

Trial and Triumph: Stories from Church History Study Guide

**Trial and Triumph: Stories from Church History by
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Plot Summary

Richard Hannula's *Trial and Triumph, Stories from Church History* is a collection of short stories about the lives of more than forty-six figures important to the history of Christianity from the time of Jesus to until 1999, when the book was published. Hannula describes his book as a "family history" for Christians and a reminder to Christians of the Christian heroes that suffered for the Christian faith. Hannula maintains that the book was written not to exalt the people he describes but "the Lord who made them great." The stories in the book are quite short and so are inevitably stylized summaries that describe peoples from many distinct times and places. But Hannula maintains that he has attempted to maintain historical accuracy and that the quotations in the book were drawn from the subjects' writings and speeches themselves. Hannula wrote the book for his children but he also maintains that the book should be a source of inspiration for adult Christians as well.

It is important to note at the outset that Hannula's book is written from the perspective of an orthodox Presbyterian who is heavily influenced by the Reformed tradition within Christian theology. It picks out as heroes many figures that Roman Catholics would not regard as heroes, for instance, such as Martin Luther and John Calvin. It is also heavily tilted towards English and American history, meaning few non-Anglo Christian figures from the later historical periods it reviews. This "family history" is therefore far from comprehensive and the reader should be aware of this upfront.

Trial and Triumph contains six major chapters, each covering a time period that is understood partly thematically. Each chapter contains discussions of at least six important historical figures. Chapter 1, *Early Church: Facing Persecution, Fighting Heresy* including discussions of the great early martyr Polycarp, Constantine, the Byzantine Emperor who made Christianity legal for the first time, Augustine, the great Christian philosopher who articulated the ideas of original sin and predestination in detail and Patrick, the famed missionary to the Irish.

Chapter 2, *Middle Ages, Light from Darkness* introduces the important historical figure, Pope Gregory I, the philosopher Anselm and St. Francis of Assisi, the holy Christian monk who founded the Franciscan order. Chapter 3, *Reformation, The Gospel Clarified*, covers the central early leader and founder of the Protestant Reformation, Martin Luther, the founder of Calvinism, John Calvin and the Scottish reformer, John Knox. Chapter 4, *Post-Reformation, Great Courage and Great Awakening*, discusses a series of important Christian figures in the 17th and 18th centuries, among them the Protestant Swedish King, Gustavus Adolphus, the widely known Puritan theologian and fiery preacher, John Edwards and John Wesley, the founder of Methodism.

Chapter 5, *Modern Missions, The Gospel to the Ends of the Earth*, discusses Christians who evangelized the world, including David Livingstone who explored Africa and Hudson Taylor, a missionary to China in the 19th century. Chapter 6, *Recent Times, Standing for Christ*, covers many contemporary Christian figures, such as Abraham

Kuyper, the important Dutch theologian and Prime Minister and C. S. Lewis, the famed English Christian apologist and children's book author.



Chapter 1, Early Church, Facing Persecution, Fighting Heresy

Chapter 1, Early Church, Facing Persecution, Fighting Heresy Summary and Analysis

Trial and Triumph covers the lives of great figures in Christian history, many of whom most churches regard as saints. The early church was persecuted for its first two hundred years but in the author's view, God blessed and preserved His church. The first two stories cover martyrdoms of an old minister and a slave girl but they stood firm in death.

Polycarp lived from A.D. 69-115. In the second generation of Christians following the Apostles, a well-known priest named Polycarp arose, the bishop of Smyrna. Polycarp was a student of the Apostle John. When Polycarp was captured, he was taken to the Roman governor of the province who demanded that he swear loyalty to Caesar. Polycarp refused. When the Roman governor threatened to have Polycarp burned alive, Polycarp still refused. When the soldiers then tied Polycarp to a post, he simply thanked God for the honor of dying for Him and was consumed by the flames.

Blandina, Martyr of Lyons, lived from 155-177. She was a young slave woman imprisoned for her faith. One day she was dragged out into an arena, with the Roman governor of Gaul before her. He demanded that she and the other prisoners bow to Caesar. Most of the prisoners, including Blandina, refused. Two of them, Vettius and Sanctus, were killed immediately and the rest, including Blandina, were taken back to jail. During the night, the jailers cut her with daggers and crushed her bones, but she refused to recant. The next day Blandina was hung on a wooden post and made food for wild animals, though she was not eaten. A few days later she returned to the arena and a soldier killed her with a sword. She had survived an enormous amount of suffering.

Constantine the Great was the Roman Emperor who legalized Christianity. He lived from 272-337. In 299, Emperor Diocletian ordered a massive persecution of Christians after a long period of peace. He wanted to destroy Christianity once and for all. Soldiers tore down churches and burned Bibles and jailed Christians everywhere. But when he left power in 305, Constantine took power in the East, being one of several commanders who vied for power. In 312, before a battle, Constantine thought he saw a cross of light in the sky and heard God say, "By this conquer." That night he had a vision which instructed him to make a likeness of the cross and use it to safeguard him in battle. He did so and did the same for his men. They were successful. When Constantine won, he granted religious freedom for Christians and returned their confiscated property. The government financed rebuilding their churches and Sunday was made a legal holiday. Constantine sought to bring unity to the church, even putting together the Council of Nicea to settle debates about important matters and composed



the Nicene Creed. Constantine also assumed the power of appointing and dismissing bishops, however. And he used legal pressure to make others become Christians. The wealth he gave the church often corrupted priests. The church was changed forever.

Athanasius (296-373) was the Bishop of Alexandria in his day. He was cared for by the bishop in his youth by the previous bishop, Alexander, who taught him the Bible, the church fathers and Greek and Roman classics. Since Constantine, the church was changing but it faced challenges from within, such as Arius who denied the doctrine of the Trinity. Riots started to erupt among Christians. The Council of Nicaea was convened to solve the problem. Athanasius helped Alexander defend what became the orthodox Trinitarian doctrine and the Council agreed with him but the Arians did not agree and left. When the Arians lodged false charges at Athanasius, Constantine made him stand trial. He lost his case and Constantine stripped him of his power and exiled him. But two years later, Constantine died and Athanasius was made Bishop of Alexandria. In the end, Athanasius was exiled from his church five times and had to live in hiding to avoid being murdered, but he always kept in good spirits. The Arians were finally defeated just after Athanasius died, at age seventy-five.

Ambrose (339-397) was Bishop of Milan, though he was Roman governor of Milan before. When he helped resolve a dispute between Christians and Arians, they decided to elect him bishop. Ambrose served the Lord from there and sold all his many possessions and studied Scripture. Ambrose helped to convert St. Augustine to Christianity. He is also famous for refusing to allow Emperor Theodosius to receive communion due to killing a large number of innocents. Theodosius repented and grieved over the massacre for the rest of his life. Ambrose also challenged Emperor Valentinian when he refused to hand over a church to the Arians.

