

# LANDMARK BAPTIST HISTORIAN

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."

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November 27th

On Saturday, October 25, I was privileged to attend the Memorial Service / Celebration of Life for this very dear Baptist Lady. Her three son did an excellent job in honoring their mother.

In the June 2011 Issue of the Landmark Baptist Historian, Volume 1—Number 3, page 7, Sister Alberta was featured in an Article "Women of Faith in California."



Alberta & L. D. Perdue

## In Loving Memory of a Great Woman of Faith Alberta (Cooper-Harless) Perdue



**ALBERTA, HARLESS-PERDUE**  
**AUGUST 3, 1926-OCTOBER 20, 2014**

Alberta went to be with the Lord quietly and peaceably at the age of 88 at the Alexander Cohen Hospice House in Hughson. She was born in Winona, Oklahoma to John and Effie Cooper. She came to California in 1935 as a Baptist missionary's daughter. In 1946 she married Richard Harless and in 1951 moved to Modesto where her husband pastored the Airport Missionary Baptist and Liberty Landmark Missionary Baptist church in Modesto. She served the Lord faithfully as a pastor's wife.

and Dr. Donal (Cheryl) Harless of Oakdale. She is also survived by 14 grandchildren.

Entombment will be public at 10:30 Saturday October 25th at the Lakewood Cemetery in Hughson followed by the memorial service at 12:00 Saturday at the Liberty Landmark Missionary Baptist Church at 341 Claratina Ave. Modesto. All are welcomed at both events to celebrate the memory and life of Alberta. The family would like to express thanks to all who have been so kind to us at this time and especially the staff at the Alexander Cohen Hospice House for going beyond the call of duty and assisting us at our most difficult time. Alberta is with her Lord and Savior Jesus Whom she put her faith in at the age of 9 and served Him her entire life.

She was preceded in death by her parents, her husband of 60 years Richard Harless I, her son's Richard Harless II, Mark Harless. She is survived by her husband Luther Douglas Perdue of Modesto, John (Gloria) Harless of Sonora, Andrew (Cherie) Harless of Modesto.

[www.cvobituariees.com](http://www.cvobituariees.com)

From The California Missionary Baptist—Volume 1—Number 1—May 1, 1940  
**Life Sketch of Elder Clarence Hardin**

RIVERSIDE, CALIFORNIA, SEPTEMBER 1, 1940

NUMBER 5



Above is a likeness of Staff Writer, Elder Clarence H. Hardin, pastor of Hebron Heights Missionary Baptist Church of Salinas, Calif. Bro. Hardin is also clerk of the California Missionary Baptist Association and one of our best preachers. A brief sketch of his life appears below.

**Life Sketch of Elder Clarence Hardin**

Clarence Hale Hardin, son of Andrew Madison Hardin and Martha Elizabeth Brumley, was born in Hot Springs County, Arkansas, December 2, 1914. Clarence was the youngest of ten children, of which eight are now living; five sisters and two brothers. He was born and reared on a small hill farm and started to school at the age of six. At the age of 12 his family moved to Garland County, Arkansas, near Hot Springs, where he attended school and church regularly for three years. His father and mother being Baptists, and his father being a deacon, naturally he attended the Baptist church. At the age of 15 his family moved into a community where there was no Baptist church. They failed to go to church for some time, regularly, and as a result, Clarence grew up and kept company with neighbor boys who were not Christians, and became influenced into drinking and dancing with them. On January 31, 1932, his mother passed away, leaving he and his father alone, as the rest of the family had married and left home. In the fall of 1933 they moved back to Hot Springs County, and his father was married to Nola Miller, she being a devout Christian and a Baptist, wielded a great influence around Clarence and he became interested in attending church and Sunday School. In August of 1934 during a revival meeting held at

the Hickory Grove Missionary Baptist Church, Clarence gave his life to Christ, and was saved. At the close of the meeting he, with about 15 others, was led down into the Bayou creek, a beautiful little mountain stream, and there on the arms of the pastor of the church, Elder O. T. Hardin, was baptized into the fellowship of the church. Immediately after his baptism he organized a B.Y.P.T.C. in his church with six members and in six months it grew to a membership of near 50. He continued faithfully in the church work and in November of 1934, he was liberated to preach the Gospel by his church. He preached occasionally through the winter and in June of 1935 he began holding revival meetings and assisting others in revivals, holding 52 days and nights in succession. During this time he, with the aid of two other young preachers, organized a church in a community where there was nothing but Holyrollers, with 25 charter members. In September of 1935 the Reburn Creek Church called him

and requested that the Hickory Grove church ordain him. On September 15, he was ordained by his church, with seven of the leading preachers and three leading deacons sitting on the presbytery in the examination. He served a fourth time pastor of the Reburn Creek Church and preached in other churches and needy fields and school houses the rest of the time, until July 1, 1936, when he came to San Pedro, Calif. He began work in a grocery store and in September of 1936 he was called as pastor of the Landmark Missionary Baptist Church of Gloria Gardens, in the outskirts of Los Angeles. Here he remained until January 4, 1938, giving full time to the church and working in the grocery store, during which time the membership of the church doubled and the church greatly revived. In January of 1938 he went to Salinas, California, where he was misled by Satan, and organized the Calvary Missionary Baptist Church. He pastored the Calvary Church until August of the same year, when he saw his mistake and resigned the church and apologized to the Hebron Heights Baptist Church in the same locality for mistreating them in organizing the Calvary Church in opposition to them. He organized the Calvary church with 25 members and when he left there were near 80 members. He built a nice church house while there. In April 23, of 1938, he was married to Thelma Cantrell of Salinas, formerly of Oklahoma. In August of 1938 they went back to Arkansas where he pastored fourth time

