealings with God. Let's say that one of our eyes suffered serious damage and the doctor recommends that we have it removed to prevent damage to the other eye. We go to the doctor and say to him, "Please, doctor, remove my eye, and I will pay you." And after he performs the operation, we say to him, "Here is the money for removing my eye, doctor, and I want to kiss the hand that performed the operation." That is how we are in our dealings with men. But let God permit something to happen to us, and we are full of complaining against Him. Oh what patience the Lord manifests in His dealings with us!

Christ tells us to do good to our enemies when they do evil against us. If a psychopathic patient should kick his doctor, the doctor won't retaliate by kicking him back, but he will say to the nurse, "Please give a tranquilizer to this poor fellow who just kicked me. He seems to need it."

Many of these inspirations came to Metallinos when on pleasant summer evenings he would go up to the roof terrace on 38 Lahana Street to rest and meditate. There, under the spell of the Athenian sky, with the myriads of city lights spread in a sparkling panorama all around and below him, one might find him praying in an undertone as he paced slowly back and forth on the terrace, or carrying on a conversation with himself. He might ponder some theological topic, or, with his gaze fixed on some point on the horizon, delight in the wealth of divine truth as it is revealed in Jesus Christ.

His Ideas on the Institution of Marriage

Metallinos's convictions concerning marriage are very similar to the lofty concept expressed by the apostle Paul. Marriage is neither a sort of carnal exchange nor is it in any way like a business transaction. Marriage is meant to be the joining together of two souls into a divine union to bring about the purest and holiest type of love.

The marriage bond is sacred. It is an illustration, a consummation, a bringing into practical realization of the mystery of

the love of Christ, represented by the man, for the church, represented by the woman. God wants reproduction on the human level of the love Christ demonstrated when He saved us poor sinners by a salvation that is glorious beyond description and will last throughout all eternity. He wants this kind of love reaffirmed whether in a hovel, in a cottage, or in a palace within two hearts, one man and one woman.

The following confession shows his superhuman aspiration to reach up to heaven without losing touch with earth as he sought to transform his human romantic feelings into the divine, idealized love he wanted to exhibit and enjoy as a Christian husband. This confession was found in his private notes and is addressed to his life's companion.

From the vast turbulent stream of life, God's hand brought the two of us to the stage of this present world—this whirling world where people encounter one another unrecognized and unknown, each going in a different direction—brought us into the self-same pathway, so that we might meet and henceforth ever walk together. So that we might sing His praises together in closely knit fellowship. So that our love and devotion might rise like incense to the throne of our eternal redeemer. So that our souls might be like two lyres in perfect harmony, sounding forth praise and devotion to Him who shed His blood that He might redeem us and might give Himself to us and dwell within our souls and become our life, the very pulse of our being. In view of all this, we shall look at each other, and our hearts will leap for joy. Our souls will be overflowing with love.

Besides its ethical or moral aspect, marriage has a less lofty but necessary purpose—its purely physical function. Child-bearing insures the perpetuation of the race.

Children are in a very real sense the material that the Lord wants us to make ready for Him because He wants to build an edifice in heaven—the great and boundless kingdom of Heaven. God needs men and women for His kingdom. Each one of us is a spiritual stone, a building block being prepared

by the impartation of the life and the Spirit of Christ to be a part of that great edifice and to look upon the face of God.

Since he looked at life entirely in the light of the Scriptures, Metallinos believed that God is the One who sends children into the family.

Metallinos also advocated strict adherence to the instructions found in the Scriptures regarding relations between the husband and wife. The creation of the woman from the rib of the man is of great significance and must receive primary consideration. In his preaching, Metallinos placed great emphasis on this.

God didn't form the woman out of the head of the man, because He didn't intend that she should govern him and make him subordinate to her. Neither did God create the woman from the foot of the man, because He didn't want to give the man the right to kick her and to step on her. The woman has a close relationship with the side of the man; that is, with his heart, his love.

Those bonds of love and respect between husband and wife are initiated and maintained through mutual spiritual contact. Reading the Bible daily and praying together will remind the husband and wife of their divinely appointed relationship, keep reviving their first love, prevent bitter feelings from arising, and cause the domestic environment to embody divine life and holy activity. Metallinos called this spiritual experience a "refreshening."

But Metallinos didn't stop there. After advocating the regular "refreshening" of the married life, he proceeded to suggest the "refreshening" of the marriage ceremony. "Why not have a wedding all over again?" he would ask the members of the congregation. How he would have liked to see the father and mother of a large family reenact their wedding by marching arm in arm like a bride and groom down the aisle of the church and up to the pulpit, casting tender, loving glances at each other and followed by half a dozen sons and daughters, while the choir was singing appropriate wedding hymns!

Metallinos had no children of his own. But if he had decided on such a "refreshening" by the reenactment of his own wedding ceremony, he would have been followed by a host of boys and

young men, the children he had loved, cared for, and brought up.

I thank God that although He didn't actually give us any children of our own, nevertheless, my wife and I were given the opportunity to have responsibility for a number of children, and so we can say that we have had many children, yes, a multitude of children.

Casting and Drawing the Net

"Everyone can't do everything, but each one must do his own job," Metallinos used to say. There could be no doubt that he himself had been appointed to be a fisher of souls. Whenever he would cast his evangelistic net, the work of the Holy Spirit became clearly evident. Whether it was in personal evangelism or in a sermon from the pulpit, in a small discussion group or in a public discourse, regardless of the method he used, Metallinos would always approach the souls of men with the wisdom and the skill that the particular circumstances called for.

From the very beginning of his career as a government official Metallinos felt impelled to communicate the saving message of the gospel to his fellow workers first. Many of them were entirely indifferent with regard to spiritual matters. Others were antagonistic, and still others ridiculed him and railed at him so much that he felt like a sheep in the midst of a pack of wolves. Nevertheless, he had an unshakable faith that his efforts would be successful. He often said:

Are you asking the Lord that someone in whom you are interested might be saved? Keep praying for him and believe that he has been saved, even though as yet you see no

evidence whatever. "This is the attitude I want you to have," says the Lord, "and leave the results to Me. Follow these simple rules and I will do what needs to be done, however great or difficult it may seem."

And Metallinos did just that. He followed the rules. He kept praying for his colleagues and believed that the Lord would answer.

It is not surprising, however, that this work proved to be extremely difficult, and it was long before he realized that he had to use all the Christian patience and all the spiritual gifts with which the Lord had endowed him. Of even greater significance was the testimony of his life as a Christian and as a public servant of the government. He was not found lacking on this point.

A former colleague of his related:

Metallinos always preferred to suffer material loss or even to run the risk of losing the prestige he had as a high-ranking government employee than to cause any misunderstanding or have any accusation brought against him. He did everything he could to protect his good Christian testimony.

For instance, while he was employed in the Bureau of the Management of the Public Debt of the General Accounting Office, there was great interest and desire on the part of the employees to be appointed to the commissions that supervised payment of compensation to refugees. This was understandable because of the size of the compensations that were being paid. Metallinos had a great deal to say as to the makeup of the commissions, and naturally there was considerable pressure put on him by colleagues who wanted to get appointed. Although, by virtue of his position and his rank, Metallinos could have justly claimed a place as a voting member of one of the commissions, he appointed himself secretary at a correspondingly smaller compensation, some of which he shared with his deputy, who, as a matter of fact, was better fixed financially than Metallinos.

When someone asked why he acted in this way, he replied, "Just so I wouldn't offend any of the other men."

In spite of the good testimony of his life as a government

official, in most instances the gospel seed Metallinos sowed did not bear fruit. It dropped to the ground and that was the end of it. Some obviously fell on rocky ground and some among the thorns. But the seed that fell on good ground really bore fruit. Those who were the first to show an interest agreed to meet in private homes for discussion on spiritual matters and for Bible study. And so there was formed a small circle of the spiritually-minded, and Metallinos kept inviting others to join the group and to take part in the discussions.

The topics taken up were varied, and there was no special procedure followed during the discussions, but with patience and tact Metallinos would see to it that the thoughts of the participants would always be directed toward the Truth that saves and makes men free. Sometimes through a systematic presentation of the teachings concerning salvation through Christ and at other times through a detailed study of the gospel of John, he would convey to his colleagues the message of the love of God in all of its depth and power.

Those who showed a sincere zeal for spiritual matters received special attention from Metallinos. He would visit them regularly in their offices, present them with a copy of the New Testament, and would add their names to his personal prayer list. As a result of the meetings, several of the government workers came to see the Light of the gospel.

George Sophronopoulos, a former colleague of Metallinos's and later Finance Minister, gave this public testimony of his own experience:

During one of the sessions of our discussion group, we read the fifth verse of the fifteenth chapter of John, "I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

I asked Kostas Metallinos, "But how could this ever be possible?" He said to me, "Through prayer, through the giving of yourself, through keeping close to the Lord of Life. When you ask Him for this experience with all your heart, He will give it to you, you will become a true believer."

At that moment something like an electric current went through me from the top of my head to the soles of my feet,

and in an instant I became a believer. At that very moment I felt the genuine joy of possessing the treasure that Jesus Christ provides for us. From that instant I understood the magnitude and the depth of the love of the Lord.

Basil Beretsos, Director of the Ministry of Foreign Affairs, testified publicly:

I praise the Lord who used Metallinos as an instrument in His hands, as the means to bring me to the knowledge of the Truth which has made me free. This brother never considered any effort too great and never hesitated to use extraordinary methods when it came to winning a soul and leading it to the way of salvation through Christ.

Similar public testimonies were given by several former colleagues of Kostas Metallinos.

Filled with enthusiasm over his success, Metallinos determined to take advantage of every opportunity. He named the new spiritual movement "Civil Servants Investigating the Validity of Christian Beliefs," and at the same time he made arrangements for a series of lectures in public auditoriums on subjects largely concerned with the defense of the Christian faith. He always attempted to reach the intelligentsia, the more cultured class of the population, with these lectures, and he was successful. Lectures on subjects like "Through Science to God," "The Position of the Contemporary Scientist Concerning the Personality of Jesus Christ," "An Outline Study of the Soul," and others on similar subjects attracted the interest of a large number of intellectuals.

Mr. Papathanasis, who was Finance Minister at the time, sent directives to all employees under his jurisdiction to keep up with Metallinos's lectures, "because they serve to raise the level of thinking of government employees." And another cabinet member, Mr. Loberdos, even more enthusiastic concerning this work among the government employees, thought that it would have a salutary effect on the whole country.

