

Christianity Through the Centuries: A History of the Christian Church

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The third edition of *Christianity Through the Centuries* brings the reader up-to-date by discussing events and developments in the church into the 1990s. This edition has been redesigned with new typography and greatly improved graphics to increase clarity, accessibility, and usefulness. - New chapters examine recent trends and developments (expanding the last section from 2 chapters to 5) - New photos. Over 100 photos in all -- more than twice the number in the previous edition - Single-column format for greater readability and a contemporary look - Improved maps (21) and charts (39) Building on the features that have made *Christianity Through the Centuries* an indispensable text, the author not only explains the development of doctrines, movements, and institutions, but also gives attention to 'the impact of Christianity on its times and to the mark of the times on Christianity.'

Earle E. Cairns, professor emeritus of Wheaton College, is a graduate of Presbyterian Theological Seminary at Omaha (Th.B.) and the University of Nebraska (Ph.D.). He is a member of the American Society of Church History, the American Historical Association, and the Conference on Faith and History. He taught at Wheaton for thirty-five years and was department chairman for much of that time. He was consulting editor for the *New International Dictionary of the Christian Church*. Earle E. Cairns (PhD, University of Nebraska) was professor emeritus at Wheaton College in Wheaton, Illinois. He was a member of the American Society of Church History, the American Historical Association, and the Conference on Faith and History.

Other Books

The History of the Church (the Church History of Eusebius). This edition of *The History of the Church* contains all ten chronologically arranged books by Eusebius, which together outline the major events in the early history of the Christian church between the 1st and 4th centuries AD. Ever since its publication in the 4th century, the *Church History of Eusebius* has enjoyed prominence as a much-cited source on the subject. To this day it functions as a starting point for many historians, theologians, scholars and other interested readers wishing to research the ancient Christian church. Although many of the opinions Eusebius expressed are controversial - for example blaming the misfortunes of the Jewish peoples upon the death of Jesus - his work comprehensively chronicles the complex and storied events characterizing early Christendom. Eusebius begins his book with a detailed recounting of the life and personality of Jesus Christ, the son of God. This is followed by the destruction of Jerusalem by the Roman general and later Emperor, Titus. The progress of Christianity through the time of the Emperor Trajan, and thereafter through rulers such as Septimius and Decius is recorded. The later books concern themselves with the persecution of early Christian believers, which was a frequent event during the rule of Diocletian. The profound effects this had upon the church's organisation and following is much detailed. Finally, the successful campaigns of the Emperor Constantine - who was the first Roman Emperor to be avowedly Christian - is covered, followed by the formal re-establishment of Christianity. Living in the 4th century AD as one of the earliest bishops, Eusebius of Caesarea was in an authoritative position to record the principle history of the Christian church. He had at his disposal the sizable library of Caesarea, and had spent his life in the study of a multitude of texts. His reputation, as attested in various chronicles, was as one of the most learned scholars on matters of the Christian religion alive at the time. Despite these appraisals, *The Church History of Eusebius* has had its accuracy called into question by subsequent historians and Christian figures. A common charge is that the

book is more occupied with praising the Roman hegemony than strict accuracy. Modern historians of the 20th and 21st centuries meanwhile regard Eusebius as exclusionary to sources or opinions he deemed unfavorable or divergent with his own, personal point of view.

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