**JOHN THE BAPTIST AS A REACHER AND EVANGELIST**  
 By Bro. Aldrich.

John was the greatest evangelist the world ever saw excepting His Master, "Jesus Christ." He certainly is one of the bright stars in the New Testament. And to assure a study of his life and work cannot fail to infuse new interest into one's ministry. Hoping that some one else may feel the inspiration which these thoughts have given me I want to merely hint in outline the appreciation of John as an Evangelistic Preacher.

1. John's Mission. "A Voice." He was content to be only a voice, but oh how much a voice did because it was a crying voice. It echoed through the Judean wilderness and the Peran hills, and the Jordan valleys. His voice penetrated city and hamlet, drawing the eager multitudes to the "Lamb of God that taketh away the sins of the world."

2. John was a Forerunner, a Preparer of the Way. He leveled the proud, he straightened the crooked and filled the destitute. The message that John heralded on this road was the "Gospel of Repentance," the Gospel Preacher that prepares the sinful soul for the beautiful feet of the King, "King Jesus." There are plenty of Pharisees and Sadducees who will never know they are sinners until struck and knocked down and run over by John's Gospel.

3. John's Message was "Repent."  
 (Continued on Page 2)

churches until April of 1939 when he received a unanimous call to the Hebron Heights Missionary Baptist Church of Salinas, Calif. He accepted the call and moved to Salinas, where he has been since. On March 5, 1939, there was born to them a son, Clarence Wayne, and on June 10, 1940, a daughter, Katherine Evelyn. He and his companion labor together in the work with one mind and one accord. He has always taken a firm stand against sin and for the old time Landmark Baptist doctrine. He was reared to hate and fight conventionism in every form and has never been a member of any other kind of church than a LAND-MARK BAPTIST CHURCH, and has never supported or cooperated with the Baptist conventions. He intends to give his entire life to the ministerial work on the Pacific Coast.

Bro. Hardin is one of our best young preachers, absolutely sound in his faith and not afraid to stand up on his hind legs and let the world know what he believes and why he believes it.

While searching the files in our Archives the other day, I came across the file for Clarence H. Hardin. In it were two copies of the Tract on "Alien Immersion" mentioned in the Article below. It is reproduced in the following pages. The orientation has been changed from Portrait to Landscape to reduce the number of pages required to republish.

This Tract should be of interest to all the Brethren that Stand for "The Faith Once Delivered Unto The Saints." The Author of it should also be of interest for the same reason.

**New Tract Out On "Alien Immersion"**

By the time you are reading this article, my latest tract on the subject of "ALIEN IMMERSION" probably will be off the press and ready for distribution. It will be a 24 page booklet, and I have taken very much pains in publishing for Baptists this tract dealing with so great and important a subject. So far as I know, there is not a book or tract printed among Baptists setting forth in detail "Alien Immersion". I have read several books and booklets on the subject, but they do not deal exclusively with the subject, nor do they properly define the subject under consideration, nor name all Alien Immersionist bodies. We even have Alien Immersion churches calling themselves "Baptists." This tract will sell for 10c per copy, or \$1.00 per dozen. Ministers can have them for .05 per copy PLUS POSTAGE. Order NOW. Mail all orders to C. H. Hardin, 671 E. Market St., Salinas, California.

From The California Missionary Baptist  
 Volume 3—Number 8  
 December 15, 1942

ALIEN IMMERSION

What Is It?

Baptist Succession

Church Apostasy

Man-made Institutions

By  
Eld. C. H. Hardin, Salinas, Calif.  
Pastor of the Landmark Missionary Baptist  
Church of Salinas

AUTHOR



ELD. C. H. HARDIN

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### DEDICATION

I am dedicating this to my co-laborer and Brother in the Ministry, Eld. H. R. Cline, pastor of the First Missionary Baptist Church in Pixley, California. Brother Cline has stood firm for the principles set forth in this booklet for Baptists, and has labored hard and faithful in the ministry in the State of California in maintaining Missionary Baptist teachings. He was one of the first graduates of the Missionary Baptist Bible Institute at Little Rock, Arkansas, under that great and eminent teacher and Doctor, Ben M. Bogard. Brother Cline has proven himself to be sound in the faith and uncompromising in principle, and at the same time, has a broken heart for the lost about him. He has meant much to me in the ministry, and undoubtedly is one among the greatest teachers of the Bible on the entire Pacific Coast. May his years be many in this world, and may he leave a work in this world that will live on after he has been placed beneath the sod.