Since everything seemed to be going so well, Metallinos proceeded to take another step forward. Acting as a representative of the club, he submitted a request to the government to have



Metallinos at his desk as Director of Government Office of Accounting

the former Parliament building made available for public lectures, to which admission would be entirely free. Permission was immediately granted, and for about three years—from the fall of 1935 to the summer of 1938—twice every week, large audiences came to hear from the rostrum of the former chamber of the Greek Parliament truths concerning salvation through Christ.

In later years, during the heroic struggle of the Greek people against Fascist Italy,

Metallinos was assigned time on an Athens radio to broadcast talks intended to strengthen the morale of the civilian population. At the same time the government publishing bureau printed free of charge pamphlets by Metallinos that were distributed by the thousands to the soldiers at the front.

The Government Employees' Club was the ideal means by which the clear, soul-saving truths of the gospel might be broadcast to all strata of the population and touch all phases of the life of the nation. As Mr. Sophronopoulos, the former Minister of Finance, aptly put it, "Metallinos was an instrument God used to help Greece in her time of need."

18 Lycurgus Street

The whole spiritual movement took on an entirely new form and received new life when the congregation moved from Metallinos's house at 24 Orpheus Street into its first house of worship, a good-sized auditorium at 18 Lycurgus Street. This occurred on February 7, 1939. The new hall had a seating capacity of about three hundred, and in spite of the disadvantage of being located on the terrace of the building—seventy-two steps from the street level—the congregation was fully assured that the Lord had led them there.



The new parliament building where Metallinos preached during World War II

In order to inform the general public of the new location, Metallinos transferred his lectures from the Old Parliament Chamber to 18 Lycurgus Street, and at the same time he increased the number of meetings of the church to five per week. In this way, the total program was broadened and enriched. Besides the popular lectures in the area of apologetics there were also evangelistic sermons, talks on the enrichment of the spiritual life, and prayer meetings.

In October 1940, war was declared against Greece. In April of the following year, enemy troops invaded the country to take control, to kill, and to devastate. The population was terrified. As a result of this dramatic and tragic turn of events everyone sought the protection and the mercy of God.

The circumstances made this a propitious time for the terrified populace to hear the comforting message of the gospel. Reinforcing his dynamic words with a stirring delivery, Metallinos began to express from the pulpit God's dissatisfaction with men's ingratitude and their rebellious attitude. His favorite text at that time was from the prophet Isaiah: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isaiah 1:3).

But for all that, God invites those who have rebelled to become reconciled once again. He wants to make allowances for them, to overlook the past and to forgive them freely. "Come now and let

us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18).

"God is sending judgment upon the nations and peoples of the earth. Let us repent of our evil deeds that we might escape from the wrath of God, like half-burned brands which are snatched from the fire," preached Metallinos. The audiences received the message like a precious healing balm. The auditorium at 18 Lycurgus Street was jammed day after day. The crowds overflowed onto the stairs and the roof terrace of the building. Some of the people crowded around the base of the pulpit, almost at the speaker's feet, looking up at him as though they were waiting to drink in every word that fell from his lips. The Word of the Lord worked mightily during this period. Each Sunday new converts wanted to join the church. Those who had grown cold with regard to their faith now sensed a new, fiery zeal within them; while others, with tears in their eyes, cried unto God asking Him to cleanse them "from all filthiness of the flesh and spirit."

Suddenly more trouble came. On a Sunday morning in July 1941, an Italian officer appeared with an official order that the hall had to be vacated immediately because a military unit was going to take up its quarters there that same day. They were given just two hours to vacate the premises.

The people left at once, stunned and crestfallen, their hearts as empty as the hall they had just vacated. When Metallinos arrived that morning to preach his sermon, he was startled to see the members of the congregation hurriedly carrying chairs, books, and furniture down to the street. When he learned what had happened, it was as though a sword had pierced his soul. He climbed the many steps up to the hall with a heavy heart, gave some instructions as to the proper disposition of the furniture, and tried to comfort the members of the congregation. "Don't feel bad that we have been evicted; it will all turn out to be for the glory of God," he assured them. Then he cast a nostalgic glance around the auditorium and walked away. As he was going down the stairs, his eyes were brimming with tears.

Those who had come for the service that morning were in no hurry to disperse and go home. They remained crowded together at the entrance of the building, watching the Italian officer and not saying a word, but gazing at him with a plaintive look, like birds looking on while a snake is tearing up their nest.

All wondered why the Lord could possibly have permitted the devil to perpetrate this evil deed. Their riddle was solved, however, a very short time later. Right on the heels of Satan's machinations, the plan that God, in His wisdom, had foreordained began to unfold. It seems that the most important work of God is to manipulate things so that even the greatest evil can be caused to work for the personal benefit of some of His own or for the best interest of His church.

The congregation did not remain without a home for long. That very same week Metallinos began to discern the signs of God's leading. As an official representative of the "Government Employees Club" he prepared and personally presented at the Office of the Prime Minister a petition that contained the request, ". . . that you will be pleased to permit the use of the Hall of Parliament in the 'Old Palace'—which is not being used at present—for a series of lectures in which the ladies and gentlemen of Athenian society will find freshness of spirit, Christian comfort, and guidance that will prove of benefit to our community and our country."

The petition was approved on August 4, 1941. The lectures began immediately, and great crowds were attracted to them. They were from all classes of society and of all educational levels: the resident of the old people's home was there, and the well-to-do business man; the doorkeeper of one of the Ministries as well as its director; the doctor, the illiterate old woman, and the professor; a veritable mosaic of listeners who had only one thing in common—the burning desire to hear the soul-saving message of the gospel from the lips of Kostas Metallinos.

It was very evident that God in His providence had arranged to have His message heard by the masses under ideal conditions. The Hall of Parliament was spacious and attractive and had comfortable seats. It was centrally located, so was readily accessible from all parts of Athens. Furthermore, since the majority of the people were unemployed because of the war and free of their normal vocational responsibilities, they had plenty of leisure time to devote to spiritual matters. On the other hand, the constant fears and dangers brought on by the war caused many to draw closer to God.

Realizing the unique opportunities that the unusual circumstances presented, Metallinos preached tirelessly from the ros-

trum of the New Parliament Chambers three times a week for three and a half years. The topics he took up covered a wide range. One day he would speak on the soul and the evidences of its existence, and another day on marriage and the family. In one discourse he might be attacking Darwin's theory of evolution, while on the very next he would explain the teaching of one of the parables of our Lord. Or perhaps one of his talks might have been on the errors of Spiritualism, while in the next he might be expounding God's plan for the salvation of man. Sometimes, as a mathematician and scientist, he would call on his audience to look up to the heavens and consider the perfect harmony in the laws of the material universe; while at other times, as a theologian, he would bring them back to earth and have them look down into the secret depths of the human heart.

But regardless of his topic, Metallinos never failed to bring into each discourse the basic truths of the gospel; the love of God for the sinner, man's need of a new birth, salvation through personal faith in the redeeming work of Christ. If we want the blessings of the Lord, then the gospel must be included in every message. Our mission is evangelism. All week we should pray that God will prepare souls.

This was the first time in the history of the Greek nation that the message of the gospel was heard in all its simplicity and power, by such multitudes of people, over such a long period of time, and with such brilliant results.

During these lectures the whole atmosphere took on the character of a spiritual feast. The audiences never got their fill of watching the Lord's gifted "fisher of men" casting his gospel nets under the direction of the Holy Spirit, into the sea of souls all about him.

Thousands of people heard and understood the plan of salvation, and a large number of new believers, including professors, doctors, lawyers, and high-ranking public servants, joined the church.

By March 1944, the tides of war had turned, and the Italians found it necessary to vacate 18 Lycurgus Street. Right after that, the enemy occupation of Greece came to an end, and the Hall of Parliament had to be turned back to the government. That phase of God's work was now finished. And so the congregation returned to its old home—18 Lycurgus Street. They returned

happy and contented as soldiers who are returning loaded with the spoils of a successful campaign.

During the months that followed, 18 Lycurgus Street was a godsend. It became a place of refuge where men and women, weakened from many hardships and left with practically nothing, found the courage to sing hymns of praise and to smile once again. All of the faithful came to every service, even though as a result of the war there were no means of transportation available. They just came on foot, whether they lived near or far away. Some were reduced to skin and bones from lack of food; some were almost unrecognizable because of a puffiness brought on by lack of vitamins; others had haggard faces and sunken cheeks as a result of all sorts of hardships suffered during the war. Some had not recovered from the terrors of blockades and of mass executions; still others were ill from having eaten contaminated food. But they came—all on foot—some on crutches, some leaning heavily on canes, some leaning for support on the sides of buildings. When they reached 18 Lycurgus Street after what was in many cases a tiresome, agonizing journey they still had to manage the seventy-two steps to the top of the building. They climbed ever so slowly, one difficult step after another, urged on by their eagerness to reach the auditorium on the roof so that their souls might be blessed by the sweet spiritual refreshing they were sure God would pour out upon them there, especially at their prayer meetings and during the observance of the Lord's Supper.

Metallinos as an Author

Another aspect of Metallinos's evangelistic ministry was his use of the printed page. Unfortunately, writing for publication was not easy for him. He was a ready speaker, but a rather slow writer. He would often spend hours in deep mental concentration in order to produce one page of material that he felt to be worthy of publication. Sometimes, in fact, after many toilsome hours with little or no progress, he would get up from his chair and explain that he just wasn't able to produce a brain-child that day. His friends would often tease him about making such slow progress in compiling his "Analysis of the Epistle to the Romans," and by way of explaining the profound nature of the themes he was writing on, he would reply, "A rabbit gives birth

to her offspring after only three months, but in the case of the elephant it takes two years."

He took great pains to write down his ideas so clearly that everyone could understand them readily. In order to be certain on this point he and some friends would go over what he had written and would discuss difficult portions. He would even read some of his manuscripts to the housemaid, a girl who hadn't gone beyond elementary school, and then he would ask her to tell him what there was that she couldn't understand.

Metallinos would always pray before he took up his pen to write. He called on Christ to inspire him so that his writing might be "as effectual as David's little pebble."

The chief aim of the Christian author should not be to look within himself to find truths and to discover the best way to expound them, but to see, to hear from heaven so that what he writes might be Christ-inspired. Of tremendous significance is this matter of the fountain-head, the true source of our writing. Where did the words we want to send forth really originate? If merely from our own ego, they will bear no fruit. But if they come from Christ they will take root in men's souls and will bear fruit because the Holy Spirit will confirm them. It is all a matter of the inner attitude of the Christian writer. As he writes, the true believer must be constantly and sincerely entreating Christ to give him some insight into His "treasures of wisdom and knowledge" so that what he writes will be to His glory and to the glory of the Father.

