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We're a Christ-focused community, doing our best to love and serve others. There's a place for you here. First grade students eat lunch in Planes de Rio Grande, Honduras. The Church of Jesus Christ of Latter-day Saints is supporting the efforts of Catholic Relief Services in various countries to provide girls and young women with nutrition education
and counseling, micronutrient supplements and nutritious foods. With a desire to follow the teachings of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and to seek and reach out to "the one," The Church of Jesus Christ and the one, "the one," The Church of Jesus Christ and the one, "the one," The Church of Jesus Christ and the one, "the one
commodities, and 6.6 million hours of volunteer work. The Church's Caring for Those in Need 2024 Summary was released Tuesday, March 25, on CaringSummary. ChurchofJesusChrist.org. This summary highlights humanitarian aid, volunteer service, and welfare and self-reliance efforts worldwide. An introduction from the First Presidency thanks
members and friends of the Church who acted on the invitation to find the one and to love their neighbor through generous donations of their time and resources. "This summary shows how, together, we have cared for God's children through initiatives such as responding to emergencies, feeding the hungry, and caring for the well-being of women
and children," wrote President Russell M. Nelson and his counselors, President Dallin H. Oaks and President Henry B. Eyring. Caring for God's children helps them to feel His divine love, they wrote. The summary includes resources and services provided to assist members of the Church, but also describes humanitarian aid and relief given to all of
God's children throughout the world. "Heavenly Father loves each of His children and recognizes the good work they do. We invite you to continue serving and loving those around you. May God bless you in your inspiring efforts," says the introduction. The entire 48-page 2024 summary is available in 17 languages. A map displays where all of the
Church's humanitarian projects took place in 2024. Read the rest of the article at the Church News. More articles for you: This NFL player faced intense pressure to not serve a mission—why he went anyway (I don't have a testimony of this': How a ward responded to teacher's humble admission.
you need—here's how Mormons, like members of some other faith groups, are asked to contribute 10 percent of their income to the church, a practice known as tithing. How much humanitarian aid does the LDS Church give? Since 1985, Latter-day Saint Charities and its affiliates have provided over US$2.5 billion worth of assistance in 199 countries
and territories. What church gives the most humanitarian aid? SALT LAKE CITY — The Church of Jesus Christ of Latter-day Saints now gives nearly $1 billion dollars in humanitarian and welfare aid around the world. Who is the current president and prophet of the Church. Russell M.
Nelson, 17th president of The Church of Jesus Christ of Latter-day Saints. Recent post: What Radio Station Is Byu Football On? How much does the LDS Church give to charity in 2020? | Updated: Feb. 16, 2021, 9:01 a.m. The Church of Jesus Christ of Latter-day Saints made $6 billion in 2020 through an investment fund, according to a FOX 13 report.
The numbers were reported in a new filing with the U.S. Securities and Exchange Commission. What good has the LDS Church done? For many years, The Church done? For many years, The Church has been actively involved in humanitarian relief and development activities throughout the world. These include emergency relief assistance in times of disaster and humanitarian
programs that strengthen the self-reliance of individuals, families, and communities. How charitable is the Mormon Church? SALT LAKE CITY — Latter-day Saint Charities helped millions of people through more than 3,000 humanitarian aid projects with 2,000 partners in 142 countries last year, according to its 2019 Annual Report. The report
reflected increases from 2018, when the charity completed 2,885 projects in 141 countries. What do Mormons do for charities' Work LDS Charities' Work LDS Charities divides its work into several key initiative, vision care, maternal and newborn care, clean water and sanitation, immunization,
wheelchairs, refugee assistance, and community projects. What organizations does the LDS Church donate to? Humanitarian Aid It sponsors ongoing initiatives such as maternal and newborn care, immunization, clean water, vision care, wheelchairs, refugee response and emergency and disaster relief throughout the world. How much do the leaders
of the LDS Church make? In accordance with approved procedures, the annual General Authority base living allowance has been increased from $116,400 to $120,000. This will begin with your paycheck issued on January 10, 2014 (pay period 1). If those numbers are accurate, general authorities' living allowance rose about three percent a year.
Recent post: Is The Byu Utah Game Sold Out?Who owns the Mormon Church? DMC is the holding companies that fall under the umbrella of the LDS Church. DMC's Board of Directors is made up of the church's First Presidency, three rotating members of the Quorum of the Twelve, and the Presiding Bishopric.
Who will be the next president of the LDS Church? Russell M. Nelson, a 93-year-old heart surgeon who has served as an apostle of the Mormon Church on Tuesday following the death of its previous president. Where does the Mormon
church money go? The LDS Church uses most of its financial resources to construct and maintain buildings and other facilities. The church also spends its funds on providing social welfare and relief and supporting missionary, educational, and other facilities. The church also spends its funds on providing social welfare and relief and supporting missionary, educational, and other facilities.
funds for building and maintaining for Latter-day Saint Charities comes primarily from the Humanitarian Aid Fund of The
Church of Jesus Christ of Latter-day Saints as well as philanthropic donors to the organization. Latter-day Saints typically donate through their local congregations. Do Mormons help the poor? Experts on charitable giving note that The Church of Jesus Christ of Latter-day Saints and its members arguably do more than any other religious community
to help people in poverty. (In Utah, the church has given tens of millions to fight homelessness.) Recent post: What Religions Celebrate Easter? What does tithing go towards? Tithing donations are always used for the Lord's purposes, which He reveals through a council of His servants. Some of these uses are: Building and maintaining temples,
chapels, and other Church buildings. Supporting the activities and operations of local Church congregations. What does the LDS Church own? The Mormon Church reportedly owns over 1 million acres in continental America on which it runs farms, ranches, orchards, and hunting preserves. It also owns farmland in Australia, the U.K., Brazil, Canada,
Argentina, and Mexico. What happens if a Mormon does not tithe? If a church member does not participate or attend a tithing status in their behalf. Each year, the tithing status of every member is recorded and sent to church headquarters in Salt Lake City, Utah. What is the
richest church in the world? List of wealthiest religious organizations Organization Worth (billion USD) Country Holy See (Vatican) Incalculable (Estimated over 10 Trillion) Vatican City The Church in France 23.0 France Does LDS Church
help homeless? The Church will continue its support of The Road Home in Salt Lake City in 2021, which provides shelter and other services for more than 1,700 people who are homeless a year. Latter-day Saints have supported this community resource for more than 1,700 people who are homeless a year. Latter-day Saints have supported this community resource for more than 1,700 people who are homeless a year.
this work included more than $1 billion in expenditures, 6.3 million hours volunteered, and 3,692 humanitarian projects in 190 countries and territories. The money went toward fast-offering assistance, humanitarian projects in 190 countries and territories.
Family Services counseling, and employment centers. The largest monetary donations the Church gave in 2022 include $32 million to the World Food Programme (WFP) and $5 million to UNICEF's global nutrition program, which helps malnourished children. "Jesus has a tender heart for children," Relief Society General President Camille N. Johnson
said when the donation to WFP was announced. "He weeps to see them starve. And He rejoices at even the smallest effort to help them." Other significant donations included $5.1 million to Rotary International for polio
and maternal and neonatal tetanus vaccinations. The Church also made significant financial contributions to help the rising number of people affected by natural disasters and armed conflict. This included relief to Ukrainian refugees; tsunami survivors in Tonga; storm victims in Kentucky, Florida, and South Africa; and victims of civil conflict in the
Democratic Republic of the Congo. "The love and desire to help is overwhelming to see," said Julia, a member of the Church in Austria who helped bring electricity to a Navajo community in Utah, and Church members worked with
Sikhs in a service project in the United Arab Emirates. Latter-day Saints partnered with the NAACP on community service projects for mothers in Memphis, Tennessee, USA, and those who need healthful food in San Francisco, California. And Light the World Giving Machines collected funds to buy food and other items for those in need in 28 locations
around the world. The 6.3 million volunteer hours donated in 2022 included service at farms, orchards, canneries, and Deseret Industries stores; missions to care for those in need; and cleanup after natural disasters. In addition to the 3,692 humanitarian projects, 16,285 new service projects were facilitated by JustServe.org, the Church's free online
volunteer portal available in 14 countries. The tool connects people to service opportunities that match their interests and location. Presiding Bishop Gérald Caussé has called JustServe "a movement and a way that we can live our covenants" and "bless and strengthen [our] community" (in "The Blessings Will Follow: Benefits of Implementing
JustServe" [video], ChurchofJesusChrist.org). The Church also continued its environmental stewardship initiatives. Since 2018, Church headquarters has reduced its yearly water consumption by 38 million recycled goods. And the
Church's Print and Distribution Center recycled nearly 4,000 tons of paper, metal, cardboard, and plastic. The Church of Jesus Christ of Latter-day Saints provided $1.45 billion in humanitarian aid in 2024. The increase over 2023 giving included $5.8 million for maternal and infant and toddler care in Africa and Asia. Welfare and humanitarian
spending, up half a billion dollars in four years, is a significant portion of the church of Jesus Christ of Latter-day Saints released details Tuesday about how it spent a significant portion in humanitarian
aid, welfare and other relief in 2024, according to a new report, "Caring For Those in Need: 2024 Summary of The Church of Jesus Christ of Latter-day Saints." The Church of Latter-da
grateful for your generous donations of time and resources in 2024. Last year, members and friends of the church were invited to seek and reach out to 'the one,' as Jesus Christ taught in his parables and demonstrated through his mortal ministry," the First Presidency said in a statement included in Tuesday's report. Church leaders credited all
donors but made specific mention of the efforts of teenagers and young adults. The report highlighted a major expansion included a donation of $55.8 million, announced in June, for maternal and child health improvements in 12 countries in Africa and Asia. Relief Society General
President Camille N. Johnson greets women in Chimaltenango, Guatemala, on May 31, 2024. President Johnson visited Guatemala to observe some of the work initiated by the Church of Jesus Christ in 2023 to help women and children. | Christina Smith, The Church of Jesus Christ in 2023 to help women and children.