C. H. Hardin

### INTRODUCTION

Writing an introduction to this booklet is truly a great pleasure. The Author, Eld. C. H. Hardin, is a powerful preacher, sound in the faith, and uncompromising in principle. I count him one of my staunchest friends, and love him for the sake of the suffering, bleeding cause of our Master.

Bro. Hardin has rendered a distinct service to the cause we love, in writing of this booklet on the much disputed subject of "Alien Immigration." This is a question which concerns our work on the Pacific Coast very much and needs to be studied honestly, sincerely, fearlessly and carefully.

While, no doubt, many will not agree with all the conclusions in this booklet, and perhaps some of the Brethren will cry, "Radicalism", yet all must admire the Author for his courage and zeal in promulgating the ideas set forth in this booklet.

May God bless this little booklet, and may it be widely read, and do much good. May it be a blessing to it's readers, is my prayer.

Eld. H. R. Cline

Pastor of the First Missionary Baptist Church of Pixley, California.

## Alien Immersion

### What is it?

By

Eld. C. H. Hardin, Salinas, California

The subject of alien immersion has involved somewhat of a controversy among old time Baptists in the past few years, and especially on the Pacific Coast. There have been many printed pages on alien immersion, but none of them seem to deal with the subject exclusively, and from the root of it. Hence, the necessity of this tract. What I may have to say in this tract, is in a Christian Spirit, with every respect possible shown to those who are not Baptists. However, at the same time, it is utterly impossible for me to deal with this, so great, and important a subject, fairly and in simplicity, without speaking plain, so as to be fully understood.

First, what is alien immersion? Baptists are the only people in the world who can define this subject, since all others receive into their fellowship any who come to them, regardless of their immersion. Alien immersion then is immersion administered by someone, or some body of people, WITHOUT SCRIPTURAL AUTHORITY to administer it. The subject of alien immersion involves the subject of the establishment of the church, church government and such like.

In the sixth chapter of Luke, we find that Christ himself, called his disciples together, after praying all night, and of them he chose twelve, whom he named apostles. Here he set his church into an organic body, according to Divine prophecy. (See Dan. 2:44. Isa. 2:2, Ps. 72: 16-17.) In Matt. 16: 18, He said "and upon this rock (Christ himself) I will build (add to) my church, and the gates of Hell shall not prevail against it." This was a local congregation of Baptized believers in Christ,

covenanted together in faith and fellowship of the Gospel, called out from the World, and continuing in the Apostles' doctrine. In no sense was this an invisible body of people, as some claim the church to be today. The word "church" is derived from the Greek word "Ecclesia", which always means a local body, which is visible; a called out body. In Matt. 28: 18-20, Christ, himself, gave this church, which he, himself, organized, the great commission. " . . . all power is given unto me in Heaven and in Earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Here he commissioned, or authorized them to go into all the World, and teach, or preach the Gospel to every creature, and then He AUTHORIZED THEM TO BAPTIZE those who believed and accepted the Gospel. Thus Baptism was given to them as a command, or an ORDINANCE. This church was to branch out and organize other churches of like faith and practice, and they and their successors were the only ones who had Scriptural authority to Baptize. All others who should administer immersion, who were not organized after the pattern that Jesus gave, and embraced the doctrines he gave, were and are administering alien immersion. Alien means foreign. There are people today in the world, and so-called churches, immersing people without scriptural authority, and hence they are administering alien immersion.

### CHRIST A MISSIONARY BAPTIST

Jesus Christ, himself, was a Missionary Baptist, as is clearly seen in the scriptures. God sent John the Baptist into the world to preach repentance, and prepare a material for Christ to build his church. Isaiah, prophesied of John and in the third chapter of Matthew, this

prophesy was literally fulfilled. The God of Heaven authorized John to Baptize, and he was the only one in the world at that time who did have the authority to Baptize. Therefore, if any one else had begun to immerse people, they would only have administered alien immersion, as it would have been wholly without scriptural authority, and foreign to God and Christ. I do not know why God saw fit to call John a Baptist. Some suppose that God called him a Baptist because he Baptized people, but in Matt. 3:1, God called him the Baptist BEFORE HE HAD BAPTIZED ANYONE. It is not worrying my mind in the least just why God called John the Baptist. I know that God called him that, and that is good enough for me, today. The immersion that John administered was the only one authorized from Heaven. John being one sent from God, therefore was a Missionary, as the word "missionary" means "one sent". Therefore he was a missionary, one sent from God, and God saw fit to call him a Baptist; so he was a MISSIONARY BAPTIST.