In 354, Monica gave birth to her son, Augustine, who lived from 354-430. Augustine rejected Christianity as a young man. Monica, a Christian, was devastated but Augustine became a respected teacher and continued to reject God. When he was thirty, Augustine met Ambrose and Augustine began to hear the truth of God in his sermons and started reading the Bible for himself. Augustine gradually became convinced but was worried God would not forgive him for his sins. One day he prayed and heard a voice say "Take and read" which he took to refer to Scripture. The Scripture he first read told him that forgiveness was freely offered to him and he converted. Monica died happily soon thereafter. Afterwards Augustine became one of the most important leaders of the church in North Africa and fought against many false teachers, including Pelagius, who taught that people could remain sinless through their own choices.

The final story covers St. Patrick, the famous missionary to the Irish, who lived from 389 to 461. When Patrick was sixteen, he was captured from England by Irish raiders and made an Irish slave. He initially hated the Irish and wanted revenge but he began to feel God's presence and comfort in his life. During his sixth year as a slave he was told that he would soon return home in a vision. He immediately started to walk two hundred miles to a seaport and found a ship. The ship captain he found took him and Patrick witnessed to the shipmen. When Patrick returned to Britain, he had another vision



beckoning him to return to Ireland. After preparing in monasteries in France for several years, Patrick was ordained and made a missionary. The Irish Druids opposed him vigorously as he successfully converted many Irish. His worst trials were attacks on his new converts. His condemnation of the Irish slave trade also rocked the countryside. For forty years, Patrick witnessed to the Irish and they converted by the thousands.



Chapter 2, Middle Ages, Light from Darkness

Chapter 2, Middle Ages, Light from Darkness Summary and Analysis

From the year 500 to 1500, Christians fought to spread the Gospel despite often difficult social and economic conditions. The Church's fights with paganism left it with many false traditions and bad practices. The first of these figures is Pope Gregory I, who lived from 540 to 604. Gregory was an important monk and church official who ran church charity to the poor in Rome. When the previous Pope died due to the plague, Gregory was made Pope on September 3rd, 590. Despite the fact that the recent conquest of Rome marked the beginning of the decline of Western Civilization, Gregory worked constantly, always preaching, writing, reforming and sending out missionaries. When the Bishop of Constantinople tried to make himself "universal bishop", Gregory resisted, denying that any one of the bishops were superior to the others. He also opposed simony, but he sadly expanded church teachings on purgatory and the veneration of saints.

Boniface lived from 680 to 754. He was an English monk who missionized the Hessians famously by chopping down a sacred tree they believed was protected by Thor. Boniface then started to organize churches throughout Germany which trained clergy, cared for the poor, taught children, and created new copies of the Bible. Boniface was often unkind to those Christians who disagreed with the teachings of the Roman Church, however. Towards the end of his life, he missionized the Frieslanders in Holland but was killed by a pagan mob.

Charlemagne lived from 742 to 814. He was the king of the Franks, known as a strong, fierce warrior and for welcoming men of learning. Charlemagne ordered schools to be built all over his kingdom. Literacy and scholarship in the West started to revive. Charlemagne also gave much of his wealth to the poor and during his forty-six years as king, he doubled the size of his kingdom. He even reinstated Pope Leo III after he was deposed by a mob. Despite his good deeds, Charlemagne's life was marred by great sin, such as his order to execute over four thousand unarmed soldiers. He also married and divorced several times. His reign again raised the question of whether political leaders should be spiritual leaders.

King Alfred the Great was a Saxon king of England who lived from 847 to 899. During his day, Viking invaders were easily conquering the many Saxon kingdoms in the English countryside. They were incredibly brutal but Alfred, the King of Wessex, held them off for seven years. During this time, he even had to flee his own kingdom but pressed on. He was also a devout Christian who engaged in daily worship. Alfred was eventually able to establish lasting peace. Alfred also rebuilt his kingdom, in part inspired by Charlemagne. He loved learning and also set up schools, along with



fortifying his cities against Viking attacks. Alfred produced a new legal code for his people as well and helped to monitor the behavior of judges. In fact, Alfred had himself taught how to read and study law and literature by his monk, Asser. Alfred also had many Christian and Ancient works translated.

Anselm of Canterbury was a theologian, monk and archbishop who lived from 1033 to 1109. Anselm had enthusiasm for the faith from childhood, when he had a vision of God's joy. Anselm ultimately became the Abbey of Bec in Normandy. He helped to take part in a scholarly revival there, led by an abbot named Lanfranc. Anselm was incredibly intelligent and wrote on very hard subjects. He wrote a very important book explaining how Christ's death satisfied God's justice while demonstrating his love. In 1066, William, the Duke of Normandy, invaded England and defeated the Saxons at Hastings. He then had a stone cathedral built at Canterbury and made Lanfranc Archbishop. Anselm came to England in 1093 and there was no bishop there because Williams's corrupt son Rufus had not replaced Lanfranc when he died in 1089. When Anselm arrived, the people wanted him to become archbishop. Anselm resisted at first but succumbed to popular demand. Despite occasional persecution, Anselm served as bishop until the day he died.

Bernard of Clairvaux was an important monk who lived from 1090 to 1153. Bernard wanted to become a monk due to his mother, who raised him and his five brothers and sister to serve God. Bernard enjoyed the hard labor, coarse clothes, meager food and austere surroundings of life in the abbey. When he was twenty-five he lead a group of monks to start a new monastery. Bernard instituted a strict rule of life and wrote beautiful sermons. Many came to the monastery and joined Bernard due to his devotion. The monks fed and lodged travelers and cared for the sick and poor. Bernard's reputation spread and many kings, nobles and so on asked for his advice and to help settle disputes. While Bernard was usually peaceful, he did join the call for a crusade in 1145 to free the Holy Land from Muslims, which led to many innocent deaths.

Peter Waldo lived from 1130 to 1217. Waldo was a wealthy merchant who spent time with prestigious local figures but when he saw a man die randomly on the spot, he thought of the shortness of his life and decided that he wanted to know more about God. Waldo then hired two well-educated men to translate the Gospels into French and was awed at the words. Soon thereafter, Waldo sold his property and taught others about Jesus. He then acquired followers, the Waldensians, who preached to the poor and read the New Testament to the people in French. They had no intention of breaking away from the church, but the archbishop of Lyons told Waldo to stop. But they refused. When the Waldensians were examined in Rome, they were laughed at for being foolish but the Pope still banned them from teaching the Bible and then declared them heretics. A law was passed that said only priests could read the Bible. When the Waldensians refused to stop, they were persecuted across the French speaking parts of Europe. When deprived of the Bible, the Waldensians would memorize large portions of it. The Waldensians preserved the true Christian emphasis on Scripture from which the Roman church had departed.