opportunities to bless women and children," said President Camille N. Johnson, who leads the general presidency of the Relief Society, the church's women's organization that had 8,097,952 members in 2024, according to the report. Presiding Bishop Gérald Caussé said that Latter-day Saints and others who provide donations through tithing, fast
offerings and other contributions made it possible for the church to help people in 192 countries last year. "The welfare system of the church is not really the facilities. It's not the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse. It is found in every ward, every month, or the bishops' storehouse.
he said Tuesday. President Johnson serves with Bishop Caussé on the international Welfare and Self-Reliance Executive Committee. She has traveled around the world to review how the church's charitable spending reaches those in the most need. She said leaders work diligently to reduce duplication and inefficiency in providing aid and told the
Desert News that faithful donors can be proud of what their contributions provide. "I hope that people feel like they're part of a global effort to lift and love and care for those in need," she said. The women and children initiative focuses on child nutrition, maternal and newborn care, immunizations and education. "Global
progress starts with nourishing children and strengthening women. When you bless a family, a community, a nation. When you bless a child, you invest in the future," President Johnson said in the report. The report reflected the local aid efforts that occur in each of the 31,490 Latter-day Saint congregations around the world as
well as the large global initiatives the church undertakes with major national and international charities as partners. The report also captures some of the efforts church members engaged in to give one-to-one aid and support to those in need. The church's president, Russell M. Nelson, encouraged such heart-to-heart efforts as part of the celebration
of his 100th birthday in September. 'A life worth emulating' — President Nelson turns 100"Your heartfelt responses are truly humbling," President Nelson and his counselors in the First Presidency said in their statement in Tuesday's report. "Throughout the world, you have acted on this invitation to reach out to the one and to love your neighbor. We
are thankful for your contributions and are pleased to share this year's report of our collective efforts."The church has not released figures for its overall humanitarian
welfare spending prior to 2021, but Bishop Caussé told the Deseret News that the church has expanded its total humanitarian welfare expenditures every year from at least 2015 to the present. "During the pandemic, we had a huge surge of needs all around the world," he said. "After the pandemic, we continued the great collaborations we have built
in many countries with governments, local organizations and members of the church, so it's continue to increase every year."The annual report does not capture all of the church's relief work, because so much is done person. Many members also give to other charities each year. The spending detailed in the report also does not include some
other initiatives. For example, the church makes more than $1 billion in annual charitable contributions to its global educational system. The summary showed the church continuing to respond to emergencies and feed the hungry around the world. "There's an unprecedented need for global aid," said Elder Blaine R. Maxfield, an Area Seventy and
managing director of the church's Welfare and Self-Reliance Services. "People know all over the world that in times of disaster, the Latter-day Saints will show up with friends to help." In addition to emergency relief and providing food, the church also provides job training, self-reliance services, educational opportunities, mental and emotional health
services and addiction recovery programs. Bishop Caussé and Elder Maxfield each mentioned that many Latter-day Saint youth have launched JustServe clubs at their high schools in North America. "The young generation of the church is really hungry for opportunities to serve," Bishop Caussé said. "They just love it and love the spirit of it more than
maybe any other generation. They like to come together as groups and as quorums in classes and do those kind of activities now in Young Single Adult conferences and For the Strength of Youth conferences and For the Strength of Youth conferences and the church has included service and aid activities."He said the church has included service and aid activities now in Young Single Adult conferences and For the Strength of Youth conference and Yo
others," Bishop Caussé said. "It's something that is natural to them, and they really need it in their own personal lives as part of their identity. When you can have opportunities to help your brothers and sisters, it's also a good way to know yourself better and to appreciate more about who you are and how much you can accomplish," he added. By the
numbersThe report said the church projects in 3,836 humanitarian aid projects in 2024. The projects in 2024. The projects in 2023. 3,692 projects in 191 countries in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 projects in 190 and clean water, hygiene and sanitation (267). The church was involved in: 4,119 humanitarian projects in 2023. 3,692 proj
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build self-reliance. In 2024, the church operated 579 self-reliance education projects with 128,028 participants. The church also supported the creation of an additional 30,246 service projects in 2024. "As we continue to care for God's children, we can
help them feel his divine love," The First Presidency said. "Heavenly Father loves each of His children and recognizes the good work they do. We invite you to continue serving and loving those around you. May God bless you in your inspiring efforts." For the second straight year, The Church of Jesus Christ of Latter-day Saints doled out more than a
affiliation. The contributions come as the church continues to amass wealth (estimated by outside analysts at $265 billion) and faces increasing pressure from insiders and outsiders to give more to humanitarian causes. "As followers of Jesus Christ, we consider this to be both a duty and a joyful privilege," church President Russell M. Nelson and his
counselors, Dallin H. Oaks and Henry B. Eyring, in the governing First Presidency, said in a joint statement. "We gratefully acknowledge the selfless contributions of time and means from church members, friends and other trusted organizations that enable this work to progress and expand." Aid by the numbers (The Church of Jesus Christ of Latter-
day Saints) Farmers harvest rice in their fields at daybreak in Gbarnga, Liberia, on Friday, Jan. 20, 2024. They often sing as they harvest to demonstrate to unity and harmony within the community. The church reported giving $1.3 billion in total. • 6.2
million volunteer hours. • 4,119 individual projects. • 191 countries and territories served. • 11,368 welfare and self-reliance missionaries. • 5,538 job placements supplied. "[These] figures are, of course, an incomplete report of our giving and helping. They do not include the personal services our members give individually as they minister to one end of the personal services.
another in called positions and voluntary member-to-member service," Oaks said. "And our [summary] makes no mention of what our members do individually through innumerable charitable organizations not formally connected with our church." Of the projects the church tackled last year: 601 provided health care. 530 addressed food insecurity.
415 supplied emergency relief. 206 helped secure clean water and sanitation. "The church's partnership is ... transforming lives," Evelyn Mere, program director for WaterAid Nigeria, said in the report, "and ensuring no one is left behind." Empowering families (Anny Djahova | Catholic Relief Services) The Church of Jesus Christ of Latter-day Saints is
supporting the efforts of Catholic Relief Services in various countries to provide girls and young women with nutritions foods. The church reported giving $1.3 billion in charitable aid in 2023. Serving women and children was a major goal for the faith during the past year. According
to the report, the church prioritized child nutrition globally, mostly by donating to international nongovernmental organizations such as Save the Children and the World Food Program. The Utah-based faith also worked to boost maternal health care, especially through a collaboration with UNICEF in countries like the Central African Republic and
Mozambique. "We want to empower families ... with greater understanding and resources," President Camille N. Johnson, head of the nearly 8 million-strong women's Relief Society, said in the report. "[Loving parents] are better equipped to make changes that can have a lasting impact." The faith also provided help in the latest Israel-Hamas war.
