



## Doctrine Questions Elementary and Primary School Ages

### Man

1. What is man composed of?
2. We believe that man, by nature is what 2 things?
3. What is man born in?
4. What can clean man for sin?
5. We believe that man is saved by confessing and forsaking his sins and what else?

### Angels

1. Define angels.
2. What do angels do?
3. What are their duties in heaven?
4. Which scriptures prove it.
5. Name one of the 2 times the angels accompanied God as the Bible talks about it.

### Bible questions

1. Who is the author of Galatians?
2. What leaveneth the whole lump?
3. Fill in the blanks I would they were even \_\_\_\_\_ off which \_\_\_\_\_ you.
4. But if ye be led of the \_\_\_\_\_ yea, are not \_\_\_\_\_ the law.
5. Name 6 fruits of the Spirit. (there are nine)
6. Who wrote Ephesians?
7. What Churches' name is in the 1<sup>st</sup> book of Ephesians.
8. And you hath he quickened, who were dead in \_\_\_\_\_ and \_\_\_\_\_ .....
9. What is God rich in?
10. What could make someone boast?
11. What was broken down between us?
12. What kind of stone is Jesus called?
13. In 2:21 Is the building a)wood framed b)fifty framed c)loosely framed d)none of the above
14. In 3:1 Paul calls himself a)free b)lost c)prisoner d)all of the above
15. Where in Philippians are these found: But my God shall supply all your needs according to His riches in glory by Christ Jesus found.
16. I press toward the mark for the prize....
17. I can do all things through Christ .....
18. Look not every man ...
19. And that every tongue confess.....

### History Questions

1. How old is COGIC?
2. How was the ministry founded?
3. What two groups are joined to form one group?
4. Who was our founding Bishop?
5. In what year did Bishop Mason appoint Mother Robinson as overseer of the women's work.
6. What does COGIC stand for?
7. How old was Bishop Mason when he died?

## Doctrine Questions Intermediate School Ages

### The Church

1. What does the church form?
2. What part is Christ?
3. Name what the Church profess.
4. Where did the name COGIC come from in Scripture.
5. Spell EKKLESIA.
6. Quote the rest of Matthew 16:18 And I say also unto thee. That thou \_\_\_\_\_ it.

### Miracles

1. Why do miracles occur?
2. How is a miracle defined?
3. When were the acts of God performed?

### The Lord's Supper

1. What does the Lord's Supper Symbolize?
2. Besides represents not only the death of Christ as the object of faith which unites the believers to Christ, but also the \_\_\_\_\_ of this act as the giving of life, \_\_\_\_\_ and \_\_\_\_\_ to the soul.
3. The communicant by faith enters into a special spiritual union of his \_\_\_\_\_ Christ.

### Bible questions

1. Where is the scripture Be not deceived ?
2. What 2 things will the Father of Glory give?
3. What 5 things is Christ far above?
4. Quote Galatians 5:7.
5. Quote Gal. 6:9.
6. Spell uncircumcision.
7. One \_\_\_\_\_ one \_\_\_\_\_ one \_\_\_\_\_. One God and Father of all,.....
8. Name 5 works of ministry for the edifying of the church.
9. Where is :But my God shall supply all your need according to His richest in glory by Christ Jesus.
10. Quote Philippians 4:13
11. Quote Philippians 2:11
12. What did Paul tell the Philippians press toward.
13. Fill in the blank: \_\_\_\_\_ in the Lord \_\_\_\_\_; and \_\_\_\_\_ I say rejoice.
14. Let you \_\_\_\_\_ be known unto \_\_\_\_\_ men, The \_\_\_\_\_ is at hand.
15. How should we let our requests be made know unto God?
16. What are 5 things we should think on?

### History Questions

1. What are the 2 groups called in the women's department?
2. What were they designed to give?
3. When it came to women what was Bishops Mason's desire
4. After Prayer and Bible Band was started what was the next auxiliary?
5. What was the full name of the Overseer?
6. What scripture did Mother Robinson use?
7. What does the H. stand for in Bishop's name?
8. What year was Bishop Mason Born in and when did he die?
9. What was the name of street that the revival started at?

## Senior Bible Bowl Questions

### COGIC Affirmation of Faith

1. What do we believe about the Bible?
2. What is the rapture?
3. What is the only means of being cleansed from sin?
4. What is regeneration about?
5. What provides healing?
6. We believe that the baptism in the Holy Ghost, According to \_\_\_\_\_.
7. We believe in the \_\_\_\_\_ by \_\_\_\_\_ the Christian is enabled to live a \_\_\_\_\_.

### The Bible

1. We believe that the Bible is the Word of God and contains a harmonious and \_\_\_\_\_ complete system of \_\_\_\_\_.
2. How do we hold the Word of God?
3. If a doctrine does not find a place in this Word that doctrine is what?

### The Baptism of the Holy Ghost

1. Name all 9 fruits of the Spirit.
2. What three scriptures talk about the manifestations of the fruit of the baptism in the Holy Ghost.
3. What does it mean to be filled with the spirit?
4. What is mandatory for all men today?