Francis of Assisi lived from 1181 to 1226. After returning from a yearlong imprisonment by an enemy army, Francis of Assisi became sick and thought often about his soul. When he gained strength, he started to engage in deep acts of compassion, which filled him with joy. As time went on, he forsook all worldly comfort and wore a coarse brown robe. He lived among lepers and begged alms for them. Francis also traveled around teaching about Jesus and to impress people with the wonder of the Incarnation. Francis also started to take on followers and they called themselves the "Lesser Brothers". They dressed like him and they owned nothing, working hard instead. Francis wrote many poems and loved nature. When his organization grew beyond five thousand, Francis sent them across the world and their lives of poverty impressed people the world over. These people became the Franciscans. While Francis's example is good for the Christian believer, the author argues that many of his beliefs were not because he accepted too many Roman Catholic positions.

Elizabeth of Hungary lived from 1207 to 1231. In 1226, the German states of Thuringia and Hesse were in a state of starvation while the ruler of the region, Duke Louis, was on a military campaign in Italy. The nineteen-year-old Duchess Elizabeth helped them in his absence. Elizabeth gave money to the poor and depleted the granaries. She organized food distribution networks with local clergy. She gave food even to those who could not walk to the castle and starts hospitals and poor houses. When Louis returned, despite the protestations of his magistrates, he was grateful for her kindness. However, when Louis soon thereafter died of a fever, his brother Henry took over and the magistrates turned him against her. He expelled her from the castle and royal lands for wasting the treasury. She was deprived of everything she had and Henry banned anyone from helping her. Outraged knights then forced Henry to give her part of the estate and she used the resources to build a hospital and to care for the poor. She then spent her days spinning wool for the needy until she died of a high fever when she was twenty-four.

John Wycliffe lived from 1330 to 1384, and was a leading philosopher and theologian of Oxford. In 1378, he was condemned by the Church of Rome. Pope Gregory XI declared him a heretic. Wycliffe denied that the Pope and Bishops had authority over parishioners and that the Lord's Supper was the literal body and blood of Jesus. He also taught that Scripture was the supreme guide of the church. He and his followers spent eleven years translating the Bible into English but this violated the laws of the church. In the face of death, Wycliffe did not retreat because he said that the Pope had no more power to judge than any other minister. Pope Gregory XI died before he could have Wycliffe executed and in the meanwhile, Wycliffe kept teaching and gained many followers at Oxford from all over Europe, who were called the Lollards. As a result of a church trial, Wycliffe was banished from Oxford but was not arrested or executed. Wycliffe continued preaching but died of a stroke two years later. The leaders of the church wanted to crush the Lollards and had all copies of the English Bible and Wycliffe's writings burned. His writings later inspired the Protestant Reformers.

John Huss lived from 1369 to 1415. Huss was a leading theologian and preacher in Prague and had upset priests for years. His Bethlehem Chapel had many people in attendance because he ran his services in Czech, the language people spoke and he condemned lazy and greedy clergy. The city was divided over his influence when the



Pope banned all church services in Prague until he was arrested. The King of Bohemia ultimately expelled Huss from Prague but many came to see him in fields, forests and villages. The German Emperor Sigismund worried that the unrest Huss caused would spread into his empire so he had Huss sent to the church council meeting in the Swiss city of Constance. When Huss arrived, soldiers arrested him and threw him into a dungeon next to an open sewer, which destroyed his health. After months of imprisonment, Huss was brought to the cathedral to hear the charges against him. The council leaders demanded that he repent. Huss would do so only if someone could show him from Scripture why he was wrong. However, the council would not let him defend himself and condemned and mocked him. They then strapped him to the stake and burned him alive when he refused again to recant. His death inspired tens of thousands to follow Christ and one hundred years later, the Protestant Reformers were inspired by his witness to basing doctrine on the truth of Scripture.



Chapter 3, Reformation, The Gospel Clarified

Chapter 3, Reformation, The Gospel Clarified Summary and Analysis

Chapter 3 discusses the era of spiritual reform in Europe that began in the 1500s. In the author's view, the Reformers "rediscovered" the Gospel in discovering that sinners are saved by faith alone. Many risked their lives to defend this truth. The first figure is the father of the Reformation, Martin Luther, who lived from 1483 through 1546. It was in 1517 that Martin Luther saw a monk named Tetzel selling indulgences from Pope Leo. Indulgences were writs of forgiveness for the dead to get them out of purgatory. Luther could not believe that God would not give men such power to mediate the forgiveness of sins. Thus, on October 31st, 1517, Luther nailed the 95 theses, a statement of counterarguments to the practice of indulgences, to the door of the local chapel in Wittenberg. This created a firestorm of religious conflict across Europe, even though Luther did not intend it this way. Over time, Luther came to preach that no one mediated forgiveness between Christ and man and that salvation came from faith alone. But the Pope and the Holy Roman Emperor did not like Luther's ideas and had him brought to a meeting of the top authorities in Europe to defend his ideas. Many feared that Luther would be burned, like Huss, but he went anyway. When church authorities demanded that he recant, Luther refused and when they started to take him away, the soldiers of his protector, Prince Frederick of Saxony, grabbed him and hid him away in the Wartburg Castle where he translated the Bible for himself.

William Tyndale lived from 1485 to 1536. Mid-life he became an outlaw because he wanted to translate the Bible into English, which was punishable by death. Tyndale was a university scholar who came to agree with Luther about salvation by faith when he read the New Testament in Greek. He saw that many Catholic doctrines were undermined by good translation. The copies spread across England as Tyndale fled persecution. Tyndale settled in Antwerp to finish his translation but he was eventually captured; he was kept in a rat-infested hole for a year and a half while authorities prepared their case against him. At his trial, Tyndale refused to recant and in October of 1536, Tyndale was burned at the stake. But two years later, King Henry VIII permitted the Bible to be published in English.

John Calvin lived from 1509 to 1563. He was an early expositor of Reformation theology who wrote the famous Institutes of the Christian Religion in his twenties. Calvin was French and was placed under a death sentence there, though he escaped to Geneva, Switzerland, a city that had voted to become Protestant. After prodding from a fellow Protestant, he decided to stay in Geneva. Later, at a public debate, Calvin listened to Roman Catholic arguments for days and then finally stood up against the priests arguing against him. His refutation was so sound that no one responded. Many priests,



monks and friars converted as a result. Calvin then started to pray daily and visit the poor. He preached that God was sovereign over all things and Geneva was gradually transformed. Fighting, drunkenness and the like disappeared and a hospital, schools and homes were built. But some hated him and opposed him, like the Libertines, who resisted the moralistic controls he imposed on the city.