Metallinos's written works all bear some distinctive and distinguishing characteristics. Both the ideas he presented and the diction and style he employed reflect something of his personality. In his writing he never tried to follow the commonly accepted rules and standards of correct literary form. He adorned his sentences freely, following his own whims, in keeping with the truths he was trying to convey. Truths he intended to appeal to the intellect were carefully formulated with scientific accuracy and clothed in beautiful, dynamic, scholarly Greek, whereas those directed to the heart were presented in demotic Greek (the language of the common people) and in a style marked by strong emotion, sincerely and forcefully expressed. In whatever style he

might be writing, however, and whatever the subject he might be pursuing, his unusual talent for simplifying the difficult and presenting the gist of matters long and involved is evident in all that he wrote.

The Work of Christ (1922) is his translation from the French of a work of Frederic Godet.

The French Academy of Science and the Relation of Religion and Science (1932) is the title of a book translated into Greek by Metallinos that contains the views of members of the French Academy.

The Problem of the Bible (1933) is a defense of the inspiration and authority of the Bible written especially for laymen. In this study, of which there was also a second edition, Metallinos first developed some of his ideas as to God's method of communicating and dealing with men and then discussed his main theme, the proof of the divine origin of the Bible.

For several years Metallinos had been making notes on the prophetic passage in Daniel (9:25-27), which relates to the time of the first coming of Christ. *An Amazing Prophecy Concerning Christ* (1945) deals with this truly remarkable prophetic passage and shows it to be chronologically accurate in its fulfillment. It is an apologetic study that firmly establishes the trustworthiness and the authority of the prophetic Word.

An Investigation of the Confessional and of the Forgiveness of Sins (1949) is completely doctrinal in character.

Now we come to the work that Metallinos had set his heart on, the one he had dreamed and prayed about, his *Analysis of the Epistle to the Romans* (1949).

He planned to publish this in six volumes which, as he put it, "would contain the results of forty years of study and toil." It was a project planned on a large scale but never completed. Metallinos was able to finish only the first of the six volumes before he was called away from this earthly life.

The so-called "scientific" conclusions of unbelievers are not the only factors that tend to destroy Christian faith and hope. Equally damaging are the dogmatic absurdities of those who read the Bible but are blinded by their own preconceived notions and prejudices. Metallinos brought that out in a book entitled *The Controversy Concerning the Soul*.

Although at first his specific purpose in this study had been "to

counteract the errors of the 'Jehovah's Witnesses,' who teach the complete cessation of consciousness of the soul after death," he couldn't resist the temptation to work into the book a favorite theme of his: the existence, the essential nature, and the divine origin of the human soul.

A contribution one might be surprised to find among the writings of Metallinos is his compilation of an original method to simplify the study of Hebrew. He first presented this new method in a book written in German entitled, *Neue und Leichte Methode Hebraische Sprache (New and Easy Method for the Study of Hebrew)* (1962).

Metallinos wrote this grammar chiefly for the benefit of those who want to study the text of the Old Testament in the original Hebrew, and he dedicated it "To my Lord and Savior, Jesus the Messiah."

Another surprising development in his literary career, this time in an entirely different area, was the writing of a story entitled *Claudia* (1954), in which Metallinos wanted to test his ability in the field of fiction.

An aspect of Metallinos's activity as a writer is seen in articles on various themes that appeared in serial form in Christian periodicals.

Metallinos as a Poet and Hymn-writer

Metallinos loved poetry. It is very evident from a collection of his own poems that he had considerable talent as a writer of verse. He began to write poetry while he was still very young. Although his early poems were not specially distinguished for the perfection of their rhythm or for their literary excellence, they revealed a gift for poetic imagery and were characterized by a richness of expression. His first verses were marked by a romantic touch coupled with a melancholic strain and thus revealed something of the inner depths of the sensitive soul of the youth. The following poem, for example, one of the first he ever wrote, is characterized by a haunting sadness. He entitles it "To the Flowers on My Desk."

O you smiling, jolly little flowers,
How long shall my soul continue
To become intoxicated by your fragrance?

How long shall I be able to imbibe your nectar
Like the bee that ever keeps sucking away?
For only a little while—what a pity!
Because your life is similar to man's;
Merciless Death strikes you down, too,
And then, instead of giving forth nectar
You scatter the ashes of spent, burnt-out incense,
Like everything that withers,
Like everything that dies.

As we might expect, it was impossible for Metallinos in his versifying to fail to include his favorite flower, the violet. This dainty flower reminded him of the carefree years of his childhood and the happiness he experienced as he walked to school and back. Taking the violet as the symbol of humility, and thinking of it in connection with the Scripture that declares that "he who humbles himself shall be exalted," he wrote this little poem.

Humility

Shyly peeping behind the fence
Keeping out of sight like a vagrant
The violet hides from the passerby
Hides its beauty and perfume so fragrant.
But suddenly it comes into view,
And its glory can be seen;
It goes to the palace, to the royal table,
And graces the breast of the queen.
My friend, learn a lesson from the violet,
Let true humility clothe you,
Let it be the cover for your soul divine—
A quality which will uphold you.
Then sometime the hand of an angel of God
Will pluck you gently from life
And forever in heaven you'll adorn the Lord,
Your Saviour—far away from earth's strife.

Wanting to tease a young chief petty officer who was new in the faith and who manifested more polemic zeal than mature judgment in his efforts to prove from the Bible the correctness of his views, Metallinos wrote these lines:

Basil Tsoulouhopoulos,
Deadly enemy of materialism!
Critic and accuser of priests!
Who utterly annihilates every error,
Who personally dissolves every false teaching
In the sacred fire of the divine pronouncements!
Really though . . . just a chief petty officer.

In His wise providence God had given this poetic gift to Metallinos not so much that he might sing the praises of nature or tease people with his verses as to meet the needs of the believers in the carrying forward of the work of the church. Hymnody was the specific need involved here. The young church needed to sing. "Songs of praise disinfect the atmosphere of the church from all satanic germs and pollution," Metallinos used to say. And so he proceeded to use his talent to write words to fit the tunes of hymns written in English and other languages. He would learn the melodies by ear and then compose sacred poems to fit them.

Their first hymnbook was only a twelve-page, handwritten pamphlet, but the hymns it contained came to be loved and cherished. Those unforgettable songs of praise have continued through the years to inspire the hearts of the redeemed and to lift them to new peaks in their Christian experience. Metallinos's contributions to the three printed editions of the hymnbook that appeared in 1936, 1947, and 1961 were even more numerous and highly regarded.

The Pastoral Ministry

In his ministry to the local congregation Metallinos was tender, affectionate, devoted—a pastor who truly cared for the welfare of every soul in his flock.

Early one spring morning, while he was walking back and forth in the garden, as was his custom after a time of prayer, a beautiful rose caught his eye. Suddenly something within him seemed to be aroused. He drew near the rose, paused to admire it, and then, holding it tenderly in his hand, bent over and kissed it. This touching incident was paralleled in the deep interest he displayed and the tender care he exercised with respect to the souls that the Lord had entrusted to him. "As one of the members of Christ's Body, the church," he once wrote, "I want my every concern to be for the Body. I want to work in and for the church with true sincerity and earnest determination." His constant prayer was, "O Lord, give me the passion to help, to serve, and to comfort Your children."

The Lord did indeed grant him his request. In his prayer lists, which filled several notebooks, there are the names of over five hundred individuals. Next to each name is entered a specific need, and each need is made the subject of a special petition. He must pray for George who was all tangled up in the snares of

temptation, for Helen who must be confined to her bed for who knows how long, for Basil who was suffering for the cause of Christ in a remote village. Each individual's particular problem was in the notebook and in the heart of the dedicated pastor.

He was never indifferent to the needs of "one of the least of these." For example, while he was presenting to his Heavenly Father petitions entirely concerned with spiritual and sacred matters, there might suddenly pour out of his heart the prayer that a pension for some poor widow might be approved, or that some ailing Christian brother might be granted admission to the hospital.

He prayed with special earnestness for all those who had special responsibilities in upholding and furthering the work of the church—the elders, the teachers of the Word, those who prepared written materials, the members of the choir, and in general all the various ministries of the church and all those who served the congregation in any way. The last one on the list, the last one to be prayed for, was Metallinos himself: "Make something of me, Lord. Prepare me, so that I may be found to be a good and faithful servant. Help me to be like one of the wise virgins in the parable so that I may be privileged to behold Your face and sing Your praises forever and ever."

His concern for the needs of God's children was not limited simply to praying for them, however; it was very evident in deeds as well. Each month, for instance, he would put aside a certain portion of his salary and would distribute it to poor people who were in special need. He would wrap the money in a piece of paper with the recipient's name on the outside, find an opportunity to slip it into his pocket, and say to him in a low whisper, "Here is something that Jesus Christ wants to give to you. Take it."

The high government position that Metallinos held opened avenues of service for him so that he was able to help many people and to take care of a variety of special needs. Being a public servant of a fairly high rank, he would sometimes utilize his title and at other times his various contacts to find work for the unemployed, to arrange for pensions for the aged, to get the consumptive to the sanatorium, or to put in a word in behalf of an employee who had been denied the promotion he deserved.

He set aside Monday as the day for personal interviews in the

church office with members of his flock who had problems of any kind. He spent long hours there, listening, encouraging, comforting.

In spite of the fact that the company of believers received from their pastor such devoted attention and care in so many areas of their lives, they still were troubled by a variety of internal problems. A rather serious one was the somewhat unorganized state of the growing congregation. It is well known, of course, that the organizational structure of a Christian church is based on accepted principles of authority. Those principles in turn must be implemented by the persons who have the authority and the responsibility to apply and enforce them whenever the need arises. The exercise of authority at the proper time helps to protect the "peace and prosperity" of the group as a whole.

This particular congregation had a problem here. Whenever any difficulties arose, everyone felt that it was up to the pastor to take the first step. But Metallinos would hesitate to interfere and to exercise authority. He rarely showed any desire to discipline brethren who were wandering from the straight and narrow path or were guilty of serious missteps in their Christian walk, unless others insisted that he interfere. Nor would he take the initiative and act as the mediator whenever there was a sharp misunderstanding or a heated argument involving factions of the congregation unless things got completely out of hand.