#### CHRIST REQUESTED AND RECEIVED MISSIONARY BAPTIST BAPTISM

Now, when John was Baptizing in Jordan, Christ, being in Galilee, about 60 miles from Jordan, walked from Galilee to Jordan, the distance of 60 miles, to be baptized at the hands of this Missionary Baptist preacher; John the Baptist. When John hesitated about Baptizing Christ, Christ said, "suffer me, for thus it behooves us to fulfill all righteousness." Then John suffered him, or that is immersed him. As he came up out of the water, the Holy Spirit descended and sat upon him in the bodily form of a dove, and God spoke those great audible words, "This is my beloved Son, in whom I am well pleased." Thus we have the Divine Trinity at the occasion: God the Father, God the Son, and God the Holy Spirit. God set his Divine approval on Baptist Baptism,

when Christ, his Son, received it. Now let's do a little adding up. God called John the Baptist, therefore he was a Baptist. John immersed or Baptized the twelve disciples and many more. Therefore they had Baptist Baptism. John immersed or Baptized Christ, so Christ had Baptist Baptism. Christ took the material that John had prepared according to divine prophecy, and organized them into a church. Christ himself had Missionary Baptist Baptism, and he organized his church out of people who had Missionary Baptist Baptism, so he had a MISSIONARY BAPTIST CHURCH. This is a mathematical PROBLEM for the Doctors and Lawyers; the school boy clearly understands this addition.

#### CHRIST AUTHORIZED THE MISSIONARY BAPTIST CHURCH TO BAPTIZE

It was this Missionary Baptist Church that Christ calls "MY CHURCH" in Matt. 16:18. He promises here to add to the church, and he surely has added to this church from that day until this. It was this Missionary Baptist church that Christ authorized to Baptize in Matt. 28:19. He did not organize any other church while he was here on Earth, other than this church. He did not need any other. If he had needed any other, he surely would have organized it while he was here. He did not prophesy of organizing any other. He did not authorize any other to administer this ordinance of Baptism. Hence, all others who, today are immersing people are purely counterfeiting, and are wholly unknown to the scriptures.

The authority to immerse was given to the Church collectively, and not to individuals. The MISSIONARY BAPTIST CHURCH THEREFORE IS THE ONLY ONE WHO HAS THE AUTHORITY TO BAPTIZE. All other is plainly ALIEN IMMERSION. In Matt. 28:20 and Matt. 16:18, Christ himself promised to be with them, and promised them that they should never go out of existence as long as this world stands, but to the contrary promised



them that they would multiply and that other churches should be organized after this pattern, and embracing his doctrines, and he surely fulfilled this promise.

#### MISSIONARY BAPTISTS THE ONLY ONES FOR ONE HUNDRED AND TWENTY YEARS

This church that Christ organized at Jerusalem spread out and organized other churches, just as Baptists do today, and they were the only church in the world for 120 years. In A. D. 251 and 252 Satan introduced some strange doctrines into the church at Rome, Italy, which was organized directly from the church at Jerusalem, and was a Baptist Church. Satan introduced the doctrine of Baptismal Salvation into this church about this year, and the sound Baptists moved out and let them have the building, as the true Baptists were in the minority, and they excluded the ones in the majority and let them drift. The Devil used this church at Rome, Italy, as a COUNTERFEIT TO THE TRUE CHURCH, which Christ had organized. This church at Rome immediately lost her "candlestick" as a true church and therefore forfeited forever the authority to administer scriptural immersion. They continued to immerse people, and not until the sixth century did they begin to substitute sprinkling for immersion. In A. D. 606 Boniface III was elected the first universal Pope, and later they drifted into Papacy. They soon spread, and can be identified today as the Roman Catholics. They truly had their origin in 251 and 252 A. D. and absolutely have not the authority to administer the ordinance of Baptism.

#### TRUE BAPTISTS RE-IMMERSE CATHOLICS

Baptists have gone by many other names in different centuries, but always embraced the same doctrines. Space will not permit me to give a detailed church succession down through

the ages, but in my library I have the testimony of almost every denomination under the sun, favoring Baptist church succession. From the 2nd. to the 11th century we find that they were called Montanists, Novatians, Donatists, Paulicians, Puritans, Albigenses, Cathari and Petrobrusians. They were persecuted everywhere, all over Europe, Asia and Africa, because they REFUSED TO ACCEPT THE IM-MERSIONS OF ROMAN CATHOLICS. They had to live in dens and caves in the mountains, were hunted with dogs, were killed in many horrible ways, but still they came through those dark ages, with unfeigned faith in Christ and his doctrines, and he made good that promise, that he would be with them, and they would never go out of existence. In the 11th. century we find the ancient Waldenses springing up from the mountain sides, and the valley of Piedmont. These too, were true Baptists, as they embraced all the doctrines of the earlier Baptists before mentioned. They too, were persecuted like their fore-fathers, because they re-immersed "all who came to them from the lapsel", of Catholic church. Page after page in church history is stained with the blood of these noble martyrs who died at the hand of the enemy because of their refusal to accept alien immersion. I have before me, a confession of faith of these ancient Waldenses, drawn up and written in A. D. 1120. To the best of my knowledge, this is the only copy of the Waldensen faith on the entire Pacific Coast. Space will not permit the entrance of this striking articles of faith, but they believed exactly as we Baptists in America believe today.