Anne Askew lived from 1521 to 1546. She believed in Protestant teachings, but Henry VIII still opposed them as he only broke from Rome so he could get divorced. Many churchmen condemned Askew, as she was an easy target. She was imprisoned and taunted by priests about her theological views and then she was tortured and she was executed on July 16th, 1546. A year later, when Henry VIII died, Askew's views became those of the Church of England.

Hugh Latimer (1485-1555), Nicholas Ridley (1500-1555) and Thomas Cranmer (1489-1556) were bishops who were martyred for refusing to return to the Roman Catholic Church when Mary Tudor attempted to force them in 1553. Ridley wrote the Book of Common Prayer that is used by the Church of England to this day. For twenty-five years, the men taught the doctrines of the Reformation but they were later put on trial. On October 16th, 1555, Latimer and Ridley were burned alive together. Cranmer, in the meanwhile, was threatened and abused but he never wavered for three years until he finally recanted. Queen Mary still had him burned at the stake. Before being burned, he was allowed to speak and stated that he renounced his confession. When Queen Mary died, the Reformation was restored in England.

John Knox was a Scottish Reformer who lived from 1514 to 1572. He became a Reformer when he heard Martin Luther's ideas but these ideas divided Scotland, leading to violence. Through Knox's preaching, thousands turned to Protestant teachings and Knox was eventually captured and imprisoned for two years until English Protestants intervened. His preaching won the admiration of King Edward VI, but when Edward died, Mary took the throne and exiled Knox for twelve years. But when he returned, throngs of supporters greeted him. Knox constantly refused to recant even when the Queen brought him before her. Eventually the Protestants gained control of Scotland and created a Calvinist church.

Jeanne d'Albret lived from 1528 to 1572. In France at the time, the French Protestants, known as Huguenots, divided the kingdom and they were brutally persecuted. But their numbers grew and they worshipped in secret. But on Christmas Day of 1560, the Queen of Navarre, Jeanne d'Albret, openly declared her loyalty to the Reformed Faith. She and her husband, Anthony, were afraid because they were surrounded by Catholic countries and so the kings of France and Spain acted to keep Navarre from leaving the Roman Church. Anthony agreed in exchange for money, but Jeanne would not, so Jeanne fled to Paris and started to spread the Gospel. Anthony died in a battle against the Huguenots and so Jeanne came to rule her kingdom alone. She allowed both Catholics and Huguenots to worship freely. After Jeanne died, however, Catherine de Medici ordered a mass slaughter of the Huguenots on August 23rd, 1572, which is remembered as the St. Bartholomew's Day Massacre. However, Jeanne's son, Henry,



later became King of France and signed the Edict of Nantes, which gave religious freedom to Roman Catholics and Huguenots.

Renee, the Duchess of Ferrara, lived from 1510 to 1575. Ferrara was a small duchy in northern Italy. As duchess, Ferrara was the daughter of the deceased King Louis XII of France. Renee was a Protestant and she protected other Protestants, including John Calvin. She also helped Huguenots escape. Her husband eventually sent many Inquisitors to Renee to try and convert her but she refused. She was then placed in solitary confinement and she eventually agreed to confess. Secretly, Renee remained Protestant until her father died. When her son, Alphonso, took power, he had her exiled. After the St. Bartholomew's Day massacre, which Renee barely survived, she was sick for two years and died.



Chapter 4, Post-Reformation, Great Courage and Great Awakening

Chapter 4, Post-Reformation, Great Courage and Great Awakening Summary and Analysis

Following the Reformation, religious persecution continued long into the seventeenth and eighteenth centuries. But much religious growth and change occurred during this time. The first figure reviewed by the author is Gustavus Adolphus, who lived from 1594 to 1632. In the 1620s, the Catholic Emperor of Germany, Ferdinand, began to wage war to root Protestantism out of Europe. He crushed Protestants in Bohemia and Norway until the Protestant King of Sweden, Gustavus Adolphus decided to fight back. Under his command, the Swedish army won victory after victory. Due to atrocities committed by the Catholic troops, thousands of Germans arose to fight with the Swedes. During an important battle, Adolphus was separated from his men. When Imperial troops found him they wounded him and when the Swedish army heard they defeated the imperial army in rage. Adolphus survived the battle and lived long enough to guarantee that Protestantism would survive in Germany.

Richard Cameron lived from 1644 to 1680. He was a minister but led an army of troops known as the Covenanters, brave Scots who would not cede their religious liberty to the English King, Charles II. Early in life, Richard converted and became a minister. When he left Holland and came to Scotland, Cameron saw that the English king's soldiers were cruelly oppressing Scotland and he gathered troops against them. However, Richard was eventually killed in battle and his head and hands were removed from his body and brought to the Council at Edinburgh. Eight years of persecution prevailed until the Glorious Revolution removed King Charles II from power. Cameron's life and death showed as a bright light for many of those who were persecuted for Christ.

Margaret MacLachlan and Margaret Wilson lived from 1622-1685 and 1667-1685 respectively. Both died five years after Cameron and under the same persecution of King Charles II. They were both Covenanters. The former Margaret, an elderly widow, and the younger Margaret, an eighteen year old girl, refused to obey the King's rules for worship and were killed by drowning as a result.

John Bunyan lived from 1628 to 1688. He was the author of *Pilgrim's Progress*, one of the most widely read books in history, the story of a Christian traveling to the Celestial City. Bunyan was a traveling tinkerer with a foul mouth until he was convicted about his behavior. Over time, he became stronger in his faith, bolstered by his mentor and pastor, John Gifford. Bunyan then preached the Gospel despite the fact that "non-conformist" preachers like him could not legally preach under Charles II. He was eventually imprisoned but continued to preach there for years and write books until he was released twelve years later. He was free a mere three years before being jailed



another six months, during which he wrote his famous book. At age fifty-nine, Bunyan died of a high fever.

Jonathan Edwards (1703-1758) was a key theologian in the American Great Awakening and as a young man served as a pastor of Northampton Church, just as a swell of religious sentiment began to rise. Edwards began to preach to the growing masses and wrote theological works for popular consumption. After a brief cooling down period, the revival started up again and tens of thousands came to Christ. Edwards then started to travel across New England, giving sermons and focusing especially on hell, giving his famous "Sinners in the Hands of an Angry God." However, controversy over his views on the Lord's Supper led to his dismissal from Northampton on June 22nd, 1750. He then became a missionary, working among the Indians. After several years, he died of smallpox.

George Whitefield (1714-1770) was another Great Awakening era preacher who helped fan the flames of revival after it began around Edwards. Churches overflowed with his preaching; he even decided to engage in the unorthodox practice of preaching outdoors. He also preached in Britain. He was often called the greatest evangelist since Paul.