There is no doubt that their pastor's tendency to avoid involvement in such matters occasioned considerable disappointment and concern among the members of the church. Even more serious was his usual practice of giving in too readily whenever a suggestion or proposal of his encountered stubborn opposition on the part of some noisy and provocative brethren. No matter how certain he was that his view on a particular matter was right, he would hold his ground only up to a certain point, and then as a rule he would give up the fight "for the sake of peace." In the case of minor matters of church policy this generous, self-effacing, condescending spirit he manifested didn't matter very much. But when it was a case of a critical decision affecting the whole church such capitulations "for the sake of peace" naturally aroused deep concern in the minds of the congregation and caused some to question whether the church could make real progress under these conditions.



In the pulpit

In spite of all his weaknesses, however, the members of the church loved their pastor. As long as he was around, shedding light and warmth upon their hearts by his very presence, there was no danger of any serious trouble. They all saw in him a trustworthy, dedicated, sincere, holy servant of the Lord. They were ready to give their very eyes, if need be, to show their gratitude to him as the spiritual father who had nurtured them and had helped them to grow in the faith without ever asking for even the slightest material reward. Metallinos, on the other hand, sensing in his

heart the love and devotion of his flock, served all of them with humility, exhorted them with love, taught them, admonished them, and prayed unceasingly for them and their needs—often with tears in his eyes.

All too frequently, he was driven to his knees in tears before God with petitions of an entirely different nature. Those prayers were occasioned by the spiritual crises that the church experienced. Every once in a while certain individuals would cause trouble within the membership and create such strains and pressures that the progress and the unity of the church body was seriously threatened. Those spiritual crises were like thorns in the side and deeply grieved and almost crushed the soul of the sensitive pastor. Being overly anxious not to displease anyone and choosing to remain silent lest he offend anyone, Metallinos would drink each bitter cup all by himself. On these occasions he would take refuge in the "mercy seat," and as he wept and prayed, comfort and release would come. He was like a mother who prefers to undergo suffering herself rather than to have the

naughty, rebellious child she dearly loves suffer the penalty he justly deserves. Whenever the need arose to assess the blame for a wrong, he would always step forward without hesitating and offer to assume the responsibility, to become the target for all the abuse and all the unjust accusations, so that the church as a whole might be shielded from blame. "Keep on shooting, boys," he said once, "I am a good target because I'm fat." Needless to say, this attempt at humor under such circumstances was really a mask that served to conceal the crushing pain he felt deep within because of what was going on.

In his personal papers we find mention of a great variety of complaints, observations, reprimands, and accusations that he had jotted down, but it is noteworthy that in the last analysis he had been able to bring every single one of them under the mantle of his love and forgiveness. Many times, indeed, he not only forgave but he covered the faults of others and accepted all the blame himself by becoming his own accuser. We see, for example, with what fine Christian understanding and humility he once spoke up in order to calm a dispute that had arisen within the congregation:

In the interests of our Christian solidarity, these brethren and all of us who are united with them as fellow-members of the same body have brought this matter before the Lord and will continue to plead with Him for mercy both for them and for us, because in a disagreement as serious as this it is very unlikely that we have all acted properly and walked circumspectly and have always and in all things taken the position and shown the wisdom that our Lord would have. We realize this and all of us feel a sense of deep humility.

This gracious spirit of self-condemnation, this God-given virtue of readiness to take the blame upon himself is brought out in many notations that Metallinos wrote in moments of great emotion of spirit, especially when he found himself in the midst of fiery trials. He writes, for example, "I have failed to come up to expectations, I have fallen far short in many ways, and I beg you to forgive me" or "I want to make things right again—to straighten out whatever I may have done that grieved you."

Although there were some in the congregation whose words

and actions were bitter pills to swallow, there were many who refreshed the soul of the pastor by manifestations of sacrificial giving and living. A fine demonstration of this was occasioned by the appeal that Metallinos made to the congregation for the purchase of a piece of property at 3 Alcibiadou Street as a new meeting place. Because of some outside pressures, in 1952 it became impossible for the congregation to continue using the hall at 18 Lycurgus Street for their services, and the brethren had to arrange to transfer elsewhere. The suggestion was made that they should buy a place of their own. Through a miraculous chain of circumstances the Lord enabled them to locate a suitable piece of property. The price for the building and the lot was 2300 gold pounds. When Metallinos saw the property he decided on the spot and said, "We'll buy it." The treasurer had only 150 pounds on hand. How would they pay the balance? "Our God is rich, and He knows that we want this for His glory," was Metallinos's ready answer.

On the day that he presented this great financial challenge from the pulpit, the brethren responded immediately and with great eagerness. The poorest pledged or gave what little they could; the wealthier ones responded with generous sums. A girl who had recently become engaged offered her engagement ring, an older woman gave the money she had put aside for needed dental work, a spinster turned over the savings she had accumulated for her later years, another woman gave up all her jewelry, still another her dowry, a poor man gave his milch-goat and her three kids. Everyone showed such a spirit of generosity that Metallinos was deeply touched and was moved to record this prayer in his private notes: "I thank You, Lord, that You have called me to minister to brethren like these."

The congregation moved into the new building on July 3, 1954.

Metallinos's Prayer Life

Metallinos's prayers embraced a whole world of people, things, and situations. He made it a practice to record his prayer requests in special notebooks and to refer to them in order to refresh his memory and avoid unnecessary duplication. The majority of the requests that pertained to his own spiritual life were taken from the Bible—most frequently from the Psalms and the epistles of Paul—and were often quoted word for word. He also kept a

collection of his own prayers in written form, and from it he would select particular ones according to the spiritual need he felt at any given time. We feel that it would not be out of place to include some selections from this collection of his personal prayers. In each case we are merely quoting excerpts rather than complete prayers.

A Prayer for Restoration of Soul

Take away, O Lord, every difficulty and every vexation that restrains me and grant me the freedom that is found in Your Holy Spirit. Destroy every one of Satan's snares as though it were a spider's web, O my Lord, and give new life to every nerve-cell in my body by allowing the power of Your resurrection to surge through me. May the sun never set on my spirit, nor the moon on my understanding. Refresh my soul abundantly; grant me the fulness of Your joy; flood me with raptures of delight that I might praise and glorify and bless and magnify Your Holy Name, through Jesus Christ, my Redeemer.

Prayer for Deliverance

Show me Your favor in my time of need, O Lord. Deliver me from the miry clay lest I sink. May I be set free from the hands of those who hate me and be saved from the deep waters. Let Your mighty arm come down to aid me; send Your hand from above; set me free and deliver me from a multitude of demons; let their hands be completely paralyzed. Save me, O Lord my Redeemer, for the waters are overwhelming my soul. I am sunk deep in the mire, and there is no place where I can stand. Send a stroke of lightning to scatter the host of demons who are oppressing me, I pray, and terrify them with the voice of Your thunder. Gird me with strength, and let my enemies be trampled under my feet.

Prayer for Spirit-Activated Labors

Obliterate me from the minds of the hearers, O Father; for it is fitting that Your Son and He alone should be magnified. Tear me away from the hearts of the people, and bring glory

only to Your name. Bring to naught every move of Satan to cause praise and honor to be ascribed to me; for praise and honor belong to You alone.

O Holy Spirit, teach me to study for the glory of God, teach me to write for the glory of God.

Prayer for Guidance

Shed Your holy light, O Lord, upon the whole realm of my spiritual life so that I may sense Your leading and know the way that I should take. Grant me to recognize the signs of Your presence in the events of each day. May I have a clear and complete understanding in my relations with You, and may I walk humbly as You lead me according to Your will. Take me over completely and guide me all the days of my life so that I may ever serve You and glorify and adore Your holy name.

Prayer for Peace in the Churches

O Lord, God of Peace, grant that the members of Your Body shall ever be at peace with one another so that they may be of one mind in Christ Jesus. Destroy the power of Satan and crush him under the feet of Your saints. Put down the strife, the evil speaking, the divisions, the dissention among Your saints. Open their eyes that they may see their true condition. Make them zealous for the glory of Your name. Fill all Your saints with power, with faith, and with spiritual insight, and open their eyes so that they may see the need of love and peace in the churches; for only then can they march victorious as one Body in union with the Head and give a triumphant testimony to the truth that is in Christ.

Prayer for Personal Edification

O my blessed Redeemer, help me to withstand all the wiles of Satan so that I may walk each moment in accordance with the leadings of Your Holy Spirit and may experience the unspeakable and glorious joy of the Spirit-filled life. Grant me, O Lord, the unspeakable grace to live so that my every move,

my every breath shall manifest the life of the Holy Spirit acting through me. My prayer is that I might enjoy a life of sweet peace and heavenly joy in a celestial atmosphere. Destroy, O Lord, every tendency to carnality and every unholy desire that would becloud and snuff out Your precious gift to me of life in the Spirit. Breathe on me so that every storm of restlessness within my heart may disappear like a morning cloud.

May I look upon my brothers and sisters in the Holy Spirit with my heart full of purity like unto Yours. Grant that Your thoughts, Your words, Your ways may be engraved deep within my heart.

Give me such a flaming passion, Lord, that when I proclaim Your holy name every message shall be richly blessed. Make me eager and zealous to help, to serve, to comfort Your children, and grant that I may be found to be a good and faithful servant of Yours.

Metallinos said that prayer must be for the soul what breathing is for the body. The more often a Christian prays the more he demonstrates his appreciation of the Lord, and this pleases Him greatly.

God gave us reasoning powers and said to us, "I am the only source of your happiness and joy. Do you recognize that you are poor and needy? Do you acknowledge that you have shortcomings? Always ask of Me, and I will supply your needs from My storehouse of eternal treasures." The Lord exhorts us to depend upon Him for all our needs, the great ones as well as the lesser ones, because in His sight nothing is too great and nothing is too small.

Keep asking the Lord to put zeal and concern into your petitions, both your own personal requests and those that pertain to His kingdom.

Preaching the Word

In the many-sided spiritual activity of Metallinos there is no question that preaching held the first place. But if a preacher is to present the Word of God effectively he must be under the direct control of the Holy Spirit constantly—otherwise, he is merely

talking. Metallinos knew that, and he made it a habit before he took his place behind the pulpit to make sure that he was in the proper spiritual "form" by engaging in fervent and persistent prayer. He would offer three principal petitions on those occasions: That the Spirit of God would cleanse him from every taint of the flesh or spirit, that the Lord would hide him from the eyes of the hearers so that Christ alone would be seen and glorified, and that God would give him a rich and fruitful sermon so that the needs of the souls before him might be met.