## History

1. What type of child was Bishop Mason?
2. He was haunted by \_\_\_\_\_ and \_\_\_\_\_.
3. What happened to Bishop Mason at age 18?
4. Name the person who baptized Bishop Mason?
5. What did Bishop Mason preach on for his 1<sup>st</sup> sermon?
6. When was it preached?
7. What was the name of the college?
8. How long did he attend and why did he stop attending?
9. In 1895 what did Bishop Mason meet? Name two
10. Name 3 places the services were held around 1897?
11. What happened at the gin house?

# Galatians

1295. The astonishment expressed by Paul in his letter to the Galatians referred to  
 a his own achievements  
 b their conduct  
 c the Corinthians' conduct  
 d the state of the world

1296. The gospel preached by me, wrote Paul, I received from  
 a another man  
 b two other men  
 c three other men  
 d no man

1297. While Paul had been entrusted with the gospel to the uncircumcised, the gospel to the circumcised had been entrusted to  
 a Andrew  
 b James  
 c John  
 d Peter

1298. Paul opposed Peter to his face, at Antioch, because Peter  
 a ate with the Gentiles  
 b did not eat with the Gentiles  
 c opposed the circumcision party  
 d sided with the Galatians

1299. In the fruit of the Spirit Paul did not specifically list  
 a humbleness  
 b joy  
 c meekness  
 d longsuffering

1300. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of  
 a meekness  
 b impartiality  
 c reproof  
 d sternness"

1301. "... for whatsoever a man soweth, [Galatians 6:7] a that shall others also reap"

# Ephesians

b that shall he also reap"  
 c that shall he also sow again"  
 d readiness is all"

1302. The "prince of the power of the air" is [Ephesians 2:2]  
 a beneficent  
 b indifferent  
 c malign  
 d capricious

1303. You have been saved, wrote Paul, [Ephesians 2:8-9] a quite through your own efforts  
 b not at all through your own efforts  
 c partly through your own efforts  
 d by my efforts

1304. To the Gentiles Paul said that Christ had "broken down the middle wall of partition between us; Having abolished in his flesh  
 a the attitude of special dispensation"  
 b hatred of any living thing"  
 c the enmity, even the law of commandments contained in ordinances"  
 d the spirit of aggression"

1305. The fact that the Gentiles are "fellowheirs" was, to earlier generations, [Ephesians 3:4-6]  
 a not known  
 b known, but ignored  
 c known, but misinterpreted  
 d known, and admitted

1306. "Let not the sun go down," wrote Paul, "upon your  
 a idleness"  
 b wrath"  
 c idolatry"  
 d faith"

1307. Paul did not urge that among the brethren there be no  
 a foolish talking [Ephesians 5:4, 18-19]  
 b jesting  
 c drunkenness  
 d singing

1308. "Wives, submit yourselves unto your own husbands," wrote Paul, and added,  
 a no widow should remarry [Ephesians 5:22-25, 33]  
 b except in the raising of children  
 c in return for exclusive possession of your husband  
 d let each husband love his wife as himself
1309. It is written, Paul noted, that a man shall "leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh," adding that this is [Ephesians 5:31-32]  
 a self-evident  
 b understandable  
 c somewhat ambiguous  
 d a great mystery
1310. "Honour thy father and mother," quoted Paul, noting that this "is the first commandment with promise;" In fact, [Ephesians 6:1-3; Exodus 20:2-17]  
 a it is also the last such  
 b the promise sets other conditions  
 c the promise refers only to life after death  
 d it is a promise few would value
1311. Paul urged servants to [Ephesians 6:5-8]  
 a rebel against their masters  
 b be obedient to their masters  
 c practice passive nonobedience  
 d save, to purchase their freedom

## Philippians

1312. Since "for me to live is Christ, and to die is gain," Paul wrote that, although having a desire to depart, he knew he would abide in the flesh, since that was [Philippians 1:21-26]  
 a the human desire to which he had to remain subject  
 b more necessary on the brethren's account  
 c something over which he had no choice  
 d more necessary on the Gentiles' account
1313. Timotheus, compared with others of the brethren, was evidently considered by Paul to be [Philippians 2:19-22]  
 a somewhat lacking

- b indistinguishable from them  
 c not easy to rank  
 d clearly superior
1314. Paul himself was circumcised [Philippians 3:5]  
 a not at all  
 b on the eighth day  
 c on his first birthday  
 d when he was an adult
1315. "And the peace of God, which passeth all understanding, shall [Philippians 4:7; 2:2, 15; 3:21]  
 a keep your hearts and minds through Christ Jesus"  
 b change our vile body, that it may be fashioned like unto his glorious body"  
 c make us likeminded, having the same love, being of one accord"  
 d make you without rebuke, in the midst of a crooked and perverse nation"

## Colossians

1316. The letter to the Colossians was sent from Paul and the one who joined him in the [Colossians 1:1; 2 Corinthians 1:1]  
 a letter to the Romans  
 b first letter to the Corinthians  
 c second letter to the Corinthians  
 d letter to the Ephesians
1317. The "handwriting of ordinances that was against us," Jesus [Colossians 2:14]  
 a enforced  
 b reinforced  
 c altered  
 d nailed to His cross
1318. "In meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days," wrote Paul, [Colossians 2:16]  
 a obey the authorities  
 b watch others closely  
 c let no man judge you  
 d reach agreement within the group