John Wesley (1703-1791) was the founder of the Methodist Church, along with his brother Charles. Their original "Holy Club" at Oxford studied the Bible, cared for the poor and involved strict discipline, but his works did not satisfy his sense of God's love and forgiveness for him. Moravian pastors helped him to realize that he could not be saved by his efforts, though. They encouraged him to preach faith until he had it and he did so, and started to have faith in God and his salvation, in part through reading Luther. However, John and Charles's forthcoming evangelism displeased many in the English upper classes, due to their "enthusiasm". Wesley also started to preach outside and many turned to Christ as a result. In many places, crowds taunted Wesley and his followers. Wesley focused his efforts on cities where most lived in poverty and ignorance and with contributions, Wesley build meeting houses and schools. He traveled constantly and those who followed Wesley's methods of reading the Bible and preaching to others came to be called Methodists. Over his fifty years of ministry, Wesley rode 250000 miles, wrote 7000 hymns and gave more than 40000 sermons.

John Newton (1725-1807) was raised a Christian until his mother died when he was seven. His father remarried but his stepmother was uninterested in religion and Newton drifted into a bad crowd. He then followed his father to work at sea and ended up working on a slave-trading ship, first ignoring the plight of African slaves. When his reputation for vulgarity reached his father, he brought Newton home who then heard the Gospel and converted, started the study the Bible and felt the call to the ministry. He had a talent for poetry and wrote the hymn, Amazing Grace. He also worked tirelessly to end slavery within the whole British Empire.



Chapter 5, Modern Missions, The Gospel to the Ends of the Earth

Chapter 5, Modern Missions, The Gospel to the Ends of the Earth Summary and Analysis

The author now turned to important Christian heroes of the eighteenth and nineteenth centuries in Britain and the United States who traveled the world to preach the Gospel. Davie Brainerd (1718-1747) was a preacher to the North American Indians. He lived among the Indians for two years with little success, but in a village called Crossweeksung, he had his first conversions and the ranks of converted Indians began to expand rapidly, despite occasional opposition. Revival spread through many tribes. His diary was edited by Jonathan Edwards into an autobiography that has inspired many missionaries.

William Carey (1761-1834) was the father of modern missions. While Carey loved his local Christian congregation, his heart turned often to the unchurched peoples of foreign lands. He later formed a missionary society and took his family to Calcutta, India. Carey was horrified by the practice of Sati and found it hardest to reach the Brahmins, the highest Indian caste, with Christianity. He was often beaten by their hired thugs. He was later joined by English missionaries and they helped turn a Hindu man, Krishna Pal, to Christ, who broke caste, causing outrage. Carey spent a lot of his time translating the Bible into Bengali. His zeal inspired many Christian groups, which led to the creation of the London Missionary Society and several similar societies in the United States.

David Livingstone (1813-1873) was a missionary explorer, inspired by the work of pioneer missionaries. He lived in Africa, seeking to convert people in the south and then trained these converts to preach in the north. He was hated by the Dutch Boers who believed in the subordination of Africans to themselves because he taught equality with blacks. Livingstone also spent a lot of time exploring and found the slave trade horrible. He started to organize to oppose the slave trade and freed captives that were part of it. After Livingstone's death, when he was sixty, hundreds of missionaries followed his led in Africa.

John Paton (1824-1907) was a missionary to cannibal peoples in Tanna, a part of a South Pacific Island. He faced a lot of resistance in the area when he tried to stop violence against women. The Tannese tried to kill him many times. After a continuing lack of success, he left to a nearby island of Aniwa, with other cannibals. Some of these people turned to God when Paton uncovered an underground spring. Many of Paton's children, grandchildren and great-grandchildren continued to serve the people in the South Pacific islands.

Hudson Taylor (1832-1905) was the founder of the China Inland Mission. Taylor traveled to China in the 19th century and took up Chinese cultural practices. Many started to



treat him as an honored guest and started to successfully reach out to the Chinese people but his hard work broke his health, leading him to return to England. When he recovered, he tried to convince mission societies in England to open up a mission society in China. Through preaching and personal persuasion, he was able to help found the society and he returned to China in 1866. While they were sometimes attacked by mobs, the China Inland Mission flourished, sending one thousand missionaries across the Chinese mainland which led to the conversions of hundreds of thousands of Chinese.

Amy Carmichael (1867-1951) helped outcast children. She grew up a member of a large family but her father died when she was young. When Amy and her family helped a poor woman move a heavy load one day, they were frowned upon by respectable churchgoers. Amy then realized that nothing temporal matters and only things eternal truly matter and so she started to think only about caring for the poor. In 1895, she left her home for South India and thought the caste system was cruel. While she was there, she rescued children in lower castes from slave labor and diseases and raised orphaned children. She did so for fifty years. Her Dohnavur Fellowship lives on.



Chapter 6, Recent Times, Standing for Christ

Chapter 6, Recent Times, Standing for Christ Summary and Analysis

Over the last one hundred and fifty years, modern secularism has assaulted the church in the West, but many Christians have pushed back against it. Charles Spurgeon (1834-1892) was a pastor in England. As a child and young man, Spurgeon struggled to come to faith. When he finally came to faith, he was thrust into giving a sermon before he felt ready. He performed well, and at a mere seventeen years of age, was asked to return. He became pastor of Waterbeach village church in 1851. Spurgeon's reputation quickly grew and was called to New Park Street Chapel in London, where he could reach millions. The 1200 person sanctuary was jammed a few weeks after he arrived and crowds would gather around him wherever he preached. He was a pastor of his congregation until he died at fifty, seven. He never avoided controversy to preach and became the most well-known Christian speaker in the world and wrote devotionals that sold millions of copies.

Chinese Christians died in large numbers during the Boxer Rebellion between 1900 and 1901 when a terrible persecution of Christians arose from a secret society known as the Boxers, who hated Christians. While many Chinese Christians knew they were in danger, they refused to hide. They suffered great losses for their faith, including the lives of their families and sometimes their lives. Nearly every Christian family in the city of Shinminfu, for instance, lost a father, mother or child.

Abraham Kuyper (1837-1920) was a theologian and statesman in the Netherlands. As a young man training for the ministry, he was drawn into liberal theology which led him to deny miracles and Christ's deity since they could not be proven by modern science. After getting his doctorate in divinity after four years, he became a pastor in the country church of Beesd. The people of the lower classes in the church believed strongly in the Word of God; Kuyper's preaching did not impress them. They chastised Kuyper to preach the truth and Kuyper was drawn to them. He eventually came back to believe in traditional Christian theology through their witness. Kuyper then became inspired by the Reformers like John Calvin and he began to preach the justice, holiness and love of God. He also stood up against the theological liberals in person and in print and became a minister in Utrecht and then Amsterdam, the largest city in Dutch society. He also challenged Christians to return to politics and formed the Antirevolutionary Party, a Christian party of reform. His candidates lost at first but over time their influence rose and the Dutch people began to recognize the need for change. Kuyper was elected to parliament and eventually became Prime Minister. He worked to promote school choice, to allow Christians to send their children to non-state schools. He also spoke out against the theological liberals and founded the Free University which could not be controlled by



parliament or the liberal state church. Kuyper taught there after leaving parliament. Kuyper lived to be eighty-three and never retired.