Through coordination with other relief agencies, the report noted, it gave "significant" funding for critical physical and mental health care in Israel and Gaza. The church also teamed up with other aid groups to assist refugees and immigrants worldwide. In Sacramento, California, for instance, the faith helped to buy 500 foam mats and other supplies
for refugees who had been sleeping on the floor. "I salute the people who in small, personal ways," apostle Patrick Kearon said, "go and find those people on the margins — those who hurt, those who hurt have read to the margins — those who hurt, those who hurt have read to the margins — those who hurt have read to the margins — those who hurt have read to the margins — those who hurt have read to the margins — those who have people on the ma
focused on homelessness, food insecurity and abuse. In Montreal, the church donated more than $750,000 to help a homeless shelter bolster its emergency shelter in its meetinghouses and handing out hotel vouchers. It also sent
psychologists to the island to help those affected by the fires. On the environmental front, the church provided 140,000 trees in Mongolia, installed solar panels on many of its meetinghouses and began switching to 100%-recycled cups for use in its sacrament, or Communion. Closer to home, Utah's predominant religion also donated 5,700 water shares
 — or about 20,000 acre-feet of water — to help preserve the Great Salt Lake. "We have an obligation to be good stewards," said L. Todd Budge, second counselor in the Presiding Bishopric, which oversees the church's vast real estate, financial, investment and charitable operations, "to pass to future generations an Earth better than we found it."The
report highlighted the church's JustServe program that allows members to set up their own, smaller volunteer projects, including one from a 10-year-old named Evan who ran a donation drive that netted 702 jars of jam for a food bank. There are a number of places which embody the ideas of Long Now thinking: nuclear waste repositories, historical
sites, and other long-term structures are all excellent places to look for Long Now inspiration. But there is one facility, though hard to gain access to, which is an amazing example of long-term thinking, and it is not what you might expect. Welcome to the underground bunker where the Mormons keep their genealogical backup data, deep in the solid
granite cliffs of Little Cottonwood Canyon, outside Salt Lake City, Utah. The Church of Jesus Christ of Latter-day Saints has been collecting genealogical data from all the sources it can get its hands on, from all over the world, for over 100 years. The Mormons have become the largest such repository, and the data itself is open to anyone who uses
their website, or comes to their buildings in downtown Salt Lake City. While the Mormon Genealogical Archives don't give public tours of the granite vaults where all the original microfilm is kept for security and preservation reasons, in special cases -- in this case to Steward Brand and Alexander Rose of the Long Now Foundation -- access is granted
The largest contaminant of their microfilm is, in fact, blue jean lint brought in by the workers! The archivists use microfilm mainly because there is not yet a longer-lasting digital equivalent. However, they are also digitizing their holdings and collecting more and more information digitally for easier dissemination. Upon entering the gate, the first
question comes up... "Why doesn't anyone park near the entrance?" There is a good reason. It turns out that boulders occasionally cleave off the rock face above, caused by the freezing and thawing of water in the cracks of the rock face above, caused by the freezing and thawing of water in the cracks of the rock face above, caused by the freezing and thawing of water in the cracks of the rock.
anything under a rock cliff is on borrowed time.) No pictures were allowed beyond this point. Once safely inside, the building looks like just about any other office building and walls. Another difference from an average office building is that the design
life of the archive is said to be "1000 years." The facility was built in the '60s (likely a product of cold war fear) so it is now about 45 years into its intended design life, and roughly sixty full time workers currently bustle about with microfilm, scanning in the front lateral tunnel near the daylight. Past the front lateral tunnel one steps through double
doors, and a large bank vault style door, into one of the 750-foot-long tunnels going back into the archives. These are all connected by lateral tunnels holding impossibly long rows of skinny microfilm drawers. These are all connected by lateral tunnels holding impossibly long rows of skinny microfilm drawers. These are all connected by lateral tunnels holding impossibly long rows of skinny microfilm drawers.
a simple set of digits, the film number, given in order of collection, and is indexed "in an Oracle database" according to the lead archivist, though this begs some questions about the long-term viability of such database software. The real highlight of the Mormon Genealogical Archives is the reservoir. In the deepest tunnel, through a door, is the only
part of the facility where one can see exposed rock. A small cement wall is built up here to trap the water from a slow drip reminds one of the Fremen water caches from Frank Herbert's Dune. The water itself, having dripped through the huge filtration
system that is the mountain, is cold and quite tasty. The facility, while impressive, has its share of engineering difficulties. It has already had to relieve water pressure under the floors and walls, and allow it to drain. (Another big Long Now lesson: don't think you can keep the water out; it's far better to accept it will come through, and just route it.)
Giant air movers keep the space ventilated, but at a large energy cost, another potential issue with the long term. In conjunction with the
Long Now Foundation. Modified from original text by Alexander Rose at the Long Now Blog. Members of The Church of Jesus Christ of Latter-day Saints endeavor to follow the stranger, clothe the naked and visit the sick and those in prison (see Matthew 25:35-36). Millions
of people have benefited from temporal and spiritual assistance through humanitarian and welfare donations. Breakdown of Donations are used. Tithing In keeping with the biblical practice of tithes, Latter-day Saints offer one-tenth of their income to the Church
These funds are used to: Provide buildings or places of worship for members around the world. Provide education programs, including support for Church universities and seminary and institute programs. Support the Church's worldwide missionary programs. Build and operate temples around the world and administer the world's largest family
history program. Support the Church's welfare programs, which serve people around the world regardless of religion, nationality or race. Fast Offerings On the first Sunday of the month, members of the Church in good health are encouraged to fast for two consecutive meals and donate generously to the Church the money they would have spent on
food. These funds help those in local congregations, where Latter-day Saint leaders confidentially allocate funds to those in need, with the ultimate goal of self-reliance and providing opportunities for service for people around the
world regardless of religion, nationality or race. It sponsors ongoing initiatives such as maternal and newborn care, immunization, clean water, vision care, wheelchairs, refugee response and emergency and disaster relief throughout the world. When a disaster strikes, Latter-day Saints work with local Church leaders, government officials and trusted
partners to determine what supplies and food are needed. Materials are then purchased or assembled locally or shipped from Latter-day Saint storehouses. After urgent needs are met, the Church absorbs its own
overhead costs and utilizes a global network of volunteers who generously contribute to the welfare program, which is primarily designed to care for the needy within the stewardship of the Church. At the discretion of
bishops, local funds can, where possible, assist others in need who are not of our faith. Individuals typically depend on the Church's food assistance for a few weeks to several months before they become self-sufficient once again. In addition to meeting the need for food, clothing and shelter, the program provides vocational rehabilitation and
employment opportunities for citizens, immigrants and refugees. The approach is to help people become self-reliant by teaching skills and providing resources for a self-sustained life. Perpetual Education Fund Donations to the Perpetual Education Fund States to help them afford
technical or vocational education. Loans are granted at minimal interest, and participants do their best to repay the loan as soon as possible to become free of debt and to enjoy greater self-reliance. Repayments from existing participants and donations are used to make new loans to qualified students. Since the start of the PEF program in 2001, over
90,000 loans have been offered in nearly 70 countries around the world. Donations to the Perpetual Education Fund also help support individuals in 130 countries around the world on getting an education funding a job, improving finances and starting or growing a business. Family Services Family Services draws
on charitable donations to offer counseling services related to addiction recovery, familial conflict resolution, abuse and other issues for individuals, couples and families. Helping Hands The Church sponsors the Helping Hands program, which brings together members of the Church and their neighbors to provide community service all around the
world. In recognizable yellow shirts or vests, tens of thousands of volunteers help people whose lives have been affected by disasters or other emergencies. Volunteers also partner with government and nonprofit organizations to support and improve the communities where they live; they clean parks, restore public structures and perform various
other community services. Originally started in South America, the program has since spread to nearly every corner of the earth. Hundreds of thousands of Latter-day Saints and other volunteers have donated millions of hours of service to their communities through this program. Other Donations Latter-day Saints strive to follow the scriptural
counsel to be "anxiously engaged in a good cause" (D&C 58:27). There are many opportunities for service outside of what the Church provides, such as those found on JustServe.org. The Church encourages its members to be generous with their time and resources in any way they can. Belief that Christianity should return to the form of the early
apostolic church For other uses, see Restorationism (disambiguation). Part of a series on Christianity Jesus Christ Nativity Baptism Ministry Crucifixion Resurrection Ascension BibleFoundations Old Testament New Testament Gospel Canon Church Creed New Covenant Theology God Trinity Father Son Holy Spirit Apologetics Baptism Christology
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 Christianity portalvte Part of a series on the History of Christian theology Background Christianity Troto-orthodox Christianity Troto-orthodo
Trinitarianism Nontrinitarianism Christology Paterology Paterology Pheumatology Mariology Biblical canon Deuterocanon Hermeneutics Theological hermeneutics African American Philosophical theology Ecumenical Creeds Apostles' Nicene Chalcedonian
Athanasian Patristics and Councils Great church ante-Nicene period Church Fathers Apostolic Fathers Desert Fath
Anselm Palamas Reformation Martin Luther Theology 95 Theses John Calvin Radical Evangelicalism theology Five solae Book of Concord Arminianism English Counter- Trent Jansenism From the Reformation to the World Wars Natural Onto- Practical Pietism John Wesley Great Awakenings Holiness movement Restoration Movement
Dispensationalism Covenant theology Existentialism Dogmatics Fundamental/foundational Liberal Catholic Critical realism Political Since the World Wars Vatican II of religions Situational ethics Nouvelle théologie (Ressourcement) Death of God Postliberal • Narrative Continental philosophy Radical orthodoxy Neo-orthodoxy Neo-orthodoxy
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Great Awakening Christian Zionism Paleo-orthodoxy Dominion theology extraterrestrials Moderate Christianity Confessing Movement Biotheology Theophysics Christianity Emerging church Progressive Christianity Emerging church Progressive Christianity Confessing Movement Biotheology Theophysics Christianity Christ
early beliefs and practices of the followers of Jesus were either lost or adulterated after his death and required a "restoration".[1][2][3] It is a view that often "seeks to correct faults or deficiencies, in other branches of Christianity, by appealing to the primitive church as normative model".[1]:635 Efforts to restore an earlier, purer form of Christianity, by appealing to the primitive church as normative model".[1]:635 Efforts to restore an earlier, purer form of Christianity, by appealing to the primitive church as normative model".[1]:635 Efforts to restore an earlier, purer form of Christianity, by appealing to the primitive church as normative model".[1]:635 Efforts to restore an earlier, purer form of Christianity, by appealing to the primitive church as normative model".[1]:635 Efforts to restore an earlier, purer form of Christianity, by appealing to the primitive church as normative model.