1319. The worship of angels was something that Paul [Colossians 2:18-19]
- approved of
  - disapproved of
  - thought worthy of study
  - expressed no opinion on
1320. "Let your speech be always with grace," wrote Paul to the Colossians, "seasoned with [Colossians 4:6]
- spice"
  - sweetness"
  - wisdom"
  - salt"

## 1 Thessalonians

1321. Paul's opening paragraphs of his first letter to the Thessalonians are, in tone, [1 Thessalonians 1:2-10]
- admonitory
  - declaratory
  - congratulatory
  - sad
1322. Evidently, the Thessalonians had been visited before, by [1 Thessalonians 3:1-6]
- Paul and Timotheus, at the same time
  - Paul and Timotheus, at different times
  - Paul, but not Timotheus
  - Timotheus, but not Paul

## 2 Thessalonians

1323. The Thessalonians are warned to pay no heed to announcements that the day of Christ is at hand, until [2 Thessalonians 2:1-4]
- the stars fall from the heavens and the sun stands still
  - the son of perdition is revealed
  - for a twelve-month period no woman conceives
  - rivers run red

1324. The tone of Paul's closing paragraphs of his second letter to the Thessalonians is [2 Thessalonians 3:7-18]
- admonitory
  - declaratory
  - congratulatory
  - sad
1325. If any one refuses to work, wrote Paul, he should [2 Thessalonians 3:10]
- not eat
  - nevertheless eat
  - be forced to work
  - be exiled

## 1 Timothy

1326. In his first letter to Timothy, Paul's attitude toward the compilation of long genealogies was one of [1 Timothy 1:3-4]
- enthusiasm
  - approbation
  - indifference
  - scorn
1327. The reasons given by Paul for permitting no woman to teach or to have authority over men but instead adjuring them to "be in silence" did not include the following: [1 Timothy 2:12-14]
- Adam was formed first
  - Eve, not Adam, was deceived
  - Eve became a transgressor
  - Eve was formed to help Adam
1328. Woman will be saved, Paul continued (if she continues in faith and charity and holiness, with sobriety) through [1 Timothy 2:15]
- helping man
  - bearing children
  - ministering to the sick
  - participating passively in religious ceremonies
1329. The list of attributes that Paul set for a bishop did not include the following [1 Timothy 3:2-3]
- blameless
  - sober
  - sympathetic
  - hospitable

Home

Beginnings

Music

Politics

People

The Church

Events

Places

Fun

The Church » The Church of God in Christ -> » Charles H. Mason

### Charles H. Mason



Born: 1862

Died: 1961

Bishop Charles H. Mason was born a slave in an area around present day Bartlett, TN (currently a suburb of Memphis). Mason was born into a devout Baptist family. He described himself as a sickly child, haunted by dreams and visions.

Mason experienced an extreme and convincing "conversion experience" at the age of 18 when "the glory of God came down upon him" and his health was restored to him. He went out among the community with only the rudimentary education already achieved, feeling that God would lead him.

One can scarcely argue with the outcome. The Church of God In Christ, still based in Memphis has spread over North America and Africa building a base of over 5,000 churches.

I am reluctant to leave Bishop Mason with a purely secular biography that simply relates a laundry list of historical facts. The following information is from the Church of God In Christ web site that may be found at <http://www.cogic.org/> You are encouraged to visit their site to learn even more about the spiritual legacy which began in the life of a young Charles Mason, just a man like you or I.

### Young C.H. Mason

Elder Mason was converted in November, 1878, and baptized by his brother, I. S. Nelson, a Baptist Preacher, who was pastoring the Mount Olive Missionary Baptist Church near Plumerville, Arkansas. In 1893, he began his Christian Ministry with the accepting of ministerial licenses from the Mt. Gale Missionary Baptist Church, in Preston, Arkansas.

He then experienced sanctification through the word of God and preached his first sermon in "Holiness" from II Timothy 2:1-3: **"Thou therefore endure hardness as a good soldier of Jesus Christ."** On November 1, 1893, Elder Mason matriculated into the Arkansas Baptist College, but withdrew after three months because of his dissatisfaction with the methods of teaching and the presentation of the Bible message. He then returned to the streets and to every pulpit that was opened to him declaring Christ by the word, example, and precept.

In 1895, Bishop Mason met Elder C. P. Jones of Jackson, Mississippi; Elder J. E. Jeter, of Little Rock, Arkansas; and Elder W. S. Pleasant of Hazelhurst, Mississippi, who subsequently became Bishop Mason's closest companions in the ministry.

Jointly, these militant gospel preachers conducted a revival in 1896, in Jackson, Mississippi, which had far-reaching affects on the city

The theophanic manifestations of the revival, which included the large numbers that were converted, sanctified, and healed by the power of faith and the dogmatic teachings of

Bishop Mason on the doctrine of sanctification caused church doors within the Baptist association to become closed to him and to all those that believed and supported his teachings.