Incidentally, with his fondness for originality of expression and his gift for unusual figures of speech, Metallinos used to call the preparation of a sermon the "cooking" and the delivery of a sermon the "serving." His term for the hearers was "gourmets" ("Hearty eaters" would be a closer rendering of the Greek) because they were always asking for more and more spiritual food. But he was careful never to feed them too much at any one time. "I prefer," he used to say, "that my listeners go away hungry for more than with an upset stomach because of overeating. It is better for them to leave the church complaining that I finished too soon than to become exasperated because I dragged on too long."

Actually, of course, Metallinos had never heard people complain that he talked too long. His messages were always so interesting and inspiring that his hearers would gladly have listened to him for hours without being bored in the slightest.

As he walked up to the pulpit he usually carried a Bible, a copy of the New Testament in the original Greek, and a hymnbook. He would take his place behind the pulpit and for a moment or two would face the audience in silence, waiting for the first inspiration to come. When he finally began to speak the auditorium seemed to become suddenly alive, as his dynamic voice, tense with feeling, would dominate the scene and thrill each listening ear. The words that flowed out of his mouth were clear, vibrant, forceful, eloquent. And reinforced by fitting expressive gestures, his words became vehicles for the moving and persuasive proclamation of truth.

He never read his sermons, but he would bring to the pulpit a few notes and an outline of the most important points of his message and leave the rest to the leading of the Holy Spirit. In view of this it is not surprising that he made it a habit to include in

his opening prayer, "Give us holy thoughts, O Lord. Let what we hear be Your words and not the words of man, the words of the Holy Spirit and not of the flesh."

Metallinos brought some basic innovations to gospel preaching and to sermonizing in general. One of those was the dividing of his message into three separate sections. The first part was devoted to exhortation and consolation. A few verses chosen from the Psalms or the Prophets supplied the inspired and inspiring preacher with a wealth of material that could be used to strengthen those of little faith and to comfort the afflicted. Sometimes he would use this first part of the sermon to give some witty, practical illustrations aimed at ridiculing the opinions of unbelievers. Here is an example:

Every evening I ask my wife, "Did you lock the door, Alcmena, and did you bolt it as well?" Why do we lock and bolt our doors so carefully? Is it because we need to protect ourselves from bears and lions? No. We are protecting ourselves from twentieth-century man, from men who live without God and have made our world a veritable jungle. Alas, alas! Man! God's biggest problem!

He once dramatized the shallow, hypocritical piety of some businessmen of our day by relating this story:

One day I met a merchant friend of mine and I asked him how business was. "I'm doing very well indeed, thank God," he said. "Just recently I took over the store next to mine, so now there are two more units to my storefront. You know, Mr. Metallinos, God is good to us."

After six months I met the same man again, and as I was greeting him I asked him once again how his business was. "You ask me about my business, Mr. Metallinos," he said in a bitter tone. "Well, I haven't any. I had serious financial reverses and I had to close the store. And now you're talking to me about God. There isn't any God, Mr. Metallinos!"

After the first part of his message Metallinos would offer the pastoral prayer and have the congregation join in singing a hymn or two before proceeding to the second portion of the sermon.

This was usually devoted to the presentation of the message of the gospel. Here he took the opportunity to explain and emphasize the basic truths of the divine plan for the salvation of man: The eternal preexistence of Jesus Christ, the essential deity of His person, His incarnation, His atoning work on the cross, His bodily resurrection from the dead, and His future return to take away His church. Metallinos was so persistent in repeatedly going over and explaining these doctrines that some of his hearers complained that he was preaching the same things over and over again in every one of his messages. "Listen, my friend," he said to one of these critics, "You must keep in mind that preaching that is not grounded on these soul-saving truths is not really gospel preaching but just a lot of pious talk, totally without power to give new life to dying souls."

The singing of another hymn or two would bring this part of the service to a close and would introduce the third portion of the message, which was largely didactic in nature.

The parables of Jesus, the miracles in the New Testament, and incidents from the Old Testament were rich sources from which he would glean truths and illustrations that he used as building blocks to erect a beautiful edifice of practical instruction. The spiritual feast would be concluded with the singing of another hymn and a closing prayer. Thus Metallinos's messages, in which consolation, gospel truth, and practical instruction each played a distinct part, were always rich, impressive, and effective.

There is magic and power in words. There are people who can put a little child to sleep just by the use of words, and there are others who, also by the use of words, can arouse a whole nation to deeds of heroism. When Metallinos preached, his words were endowed with divine power to gain an entrance into the secret recesses of human souls and to work miracles there. His words were more than beautiful rhetoric with the sole aim of pleasing the ear; they were dynamic utterances with the power to stir the soul and bring it to the valley of decision.

One of the secrets back of Metallinos's success in the pulpit was the intensely personal character of his preaching. This came as a result of his long and extensive experience in the art of public speaking. He seemed to be talking directly to the individual listener with the same personal interest that a doctor shows when he is speaking to a patient, or a father to his child. Another

unusual feature that played a part in his sermons was his gift for what we might call expressiveness. He used simple language, short sentences, and expressions familiar to the common people, and yet his presentation of the truths of God's plan of salvation through Jesus Christ was always clothed in a novel manner and had an appealing freshness about it.

Metallinos had a decided preference to address himself to the "modern mind"—that is what he called civilized man of the contemporary scene. So he felt that he should present the events and the teachings of Scripture in a manner suited to the mentality of the age. This ultra-modern approach was still another innovation that he introduced into his preaching.

Religious terms and expressions that had been used repeatedly over the years must be replaced by others more modern, more appealing, more interesting. Thus the Holy Scriptures became "The Book"; the New Testament was renamed "God's Good News for Man"; his term for prayer was "I have a talk with Him"; and a sermon now was "a spiritual talk" or merely "a discourse." Teachings in the gospels based on parables mirroring the agricultural life of first-century Palestine were now presented in a modern dress, with illustrative references to modern technology and to city life. Thus the Christian's union with the risen Lord found its analogy in the plug that connects an electric motor to the main power line. And faith was likened to the knob on a radio set—as long as we keep it turned off we are completely out of touch with the electromagnetic waves that are everywhere around us. But as soon as we turn on the "knob" of faith our soul receives a whole world of truths and revelations, a realm to which we formerly were complete strangers.

The Harvest Fields and the Laborers

Metallinos's prayers blended with the power of God. The work prospered and became firmly established, and soon this gospel ministry was spreading into new areas. The success of the work in Athens encouraged the church to expand its activities into the suburbs, where small groups formed and met in private homes. As they studied the Word and prayed together, they found the comfort and strength they needed to sustain them during the terrible ordeals of the war years. The first two of those spiritual outposts were established in Nea Smyrna and Nea Ionia around 1943. In the years immediately following, the number of these new centers increased, thanks to the missionary efforts of members of the church at 18 Lycurgus Street.

But as those new fields were ripening for the harvest it became more and more evident that there was a lack of suitable workers. "O Lord, send forth laborers into Your vineyard. Send us an army of gospel workers and anoint them for their tasks," was Metallinos's daily prayer. He invited several of the more capable and better educated members of the church, especially young men and women, to engage in Bible study so that they might become better prepared for Christian work. Thus in 1945, there sprang up

an informal little school of the Bible which later came to be known as the Greek Bible Institute. There were about twenty students that first year.

The instruction for the most part took the form of free discussion, and during the four hours they met together each week, the students and their teacher would look into a variety of subjects and would talk about just anything that came up. They might jump from the mystery of the Holy Trinity to the resurrection of the dead, and follow that with an explanation of a simplified method of studying Hebrew. Then they might discuss the errors in Darwin's theory of evolution and might even end up talking about influenza and the most effective treatment for it. During the course of the discussions the students would ask questions—all kinds of questions. They were curious about a wide variety of things: Does the devil really have horns and a tail? Will we recognize each other in heaven? Do germs have anything to do with evil spirits? Are all the priests of the Orthodox church going to hell?

In spite of the lack of a well-organized curriculum,¹ the Greek Bible Institute was successful in preparing many gifted Christian workers who later made invaluable contributions to the work of the Free Church of Athens and of the Greek Evangelical Churches in general. An important factor in this success was the gift for teaching that Metallinos possessed. The simplicity and clarity of his presentation coupled with his knowing just how to put a subject across made learning a pleasure for his students. He had an amazing ability to coin new words and expressions, and his highly individual style gave vitality to his presentation and made his meaning perfectly clear.

Metallinos's theology always had practical objectives. In his personal life he never divorced doctrine from conduct. Although he might in his thought-life revel in the joys that pure theorizing affords, he never forgot that his walk must be a holy one. That same emphasis was carried over into his teaching. Although it gave him great delight to develop theoretical topics such as "Faith from a Philosophical Point of View," or "The Interrelation between Justice and Grace," he didn't fail to emphasize the practical aspect of the Christian life as well:

¹After a year or two, the content of the courses was standardized and the manner of presentation properly organized.



A group of students of the Greek Bible Institute founded by Metallinos

“Love your enemies,” that is the crowning achievement. To love those who love you means little or nothing; even thieves do that. But I say unto you, “Love those who are unworthy of your love; for unless you do that, you are no better than the publicans and sinners.” Love toward those who love you is an obligation. But when you love someone who is not worthy of your love then you are entering into the sphere of Christian love and are becoming more like your heavenly Father. When we hate someone and say we don’t want to lay eyes on him, then Satan enters into us. Whenever people wrong us we should pray, “O God, give me a heart like Yours so that I can love everyone.”

If your heart is not ready to forgive, then your “old man” is still in control. We mustn’t say, “Two years ago you did thus and so to me,” and try to get our revenge. Instead we should pray, “My God, have mercy upon him.”

When you are anxious about many things, it really means that you are letting worry sap your energies, and when that happens you lose all sense of the things of the Spirit from your soul. You shouldn’t harbor anxiety. You have a Father in heaven who cares for you. Think of all the birds that have no food supplies stored up, that never sow and never reap. The

Lord keeps supplying them with food. Once I dropped some crumbs in my yard, and right away a flock of birds came after them. Who brought them there? The instinct that God planted within them guided them right to that spot. Isn't it certain that God has even more concern for us?