are frequently a response to denominationalism. As Rubel Shelly put it, "the motive behind all restoration movements is to tear down the walls of separation by a return to the practice of the original, essential and universal features of the Christian religion."[4]:29 Different groups have tried to implement the restorationist vision in a variety of ways,
for instance, some have focused on the structure and practice of the church, others on the ethical life of the church, and others on the early church is believed to have been
achieved, also varies among groups. More narrowly, the term "Restorationism" is used as a descriptive term for unrelated Restorationist groups which were formed during the eras of the Great Awakenings, such as the Christadelphians (Greek: 'Brothers of Christ'), Swedenborgians (i.e., The New Church), Irvingians (the largest of which is the New
Apostolic Church), The Church of Jesus Christ of Latter-day Saints (i.e., Mormonism), Jehovah's Witnesses (from the tetragrammaton for God), La Luz del Mundo (Spanish: 'the Light of the World'), and Iglesia ni Cristo (Tagalog: 'Church of Christ').[5][6][7][8] In this sense, Restorationism has been regarded as one of the six taxonomic groupings of
Christianity: the Church of the East, Oriental Orthodoxy, Roman Catholicism, Protestantism, and Restorationism.[9][10] These Restorationism groups share a belief that historic Christianity lost the true faith during the Great Apostasy and that the Church needed to be restored.[11][12] The term has been used in reference to the
Stone-Campbell Movement in the United States, [2]: 225-226 and has been also used by more recent groups, describing their goal to re-establish Christianity in its original form, such as some anti-denominational Charismatic Restorationism.
restorationist and restoration are used in several senses within Christianity. "Restorationism" in the sense of "Christian primitivism" refers to the attempt to correct perceived shortcomings of the current church by using the primitivism" refers to the attempt to correct perceived shortcomings of the current church by using the primitivism refers to the attempt to correct perceived shortcomings of the current church by using the primitivism.
it is perceived to have been done in the New Testament".[2]: 217 Restorationism is called "apostolic" as representing the form of Christianity that the Twelve Apostles followed. These themes arise early in church history, first appearing in the works of Iranaeus,[1]: 635 and appeared in some movements during the Middle Ages. It was expressed to
varying degrees in the theology of the Protestant Reformation, [2]: 217 and Protestantism has been described as "a form of Christian restorationist than others". [15]: 81-82 A number of historical movements within Christianity may be described as
 "restoration movements", including the Glasites in Scotland and England, the independent church led by James Haldane and Robert Haldane in Scotland, the American Restoration Movement, the Landmark Baptists and the Mormons.[16]:659pf A variety of more contemporary movements have also been described as "restorationist".[17][18]
Restorationism has been described as a basic component of some Pentecostal movement and "Restorationism movement and "Restorationism
Movement.[2]: 225-226[21] The term "restorationism" can also include the belief that the Jewish people must be restored to the promised land in fulfillment of biblical prophecy before the Second Coming of Christ.[22]: 3 Christian restorationism is generally used to describe the 19th century movement based on this belief, though the term Christian
Zionism is more commonly used to describe later forms. The term primitive, [23] in contrast with other uses, refers to a basis in scholarship and research into the actual writings of the Church Fathers and other historical documents. Since written documents for the underground first-century church are sparse, the primitive church passed down its
knowledge verbally. Elements of the primitive Christianity movement reject the patristic tradition of the prolific extrabiblical 2nd- and 3rd-century redaction of this knowledge (the Ante-Nicene Fathers), and instead attempt to reconstruct primitive church practices as they might have existed in the Apostolic Age. To do this, they revive practices found
in the Old Testament. The term apostolic refers to a nonmainstream, often literal, apostolic succession or historical lineage tracing back to the Apostles and the Great Commission. These restoration ideal has been interpreted and applied in a
variety of ways.[1]:635 Four general historical models can be identified based on the aspect of early Christianity that the individuals and groups involved were attempting to restore.[1]:635 Experiential Primitivism;[1]:635 Experie
primitivism focuses on restoring the ecclesiastical primitivism focuses on restoring the ecclesiastical primitivism focuses on restoring the ethical primitivism in the United States was Alexander Campbell.[1]: 635 Huldrych Zwingli, John Calvin and the Puritans all advocated ecclesiastical primitivism focuses on restoring the ethical primitivism in the United States was Alexander Campbell.[1]: 636 Ethical primitivism focuses on restoring the ecclesiastical primitivism in the United States was Alexander Campbell.[1]: 637 Ethical primitivism focuses on restoring the ecclesiastical primi
norms and commitment to discipleship of the early church.[1]:636,637 The movement often requires observance of universal commandments, such as a biblical Sabbath as given to Adam and Eve in the Garden of Eden, and the Hebrew
against antinomianism, the rejection of biblical teachings concerning observance of the Law.[27] Experiential primitivism focuses on restoring the direct communication with God and the experience of the Holy Spirit seen in the early church.[1]:637,638
Gospel primitivism may be best seen in the theology of Martin Luther.[1]:638 Luther was not, in the strictest sense, a restorationist because he saw human effort to restore the church as works righteousness and was sharply critical of other Reformation leaders who were attempting to do so.[1]:638 On the other hand, he was convinced that the
ethical primitivism and experiential primitivism.[1]:635,637 Main article: Medieval Restorationism According to American Jewish historian Barbara Tuchman, beginning in about 1470 a succession of Popes focused on the acquisition of money, their role in Italian politics as rulers of the papal states and power politics within the college of cardinals
[29] Restorationism[30] at the time was centered on movements that wanted to renew the church, such as the Lollards, the Brethren of the Common Life, [31] the Hussites, and Girolamo Savonarola's reforms in Florence.
also provoked restorationist movements within the church, such as the councils of Constance [33] and Basle, [34] which were held in the first half of the 15th century. Preachers at the time regularly harangued delegates to these conferences regarding simony, venality, lack of chastity and celibacy, and the holding of multiple benefices. [35] The lack of
success of the restorationist movements led, arguably, to the Protestant Reformation and Radical Reformation The Protestant Reformation and Radical Reformation and Radical Reformation The Protestant Reformation and Radical Reformation and Radical Reformation The Protestant Reformation and Radical Reformation and Radical Reformation and Radical Reformation The Protestant Reformation and Radical Reformation and R
 what the reformers saw as its original biblical structure, belief, and practice, and practice, and practice by a sense that "the medieval church had allowed its traditions to clutter the way to God with fees and human regulations and thus to subvert the gospel of Christ." [28]: 21 At the heart of the Reformation, in the view of later Protestants, was an
emphasis on "scripture alone" (sola scripture), [28]:22-23 As a result, the authority of church tradition, believed to have taken practical precedence over scripture, was rejected. [28]:22 The Protestant Reformation was not a monolithic movement, but consisted of at least three identifiable sub-currents. [28]:21 One was centered in Germany, one was
centered in Switzerland, and the third was centered in England. [28]: 21 While these movements shared some common concerns, each had its own particular emphasis. [28]: 21 The Lutheran approach can be described as one of "reformation," seeking "to reform and purify the historic, institutional church while at the same time preserving as much of
the tradition as possible."[28]:21 The Lutheran Churches traditionally sees themselves as the "main trunk of the historical Christian Tree" founded by Christ and the Apostles, holding that during the Reformation, at the Council of Trent, the Church of Rome fell away.[37][38] As such, the Augsburg Confession, the Lutheran confession of faith, teaches
that "the faith as confessed by Luther and his followers is nothing new, but the true catholic faith, and that their churches represent the true catholic or universal church".[39] When the Lutherans presented the Augsburg Confession to Charles V, Holy Roman Emperor, they explained "that each article of faith and practice was true first of all to Holy
Scripture, and then also to the teaching of the church fathers and the councils".[39] In contrast, the Reformed approach can be described as one of "restoration," seeking "to restore the essence and form of the primitive church based on biblical precedent and example; tradition received scant respect."[28]:21 While Luther focused on the question
"How can we find forgiveness of sins?", the early Reformed theologians turned to the Bible for patterns that could be used to replace traditional forms and practices. [28]: 24 Heinrich Bullinger and Martin Bucer in particular emphasized the restoration of biblical patterns. [28]: 29-31 John Calvin reflected an intermediate position between that of Luther
and Reformed theologians such as Zwingli, stressing biblical precedents for church governance, but as a tool to more effectively proclaim the gospel rather than as ends in themselves.[28]:291,22 Luther opposed efforts to restore "biblical forms and structures," [28]:112 because he saw human efforts to restore the church as works righteousness.[1]:
638 He did seek the "marks of the true church," but was concerned that by focusing on forms and patterns could lead to the belief that by "restoring the gospel was the first step in renewing the church, rather than restoring biblical forms and patterns.