So in 1897, when these pioneering, persistent preachers returned to Jackson, Mississippi Bishop Mason was forced to deliver his first message from the south entrance of the courthouse. A Mr. John Lee, who desired to see Bishop Mason's ministry continue, provided the living room of his home the next night. Because of the overwhelming number that attended, a Mr. Watson, the owner of an abandoned warehouse in Lexington, Mississippi gave his consent to transfer the revival meeting to the gin house on the bank of a little creek.

This gin house subsequently became the meeting house for the Church of God in Christ. This miracle deliverance revival was such a success it stirred up the "Devil", causing someone to shoot five pistol shots and two double barreled shotgun blasts into the midst of the saints while they were shouting and praying. Some persons were wounded but miraculously, none of the shots were fatal.

At the close of the meeting, it was necessary to organize the people for the purpose of establishing a church with a stronger appeal and greater encouragement for all Christians and believers, a church which would emphasize the doctrine of entire sanctification through the outpouring of the Holy Spirit.

A meeting was mutually called by Elder Mason, Elder Jones, and Elder Pleasant, and sixty stood as charter members. Land was soon bought on Gazoo Street, from Mrs. John Ashcraft, just beyond the corporate line, upon which was built a little edifice 60x40. These charter members formed a Pentecostal body known as the "Church of God."

Subsequently, in 1897, while seeking a spiritual name which would distinguish the church from others of the similar title, the name "**Church of God in Christ**" was revealed to Bishop Mason while walking along a certain street in Little Rock, Arkansas. The following scripture supported his revelation: I Thessalonians 2:14, "**For ye brethren became followers of the Churches of God which in Judea are in Christ Jesus: for ye have suffered like things of your own countrymen even as they have of the Jews.**" All of the brethren unanimously agreed to the name of "**Church of God in Christ.**"

Later, the church was reorganized during which Elder C. P. Jones was chosen as General Overseer. Elder C. H. Mason was appointed as overseer of Tennessee, and Elder J. A. Jeter was overseer of Arkansas. The turning point in Elder Mason's life came in March, 1907 when he journeyed to Los Angeles, California, to attend a great Pentecostal revival with Elder D. J. Young and Elder J. A. Jeter. Elder W. J. Seymour was preaching concerning Luke 24:49, "**And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.**" Elder Mason became convinced that it was essential for him to have the outpouring of the Holy ghost.

**The following are excerpts from Elder Mason's personal testimony regarding his receiving the Holy Ghost.**

"The first day in the meeting I sat to myself, away from those that went with me. I began to thank God in my heart for all things, for when I heard some speak in tongues, I knew it was right though I did not understand it. Nevertheless, it was sweet to me.

I also thank God for Elder Seymour who came and preached a wonderful sermon. His words were sweet and powerful and it seems that I hear them now while writing. When he closed his sermon, he said '**All of those that want to be sanctified or baptized with the Holy Ghost, go to the upper room; and all those that want to be justified come to the altar.**'

I said that is the place for me, for it may be that I am not converted and if not, God knows it and can convert me..."

"Glory!"

"The second night of prayer I saw a vision. I saw myself standing alone and had a dry roll of paper in my mouth trying to swallow it. Looking up towards the heavens, there

appeared a man at my side. I turned my eyes at once, then I awoke and the interpretation came.

God had me swallowing the whole book and if I did not turn my eyes to anyone but God and Him only, He would baptize me. I said yes to Him, and at once in the morning when I arose, I could hear a voice in me saying, "*I see...*"

"I got a place at the altar and began to thank God. After that, I said Lord if I could only baptize myself, I would do so; for I wanted the baptism so bad I did not know what to do. I said, Lord, You will have to do the work for me; so I turned it over into His hands."

"Then, I began to ask for the baptism of the Holy Ghost according to Acts 2:41, which readeth thus: **'Then they that gladly received His word were baptized,'** Then I saw that I had a right to be glad and not sad."

"The enemy said to me, there may be something wrong with you. Then a voice spoke to me saying, if there is anything wrong with you, Christ will find it and take it away and marry you...Someone said, 'Let us sing.' I arose and the first song that came to me was 'He brought me out of the Miry Clay.'

The Spirit came upon the saints and upon me...Then I gave up for the Lord to have His way within me. So there came a wave of Glory into me and all of my being was filled with the Glory of the Lord.

So when He had gotten me straight on my feet, there came a light which enveloped my entire being above the brightness of the sun. When I opened my mouth to say Glory, a flame touched my tongue which ran down me. My language changed and no word could I speak in my own tongue. Oh! I was filled with the Glory of the Lord. My soul was then satisfied."

This new Pentecostal experience which Elder Mason found for himself, for he began to proclaim to others upon his return home to Memphis, Tennessee as a New Testament doctrine. A division, subsequently, became evident within the ranks of Elder Mason's contemporaries when Elder J. A. Jeter, the General Overseer, Elder C. P. Jones, and others regarded the new Holy Ghost experience of speaking in tongues as a delusion. Being unable to resolve their difference in the New Testament doctrine.