J. Gresham Machen (1881-1937) faced many theological liberals as well and watched them take over seminaries and pulpits. Machen was a Christian professor at Princeton who fought against theological liberalism, and was a member of the Presbyterian Church in the United States of America. His book *Christianity and Liberalism* argued that the two doctrines stood in opposition to one another and helped Christians recognize the dangers of theological liberalism. Princeton seminary professors started to attack him. The liberals were able to change Princeton Seminary and give it over to the liberals. He helped organize Westminster Seminary in response and also pushed hard for the Board of Foreign Missions in his church to send out Bible-believing Christians into the mission field. When they did not, he formed an Independent Board of Foreign Missions until the general assembly of the church tried to force him to shut it down. He would not and was brought before trial at a church court and stripped of his ministerial credentials in 1936, which created great outrage. Machen then left the Presbyterian Church and formed the Orthodox Presbyterian Church, though Machen did not live more than a few months afterwards.

C. S. "Jack" Lewis (1898-1963) grew up in Belfast, in Northern Ireland. He was a creative youth and grew up on fairy tales. He loved to read endlessly and did so until eighteen, when he won a scholarship to Oxford and eventually became an English instructor there. He also became an atheist. Lewis started to realize, however, that his favorite authors were Christians and that they often wrote about a mysterious emotion called Joy which he did not quite understand until he converted. Afterwards, formed the Socratic Club with some Christian students, where Christians and non-Christians engaged in discussion but Lewis's wit made it hard to argue with him. He is famous for his children's books, the *Chronicles of Narnia* but also wrote many non-fiction books defending the Christian faith. Lewis also defended Christian on the radio during World War II when Nazi Germany started to attack Britain and many British soldiers heard him. While Lewis died in 1963, fifty million copies of his books had been sold at the time the present book was published.

Richard Wurmbrand was born in 1908 and was still alive in 1999 when the book was published. In August 1944, a million Russian troops overran Romania and erected a communist dictatorship that aimed to wipe out Christianity, stealing church property, forbidding ministers to preach and ultimately killing many pastors and parishioners. Wurmbrand was a Romanian pastor in the Lutheran church. He refused to praise the communist government soon thereafter. And in 1948, he was kidnapped by agents of the communist secret police, who then brutally interrogated him. Wurmbrand refused to reveal the names of his fellow churchmen. He was tortured for Christ and preached the gospel while he was tortured. He was also subjected to brainwashing and his faith in Christ alone kept him sane. When Wurmbrand expressed love for his tortured, Lieutenant Grecu, Grecu was overwhelmed and started summoning Wurmbrand to talk to him about Jesus. He then converted and pretended to be a loyal Communist. He then helped prisoners as he could but was eventually discovered and arrested. Wurmbrand was released after eight and a half years and wondered home, finding his wife Sabina

and son Mihai alive. Wurmbrand was forbade from religious work but he disobeyed and was arrested two years later by the secret police for five more years and when he was released again, he went right back to his activities. Christians from the free world helped him. Two Christian groups paid to have the Romanian government release Wurmbrand and his family; they came to the United States and created The Voice of the Martyrs, a ministry to persecuted Christians throughout the world and returned to preach Christ openly when the Romanian government collapsed in 1989.



Characters

God

Richard Hannula discusses some fifty-odd important figures from Christian history in *Trial and Triumph* but he claims that the story is not about those who served God but about what God has done in history and for his church. Accordingly, behind all of these characters stands the God that they worship. God here is the major deity of the three major monotheistic religions. Hannula is a Christian and a Presbyterian, so his understand of God is heavily influenced by these traditions. Hannula sees in the lives of these Christian heroes God playing a central role. These people were used by God to spread the good news of the saving grace of Jesus Christ to a world of sinners. To satisfy the justice of God, a sacrifice was required and God so loved the world that He gave His only son as that sacrifice.

Hannula does not often claim that God did this or that with respect to some religious figure. However, he does maintain that these figures demonstrates characteristics of God and served God and did His Will. Among these activities include the requirements of living a moral life as proscribed by the Christian Bible. Such activities include a strong love of one's neighbor, care for the sick, the poor and the marginalized, witnessing to non-Christians wherever one goes and travelling to far off lands to spread the Gospel to those who have never heard it and defending the faith against persecutors and its enemies.

Martin Luther and John Calvin

Richard Hannula is a Presbyterian Christian and his emphases are characteristic of his particular denominational and theological orientation. Throughout the book, he is clear to maintain that Christian orthodoxy was often departed from by medieval Christians and that the Reformation "clarified" the Gospel. The Protestant Reformation consisted in a series of social movements that aimed at morally reforming the church and that taught a modified theology of salvation by faith alone and a Biblical basis of theological authority, rather than a conception of authority rooted in the Roman Catholic Papacy.

However, these teachings arguably originated in the thought of the two most prominent Protestant Reformers, Martin Luther and John Calvin. Luther began the Reformation when he nailed his 95 theses to the door of the Wittenburg Chapel in October of 1517. His disagreements with the Roman Catholic hierarchy were initially merely scholarly but soon exploded and evolved into something much broader. John Calvin took up Luther's ideas a generation later as a departure point for his own theological thinking and developed a variation of Protestantism known as Calvinism which in turn produced the Presbyterian denomination of which the author is a member.



Calvin emphasized that God elected sinners for salvation all on His own and determined their eternal destiny from before their births. God is absolutely sovereign in all things, with man so depraved and wicked that he can do nothing to help himself. Calvinism also stridently rejects Catholic teaching on the relationship between faith and works, the sacraments, purgatory and the veneration of the Saints, practices and teachings Hannula criticizes in the book when they were practiced or defended by various Christian figures.

Early Martyrs

Hannula covers a number of Christian martyrs though he focuses primarily on martyrs to the Christian faith in its first three centuries, including Polycarp and Blandina of Lyons and forerunners of the Reformation, including John Wycliffe and John Huss.

Christian Political Leaders

Hannula also praises a number of Christian political leaders during various periods of Christian history, including Emperor Constantine, King Gustavus Adolphus, and Prime Minister Abraham Kuyper.

Christian Theologians and Philosophers

Many Christian theologians and philosophers rank in Hannula's list of great Christians, including Athanasius, Augustine, Anselm, Luther, Calvin, and Wesley.

Forerunners of the Reformation

Hannula maintains that some of the greatest Christians were those who tried to restore the Gospel prior to the Reformation, including Peter Waldo and the Waldensians, John Wycliffe, and John Hus.