[28]:118 In this sense, Luther can be described as a gospel restorationist, even though his approach was very different from that of other restorationists.[1]:638[28]:121 Protestant groups have generally accepted history as having some "jurisdiction" in Christian faith and life; the question has been the extent of that jurisdiction.[40]:5 A commitmental faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of that jurisdiction as a gospel restoration faith and life; the question has been the extent of the properties of the 
to history and primitivism are not mutually exclusive; while some groups attempt to give full jurisdiction to the primitivist minded of the Protestant Reformation era were a group of scholars within the Church of England known as the
Caroline Divines, who flourished in the 1600s during the reigns of Charles I. They regularly appealed to the Primitivest, the Church of the England and the Caroline Divines did not subject Scriptural interpretation to individual human reason, but rather to
the hermeneutical consensus of the Church Fathers, holding to the doctrine of Prima Scriptura as opposed to Sola Scriptura as opposed to Sola Scriptura as opposed to Hermeneutical consensus of the Church Fathers, holding to the doctrine of Prima Scriptura as opposed to Sola Scriptura.
[41] Among the Caroline Divines were men like Archbishop William Laud, Bishop Jeremy Taylor, Deacon Nicholas Ferrar and the Little Gidding Community and others. Main article: First Great Awakening Methodism Methodism
the founders of the movement, were high church Anglican priests in the vein of the Caroline Divines, who had a deep respect for the Primitive Church, which they generally defined as the Church before the Council Of Nicea.[43] Unlike many other Christian Primitivists, the Wesleys and the early Methodists did not subject Scriptural interpretation to
individual human reason, but rather to the hermeneutical consensus of the Ante-Nicene Fathers, holding to a view of authority more akin to Prima Scriptura rather than Sola Scriptura r
to its foundation in Scripture and the tradition of the pre-Nicene Church, saying, "From a child I was taught to love and reverence the Scripture, the oracles of God; and, next to these, to esteem the primitive Fathers, the writers of the first three centuries. Next
after the primitive church, I esteemed our own, the Church of England, as the most Scriptural national Church in the world."[46][47] And, "Methodism, so called, is the old religion of the Bible, the religion of the Primitive Church, the religion of the Bible, the religion of the Primitive Church of England."[48] On his epitaph is written, "This GREAT LIGHT arose (By the
Singular providence of GOD) To enlighten THESE NATIONS, And to revive, enforce, and defend, The Pure Apostolical DOCTRINES and PRACTICES of THE PRIMITIVE CHURCH..."[49] James Robinson Graves During the First Great Awakening, a movement developed among the Baptists known as Separate Baptists. Two themes of this movement
were the rejection of creeds and "freedom in the Spirit." [28]:65 The Separate Baptists saw scripture as the "perfect rule" for the church, they did not insist on complete agreement on the details of that pattern. [28]:67 This group originated in New England, but was
especially strong in the South where the emphasis on a biblical pattern for the church grew stronger. [28]: 67 In the last half of the Separate Baptists in the southern frontier helped
prepare the ground for the Restoration Movement, as the membership of both the Stone and Campbell groups drew heavily from among the ranks of the Separate Baptists in the same area at about the same time as the Stone-Campbell Restoration
Movement. Under the leadership of James Robinson Graves, this group looked for a precise blueprint for the primitive church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church, believing that any deviation from that blueprint would keep one from being part of the true church.
Awakening. The ideal of restoring a "primitive" form of Christianity grew in popularity in the United States after the American Revolution. [28]: 89-94 This desire to restore a purer form of Christianity played a role in the development of many groups during this period, known as the Second Great Awakening, including the Mormons, Baptists and
Shakers.[28]:89 Several factors made the restoration sentiment particularly appealing during this time period.[28]:90-94 To immigrants in the early 19th century, the land in America seemed pristine, edenic and undefiled - "the perfect place to recover pure, uncorrupted and original Christianity" - and the tradition-bound European churches seemed
out of place in this new setting.[28]:90 The new American democracy seemed equally fresh and pure, a restoration of the kind of just government that God intended.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many believed that the new nation would usher in a new millennial age.[28]:90,91 Many belie
who were enjoying a new political independence. [28]: 92,93 A primitive faith based on the Bible alone promised a way to sidestep the competing claims of all the many denominations available and find assurance of being right without the security of an established national church. [28]: 93 Camp meetings fueled the Second Great Awakening, which
served as an "organizing process" that created "a religious journalism that provided mass communication, and church related colleges.[50]: 368 Main article: Restoration Movement Thomas Campbell The American Restoration
Movement aimed to restore the church and sought "the unification of all Christians in a single body patterned after the church of the New Testament." [4]:54 While the Restoration Movement developed from several independent efforts to go back to apostolic Christianity, two groups that independently developed similar approaches to the Christian
faith were particularly important to its development.[51]: 27-32 The first, led by Barton W. Stone began at Cane Ridge, Bourbon County, Kentucky and called themselves simply Christians. The second began in western Pennsylvania and Virginia, now West Virginia, and was led by Thomas Campbell and his son, Alexander Campbell. They used the
name Disciples of Christ. Barton W. Stone The Campbell movement was characterized by a "systematic and rational reconstruction" of the early church, in contrast to the Stone movement which was characterized by radical freedom and lack of dogma. [28]: 106-108 Despite their differences, the two movements agreed on several critical issues. [28]:
108 Both saw restoring apostolic Christianity as a means of hastening the millennium. [28]: 108 Both also saw restoring the early church as a route to Christianity as a model. [28]: 108 They were united, among other things, in the belief that
Jesus is the Christ, the Son of God; that Christians should celebrate the Lord's Supper on the first day of each week; and that baptism of adult believers by immersion in water is a necessary condition for salvation. Because the founders wanted to abandon all denominational labels, they used the biblical names for the followers of Jesus that they found
in the Bible.[52]:27 The commitment of both movements to restoring the early church and to uniting Christians was enough to motivate a union between many in the two movements. [53]:8,9 With the merger, there was the challenge of what to call the new movement. Clearly, finding a biblical, non-sectarian name was important. Stone wanted to
continue to use the name "Christians." Alexander Campbell insisted upon "Disciples of Christ". As a result, both names were used. [52]: 27-28[54]: 125 Alexander Campbell The Restoration Movement began during, and was greatly influenced by, the Second Great Awakening. [50]: 368 While the Campbells resisted what they saw as the spiritual
manipulation of the camp meetings, the Southern phase of the Awakening "was an important matrix of Barton Stone and the Campbells.[50]:368 The Restoration Movement has seen several divisions, resulting in multiple separate groups. Three modern groups
originating in the U.S. claim the Stone-Campbell movement as their roots: Churches of Christ, and the Christian churches of Christ, and the Christ
churches and churches of Christ resolving the tension by stressing restoration while the Christian Church (Disciples of Christ) resolved the tension by stressing ecumenism.[55]:383 Non-U.S. churches associated with this movement include the Churches of Christ in Australia and the Evangelical Christian Church in Canada.[56][57] Main article:
Christadelphians John Thomas John Thomas John Thomas John Thomas (April 12, 1805 - March 5, 1871), was a devout convert to the Restoration Movement after a shipwreck at sea on his emigration to America brought to focus his inadequate understanding of the
Bible and he promoted interpretations of it which were at variance with the mainstream Christian views the Restoration Movement held. In particular he questioned the nature of man. He held a number of debates with one of the leaders of the movement, Alexander Campbell, on these topics but eventually agreed to stop because he found the practice
bestowed no further practical merits to his personal beliefs and it had the potential to create division. He later determined that salvation was dependent upon having the theology he had developed for baptism to be effective for salvation was dependent upon having the theology he had developed for baptism to be effective for salvation and published an "Confession and Abjuration" of his previous position on March 3, 1847. He was also rebaptised.