The General Assembly terminated by withdrawing the "right hand" of fellowship from C. H. Mason. Elder Mason then called a conference in Memphis, Tennessee of all ministers who believed in receiving the baptism of the Holy Ghost according to the scriptures in Acts 2:1-4. Those who responded to Elder Mason's urgent call were E. R. Driver, J. Bove, R.R. Booker, R. E. Hart, W. Welsh, A. A. Blackwell, E. M. Page, R.H. I. Clark, D. J. Young, James Brewer, Daniel Spearman and J. H. Boone.

These men of God organized the first Pentecostal General Assembly of the "Church of God in Christ." Overseer C. H. Mason was then chosen unanimously as the General Overseer and Chief Apostle of our denomination. He was given complete authority to establish doctrine, organize auxiliaries and appoint overseers.

Dr. Hart was appointed Overseer of Tennessee; Elder J.A. Lewis was appointed Overseer of Tennessee; Elder J. Bove the Overseer of Arkansas; later J. A. Lewis was appointed Overseer of Mississippi. As the church grew, Elder E. M. Page was appointed Overseer of Texas; Elder R.R. Booker, Overseer of Missouri; Elder E. R. Driver, Overseer of California and Elder W. B. Holt as the National Field Secretary.

As the Chief Apostle, he immediately dedicated twenty days, November 25th through December 14th annually as a meeting time for all of his followers to fellowship with each other and to transact all ecclesiastical and secular affairs pertinent to the growth of the National Organization.

This segment of the year was chosen because the majority of the communicants of the church lived in farming districts of Mississippi, Tennessee and Arkansas. By this time of the year, they had sufficient provisions and financial resources from the harvesting of their



### **The Symbol of the Church of God in Christ**

The Symbol of the Church of God in Christ is an outgrowth of the Presiding Bishop's Coat of Arms which has become quite familiar to the Church. The design of the Official Seal of the Church was created in 1973 and adopted in the General Assembly in 1981 (April Session).

The obvious GARNERED WHEAT in the center of the seal represents all of the people of the Church of God in Christ, Inc. The ROPE of wheat which holds the shaft together represents the Founding Father of the Church, Bishop Charles Harrison Mason, who, at the call of the Lord, banded us together as a Brotherhood of Churches in the First Pentecostal General Assembly of the Church, in 1907.

The date in the seal has a two-fold purpose: first, to tell us that Bishop Mason received the baptism of the Holy Ghost in March 1907; and, second, to tell us that it was because of this outpouring that Bishop Mason was compelled to call us together in November of 1907 to organize the Church of God in Christ.

The RAIN in the background represents the Latter Rain or the End-time Revivals which brought about the emergence of our Church along with other Pentecostal Holiness Bodies in the same era. The rain also serves as a challenge to the Church to keep Christ in the center of our worship and service, so that He may continue to use the Church of God in Christ as one of the vehicles of Pentecostal Revival before the return of the Lord.

This information was reprinted from the book *So You Want to KNOW YOUR CHURCH* by Alferd Z. Hall, Jr.

## **COGIC AFFIRMATION OF FAITH**

We believe the Bible to be the inspired and only infallible written Word of God.

We believe that there is One God, eternally existent in three Persons: God the Father, God the Son, and God the Holy Spirit.

We believe in the Blessed Hope, which is the rapture of the Church of God, which is in Christ at His return.

We believe that the only means of being cleansed from sin is through repentance, faith in the precious Blood of Jesus Christ, and being baptized in water.

We believe that regeneration by the Holy Ghost is absolutely essential for personal salvation.

We believe that the redemptive work of Christ on the Cross provides healing for the human body in answer to believing in prayer.

We believe that the baptism in the Holy Ghost, according to Acts 2:4, is given to believers who ask for it.

We believe in the sanctifying power of the Holy Spirit, by whose indwelling, the Christian is enabled to live a Holy and separated life in this present world. Amen.

## **The Doctrines of the Church of God in Christ**

### **THE BIBLE**

We believe that the Bible is the Word of God and contains one harmonious and sufficiently complete system of doctrine. We believe in the full inspiration of the Word of God. We hold the Word of God to be the only authority in all matters and assert that no doctrine can be true or essential, if it does not find a place in this Word.

### **THE FATHER**

We believe in God, the Father Almighty, the Author and Creator of all things. The Old Testament reveals God in diverse manners, by manifesting His nature, character, and dominions. The Gospels in the New Testament give us knowledge of God the "Father" or "My Father," showing the relationship of God to Jesus as Father, or representing Him as the Father in the Godhead, and Jesus himself that Son (St. John 15:8; 14:20). Jesus also gives God the distinction of "Fatherhood" to all believers when He explains God in the light of "Your Father in Heaven" (St. Matthew 6:8).

## **MAN**

We believe that man was created holy by God, composed of body and soul. We believe that man, by nature, is sinful and unholy. Being born in sin, he needs to be born again, sanctified and cleansed from all sins by the blood of Jesus. We believe that man is saved by confessing and forsaking his sins, and believing on the Lord Jesus Christ, and that having become a child of God, by being born again and adopted into the family of God, he may, and should, claim the inheritance of the sons of God, namely the baptism of the Holy Ghost.