You go up to your brother and say to him, "You've got a bit of chaff in your eye; let me take it out for you," and at the same time you are ignoring the big beam in your own eye. What a hypocrite you are! Don't set out to pronounce judgments, because God is the one to do that, and He is going to judge you. Just mind your own business. Look in the mirror, and if you see that you are spotless, then you can go out to talk to people—not to condemn them, but to show them the right way in a spirit of love. But first of all get that big beam out of your eye. Malicious gossip is an awful thing for Christians to engage in, and it grieves the Lord. If you don't quit gossiping pretty soon, He'll just have to pull your ear. You like to pretend that you are doing it out of love, and you try to excuse yourself by saying, "Am I not my brother's keeper?" Who has appointed you to be his keeper? Jesus Christ and the Holy Spirit are your brother's keepers. Instead of being in a great hurry to reprove your brother, first confess your own sin to him, and then you can talk to him about his.

Thus, Metallinos not only instructed the believers on doctrinal matters in order that they might come to know more about Christ, but he also taught them practical truths to establish them in the life in Christ.

He was especially interested in seeing to it that those who were planning to go into Christian work were well equipped spiritually and morally. He looked from the exhortation of the apostle Paul, "Commit these things to faithful men who shall be able to teach others also," as his greatest personal responsibility. He wanted those who labored in the gospel to be firmly grounded in the Scriptures, careful in their behavior, and holy in their life. Daily he would pray, "Shield and protect Your servants, O Lord, from the false accusations of the devil." And at the same time he would give them practical counsels gleaned from his own experiences:

The church of Jesus Christ is being built by Christ and not by

men. This means that it is Christ and He alone who inspires and motivates the souls that find their way into the fold. He it is who saves them and establishes them. We must be careful then always to look up and to pray, "Lord, lead me to some soul that You have made ready," rather than to have confidence in our own abilities and say that we will make our neighbor a Christian. We are simply instruments that Christ can use. We can't make the dead come to life, but that is really what needs to happen to the unsaved. It is Christ who must perform the work. You are to preach and then start praying this prayer, "O Lord, remove cares and worries from some soul, bring it here to listen to Your Word, and lead it to Your salvation."

Souls that you bring on your own don't remain; only those that Christ brings remain. It was Christ who called the Ethiopian eunuch; then He sent Philip to talk to him. It was Christ who sent Paul to Lydia. Paul couldn't know what was in people's hearts. It is a mistake to say, as some do, "I'll make a Christian out of him" or "I'll get him to change his mind." Those who say such things don't seem to know who must do the building. Again someone may complain, "We are so few." That doesn't matter in the least. Are there two of you? Well then, you are many. Hold fast to the faith and keep on praying. Your life will reveal where you stand. "But He hasn't sent any soul our way." Perhaps there isn't one ready. The Lord will prepare some souls and will lead them to you when the time comes. Don't be in a hurry. Christ is more eager for souls than we are. Our desire to speed things up stems from our pride; we want to count numbers. "The Lord kept adding . . . those that were being saved." If you aren't careful and if what you really want is just to create a sensation, you'll get badly tangled up.

This is not to say that you should sit down and do nothing. Far from it. Keep praying, keep depending on Him who is the Head of the church. Go where He leads you. Give out tracts wherever He directs, but don't ever make the mistake of thinking that you are the Head. If we keep close to God, His Spirit will guide us and we shall sense where we ought to go and when we ought to speak for our Lord. Let us place ourselves under His direct guidance, knowing that He will

send us wherever there are souls made ready for our ministry.

When you have close communion with God, He will guide you as to where you ought to preach. Consider the Lord Jesus: We read, "It was necessary for Him to go through Samaria" (John 4:4). And look at what happened after He talked with the Samaritan woman.

At Philippi the apostle Paul went to the riverside and spoke to some women who went there to pray. The result: Lydia was converted, and as a consequence a church was started at Philippi.

If someone starts to swear, don't talk to him. Why should you talk to him? To make him swear all the more? It is the Lord who adds those that are being saved (Acts 2:47). Go somewhere else. If we did what the Lord told us to do, we wouldn't be getting everything so topsy-turvy.

Persecuted but Victorious

After twenty-five years of excellent cooperation between Metallinos and the Protestant churches in Greece (1925-1950), no one had reason to expect an upheaval such as that which broke out around the question of Christology.

The spark was lit when a student of the Greek Bible Institute, where Metallinos was president, preached on the subject of Christ's humiliation. In the course of his sermon, the speaker supported Metallinos's teaching that during the period of His incarnation, the Son of God "emptied Himself" from His Divine attributes and became completely obedient to His Father in all things. This Christological view had a harsh sound in the ears of certain evangelical believers attached to the traditional "Confessions of Faith."

The heart of the matter is, briefly, this: According to the traditional doctrine, as it was formulated in the Council of Chalcedon (A.D. 451), a doctrine also accepted by the mainstream of Protestantism, Jesus Christ, during His thirty-three years of life on earth, was "truly God and truly man, with two separate natures, a divine nature and a sinless human nature, distinct from each other and yet inseparably joined together in one person with

all His divine prerogatives and perfections unchanged."²

Metallinos, always anxious to check tradition with Scriptures, was not ready to accept the traditional view before searching the Scriptures himself on this important subject. He knew that what are called "traditional confessions of faith" were mostly decisions of the Ecumenical Councils, of which he was wary. He found his suspicions justified when searching the Scriptures he came to the conclusion that the Son of God, being "equal to God," left heaven and entered into true human life; that He voluntarily deprived Himself of His divine attributes of omnipresence, omnipotence, and omniscience. He became a completely perfect Man without, however, breaking His union with the Father at any time because of sin.

Some tried to discourage Metallinos from doing too much research on the person of Christ, arguing that "we must not try to tear away the veil that hides the mystery of the incarnate Son from our eyes."

Metallinos did not see things the same way. For him, Christology was not forbidden, but was a subject deserving of our study. In fact, if the study of it is carried out with proper humility and reverence, it results in blessing and reinvigorating of the soul of the believer. He writes:

It is no sin or impiety for us to seek to learn more and more about the nature of Christ, *providing we never go beyond what has been revealed about Him in the Bible*. Learning all we can about the Person of Christ refreshes the soul. Christ tells us to eat His flesh and drink His blood so that we might have life through Him. And we are told that it is the will of God that we may all come "to the knowledge of the Son of God" and "to acknowledgment of the mystery of God . . . and of Christ, in whom are hid all the treasures of wisdom and knowledge" (Ephesians 4:13, Colossians 2:2-3).

Following this explanation Metallinos immediately proceeded to show from the Scriptures that the Word—Jesus Christ—"became flesh (John 1:14), "became poor" (2 Corinthians 8:9),

"emptied Himself" (Philippians 2:7)—all of which can only mean that during the thirty-three years of His life on earth the Son definitely and truly entered into the mode of human existence, without ceasing to be the eternal Son of God, the God-man. He left behind His personal initiative and lived a life of complete dependence upon the heavenly Father (John 5:30, 36), being completely subservient to His Father in all things (John 6:57; 8:26-29; 8:42; 11:41-42; 12:49-50; 13:3; 14:10; 16:28).

"A God who ceases to be God never was God," said proponents of the traditional view.

"That argument does not hold water," Metallinos replied. "What we really ought to say is that a God who is the prisoner of His own nature and who cannot become just exactly what He wants to is no God at all."

It would have been fortunate if this dialogue had remained confined to theological arguments. But as the discussion continued, it assumed larger and larger proportions, and it became so heated that hasty retorts replaced reasoned arguments and the whole situation got progressively worse. Instead of keeping the Christological question on the level of fruitful discussion, some of those involved proceeded to unleash personal attacks against Metallinos. This was an unfortunate error. Those who had undertaken to carry on a fruitful discussion about the person of Christ had forgotten about the love of Christ.

There was no valid justification for the attacks and accusations, because in a formal public statement made in September 1951, Metallinos had presented his position unmistakably in the following words.

I believe with all my heart and affirm that while He was on earth Jesus Christ was and continued to be the second Person of the divine Trinity, the eternal Son of God who had assumed the form of a servant in order that He might present Himself as the substitute for all men. After His incarnation, He continues to be God in essence, the second "Person" of the divine Trinity, in spite of His having entered into human life and having become essentially and for all practical purposes truly man.

Metallinos was not one to accept the traditional "Confessions of

Faith" with the nonchalance of a diner in a restaurant who accepts the dishes of food offered to him and proceeds to eat without asking any questions. He wanted to do some "cooking" himself whenever any of the commonly-held theological concepts did not quite satisfy him. He always did search the Scriptures, as he frequently testified, "with prayer, with sincerity of heart, and with a lot of hard study."

A good Bible scholar and a profound master of the Greek language, Metallinos could not see how the Christological definition of the Council of Chalcedon finds any support in the New Testament. He could not see, for example, how Christ as one person at the same time knew all things as God, and did not know the same things as man; that at the same time, He could do all things as God, and could not do the same things as man; that on the cross He was forsaken by the Father as man, and at the same time He was in the glory of heaven as God. In place of those contradictions, Metallinos discovered in the Scriptures the *harmonious* solution that Christ's knowledge grew progressively (Luke 2:52), that He drew His omnipotence from the Father (John 14:10b) and that during His earthly life He was absent from heaven (John 16:28). Thus the above contradictions are eliminated, and the mystery is transferred to the kenosis of Himself (Philippians 2:6-8) as an act whereby Christ, without ever ceasing to be *who* He was (the eternal Son), willingly and freely changed in *what* He was (attributes, condition) by entering seriously into the human condition, and so became the unique Man.

To the above statement, proponents of the traditional view answered: "It is impossible for any human being to explain the exact nature of the incarnated Son of God. Here, we are dealing with a mystery, and so it is to be accepted by faith."

Metallinos saw that those who were in disagreement with him used the word "mystery" exclusively to their own advantage; that is, they were using "mystery" when they wanted to stop him from explaining his Christological view while they themselves, in presenting their Christological view, were doing a lot of explaining of the same "mystery."

They explain, for example, that "Christ should be recognized in two natures; without confusion, without change, without division, without separation, the distinction of natures being in no way annulled by their union, but rather the characteristics of each

nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God and Word, Lord Jesus Christ."³

If the incarnation of the Son of God is a mystery, it should be a mystery to all and not only to some, Metallinos stated. Besides, the word "mystery" in the New Testament never appears with the meaning of something that is mystical and/or incomprehensible by the human mind. On the contrary, this mystery was fully revealed to the apostle Paul (Ephesians 3:4-6), who, as a matter of fact, urges every believer "to know the mystery of God, namely Christ, in whom are hidden all the treasures of wisdom and knowledge" (Colossians 2:2-3).