Following his abjuration and rebaptism he went to England on a preaching tour in June 1848 including Reformation Movement churches magazines [59] certain churches in the movement still allowed him to present his views. Thomas also gained a
hearing in Unitarian and Adventist churches through his promotion of the concept of "independence of thought" with regards to interpreting the Bible. Through a process of creed setting and division the Christadelphian movement emerged with a distinctive set of doctrines incorporating Adventism, anti-trinitarianism, the belief that God is a
"substantial and corporeal" being, objection to military service, a lay-membership with full participation by all members, and other doctrines consistent with the spirit of the Restorationist movement. [60] One consequence of objection to military service was the adoption of the name Christadelphians to distinguish this small community of believers and
to be granted exemption from military service in the American Civil War.[60] Bryn Athyn Cathedral, the episcopal seat of the General Church of the Swedenborgian Christian denomination The New Church was founded on the basis of the theology of Emanuel Swedenborgian Christian denomination The New Church was founded on the basis of the theology of Emanuel Swedenborgian Christian denomination The New Church was founded on the basis of the theology of Emanuel Swedenborgian Christian denomination The New Church was founded on the basis of the theology of Emanuel Swedenborg (8) As such, it is often known as the Swedenborgian Church.
[8] The New Church's view of God is that "Issue is God incarnate, not (as certain interpretations of the Godhead." [61] The New Church propounds the doctrine of Correspondence, which teaches that "Every word or fact of the Bible corresponded to a spiritual truth or mystical truth." [61]
Additionally, The New Church teaches that "Objects in the physical world have spiritual correspondences." [62] Main article: Catholic Apostolic Church (Irvingian Church) was founded according to the theology of Edward
Irving (1792-1834), who taught that "God could work miracles in His Church as easily now as two thousand years ago."[63] Belonging to the Restorationist branch of Christianity, the Irvingian Church as easily now as two thousand years ago."[63] Belonging to the Restorationist branch of Christianity, the Irvingian Church as easily now as two thousand years ago."[63] Belonging to the Restorationist branch of Christianity, the Irvingian Church was organised in 1835 with the fourfold ministry of "apostles, prophets,
evangelists, and pastors."[64][5] As a result of schism within the Catholic Church, other Irvingian Christian denominations emerged, including the Old Apostolic Church; of these, the New Apostolic Church is the largest Irvingian Christian denomination
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today, with 16 million members. [65][66] Irvingianism, possessing elaborate liturgies, teaches three sacraments: Baptism, Holy Communion and Holy Sealing. [57][68] Main articles: Latter Day Saint movement believe that founder Joseph Smith was a prophet of God, chosen to restore the primitive, apostolic church established by Jesus. Like other restorationist groups, members believe that the church and priesthood established by Jesus were withdrawn from the Earth after the end of the apostolic age and before the First Council of Nicaea in 325. [69] Unlike other reformers, who based their movements on their own interpretations of the Bible, Joseph Smith and Oliver Cowdery held that they were visited by John the Baptist to receive revelation from God in order to restore the original apostolic organization lost after the events of the New Testament. [69] According to Allen and Hughes, "[n]o

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group used the language of 'restoration' more consistently and more effectively than did the [Latter Day Saints] ... early Mormons seemed obsessed with restoring the ancient church of God."[28]:94 Joseph Smith According to Smith, God appeared to him in 1820, instructing him that the creeds of the churches of the day were corrupted.[70] In
 addition to restoring the primitive church, Smith claimed to receive new and ongoing revelations. In 1830, he published The Book of Mormon, with him and witnesses declaring to be a translation through divine means from the Golden Plates he obtained from an angel.[citation needed] The largest and most well known church in the Latter Day Saint
movement is the Church of Jesus Christ of Latter-day Saints (LDS Church), followed by Community of Christ (formerly RLDS), and dozens of other denominations. [citation needed] Members of the LDS Church believe that, in addition to Smith being the first prophet appointed by Jesus in the "latter days", every subsequent apostle and church president
also serves in the capacity of prophet, seer and revelator. [citation needed] Some among the Churches of Christ have attributed the restorationist character of the Latter Day Saints movement to the influence of Sidney Rigdon, who was associated with the Campbell movement in Ohio but left it and became a close friend of Joseph Smith. [28]:95[71]:
544,545 Neither the Mormons nor the early Restoration Movement leaders invented the idea of "restoration Movement leaders invented the idea of "restoration"; it was a popular theme of the time that had developed independently of both, and Mormonism and the Restoration Movement leaders invented the idea of "restoration" in the idea of "res
approaches to the restoration ideal.[71]:545 The Campbell movement combined it with Enlightenment rationalism, spiritualism, or any other phenomena that could not be sustained by rational appeals to the biblical text."[71]:545 The Latter Day Saints combined it with "the spirit of nineteenth-century Romanticism" and, as
a result, "never sought to recover the forms and structures of the ancient church as ends in themselves" but "sought to restore the golden age, recorded in both Old Testament, when God broke into human history and communed directly with humankind."[71]:545 Mormons gave priority to current revelation.[citation needed]
Primitive observances of "appointed times" like Sabbath were secondary to continuing revelation, similarly to the progressive revelation held by some non-restorationist Christian theologians. [citation needed] The "Great Apostasy", or loss of the original church Jesus established, has been cited with historical evidence of changes in Christian doctrine
over time, scriptures prophesying of a coming apostasy before the last days (particularly 2 Thessalonians 2:1-3, 2 Timothy 4:3-4 and Amos 8:11-12) and corruption within the early churches that led to the necessity of the Protestant Reformation, which is seen as an important step towards the development of protected freedoms and speech required
for a full restoration to be possible. [72] Main article: Adventism is a Christian eschatological belief that lesus will return to receive those who have died in Christ and those who are awaiting his return, and that they must be
ready when he returns. Adventists are considered to be both restorationists and conservative Protestants. [73][74] Main articles: Millerism and Sabbath in seventh-day churches William Miller The Millerism and Sabbath in seventh-day churches were the most well-known family of the Adventist movements. They emphasized apocalyptic teachings anticipating the end of the world, and did
not look for the unity of Christendom but busied themselves in preparation for Christ's return. Millerites sought to restore a prophetic immediacy and uncompromising biblicism that they believed had once existed but had long been rejected by mainstream Protestant and Catholic churches. From the Millerites descended the Seventh-day Adventists
and the Advent Christian Church. Main article: Seventh-day Adventist Church The Seventh-day Adventist Church grew out of the Adventist groups which arose from the Millerite movement of the 1840s in upstate New York, a phase of the
Second Great Awakening. Important to the Seventh-day Adventist movement is a belief in progressive revelation,[75] teaching that the Christian life and testimony is intended to be typified by the Spirit of Prophecy, as explained in the writings of Ellen G. White. Much of the theology of the Seventh-day Adventist Church corresponds to Protestant
Christian teachings such as the Trinity and the infallibility of Scripture. Distinctive teachings include the unconscious state of the dead and the doctrine of an investigative judgment. The church is also known for its emphasis on diet and health, its holistic understanding of the person, its promotion of religious liberty, and its conservative principles
and lifestyle. See also: Grace Communion International and Armstrongism The Worldwide Church of God, which became the Worldwide Church of God. It later splintered into many other churches and groups when the Worldwide
Church of God disassociated itself with the Restoration movements and made major attempts to join the Protestant branch of God, continue in the tradition of the Worldwide Church of God as it was under the leadership of Herbert W. Armstrong. Main articles
Advent Christian Church The Advent Christian General Conference in 1860, the church's beliefs include
 "conditional immortality" and a form of "soul sleep". Advent Christians such as George Storrs and Jonas Wendell influenced the Bible Student movement. Main article: Bible Student movement Charles Russell formed into what was eventually called the Bible Student movement.