## **SIN**

Sin, the Bible teaches, began in the angelic world (Ezekiel 28:11-19; Isaiah 14:12-20), and is transmitted into the blood of the human race through disobedience and deception motivated by unbelief (I Timothy 2:14). Adam's sin, committed by eating of the forbidden fruit from the tree of knowledge of good and evil, carried with it permanent pollution or depraved human nature to all his descendants. This is called "original sin." Sin can now be defined as a volitional transgression against God and a lack of conformity to the will of God. We, therefore, conclude that man by nature is sinful and that he has fallen from a glorious and righteous state from which he was created, and has become unrighteous and unholy. Man, therefore, must be restored to his state of holiness from which he has fallen by being born again (St. John 3:7).

## **SALVATION**

Salvation deals with the application of the work of redemption to the sinner with his restoration to divine favor and communion with God. This redemptive operation of the Holy Ghost upon sinners is brought about by repentance toward God and faith toward our Lord Jesus Christ which brings conversion, faith, justification, regeneration, sanctification, and the baptism of the Holy Ghost. Repentance is the work of God, which results in a change of mind in respect to man's relationship to God (St. Matthew 3:1-2; 4:17; Acts 20:21). Faith is a certain conviction wrought in the heart by the Holy Spirit, as to the truth of the Gospel and a heart trust in the promises of God in Christ (Romans 1:17; 3:28; St. Matthew 9:22; Acts 26:18). Conversion is that act of God whereby He causes the regenerated sinner, in his conscious life, to turn to Him in repentance and faith (II Kings 5:15; II Chronicles 33:12-13; St. Luke 19:8-9; Acts 8:30). Regeneration is the act of God by which the principle of the new life is implanted in man, the governing disposition of soul is made holy, and the first holy exercise of this new disposition is secured. Sanctification is that gracious and continuous operation of the Holy Ghost, by which He delivers the justified sinner from the

### **THE LORD'S SUPPER (HOLY COMMUNION)**

The Lord's Supper symbolizes the Lord's death and suffering for the benefit and in the place of His people. It also symbolizes the believer's participation in the crucified Christ. It represents not only the death of Christ as the object of faith which unites the believers to Christ, but also the effect of this act as the giving of life, strength, and joy to the soul. The communicant by faith enters into a special spiritual union of his soul with the glorified Christ.

### **FOOT WASHING**

Foot washing is practiced and recognized as an ordinance in our Church because Christ, by His example, showed that humility characterized greatness in the kingdom of God, and that service, rendered to others, gave evidence that humility, motivated by love, exists. These services are held subsequent to the Lord's Supper; however, its regularity is left to the discretion of the pastor in charge.

### **WATER BAPTISM**

We believe that Water Baptism is necessary as instructed by Christ in St. John 3:5, "UNLESS MAN BE BORN AGAIN OF WATER AND OF THE SPIRIT..." However, we do not believe that water baptism alone is a means of salvation, but is an outward demonstration that one has already had a conversion experience and has accepted Christ as his personal Savior. As Pentecostals, we practice immersion in preference to sprinkling because immersion corresponds more closely to the death, burial, and resurrection of our Lord (Colossians 2:12). It also symbolizes regeneration and purification more than any other mode. Therefore, we practice immersion as our mode of baptism. We believe that we should use the Baptismal Formula given to us by Christ for all "...IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST..." (Matthew 28:19).

## **THE SON**

We believe that Jesus Christ is the Son of God, the second person in the Godhead of the Trinity or Triune Godhead. We believe that Jesus was and is eternal in His person and nature as the Son of God who was with God in the beginning of creation (St. John 1:1). We believe that Jesus Christ was born of a virgin called Mary according to the Scripture (St. Matthew 1:18), thus giving rise to our fundamental belief in the Virgin Birth and to all of the miraculous events surrounding the phenomenon (St. Matthew 1:18-25). We believe that Jesus Christ became the "suffering servant" to man; this suffering servant came seeking to redeem man from sin and to reconcile him back to God, his Father (Romans 5:10). We believe that Jesus Christ is standing now as mediator between God and man (I Timothy 2:5).

## **THE HOLY GHOST**

We believe the Holy Ghost or Holy Spirit is the third person of the Trinity; proceeds from the Father and the Son; is of the same substance, equal to power and glory; and is together with the Father and the Son, to be believed in, obeyed, and worshiped. The Holy Ghost is a gift bestowed upon the believer for the purpose of equipping and empowering the believer, making him a more effective witness for service in the world. He teaches and guides one into all truth (John 16:13; Acts 1:8; 8:39).