#### GREAT WHORE GIVES BIRTH TO MANY HARLOTS

In Rev. 17:5, we find a complete description of the Roman Catholic church, which the Devil organized, or gained control of, in opposition to the true church. She is called here the "GREAT

**WHORE, MOTHER OF HARLOTS.** It therefore remains, that those to whom she should give birth should be no better than Rome herself, as they were called **HARLOTS**. A harlot is one who prostitutes her body (spiritually) for hire. In 1530 we find this whore, "Mystery Babylon", "mother of harlots", giving birth to an harlot; the sect known today as the Lutherans. Martin Luther came out of the Roman Catholic church and started this organization. Hence it had its origin with man, and has not the authority to administer scriptural immersion. Next we find the Presbyterians, by John Calvin, in 1535. Then we find the Episcopalians in 1540 by King Henry VIII. Then the Methodists in 1729 by John Wesley. Then the Cambellites in 1827 by Alexander Campbell. The Freewill in 1780 by Benjamin Randall. Then the Mormons in 1830 by Joseph Smith. Next the Hardshells in 1832 by Daniel Parker. Then the Adventists in 1843 by William Miller. Then the Nazarines in 1890 by W. F. Breese. Then the Russelites or so-called "Jehovah Witnesses" in 1884 by "Pastor" Russell. Then the Foursquares by Aimee McPherson in 1925. These all are the daughters of Rome, the "Mother of Harlots", and therefore all these are harlots. They were hatched out this side of the days of Christ and the Apostles, and therefore have not the right to administer scriptural immersion. If they then cannot administer scriptural immersion, it therefore remains that the immersion which they administer today is **ALIEN IMMERSION**. That is why true Baptists today do not accept the immersions of the other denominations calling themselves churches; it is purely alien immersion. God nor Christ positively knows nothing about them, and does not recognize them as churches. They are assuming the name "Church" as a camouflage and under false pretense to deceive people. They are simply Harlots, daughters of Rome.

### ANA-BAPTISTS REFUSE ALIEN IMMERSION

We come to the shores of the great Atlantic and find in our great ally, England, in the 15th and 16th centuries, a people embracing the same doctrine as did the Ancient Waldenses and others before-mentioned. These people were called **ANA-BAPTISTS** because of their strictness in rejecting the immersion all these other creeds and sects and cults. These Ana-Baptists considered, as true Baptists do today, that all these other denominations did not have the right or authority to administer the ordinance of Baptism, as they were too young to receive the authority from Christ himself. These English Baptists embraced the same doctrines as we do today in America. Thus we see Christ further fulfilling his promise to the true **MISSIONARY BAPTIST CHURCH**; that "the gates of Hell shall not prevail against her."

### EARLY AMERICAN BAPTISTS REFUSE TO ACCEPT ALIEN IMMERSION

We come to the shores of the New England colonies and see that the first Baptist church in America was established in 1638, in Newport, R. I., by Dr. John Clarke, from England. The early American Baptists, like the Ana Baptists of England, were strict in their views. They did not have anything to do with any other denominations, in the way of church fellowship or affiliations. Later in 1639 we find in Providence, R. I., just 20 miles from Newport, that a certain Mr. Roger Williams became dissatisfied with the Episcopal church, in which he was a minister, and decided to become a Baptist and embrace Bible views. Mr. Williams had entered upon a thorough study of the Bible and suddenly came to the full realization that he had never been scripturally Baptized. Upon this, he summoned one of his followers, a Mr. Ezekial Hoffman, and Mr. Holliman immersed Mr. Williams, and

in turn Mr. Williams immersed him and 11 others, and they formed what they called a Baptist church, in Providence, R. I. This was highly irregular, as well as unscriptural. As best I can find by noted historians, all of Mr. Williams' party, whom he organized into his so-called Baptist church, had all been members of the Episcopal church, and neither Mr. Holliman nor Mr. Williams had any scriptural authority to administer immersion. Therefore, they had ALIEN IMMERSION. If they did have authority to immerse, from what source did they obtain it? They were never members of any Baptist church before, and we have shown previously, that the Episcopal church began with King Henry VIII, in 1540. This was a man-made organization, started by man, and this side of the days of Christ and his apostles. Therefore, they could not have had the authority to administer Scriptural Baptism. Neither did Mr. Williams. He soon came to the realization that he did it without authority, and within four months from the date of the organization of his little group, it disbanded, and he went into the woodlands and became a "seeker" the rest of his life, and was never a Baptist a moment of his life.

#### PHILADELPHIA ASSOCIATION REFUSES ALIEN IMMERSION

The Philadelphia Association was the first Baptist Association of churches organized on the shores of America. It was organized in 1797, with real old fashioned Baptist churches refusing alien immersion. They did not fellowship the Warren Association, which was organized some years later, as the latter was very loose in their way of church practices, and its churches adhered to what is commonly called the Armenian view. Twice in the first 100 years of the Philadelphia Association, resolutions were offered to tear down the wall around the Lord's Table, and to disregard

authority for immersion, and accept alien immersion, and BOTH TIMES WERE OVERWHELMINGLY VOTED DOWN. These Philadelphia Ass'n Baptists were generally Calvinistic in view, and safeguarded the Bible principles at all times. These early American Baptists, like those before them in England, Wales, Scotland, and elsewhere, were severely persecuted because they would not accept alien immersion; immersion of other denominations. Too, in many cases, like in the Warren Baptist Association case, they refused to fellowship Baptist churches who were persistent in accepting alien immersion. They refused to accept the immersions of many of these Baptist churches, because they could see that these loose churches had had the "Candlestick", or authority removed from them, and therefore had ceased to be true Baptist churches.