In teaching and writing these views, Metallinos did not ever attempt to impose them on anyone. As a Bible scholar, he was open-minded and tolerant, one who respected the spiritual convictions of others, and he found special delight in discussing various doctrinal views.

He was really distressed, however, over the behavior of certain brethren because, in spite of all his declarations and explanations, they insisted on keeping the fires of controversy burning and the spirits of the brethren in constant turmoil.

While all this wounded Metallinos's sensitive heart very deeply, at the same time it served to bring out his Christian character. In a humble and gentlemanly spirit, while the controversy was still raging, he wrote a letter to those who were opposing and accusing him, in order to show them, by citing specific happenings, the injustice that was being done to him and to assure them, "I consider it hardly necessary to add that, as I write this, I love all of you sincerely with brotherly affection and feel no bitterness in my heart against any one. I call on God as my witness—and I beg of you that you accept my brotherly greeting in Christ." And then, he even turned the other cheek and added, "I place myself at your disposal and am ready to serve my brethren wherever you direct."

Nevertheless, there seemed to be no end to this unhappy state of affairs. At this stage in the controversy, the recriminations spread even into Europe and North America.

³Ibid.

As a result, Metallinos made known to certain foreign theologians his typewritten paper on the person of Christ for their critical appraisal. He made it a point to ask them to show him exactly where his studies and conclusions may have been in disagreement *with the New Testament*. As he explained, he was not interested in the dogmas that had been handed down in the "tradition" of the church, but only in doctrines that have their roots in the New Testament.

As a consequence, letters from abroad started coming: some insisting that he must not publicize his paper, many others sympathetic to the position he took on this important question.

Yet, because of the unfortunate trend that marked the whole discussion from the beginning, Metallinos became, by now, so weary that he released the following final statements, thus closing the door to any further controversy over the matter:

Statement I

With all my heart, I believe and testify before God that "great is the mystery of godliness: God was manifest in the flesh" (1 Timothy 3:16).

To be more particular, I never for a moment ceased to believe and to testify that the historical Jesus was always God-man, the second Person of the Holy Trinity, Son of God before all ages, "Who was made in the likeness of men" (Philippians 2:7) that He might give "His soul an offering for sin" (Isaiah 53:10), His life a ransom for many (Matthew 20:28).

Therefore, I hereby strongly protest that any accusation which represents me as denying or belittling the above vital and fundamental divine truth is entirely unjust and unreasonable. It is known to all that, for the declaration of this cardinal truth of the faith, I have labored unceasingly and sacrificially for forty-two years and, by the grace of God, I shall continue the same glorious testimony until my last breath. As a witness to all this, I invoke Him who knoweth the secrets of the hearts as well as the motives behind our actions, and before whom I shall stand to give an account on that day.

Statement II

Concerning my typewritten paper on the harmonization of

the Christological passages of the New Testament, under the title "The Person of our Lord Jesus Christ," I willingly withdraw all the *extrabiblical expressions* contained therein—philosophical and psychological—and I humbly beg that they be regarded as never having been written.

(signed) _____

Kostas Metallinos

Some people interpreted Metallinos's statement as a retraction of his Christological position, but certainly that is not the case. He was not the man to revoke with a stroke of his pen conclusions and convictions he had formulated after many years of intense study of his Greek New Testament. The only purpose of the above "Reaffirmation of Faith" was simply as he himself put it, "to withdraw all the *extrabiblical expressions*, philosophical and psychological," and not to withdraw his original Christological views based on the biblical verses. He wrote: "The kenotic teaching does not lean only on the single passage of Philippians 2:7-8 . . . but also on the gospels; that is to say, on the clear and abundant statements of our Lord, concerning His own Person, and from the historic account of His life contained in the gospels, especially in the gospel of John."

With the passing of time, the controversy gradually died out.

Contacts Abroad

Largely through Metallinos's personal acquaintance with Christians in foreign countries there developed little by little a considerable degree of cooperation between the Fellowship of the Free Churches of Greece and the worldwide Christian organization known as the "International Federation of Evangelical Free Churches." The first contacts were made in 1950.

As the president of the Fellowship of the Evangelical Free Churches of Greece, Metallinos took part in the annual conferences of the International Federation and had the opportunity to get acquainted with quite a few brothers in Christ. He was frequently welcomed as a guest in their homes and often was asked to stay for considerable periods of time.

Each time he traveled to European countries he was given a fine reception and good publicity in the newspapers of the



Newspaper clippings from countries in Europe where Metallinos preached



With Evangelical leaders in Europe: Mrs. Metallinos, F. Heitmuller, Arnold Olson, A. Kejer, and Metallinos

countries he visited—especially in Germany, Denmark, and Sweden, and each time he had to leave a part of his heart remained behind. A few months before he died, at a time when he was experiencing great anguish of soul because of the way some of the people of the church at Athens had been carrying on, he said to his wife, "Alcmene, I can't stand it here anymore. Why don't we get away from here and go to Germany to live?"

Naturally he wasn't really serious. They were just words—words spoken only because his heart was heavy and he was exasperated. Never for a moment did Metallinos seriously consider leaving the congregation he loved. The tender and sacred sentiments he felt are revealed in the pastoral letters he sent to his spiritual children when he was on one of his regular trips abroad during the last period of his life.

Those letters will always be remembered by the church as another aspect of an inspirational and fruitful pastoral ministry. The vibrant, fervent way in which Metallinos expressed his praise to God, the wealth of Bible truth he called upon to bring comfort and cheer to his people, the triumphant tone he used to bring encouragement to troubled hearts, and the holy thoughts he

brought to bear as he exhorted young and old reflect the various aspects of his personality, a personality mellowed and matured by a holy walk and completely devoted to the Lord and to the service of His church. Here is what he wrote to his congregation as he was visiting Ewersbach in Germany.

My beloved brethren,

We are pilgrims in this world. We came into the world to know Christ, to love Him, to serve Him, and in a short while, to see Him face to face.

Only, my beloved brethren, our hearts should always hold fast and keep faithfully the holy commandments of our Lord. Only then we really love Him truthfully. Only then we give Him joy, and He loves us with the new love, and lives in our hearts with divine power (John 14:21).

The testings which He allows us to go through, the furnace of adversity which circumstances put us into, all these come from Him after He examines them very carefully so that we might be promoted to a superior grade where we can know Him in a deeper way, enjoying His presence, His comfort, and His joy. When this truth was revealed to Paul, He wrote in a triumphant spirit, "I prefer to go through afflictions so that the power of Christ may cover me" (2 Corinthians 12:10).

For this reason, my beloved, always rejoice, thanking the Lord in everything, suffering one another in our weaknesses. Let not anyone condemn his brother, let us not judge one another, let us not be envious of anyone. Let us ask the Lord to make us like Him because He created us for this glorious purpose.

My beloved brethren, the Lord has entrusted me with a kind of work that will occupy me still one more month of my stay here.

I can see from the pulpit all of your glowing and holy faces, and I embrace you in Christ.

Your servant in the Lord,

Kostas

The Mighty Is Fallen

On that Sunday in January 1963, Metallinos's schedule was heavily overloaded. After he preached the morning sermon and celebrated the Lord's Supper, he had to attend conferences with representatives of the churches in the outlying districts, and in the afternoon he had to officiate at two weddings. Although he looked pale and exhausted, he did not neglect any of his responsibilities. He took care of everything so that he might please everyone, as if he had a premonition that it would be his last Sunday at 3 Alcibiades Street. The next day he started with a company of the brethren for the camp meeting at Sounion.

"Let's go," he said to them, "let's go to Sounion, that we may die to everyone and everything earthly and live to the Lord. Would that He might take us to heaven from there."

They did indeed go up to Sounion; and the Lord did grant him the favor he asked and took him to heaven from there. Other years, when similar groups from various churches had gone to Sounion for Bible study and spiritual fellowship, Metallinos had used a variety of topics for the messages he gave for the edification of their souls. This time, however, their spiritual father felt a strong urge to speak to the assembled group on the book of the Revelation.

For fifteen days he had been interpreting the teachings, the prophecies, and the mysterious scenes in the Apocalypse of John, and now he had come to the twentieth chapter of the book. He was just at the point of describing the Judgment of the Great White Throne when a sudden illness made it necessary for him to cut his message short. He immediately asked for special prayer "that Satan might be beaten back." The prayer was offered. He seemed to be more like himself again, and he continued. But a short time later, he brought his message to an early close.

Here is the conclusion of the message, which was to be the last one of his life:

Those who fall asleep in the Lord go into His presence. The word of God gives us no details, however. If we are too eager to learn more of the details, there is a real danger that we shall be led astray. That which gives us joy is that we shall be with Christ. Those who died in the Lord are already in a state of blessedness, but they are not yet in glory.

In the third verse of the twenty-first chapter, we find a scene depicting God dwelling with men. In some miraculous manner He will endow men with a new kind of life. It will be a heavenly life. There will be no pain, no sorrow, no tears.

Now a little about the heavenly city. Here on earth we see cities with very high buildings, with factories, and wonderful machinery, with inventions and industries, because mankind dreams of achieving the ideal state, is reaching out for something, and is longing to be liberated from the burdens of life under which men groan with anguish. Mankind is trying very hard to bring about an ideal state. God has just such a place, but it is hidden from our view, and when He reveals it to us, it will satisfy all our longings. What else can our Lord mean when He says, "I go to prepare a place for you?" This city will be the ideal we have cherished, a place indescribably beautiful and absolutely perfect, and we shall dwell there throughout all the ages to come. Blessed be the name of our Lord.

It was now the afternoon of Monday, January 21. That same evening, repeated vomiting and "a burning sensation in the opening of the stomach" kept Metallinos awake almost the whole

night. He thought that what was ailing him was "a bad case of stomach flu." No one had suspected the seriousness of the situation. He remained in bed, spending part of the time in prayer and the rest in gathering his thoughts for a message the next day on the last two chapters of Revelation. But the next day he didn't feel able to get up. Sometime during that afternoon he took a piece of paper and with great difficulty wrote this prayer on it: "O Lord, take away all these burning stomach pains that the devil is inflicting upon me." Toward evening he asked Alceme, who was at his side, to go to the bookcase to bring him a commentary on the Apocalypse. Just as Alceme was approaching the bookcase to look for the book, she heard behind her a slight rattle-like sound. It was the final breath of Kostas Metallinos.

That was 8 o'clock in the evening, Tuesday, January 22, 1963.

A little later a good sister from Metallinos's church approached the bed and with a light touch of her fingers closed his two eyes, the two windows through which his people had for so many years observed the beauty of the soul that had just departed.