Missionaries

Chapter 5 discusses a number of missionaries to different parts of the world, including David Brained and William Carey but other chapters discuss missionaries as well, such as Patrick, the missionary to the Irish.

Bible Translators

Some pre-Protestants were persecuted in part for translating the Bible into their native tongues, including John Wycliffe and Peter Waldo.

Monks

Several monks are members of Hannula's cast of characters, including Anselm, Bernard of Clairvaux and Francis of Assisi.

Women

While men have dominated Christian leadership positions over its history, Hannula discusses a number of important women, including Monica, mother of Augustine, Elizabeth of Hungary, a servant of the poor and missionary Amy Carmichael.

Richard Wurmbrand

The only one of Hannula's figures who was living when the book was written; he survived the torture of Romanian communists to preach the Gospel.



Objects/Places

Christianity

This is the religion of focus in Trial and Triumph.

Germany

One of the central European countries that were the focus of Christian history, this was also where the Reformation began.

England

This is the home of many of Hannula's great Christians, from Patrick and John Wycliffe down to C. S. Lewis.

The United States

This is another site of many important Christian figures in Trial and Triumph, including Jonathan Edwards and David Brainerd.

Missionary Work

This is the practice of traveling to foreign lands to spread the Christian Gospel and make converts.

The Roman Catholic Church

The central religious institution of Christian in Western Europe for five hundred years and a major player for five hundred years afterward, the Roman Catholic Church contained many of Hannula's figures as members and persecuted many others.

Roman Catholic Doctrines

Hannula criticizes Roman Catholic doctrines like purgatory and the veneration of Saints as departures from true Christianity.



The Gospel and Salvation by Faith

For Hannula, the truest form of the Gospel is the teaching that one is saved by faith alone.

God's Sovereignty

As a Calvinist, Hannula praises figures in Christian history who emphasized the Sovereignty of God, the theological view that held that God was entirely in control over all aspects of reality.

Serving the Poor

Christianity contains a heavy emphasis on serving the poor and many of the great Christian heroes were heroic precisely for their service to the poor, in Hannula's view.

Martyrdom

Martyrdom occurs when someone gives their life for their beliefs through the direct actions of others. Many martyrs rank among the Christian heroes in Trial and Triumph.



Themes

Christian Heroism and Bravery

Trial and Triumph: Stories from Church History is essentially a story about fifty-odd historical figures that are heroes within the Christian religion. Author Richard Hannula goes out of his way to portray the characters he discusses in a largely favorable light and to bring out their most heroic actions and deeds, and to show how their greatest achievements affected the Christian Church. Hannula also distinguishes between several types of bravery and heroism in the book. For instance, the first sort of hero Hannula discusses is the martyr, or someone who gives his or her life for the Christian faith. The first example is Polycarp, a Christian minister who was burned alive because he refused to recant his belief in Jesus Christ. Blandina, Martyr of Lions is a hero for similar reasons.

Another type of hero is the missionary. Patrick is the first missionary discussed in the book; he is well-known today as the monk that began the conversion of Ireland to Christianity. Boniface was a missionary to the German people and John Knox was a Calvinist missionary to the Scottish people. A third type of hero is the Reformer, or someone who tried to bring the church back from the corruptions introduced into it by Roman Catholics; these figures include the original reformer, Martin Luther and one of his most important successors, John Calvin, but also includes pre-reformation figures like John Wycliffe, Peter Waldo and John Huss.

Faith

Richard Hannula has structured the book so as to represent the various heroes of Christian history as great defenders of the faith and those who demonstrated great faith themselves. Since faith is one of the primary Christian virtues, it is understandable that Hannula would display his figures' faith as ranking among their most prominent features. A strong faith can manifest itself in many types of action, including martyrdom which is perhaps the greatest demonstration of faith. Again, Polycarp's witness as a martyr involved being burned alive, as did John Huss's. Another form of defending the faith is through intellectual defenses against its critics, such as those developed by Augustine and Anselm. A third type of demonstrate of faith is shown when one endures persecution to reform an institution that one loves. John Wycliffe and Peter Waldo translated the Bible into their respective languages and endured great suffering in order to do so. Monks illustrate faith through their great acts of self-sacrifice and self-control.

The missionary is another important example of the faithful, as he goes off into faraway lands about which he knows little in order to share with people he does not know a message of hope and love and forgiveness. A final archetype of the faithful is one who pushes back against the secularist threats to modernity by defending Scripture and Christian belief. Among these figures are included Abraham Kuyper and C. S. Lewis.



Service and Sacrifice

One sort of Christian hero and demonstrator of faith is the one who serves others. Next to having a complete and totalizing love for God, the greatest Christian commandment is to love and serve one's neighbor. Many of these figures went out of their way to serve the poor whenever they could and wherever they traveled. For instance, Charlemagne built schools and poor houses across modern day France, whereas Francis of Assisi served the poor and sick whenever he possibly good, living in great poverty himself. Elizabeth of Hungary used the coffers of her kingdom in order to provide food to her subjects so that they would not die as the result of a massive famine. Many missionaries were also servants of the poor, including David Brainerd, William Carey, Hudson Taylor and especially Amy Carmichael.

But sacrifice can be manifested in many other ways as well. As mentioned in other themes, many of Hannula's Christian heroes are heroes precisely because of the sacrifices they made on God's behalf. Of course the most intense form of sacrifice is sacrificing one's life but others sacrificed great goods in their lives, such as having political power, like Jeanne d'Albret and Renee, Duchess of Ferrara, who lost political power due to their support for the theology of the Protestant Reformation. And surely missionary work is self-sacrificial because it involves leaving the world one knows for a world one does not, taking little along the way.



Style

Perspective

Unlike many books, *Trial and Triumph* wears its biases on its sleeve. Richard Hannula is a dyed in the wool Presbyterian, which clearly and distinctly explains the heavy bias in the book. Christianity is divided into thousands of individual denominations, each with their own theological perspective and some of which contain multiple theological perspectives. And their list of Christian heroes will inevitably differ as a result of those different perspectives. For instance, a list of Orthodox or Roman Catholic heroes will include many saints and will contain the "St." title. Since Hannula is not a Catholic, "St. Anselm" is rendered "Anselm" and "St. Augustine" is rendered "Augustine". Hannula also points out as a failing of many of the earlier Christian heroes that they taught heretical Roman Catholic doctrines. Francis of Assisi is criticized for teaching the doctrine of purgatory for instance.

However, the most prominent indication of Hannula's strong Protestant bias is his selection of many of the important Protestant Reformers as Christian heroes. For instance, among his heroes are the Reformers Martin Luther and John Calvin who Hannula believes "clarified" the Gospel by showing that salvation comes through faith alone rather than through a combination of faith and works. The reader should also be aware of the fact that after the Reformation, *Trial and Triumph* contains no further Roman Catholic heroes and entirely lacks any distinctive Orthodox heroes or heroes from the Christian east. Furthermore, the book has a strong Anglo-American bias generally, often entirely ignoring saints from other parts of the world. It is also somewhat stylized history and deliberately short on details; this is not a history textbook.