## **THE BAPTISM OF THE HOLY GHOST**

We believe that the Baptism of the Holy Ghost is an experience subsequent to conversion and sanctification and that tongue-speaking is the consequence of the baptism in the Holy Ghost with the manifestations of the fruit of the spirit (Galatians 5:22-23; Acts 10:46; 19:1-6). We believe that we are not baptized with the Holy Ghost in order to be saved (Acts 19:1-6; John 3:5). When one receives a baptismal Holy Ghost experience, we believe one will speak with a tongue unknown to oneself according to the sovereign will of Christ. To be filled with the Spirit means to be Spirit controlled as expressed by Paul in Ephesians 5:18-19. Since the charismatic demonstrations were necessary to help the early church to be successful in implementing the command of Christ, we, therefore, believe that a Holy Ghost experience is mandatory for all men today.

pollution of sin, renews his whole nature in the image of God, and enables him to perform good works (Romans 6:4; 5:6; Colossians 2:12; 3:1).

### **ANGELS**

The Bible uses the term "angel" (a heavenly body) clearly and primarily to denote messengers or ambassadors of God with such Scripture references as Revelations 4:5, which indicates their duty in heaven to praise God (Psalm 103:20), to do God's will (St. Matthew 18:10), and to behold His face. But since heaven must come down to earth, they also have a mission to earth. The Bible indicates that they accompanied God in the Creation, and also that they will accompany Christ in His return in Glory.

### **DEMONS**

Demons denote unclean or evil spirits; they are sometimes called devils or demonic beings. They are evil spirits, belonging to the unseen or spiritual realm, embodied in human beings. The Old Testament refers to the prince of demons, sometimes called Satan (adversary) or Devil, as having power and wisdom, taking the habitation of other forms such as the serpent (Genesis 3:1). The New Testament speaks of the Devil as Tempter (St. Matthew 4:3), and it goes on to tell the works of Satan, the Devil, and demons as combating righteousness and good in any form, proving to be an adversary to the saints. Their chief power is exercised to destroy the mission of Jesus Christ. It can well be said that the Christian Church believes in demons, Satan, and devils. We believe in their power and purpose. We believe they can be subdued and conquered as in the commandment to the believer by Jesus. "In my name they shall cast out Satan and the work of the Devil and to resist him and then he will flee (WITHDRAW) from you" (St. Mark 16:17).

### **THE CHURCH**

The Church forms a spiritual unity of which Christ is the divine head. It is animated by one Spirit, the Spirit of Christ. It professes one faith, shares one hope, and serves one King. It is the citadel of the truth and God's agency for communicating to believers all spiritual blessings. The Church then is the object of our faith rather than of knowledge. The name of our Church, "CHURCH OF GOD IN CHRIST," is supported by I Thessalonians 2:14 and other passages in the Pauline Epistles. The word "CHURCH" or "EKKLESIA" was first applied to the Christian society by Jesus Christ in St. Matthew 16:18, the occasion being that of His benediction of Peter at Caesarea Philippi.

## **THE SECOND COMING OF CHRIST**

We believe in the second coming of Christ; that He shall come from heaven to earth, personally, bodily, visibly (Acts 1:11; Titus 2:11-13; St. Matthew 16:27; 24:30; 25:30; Luke 21:27; John 1:14, 17; Titus 2:11); and that the Church, the bride, will be caught up to meet Him in the air (I Thessalonians 4:16-17). We admonish all who have this hope to purify themselves as He is pure.

## **DIVINE HEALING**

The Church of God in Christ believes in and practices Divine Healing. It is a commandment of Jesus to the Apostles (St. Mark 16:18). Jesus affirms His teachings on healing by explaining to His disciples, who were to be Apostles, that healing the afflicted is by faith (St. Luke 9:40-41). Therefore, we believe that healing by faith in God has scriptural support and ordained authority. St. James' writings in his epistle encourage Elders to pray for the sick, lay hands upon them and to anoint them with oil, and that prayers with faith shall heal the sick and the Lord shall raise them up. Healing is still practiced widely and frequently in the Church of God in Christ, and testimonies of healing in our Church testify to this fact.

## **MIRACLES**

The Church of God in Christ believes that miracles occur to convince men that the Bible is God's Word. A miracle can be defined as an extraordinary visible act of divine power, wrought by the efficient agency of the will of God, which has as its final cause the vindication of the righteousness of God's Word. We believe that the works of God, which were performed during the beginnings of Christianity, do and will occur even today where God is preached, faith in Christ is exercised, the Holy Ghost is active, and the Gospel is promulgated in the truth (Acts 5:15; 6:8; 9:40; Luke 4:36; 7:14-15; 5:5-6; St. Mark 14:15).

## **THE ORDINANCES OF THE CHURCH**

It is generally admitted that for an ordinance to be valid, it must have been instituted by Christ. When we speak of ordinances of the church, we are speaking of those instituted by Christ, in which by sensible signs the grace of God in Christ and the benefits of the covenant of grace are represented, sealed, and applied to believers, and these in turn give expression to their faith and allegiance to God. The Church of God in Christ recognizes three ordinances as having been instituted by Christ himself and, therefore, are binding upon the church practice.

crops, to enable them to attend and support a national meeting.

The first National meetings were held at 392 South Wellington Street, Memphis, Tennessee. The first National Tabernacle was built and completed at 958 South Fifth Street, in 1925.