#### SALINE ASSOCIATION IN ARKANSAS REFUSES ALIEN IMMERSION

The Saline Baptist Association in central Arkansas was organized in 1836 with churches whose members came from the Philadelphia Ass'n. In 1836 the Saline Association celebrated their first centennial, and published a large minutes of that year, with an extensive history of each church representing. In these minutes, they claim to be the oldest Baptist Association west of the Mississippi river. It was Baptized into the fellowship of the Hickory Grove Baptist Church in this Ass'n, in 1934. This old church dates back to 1872, and all these churches would not accept alien immersion in any respect. They do not have anything to do with any other denominations, and positively will not recognize their immersion as valid. Many of these Saline Association Baptist churches refuse to accept the Baptism of people coming from Southern Baptist Convention churches, and not many of them will accept immersion administered by the late so-called "Fundamentalist" Baptist,

(started by Dr. J. Frank Norris a few years ago) because that these "Fundamentalists" accept the immersion of churches affiliated with the Northern Baptist Convention, which I will show in this tract to be alien immersion churches, and most generally Modernistic. Some of these "Fundamentalist" churches have been known to accept the immersion of other denominations, and many of them fellowship other denominations in union meetings, etc. But most generally in the Southern States, our old time Missionary Baptist churches accept the fundamentalists churches' baptism as valid, as they agree with us in many vital principles of the Bible.

#### CALIFORNIA CHURCHES REFUSE ALIEN IMMERSION

We come now to the Pacific Coast, and find that the Old Time Missionary Baptist Churches refuse alien immersion. This writer came to California in 1936, and at that time there were only seven true Baptist churches in the entire state. These churches were like our Old Time Landmark Baptist churches in Arkansas in Bible Principles. They refuse to recognize other denominations as Churches of Christ and will not in any sense fellowship with them. Neither will they receive their immersion as valid baptism, but insist on re-immersing all who come to them from other denominations. Neither will their ministers who pastor the churches affiliate with the various Ministerial Associations in their respective communities, as these Ministerial Associations are made up of pastors of all denominations, and have a tendency to dictate the policies of the churches. These California churches have a great Missionary zeal, and soon we began to put Missionaries on the field in our own State, and these Missionaries produced fruits. At this writing, 1942, we have near fifty true churches in the state of California, with two Associations; one in Northern California, called "The

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Northern California Missionary Baptist Association", and one in Southern California, called "The Southern California Missionary Baptist Association." Each of our churches is independent and sovereign within itself, and we have no boards, committees, Synods, Presiding Bishops nor Conventions to dictate to the local churches. We have no Missionary Committee, nor Executive Secretary and Treasurer to handle our Mission funds. Each church votes to endorse a Missionary or Missionaries, and sends him their mission money Monthly, DIRECT TO THE MISSIONARY. The Missionary gets every cent that is taken up at the local church for missions, and there is no Executive fee to be taken out of it. We have our Associations Annually to meet together and report our Statistics and encourage each other in the Lord's work, but in no sense does the Association have any dictating power, or control over the churches.

#### NORTHERN BAPTIST CONVENTION CHURCHES RANK ALIEN IMMERSION

The Northern Baptist Convention was organized in 1814 in America. These Baptist churches composing this great convention were probably sound in doctrine to begin with, but soon they drifted from the true Baptist principles and practices, through the dictation of the Convention and today they are no more than any other man-made organization, calling themselves churches. Soon after the organization of this great Convention, their leaders began to fill their religious papers full of Heresy and alien teachings. They urged their churches to cooperate with other denominations in union meetings, etc. Their cry was, "how can we win other denominations unless we fellowship them?" Soon they had almost all their churches accepting the immersions of other denominations, either directly or indirectly, and hence they literally filled their churches with people who had been immersed by others.

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I know of several instances where Methodists and Roman Catholics who have been sprinkled for Baptism have united with churches affiliated with the Northern Baptist Convention, (ON THEIR SPRINKLING, without being immersed at all. I have made investigation of many of these Northern Baptist churches, and I have not found even one that I would consider as a New Testament Church. They may have started out all right many years ago, but they drifted so far from the Bible and Baptist principles, that they CEASED TO BE TRUE CHURCHES. I doubt seriously if there is even one true church in the entire Northern Baptist Convention. I have not found one that has not been filled with alien immersion. They have long ceased to contend that the church was set up or organized during the personal ministry of Jesus Christ as Baptists have always contended; but they join in with other denominations in teaching that the church is an invisible body, composed of all believers, and was set up on the day of Pentecost. They teach that when a man is regenerated, or born again, that he is automatically in the church. They have many such teachings in common with other denominations that Baptists have always stood against. Therefore they have ceased to be Baptists, and have had their "Candlestick" removed as a church, and have not the authority to administer the ordinance of Baptism. They practice open communion in all their churches on the Pacific Coast. They invite all denominations to partake of the Lord's Supper with them, making regeneration the only pre-requisite to the supper.