Russell's congregations did not consider him to be the founder of a new religion, [77] but that he helped in restoring true Christianity from the apostasy from the original faith on major points, and that the original faith could be restored through a fact that Jesus and the Apostasy from the apostasy that Jesus and that the original faith could be restored through a fact that the original faith on major points, and that the original faith could be restored through a fact that the original faith on major points, and that the original faith could be restored through a fact that the original faith could be restored through a fact that the original faith on major points, and that the original faith could be restored through a fact that the original faith on major points, and that the original faith could be restored through a fact that the original faith or major points, and that the original faith could be restored through a fact that the original faith or major points are the fact that the original faith or major points are the fact that the original faith or major points are the fact that the original faith or major points are the fact that the original faith or major points are the fact that the original faith or major points are the fact that the original faith or major points are the fact that the original faith or major points are the fact that the
generally literal interpretation of the Bible and a sincere commitment to follow its teachings. They focused on several key doctrinal points that they considered a return to "primitive Christianity",[78] derived from warfare;[80] a
 belief in the imminent manifestation of the Kingdom of God (or World to Come) on Earth, and a rejection of trinitarianism, the immortality of the soul, and the definition of Hell as a place of eternal torment. [81] Jehovah's Witnesses emerged as a distinct religious organization, maintaining control of Russell's Watch Tower Bible and Tract Society and
other corporations. They continued to develop doctrines that they considered to be an improved restoration of first century Christianity, including increased emphasis on the use of Jehovah as God's personal name.[82] Main article: Plymouth Brethren John Nelson Darby The Plymouth Brethren is a conservative, Evangelical, restorationist movement
whose origin can be traced to Dublin, Ireland, in 1827.[83][84][85] The title, "The Brethren", is one that many of their number are comfortable with, in that the Bible designates all believers as "brethren". The first English assembly was in Plymouth in 1831,[86] where the movement became well known and assemblies diffused throughout Europe and
beyond.[87] It was organised primarily by George Wigram, Benjamin Wills Newton and John Nelson Darby.[88] The movement soon spread throughout the UK. By 1845, the first English assembly in Plymouth", and were soon simply called "Plymouth
Brethren". By 1848, divergence of practice and belief led to the development of two separate branches. The rift was caused primarily by a difference of opinions between John Nelson Darby and Benjamin Wills Newton in regards to eschatology. Despite more divisions, assemblies are still often generalized into two main categories: "Open Brethren'
and "Exclusive Brethren".[90] John Duncan criticized the Brethren movement saying "To end sectarianism, the Plymouth Brethren began by making a new sect, and that sect, of all sects, the most sectarian movement that focused on the
 "experiential" aspect of the early church.[92] The early pioneers of the Pentecostal movement sought to restore the work and power of the Holy Spirit to the church, which they felt had been lost early on after the Apostolic Age. Oneness Pentecostals, in particular, continue to have a lot of restorationist themes present in their movement. Many
Oneness Pentecostals see their movement as being a restoration of the Apostolic Church, which is why many of them refer to themselves as "apostolic" or to their movement. Main article: British New Church Movement as the "Apostolic Pentecostal" mo
to reliable sources. Unsourced material may be challenged and removed. (October 2009) (Learn how and when to remove this message) During the charismatic movement of the 1960s and 1970s, which focused on the transformation of the individual, some leaders formed what has become known as the Charismatic Restorationist Movement. These
leaders, of whom Arthur Wallis, David Lillie and Cecil Cousen were at the forefront, focused on the nature of the church order centred on what is referred to as the "fivefold ministries", as listed in Ephesians 4:11: Apostles,
Prophets, Evangelists, Teachers and Pastors. [93] Although the Charismatic Movement brought the Pentecostal gifts to the denominational churches, these restorationists considered denomination and shared a conviction that God would cause the church to be directly organized and empowered by the holy spirit. The movement has
thousands of adherents worldwide, and notable church networks include Newfrontiers led by Faith and Roger Forster. [94] Main article: Shepherding movement This section does not cite any sources. Please help improve this section
by adding citations to reliable sources. Unsourced material may be challenged and removed. (October 2009) (Learn how and when to remove this message) The British leaders of charismatic restorationism mutually recognised a parallel movement in the United States, centered on the Fort Lauderdale Five; Derek Prince, Don Basham, Bob Mumford, and the Company of the British leaders of charismatic restorationism mutually recognised and removed.
Charles Simpson and Ern Baxter. This movement became known as the Shepherding movement and was the subject of significant controversy in the mid-1970s. The movement left a significant controversy in the mid-1970s. The movement left a significant controversy in the mid-1970s. The movement left a significant controversy in the mid-1970s. The movement left a significant controversy in the mid-1970s.
Main article: Apostolic-Prophetic Movement This section does not cite any sources. Please help improve this message) More recently another form of charismatic restorationism with a similar
recognition of the apostolic office has emerged in the form of the Apostolic-Prophetic Movement, centered on the Kansas City Prophets. Leading proponents of the movement include C. Peter Wagner, Rick Joyner, Mike Bickle and Lou Engle. Main article: Church of God (Restoration) is a Christian denomination that
was founded in the 1980s by Daniel (Danny) Layne. [95] In a booklet written by Layne in the early 1980s, he claimed to be an ex-heroin addict who spent years dealing drugs and living a life of crime and sin on the streets of San Francisco. Layne was originally raised in the Church of God (Anderson), where his father was a minister. Layne began
preaching in the Church of God (Guthrie, OK) after his conversion. One tenet of this group is that they are ordained by both prophecy and divine command to restore the church of God as it was in the Book of Acts.[96] Most of Daniel Layne's beliefs concerning the book of Revelation originated from some ministers who had left the Church of God
(Anderson) reformation movement thirty or so years earlier. This teaching is upheld by the official eschatology, which is a form of church historicism. This Church of God (Restoration)[97] teaches that the 7th Trumpet in the book of the Revelation began to sound around the year 1980 when Daniel Layne was saved, alleging that there was a general
discontent among many of its current adherents that were in various Churches of God at that time. A variation of this "Seventh Seal message" [98] had been taught in other Churches of God for approximately 50 years prior to this point. Main article: Iglesia ni Cristo Iglesia ni Cris
July 27, 1914.[99][100] The church professes to be the reestablishment of the original church founded by Jesus Christ and teaches that the original church was apostatized. It does not teach the doctrine of the Trinity or the divinity of Jesus.[101] Iglesia ni Cristo does not subscribe to the term Restoration or claim to be a part of the Restoration
Movement. [citation needed] Main article: La Luz del Mundo (full name: Iqlesia del Dios Vivo, Columna y Apoyo de la Verdad, La Luz del Mundo) was founded in Mexico on 6 April 1926 by Eusebio Joaquín González (14 August 1896 - 9 June 1964), who claimed that God called him to be an apostle of Jesus Christ and renamed him
Aarón, Joaquín claimed that he was commissioned to restore the primitive Christian church of the first century CE. The church, headquartered in Guadalajara, Mexico, asserts that all other forms of Christianity are corruptions that arose after the last of the original apostles died, and rejects traditional Christian doctrines such as trinitarianism,
original sin, veneration of saints, and the divinity of Jesus. It continues to claim that it is the restoration of primitive Christianity and that its leaders, including Aarón Joaquín, his son, Samuel Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), and his grandson, Naasón Joaquín Flores (1937 - 2014), 
restoration, without whom it would be impossible for people to truly believe in Jesus and be saved. Main article: Apostolic Catholic Church (Philippines) The Apostolic Catholic Church (Philippines) 
the organisation and the Roman Catholic Church had a schism; due to varying issues, it formally separated itself from the Roman Catholic Church as a Protestant and Independent Catholic Church describes itself as a Conservative Church
which aims to bring back Ancient Catholic Church traditions removed by previous councils and Popes. Watchman Nee Main article: Local churches are a Christian movement influenced by the teachings of J.N. Darby, Watchman Nee and Witness Lee and associated with the Living Stream Ministry publishing house. Its
members see themselves as separate from other Christian groups, denominations, and movements, part of what they sometimes call "The Lord's Recovery". One of the defining features of the local churches is their adherence to the principle that all Christians in a city or locality are automatically members of the one church in that locality. Another
defining feature is the lack of an official organization or official name for the movement. Those in the local church as every
believer in their city.[103] Main article: Jesuism Jesuism is the personal philosophy encompassing the teachings of Jesus of Nazareth and commitment or adherence to those teachings.[104] Jesuism is distinct from and sometimes opposed to mainstream Christianity, the organized religion based on the Christian Bible.[105] In particular, Jesuism is
distinguished from the writings attributed to the Apostle Paul and from modern Church doctrine, but rather it does not affirm their authority over the teachings of Jesus. As a philosophy, Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm their authority over the teachings of Jesuism is not necessarily critical of the Christian Bible or Church doctrine, but rather it does not affirm the christian Bible or Church doctrine and the christian Bible or Church doctrine.