Tone

The tone of *Trial and Triumph* reflects the fact that it is a book meant to laud the Christian God and those important historical figures that embodied the Christian virtues proscribed by God. It also reflects the fact that the stories were initially written for children. The tone of each of the stories usually starts off with a narrative that introduces the character. The pieces are far from straightforward biographical sketches but instead try to tell a brief story from the character's life that represents his or her personality and achievements. Accordingly the stories combine the tones of narratives on the one hand and more non-fictional biographical sketches on the other. Since *Trial and Triumph* is an explicitly religious work, it often expresses a highly pious tone in which God is praised and thanked through the quotes of the authors and in which Hannula attributes to God all the glory achieved by his Christian heroes in the introduction.

In his particular description of his heroes and their accomplishments, Hannula also notes many of their flaws and in these places the tone turns somewhat negative. The notes are relatively short, perhaps a mere handful of sentences where some figure's



heinous act or false theological belief is discussed. The last paragraph or two of each story also has a distinctive tone because it discusses the death and legacy of the figure in question and so inevitably becomes a bit more dramatic and grandiose.

Structure

Trial and Triumph is the story of some fifty-odd heroes of Christian history grouped into six chapters. The sketches of each character typically contain a combination of biographical information and a brief narrative meant to illustrate the essence of the character in question. The book organizes these sketches into six general chapters that are chronologically arranged throughout the last two thousand years of Christian history. Chapter 1, Early Church, Facing Persecution, Fighting Heresy discusses seven figures, Polycarp, Blandina, Constantine, Athanasius, Ambrose, Monica and Augustine, and Patrick. Most of these heroes were martyrs or were intellectuals and religious leaders who fought early Christian heresy. Chapter 2, Middle Ages, Light From Darkness discusses eleven characters, Pope Gregory I, Boniface, Charlemagne, Alfred the Great, Anselm, Bernard of Clairvaux, Peter Waldo and the Waldensians, Francis of Assisi and Elizabeth of Hungary, John Wycliffe and John Huss, many of whom were important Christian political leaders and missionaries.

Chapter 3, Reformation, The Gospel Clarified, covers ten characters, Martin Luther, William Tyndale, John Calvin, Anne Askew, Latimer, Ridley and Cranmer, John Know, Jeanne d'Albret and Renee. All of these figures were responsible for recovering and spreading the Gospel of justification by faith alone. Chapter 4, Post-Reformation, Great Courage and Great Awakening, covers nine characters, Gustavus Adolphus, Richard Cameron, The Two Margarets, John Bunyan, Jonathan Edwards, George Whitefield, John Wesley and John Newton, each of which had an important role in defending the Gospel or spreading it in the 17th and 18th centuries.

Chapter 5, Modern Missions, The Gospel to the Ends of the Earth, covers six missionaries who practiced from between the mid-18th century to the mid-20th century, including David Brainerd, William Carey, David Livingstone, John Paton, Hudson Taylor, and Amy Carmichael. Chapter 6, Recent Times: Standing for Christ, discusses five characters, Charles Spurgeon, Abraham Kuyper, J. Gresham Machen, C. S. Lewis and Richard Wurmbrand, along with Chinese Christians who defended the faith during The Boxer Rebellion. All of these figures were responsible for spreading the Gospel during a time when it came under assault from secular threats.



Quotes

"For eighty-six years I have been His servant, and He has done me no wrong. How then can I blaspheme my King who saved me?" (Chapter 1, pg. 19.)

"Who are these Christians? They go willingly and cheerfully to their deaths" (Chapter 1, pg. 22.)

"By this conquer" (Chapter 1, pg. 25.)

"Take and read. Take and read" (Chapter 1, pg. 41.)

"The greatest gift in my life has been to know and love God; to serve Him is my highest joy" (Chapter 1, pg. 50.)

"Good men dread riches in this world more than hardship" (Chapter 2, pg. 56.)

"I did not strongly desire at all this earthly kingdom but felt it to be the work I was commanded to do" (Chapter 2, pg. 74.)

"I do not seek to understand in order that I may believe, but I believe in order that I may understand" (Chapter 2, pg. 79.)

"I serve the Lord with freedom, since love brings freedom. I invite you, dear brethren, to serve in love" (Chapter 2, pg. 87.)

"We must obey God rather than men" (Chapter 2, pg. 90.)

"Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy" (Chapter 2, pg. 98.)

"No pope can stop what Christa taught to be done" (Chapter 2, pg. 114.)

"As soon as the coin in the coffer rings, the soul from purgatory springs!" (Chapter 3, pg. 122.)

"Here I stand, I cannot do otherwise, so help me God." (Chapter 3, pg. 125.)

"The people of England need to read the Scriptures for themselves" (Chapter 3, pg. 129.)

"Here lies one who never feared the face of man" (Chapter 3, pg. 150.)

"I am the King of Sweden and this day I seal with my blood the liberty and the religion of the German nation!" (Chapter 4, pg. 171.)



"When you pray, better to let your heart be without words than your words without a heart." (Chapter 4, pg. 185.)

"Now where is Jesus of Nazareth, my true and never-failing friend?" (Chapter 4, pg. 192.)

"I look upon the whole world as my parish" (Chapter 4, pg. 203.)

"Lord, I'm ready to die with Christ, but I long to live to see the salvation of the Indians." (Chapter 5, 213)

"Expect great things from God; attempt great things for God." (Chapter 5, 221)

"I never made a sacrifice. We ought not to talk of sacrifice when we remember the great sacrifice which Christ made when He left His Father's throne on high to give Himself for us." (Chapter 5, 232)

"Yet these enemies of faith expect us to call them brethren and maintain an alliance with them!" (Chapter 6, 256)

"The blood of the martyrs is the seed of the church." (Chapter 6, 264)

"Being afraid and shying away from politics is not Christian and not ethical." (Chapter 6, 267)

"Love your persecutors. Love their souls, and try to win them for Christ." (Chapter 6, 288)



Topics for Discussion

What features of Trial and Triumph mark the book out as a specifically Protestant work?

Which figures from Christian history would you have included in Hannula's list? Which figures would you have left out?

Which of these stories do you think is most historically accurate? Which is the least historically accurate? Why do you think so?

Can you draw any conclusions about the author's perspective on Christianity from the chapter titles and themes? What are they?

Which Christian figure impressed you the most and why? Which impressed you the least and why?

Which theological views within Christianity does Hannula consider corruptions of true Christian doctrine? Who are they associated with?

Hannula does not merely praise the figures in his book but sometimes issues criticisms. Who does he criticize? Is he critical enough? Why or why not?