This Tabernacle, however, was destroyed by fire twelve years later in 1936. In the interim until 1945, our National Convocation was held within the Church pastored by Bishop Mason at 672 South Lauderdale. In 1945, Bishop Mason was able to visualize the culmination of his dream. He dedicated the Mason Temple at Memphis, Tennessee which was built for less than \$400,000 during World War II. This auditorium became the largest convention hall owned by any colored religious group in America.

Under Bishop Mason's spiritual and apostolic direction our church has grown from ten congregations in 1907, to the second largest Pentecostal group in America. The membership of the Church of God in Christ grew from three million in 1973 to an estimated eight million in 1997.

Churches under the parent body in Memphis, Tennessee, are now established throughout the United States, in every continent, and in many of the islands of the sea.

Here the history of Memphis is presented. From the Chickasaw to the great New Madrid earthquake of 1811 on to the land's purchase by John Overton and Andrew Jackson, followed by incorporation and Civil War occupation. Picking up with the yellow fever followed by the surrender of the city charter and the tenure of the former city as a taxing district of Shelby County and the state of Tennessee. We continue Memphis history into the days of Crump and the progressive era when the city would be made to conform to order. Memphis history is rich with time, music and commerce. From the blues of Beale Street to Elvis Presley and Sun Records the City of Memphis been enriched by transportation, cotton, mules and hardware; bridge openings to celebrate and the sorrows of the 1958 Sanitation Strike which culminated in the death of Dr. Martin Luther King, Jr. Memphis has persevered through pain and has been anything but dull. This is our story...

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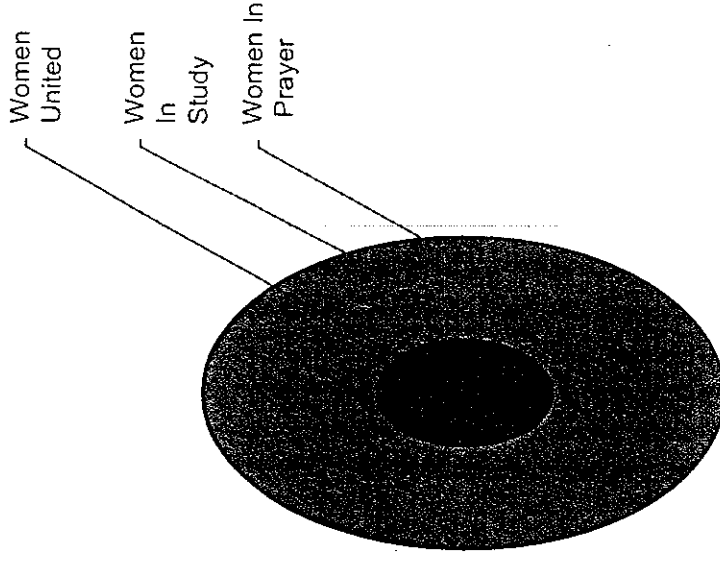
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# A Brief History of the Department of Women

**Our Beginning:** During the infancy of the Church of God in Christ in the early 1900's the work among women began. After seeing the work of the women at the Azusa Street Revival, Bishop Mason realized his new Pentecostal denomination lacked the same level of participation of women as he had observed at the Azusa Street Revival. Bishop Mason's desire was to see women play their part in the Body of Christ. Bishop Mason's prayer was to go with a Deborah at his side that was able to teach, direct and organize another army of Azusa Street praying sisters who would be willing to join him in spiritual battle. He believed that the work of the women should and would be alongside the male leaders of the church. In 1911, Bishop Mason with his keen insight and guidance of the Holy Spirit, appointed Mother Lizzie Woods Robinson as Overseer of women's work. She was to organize and create the work that would be beneficial to the church. Mother Robinson began this great work by admonishing the women according to Jeremiah 9:17-20.



In observing the women in prayer and the women studying the word of God, the Prayer and Bible Band was formed. This was the birth of hundreds of circles, auxiliaries, bands, and units. Therefore, the Department of Women of the Church of God In Christ was created as it is today.

# Introduction

Our one hundred-two year's celebration is rapidly approaching. As we look back to view our ministries, it is evident that our predecessors left tools to continue to build upon the ministry that God has purposed for the Church of God In Christ.

- Women ministries play a vital role in this church. Ninety-eight years ago the Department of Women was birthed under General Supervisor, Mother Lizzie Robinson. This ministry was founded upon prayer and the Bible. Being lead of God after observing these two groups, she combined the groups to form the Prayer and Bible Band. Additionally, Home and Foreign Mission, Sewing Circle, auxiliaries and units were incorporated into the department. They were designed to give support to the church and the body of Christ.

- This conference session will include presenters giving highlights of the circles, auxiliaries, bands, units, their origin, purpose and operations as ministries of the department. These sessions are designed to show how each one operate as "members" of the Body of Christ.

- During this session, we will attempt to illustrate working together as a body (oneness) by focusing on some parts of the body: **Mouth, heart, hands, stomach, and feet**. It will show where every part plays an important role in the ministry. Discussion will include the Bishop and Pastor Wives Circle, national, jurisdictional, district, local and other officials, if time permits.

I pray for God's Divine Wisdom as we share with the women of God. God Bless.