They ordain women to preach and pastor churches. The First Baptist Church in Woodville, California, has a woman pastor, who has been ordained by the Northern Convention churches, and this church is affiliated with the Northern Baptist Convention. The First Baptist Church in San Jose, Calif., just 60 miles from where I now live, ordained Aimee Semple

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McPherson to preach, several years ago. Mrs. McPherson went to Los Angeles later and organized and built "Angelus Temple" in 1924, and it was started AS A BAPTIST CHURCH. She later changed it and organized the "Four-square movement, which is a branch from the Holy Rollers.

Recently I held a revival meeting with the Missionary Baptist Church in Tuolumne, California, which is near the Nevada line. While there, I visited the people of the town and invited them out to services. I met the pastor of the Pentecost church there one day and told him that I was holding a meeting at the Baptist church, and he said that he had been a Baptist all his life and still had his membership in the First Baptist Church in San Jose, California. I just mentioned this to show you how these Northern Baptist Convention Churches have ceased to follow in old time Bible Baptist doctrines.

#### CALIFORNIA BAPTISTS REFUSE NORTHERN BAPTIST CHURCHES' IMMERSIONS

I have shown you that these Northern Baptist Convention churches have ceased to be Baptist churches, and therefore have lost the authority to administer scriptural Baptism. It therefore remains that their immersion is not Scriptural Baptism but purely ALIEN IMMERSION. Our true Missionary Baptist churches in California and elsewhere do not accept the immersions of churches affiliated with the Northern Baptist Convention. Most of these churches have gone on record not to receive anyone coming from these Northern Convention churches on their immersion without re-immersing them. In the fall of 1940 when the Northern California Missionary Baptist Association met with the Landmark Missionary Baptist church in Salinas, a church being recently organized, presented their messengers to the Association for admission into

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the fellowship of the Association. A committee was selected to examine all new churches, and they found that this new church had received into their fellowship some members from a nearby church affiliated with the Northern Baptist Convention. Upon reporting this to the Body the next morning, and after much discussion, a council of preachers and deacons were called to investigate the matter further. This council met and upon further examining the facts in the case, they recommended to the Association that we not receive this new church into our fellowship. Upon this recommendation the Association refused to seat this new church and recommended to them that they clean up the alien immersion (Northern Baptist Immersion) by either rescinding the act of receiving them, or re-immersing them. In 1941 when the State Association of Missionary Baptists met at La Habra, California, this same church came and presented themselves for membership into the fellowship of the churches of the State. Therefore a committee was appointed by the Moderator to investigate this new church, and this Committee recommended not to receive them. Therefore, the Association refused them a seat. At this same meeting another new church, having been recently organized, presented their messengers for admission into the fellowship of the churches, and was unanimously refused a seat because they had a clause in their articles of faith embracing the invisible church theory. So you see that these California churches refuse Alien Immersion. We believe, as old time Missionary Baptists, that we have a continual unbroken chain of pure Baptist baptism running from John the Baptist down to this present time. Even though religious leaders, and churches have deviated from the true way, there have been hundreds of true churches in every century and every country that have held this sacred ordinance of Baptism pure and undefiled. We therefore contend that the

Baptism that our true Missionary Baptist churches administer today is just as pure and just as authoritative as that of John the Baptist, which was from Heaven.

### ALIEN IMMERSION THE RESULT OF CHURCH APOSTASY

I have shown you in the beginning of this tract that the body known today as the Roman Catholic Church in the second and third centuries A. D. apostatized from the true Missionary Baptist Church, and therefore brought about alien immersion. Some have doubted the possibility of a true church of Christ falling into unscriptural practices to the extent that she would apostatize as a church; part of the Bride of Christ, and lose the right or authority to Baptize. Others have conceded that this is possible and very probable, but have not decided just how far a church can go into sin and unscriptural practices to apostatize as a church. I wish here to give some scriptural references which surely relate to church apostasy and alien immersion. Church apostasy has a close relation to the rapture of the church. Some have supposed that Jesus will come the next time and catch away all living saints; those who are saved, and not suffer them to undergo the great tribulation period which shall come upon all the world in the closing days. This idea is very prevalent among those who try to make peace with other denominations, and even some of our most able Baptists today who would not compromise with other denominations at all, embrace this false view. But may we see just what the Bible says about this. In Rev. 3:7, we notice the letter to the church at Philadelphia. In verse 8 we get a mental picture of this true church. "I have a few names here which I have not mentioned in your book, but they shall not be blotted out, for thou hast a little strength, and hast kept my word, and hast not denied my name." Note that Philadelphia was the only one of the seven that God did not have anything against. Then in verse 10, "Because thou hast kept the