The news spread by word of mouth, by telephone, by wire, by the printed page, and brought deep sorrow to the old and the young, to the great and the small, to close friends and chance acquaintances. When people heard that he was dead, they felt that something within them had been suddenly snuffed out, that a part of themselves had perished forever. On the next day the body was taken from Sounion to 3 Alcibiades Street, where it was placed in front of the pulpit.

The funeral was held on Thursday, January 24, at 10:30 A.M.

Long before time for the service the large auditorium was filled to overflowing with people and floral tributes. It seemed that everyone from far and near had come to mourn him. One came to lament over his father in the faith who for years had nourished his spiritual nature and looked after his varied temporal needs. Another came to mourn him as the beloved colleague in high government service who by his patience and his humility had led him to see the light of the salvation of God. Another came to mourn the faithful servant of the gospel who for a period of fifty years and without the slightest material benefit for himself had maintained a dignified gospel witness that had real vitality and had borne much fruit. Still another came to lament over this "marvellous man," Kostas Metallinos, and at the same time to



Dr. and Mrs. Metallinos

satisfy his curiosity as to how those who are truly men of God look as they lie in the casket.

As a tribute to the departed servant of God, songs of hope and victory were sung in soft, tender tones by the church choir, whose ministry had been greatly beloved by Metallinos. Aside from this sweet music nothing else could be heard in the crowded sanctuary. Those who were standing were silent, entranced, dumbfounded; the rest of the people filed past the casket like a slow, silent stream.

The deep sorrow of those at the funeral made such an impression on the undertaker that he accepted no payment for his services, even though Metallinos was a complete stranger to him. He was deeply moved by what he saw and said, "The fact that such a large crowd has come to weep for this man shows that he must have been a holy man indeed."

The pall-bearers were young men engaged in the ministry of the Word, and all of them Metallinos's sons in the faith. They had received their spiritual nourishment from him, had become followers and imitators of their beloved teacher. Wherever they

went to preach they carried Metallinos's message; they expounded his theological views. They even bore many of his characteristic mannerisms.

It was almost noon when the funeral procession started out for the cemetery. It was a rainy day; the cold was penetrating. At the head was the hearse bearing the mortal remains of Kostas Metallinos. This was followed by a long procession of automobiles filled with people and beautiful wreaths and sprays of flowers. It took the long line of cars half an hour to reach the entrance to the cemetery. From there to the actual place of burial the long procession was almost eloquent in its solemnity.

The casket was placed next to the open grave, and everyone gathered around for the final farewell. There was a brief message on the living hope of the Christian. Then the group of believers sang a few hymns on the same theme. The casket was slowly lowered into the grave and tenderly covered by a gentle shower of earth and flowers.

"How I wish that I would wake up and realize that what has happened was really only a bad dream," said one of the mourners as he was leaving the cemetery. But, alas, it was no dream. The mighty one had indeed fallen.

The Measure of the Man

The person and work of Kostas Metallinos may be compared to one of the great pyramids whose gigantic dimensions impress us as strongly as do the inner chambers with their hidden treasures. The outward dimensions of his spiritual labors were paralleled by the inner holiness of his heart.

One aspect of Metallinos's contribution to the Christian church was his teaching ministry. As a teacher of the Scriptures, either through the spoken word or through his writings, he made his presentations of divine truths crystal clear, interesting, "fresh"—as he himself liked to put it—and not cluttered up with the traditional dogmatic clichés. He was a daring preacher. He didn't hesitate to express his ideas—even though he knew that he would displease some of his hearers—as long as he was sincerely convinced that his ideas were based on the Scriptures.

His views on the Christological problem, on the evangelization of the dead, and on the moral freedom of man and the arguments he used in discussing those topics demonstrate for us his inde-

pendent thinking on theological subjects. He interpreted and expounded the basic truths concerning our redemption through Christ in accordance with the light by which God had enabled him to see them, and always after first devoting much intensive study, hard work, and special prayer to the task.

Nevertheless the outstanding phenomenon in the teaching ministry of Metallinos was his success in getting simple, unsophisticated believers so fired up over their faith that they were eager to discuss and even get into arguments over theological questions. This success came about because of his gift of being able to clarify topics and ideas so that even common people could understand them. Thus, by his teaching, he inspired the tailor to get into discussions on the theme of the moral responsibility of man, the housewife to talk enthusiastically about the plan of salvation through Christ, and the barber to present an eloquent explanation of the way Christ's death was the effectual means of bringing about a reconciliation between the justice and the grace of God. Theology "came alive" and was simplified so that the laymen could grasp it. That theology took root in the Free Church and became not only one of the marks that characterized it but a real power that over the years has kept its members wide awake and has helped to make them aware of the source and the basic content of their faith.

Another significant contribution of Metallinos to the church of Christ was his pastoral ministry. He was a beloved and devoted pastor who has left behind him many inspiring and moving examples of sacrificial service. But in one aspect of his work, the area of leadership responsibility, he seems to have displayed a weakness. He was reluctant to insist that everything "be done decently and in order" in the church. In his eagerness to have the congregation function as a purely democratic body, he neglected to take it upon himself, as the responsible leader, to recommend measures to insure proper church order and discipline. The result was that anyone was free to engage in church activities, without proper guidance, with no restrictions, and without any supervision. Some who were young both in years and in the faith undertook—solely on their own initiative—responsibilities that were entirely out of line with their spiritual experience and maturity. This unrestrained freedom, especially when it was exercised by some with more energy than wisdom, produced a

great deal of friction and frequent misunderstandings within the congregation. Not only did this state of affairs hinder the progress of the church, but it produced repercussions that got Metallinos "in hot water" repeatedly and caused him much anguish of spirit to the very end of his life.

If he fell somewhat short in administrative ability, it was because he had devoted his whole attention to the ministry of the Word. It is in this area that we find Metallinos's preeminent contribution to the church of Christ. As he himself testified, the call he had received from God was to preach, to expound the Word, to bring the gospel of Christ to the people of Greece in a simple, easily understood form.

From the time he first entered into the work in 1917, he felt that he was anointed of the Lord for this particular mission—and at that time he wrote:

My ideal in life, the very important plan for my life, the fulfillment of which I feel is the reason for my existence, is my enlistment in the service of Christ and my labor in the spreading of His gospel.

He did indeed succeed in reaching what he felt to be his life's ideal, and in addition he gave stature to evangelical truth by his superb presentation of it. The originality of his preaching served to bring to light the basic truths of the New Testament, which up to then had made hardly any impact in the thinking of Modern Greece because the clergy and the monks of the state church had done more to cover up gospel truth than to proclaim it. Metallinos made the content of the New Testament so alive, and stressed its contemporary significance so ably, that it had a fascination that charmed believers and unbelievers alike. He was a trailblazer, a pioneer who opened up new paths and marked out new directions in the religious life of modern Greece.

Furthermore, as a civil servant, he was the first to spread evangelical truth among those in the government service, and he was so successful that some of the highest ranking officials organized Bible-study classes and prayer groups for government workers.

As a scientist who had embraced Christianity he was the first who, by means of public lectures on important scientific subjects,

had the courage to present to our materialistic age faith in Christ as something that is not in disagreement with our modern civilization. Even the Orthodox church owes a great debt to Metallinos, not only because he devoted his whole life to the task of arousing the religious consciousness of the Greek people and to a relentless war against the forces of unbelief, but also because by his preaching he had brought the light of the true gospel to outstanding Orthodox laymen who, having received the experience of salvation by faith, became active workers in their churches and were instrumental in bringing about desirable reforms within the Orthodox church.

The foundation on which all of Metallinos's work rested was his own personal faith. It might be well for us here to look at the wealth of spiritual treasure hidden within the man. He was not a systematic theologian or an outstanding organizer and administrator. He was, however, a man of faith. He believed in the promises and affirmations of God with the simple faith of a little child. Such innocent and spontaneous faith is never found apart from true humility. This rare Christian virtue gave a certain beauty both to his manner and daily walk. He never sought the limelight. He was humble enough and realistic enough to recognize that God's work is performed by God and not by man. He looked upon his successes as the result of the power of the gospel; never did he think of them as personal achievements.

As he proceeded on his spiritual journey, he was not a thundering warrior but an innocent lamb. His only weapon of attack was the sermon; his only weapon of defense was the sensitiveness of his holy life. And so, for the sake of his Lord, Metallinos was always ready to preach and to suffer. But the preeminent mark of his cultured, tender soul was love—the love of God that overlooks, that forgives, that pities, that understands. He had sensed that all-embracing love for the first time in the bare little room of his student days and had shed tears of happiness and gratitude. It had gripped him to the point that he was willing to become its bondservant forever, and he had whispered to the Lord, "I promise You that I will be completely Yours and that I will continue to serve You all my life." Kostas Metallinos kept his promise, and the Lord performed His work.

That work did not die with Metallinos. On the contrary, it has been enriched and expanded. Certain students from Metallinos's



Metallinos' grave at the First Cemetery in Athens. He wrote his own epitaph:

'Tis not the grave that perishes
Even tho' the grasses grow
'Tis a stairway to the glory
With a gate of clay

Bible school established a number of local churches in Greece, while others took the message to foreign lands. Using various media, these dedicated laborers for God became messengers of hope among the thousands of Greek immigrants who are scattered in several countries, many of them living in loneliness and sometimes in despair.

The Lord approved that ministry; and today, as a result, a group of Greek-speaking congregations are flourishing in Europe, in the United States, in Canada, and especially in Australia. All of these churches are united by a common testimony, common ideals and aspirations. And the work goes on.

The kingdom of God . . . is like a mustard seed, which a man took and planted in his garden. It grew, became a tree, and the birds of the air perched in its branches [Luke 13.18]



Dr. Kostas
Metallinos

KOSTAS METALLINOS

God's Messenger to Greece

Yer. Zervopoulos, Ph.D.

This book tells an unusual story shaped by an unusual man. In the fall of 1910, God called Kostas Metallinos, a man with almost no religious education and without any background in the evangelical faith. But Metallinos received his education at the feet of the Lord Himself, studying the Scriptures with a heart fully committed to Him.

Metallinos was more than a man. He was an event—a pioneer and reformer who awakened Greece with his message of salvation by faith.

He was the first in Greece to preach to so many the gospel of Christ, a message that, until then, was very little known to the Greek people. Read how God used Metallinos to promote the evangelical faith in Greece. May you join the hundreds who through him came to know the true Light of life, Jesus Christ.