between faith and science.[108] Main article: World Mission Society Church of God World Mission Society Church of God is a non-denomination of the original Church of God and has teachings differing from other Christian denominations. After Ahn
Sahng-hong died in February 1985, a group of people in Church of God Jesus Witnesses including the man Kim Joo-cheol and the woman Zahng Gil-jah wanted to re-introduce the concept of a "spiritual mother". In March 1985, they moved from Busan to Seoul. At a meeting in Seoul in June 1985, they discussed how to call Zahng Gil-jah, and
established a church called Witnesses of Ahn Sahng-hong Church of God which is led by Kim Joo-cheol and Zahng Gil-jah. Two major new doctrines were codified: Ahn Sahng-hong should be regarded as Jesus Christian hypostasis Ahn
was consequently also The Holy Spirit, God the Father, and thus God. Zahng Gil-jah should be regarded as God the Mother, a female image of God, be titled Heavenly Mother, and together with Ahn Sahng-hong be regarded as God.[109] Further information: Restorationism (disambiguation) "Restorationism" is also used to describe
a form of postmillennialism developed during the later half of the 20th century, which was influential among a number of charismatic groups and the British new church movement.[110]:57-58 Restitutionism,[111] is the belief "in an only temporary future punishment and a final restoration of all to the favour and presence of God; a Universalist."[112]
Some dictionaries give "restorationist" as a synonym for this. Christian restorationism, a 19th-century movement promoting restorationism presents arguments or claims such as the following: First, applying scriptures such as
Matthew 16:18-19 where, in the Catholic view, Jesus promised that the "gates of hell" would not prevail against his church, which would be built on the rock of Peter's authorized use of "the keys of the kingdom":[113] In this view, Restorationism says in effect that this promise failed, which contradicts Christ's divinity and the Holy Spirit's power.
Second, that primitivist claims about the early church are non- or anti-historical. According to a Catholic popular theologian:[114] The Restorationists are usually totally ignorant of what the early church was really like. They assume it was non liturgical and non sacramental
They assume it was Bible based. They assume there was no clergy and that the congregation met in people's homes. They don't have any evidence for these assumptions, and all of these assumptions are simply not true, or if they were true in some isolated places they are not the whole truth. [...] The reason the Primitivists are ignorant of what the
primitive Church was really like is because they are largely unaware of the writings of the Early Church fathers. Most of them do not know that we have documents telling us just what the early Christians believed, how the Church was structured. This ignorance is not only the lack of education, it is also the result of the
Protestant dogma of sola Scriptura.—Fr. Dwight Longenecker[115] Third, that Christ actually intended the church's practice and doctrine to grow and develop, as is natural for any living thing: in this view, Jesus' promise to the disciples that Holy Spirit will lead them "into all truth" in John 16:13-15 is a process not an event. Thus, the ideal of
primitivism is utopian and mistaken. This is the view associated with influential Catholic theologian John Henry Newman: in his Development of doctrine from a corruption.[116] This view does not deny that there may be accidental accretions over time which
 should be removed if harmful, nor that there may be primitive practices that can be fruitfully revived. Fourth, the inconsistency of restorationist prescriptions and restorationism's dependence on self-appointed human authority figures (who may go beyond the plain or traditional meaning of Scriptural texts to justify their teaching) with regional
appeal, contrasted with the consistency and conservatism over time of the Catholic faith, and evidenced by centuries of recorded miracles, fruitful charitable lives, and notable holy saints: these views were given, for example, by Erasmus in his debate on the extent of human choice with Martin Luther.[117] There are also numerous semi-restorationist
tendencies that are part of Catholic tradition, such as the Renaissance ad fontes humanist imperative and the modern ressourcement theology. The monastic urge to live according to the evangelical counsels may be seen as a kind of primitivism that resorts to the words of Christ rather than implied behaviours in the Book of Acts. Adventism David
Bercot Christianity in the 1st century Christian fundamentalism Christian The Lord's Recovery Members Church of God International Messianic Judaism Quakers Salafism Shakers
Ressourcement ^ a b c d e f g h i j k l m n o p q r s t u v w x Douglas Allen Foster and Anthony L. Dunnavant, The Encyclopedia of the Stone-Campbell Movement: Christian Churches of Christ, Wm. B. Eerdmans Publishing, 2004, ISBN 0-8028-3898-7, 9780802838988, entry on
 Restoration, Historical Models of ^ a b c d e Gerard Mannion and Lewis S. Mudge, The Routledge companion to the Christian church, Routledge, 2008, ISBN 0-415-37420-0, 9780415374200, page 634 ^ Encyclopedia of Religion in the South, p.665, Samuel S. Hill, Charles H. Lippy, Charles Reagan Wilson, 2005: "An Anabaptist, Servetus believed
what has always been basic to restorationism: ... the true, apostolic church .... Restorationists in the South include three churches of the STONE-CAMPBELL TRADITION." ^ a b Rubel Shelly, I Just Want to Be a Christian, 20th Century Christian, Nashville, Tennessee 1984, ISBN 0-89098-021-7 ^ a b c d Carson, D. A. (10 February 2020). Themelios
Volume 44, Issue 3. Wipf and Stock Publishers. ISBN 978-1-7252-6010-8. From this nexus at Albury Park would eventually emerge the openly-restorationist Catholic Apostolic Church, in which both Drummond and London Scots preacher, Edward Irving (1792-1834), would figure prominently. Significant for the purposes of this discussion is the fact
that the Catholic Apostolic Church would distinguish itself not only for its bold claim to exercise the charismata of the Apostolic age, but also for its lavish liturgies borrowed from the pre-Reformation church, both East and West. ^ Lewis, Paul W.; Mittelstadt, Martin William (27 April 2016). What's So Liberal about the Liberal Arts?: Integrated
Approaches to Christian Formation. Wipf and Stock Publishers. ISBN 978-1-4982-3145-9. The Second Great Awakening (1790-1840) spurred a renewed interest in primitive Christianity. What is known as the Restoration Movement of the nineteenth century gave birth to an array of groups: Mormons (The Latter Day Saint Movement), the Churches of
Christ, Adventists, and Jehovah's Witnesses. Though these groups demonstrate a breathtaking diversity on the continuum of Christianity they share an intense restorationist impulse. Picasso and Stravinsky reflect a primitivism that came to the fore around the turn of the twentieth century that more broadly has been characterized as a "retreat from
the industrialized world." ^ Bloesch, Donald G. (2 December 2005). The Holy Spirit: Works Gifts. InterVarsity Press. p. 158. ISBN 978-0-8308-2755-8. ^ a b c Spinks, Bryan D. (2 March 2017). Reformation and Modern Rituals and Theologies of Baptism: From Luther to Contemporary Practices. Routledge. ISBN 978-1-351-90583-1. However,
Swedenborg claimed to receive visions and revelations of heavenly things and a 'New Church, and the new church which was founded upon his writings was a Restorationist Church, and preparing for the Apostolic Church, and preparing for the Apostoli
 Second Coming of Christ. ^ Riswold, Caryn D. (1 October 2009). Feminism and Christianity: Questions and Answers in the Third Wave. Wipf and Stock Publishers. ISBN 978-1-62189-053-9. ^ Gao, Ronnie Chuang-Rang; Sawatsky, Kevin (7 February 2023). "Motivations in Faith-Based Organizations". Houston Christian University. Retrieved 22
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the Church of Rome. They boldly claim, "This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Church of Rome as known from its writers" (AC XXI Conclusion 1). The underlying thesis of the Augsburg Confession is that the faith as confessed by Luther
and his followers is nothing new, but the true catholic faith, and that their churches represent the true catholic or universal church. In fact, it is actually the Church of Rome that has departed from the ancient faith and practice of the catholic or universal church. In fact, it is actually the Church of Rome that has departed from the ancient faith and practice of the catholic or universal church. In fact, it is actually the Church of Rome that has departed from the ancient faith and practice of the catholic or universal church. In fact, it is actually the Church of Rome that has departed from the ancient faith and practice of the catholic or universal church.
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world, but not of it. Its members cannot be loyal to the prince of this world [Satan], and to the Prince of Glory, both. ... Indeed, we entreat all the Lord's dear people to remember that there are but the two great Masters; and that we have enlisted on the side of our God and His Christ, and are to prove loyal to these in the midst of a crooked and
perverse people, blinded by the god of this world and filled with his spirit of pride, boastfulness, animosity, hatred and strife. It should be our desire to be neutral as between these contending factions of Satan's empire. ...Let us never forget our neutrality. Let us be just toward all, kind, generous. Let us avoid as far as possible any discussion of these
matters with those who would not be able to understand and appreciate our position."[italics added]Retrieved 2010-12-20 Archived 2016-04-10 at the Wayback Machine ^ "Bible Students, are to be found--not willingly, but by
conscription. ... Before the war we recommended to the Brethren that in the event of hostilities they should, so far as possible, if drafted, request positions in the hospital service or in the supplies department, where they could serve the Government efficiently; whereas, if they were ordered to the firing line, they would not be obliged to shoot to kill.
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