word of my patience. I ALSO WILL KEEP THESE FROM THE HOUR OF TEMPTATION. (great tribulation) WHICH SHALL COME UPON THE WORLD, TO TRY THEM THAT DWELL UPON THE EARTH." Here God promised that he would keep this true church from the hour of the Great Tribulation, only because they had remained true. Then he goes on in verse 11 and says, "Behold, I come quickly: HOLD FAST THAT WHICH THOU HAST, THAT NO MAN TAKE THY CROWN." To be saved is one thing, and to be in the Bride of Christ, or the Church, is another. We are born into the family of God, but Paul says in I Cor. 12:13, that we are Baptized into the church. Our remaining in Christ as a child of God is sure and steadfast, as he does not leave this to us, but HE KEEPS US, but our remaining in the Church, or Bride, depends entirely upon our faithfulness to him. We read again in Rev. 2:20-22, speaking to the church at Thyatira; "Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and seduce my servants to commit fornication (Spiritual adultery) and to eat things sacrificed to idols.

And I gave her space to repent of her fornication: and she repented not.

Behold, I will cast her into a bed, AND THEM THAT COMMIT ADULTERY WITH HER INTO GREAT TRIBULATION, except they that repent of their deeds." Here is a church that once was true, but had fallen into unscriptural practices to the extent that God said that he would cast her into great tribulation. Not only her, but all saved people who committed spiritual adultery with her. Then he goes on in verses 24 and 25 and says, "But unto you, and unto the rest in Thyatira, as many as have not known this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

BUT THAT WHICH YE HAVE ALREADY HOLD FAST TILL I COME. What was he admonishing them to hold fast? It surely wasn't their salvation. Then it must have been their right to the Bride of Christ. Notice again in Rev. 3:15-16 talking to the church at Laodicea; "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I WILL SPUKE THEE OUT OF MY MOUTH." Just what does it mean for God to spue a church out of his mouth? It surely means that he will cease to recognize them as a true church, and will withdraw authority for them to administer the ordinance of Baptism. Again we notice in Rev. 2:4-5. God talking to the church at Ephesus: "Nevertheless I have somewhat against thee, BECAUSE THOU HAST LEFT THY FIRST LOVE.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee QUICKLY, AND WILL REMOVE THY CANDLESTICK OUT OF HIS PLACE, except thou repent." Now just what does it mean for a church to have the "candlestick" removed? A candlestick is a symbol of a place for the candle, or the church. God says it is the church in Rev. 1:20. Then here was the church at Ephesus that had drifted into a state of unconcernedness about the lost around about them and had lost their first love, and God said that if they did not repent and do their first words QUICKLY (not fool around about it) that he would remove their candlestick, or church authority. This is as plain as day to see. Many churches have lost their love for the lost and become liken unto the church at Ephesus, and have had their Candlestick removed and ceased to be a true church of Christ. Therefore, the immersions that they administer after having their Candlestick removed, would be nothing more or less than ALIEN IMMERSION. IF

this scripture does not mean this, then I pray you tell me just what it does mean.

Many people have the false idea that when Christ returned the next time every eye shall behold him and all people shall know about it. But I believe that Christ has two more appearances into this world yet. The one appearance to the church only, and the other to all the world. In Matt. 24:40-44 we have a vivid description of the next return of our Lord. "Then shall be two in the field; the one shall be taken and the other left. (One in the Bride and the other saved but not part of the Bride). Two women shall be grinding at the mill; the one shall be taken and the other left. Watch therefore: for ye know not what hour your Lord doth come. - - - THEREFORE, BE YE ALSO READY: FOR IN SUCH AN HOUR AS YE THINK NOT THE SON OF MAN COMETH." Christ here was talking to his church that he organized while here in the world. They were saved people. If all saved will be in the Bride, then pray tell me why did he warn them to be ready and to watch? It was because there was a possibility of them ceasing to be a part of the Bride and therefore would be left here on Earth during the great tribulation period to suffer heartaches and pain and persecution to pay for their disobedience.

#### SECOND COMING OF CHRIST WILL BE AS A THIEF IN THE NIGHT

I Thess. 5:2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

Again in Rev. 16:15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Just how does a thief steal in the night? He does not come in at the door and pull a gun on the man of the house and rob him that way. That would not be a thief, it would be a robber. A thief comes in at the window and gets what he is after and

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goes away and no one knows about it until they miss it later on. Even so, shall the second coming of Christ be. He shall come as A THIEF IN THE NIGHT, and steal away his church out of the world and the rest of the world will not know about it until they miss them. He will never touch this earth at his next appearing. He will come in the skies and steal away his bride; the Church, and take her to Heaven until after the Great Tribulation and the Armageddon Battle. Then he will return with ten thousands of his saints in his GLORIOUS COMING as is portrayed in Matt. 24: 27-31. This is the coming that the Sun will be darkened and the Moon turned to blood and the stars shaken from heaven. Again notice another passage in Rev. 3:3, talking to the church at Sardis " - - if therefore thou shalt not watch, I WILL COME ON THEE AS A THIEF, AND THOU SHALT NOT KNOW WHAT HOUR I WILL COME UPON THEE". Surely in this passage is taught that their remaining in the Bride of Christ depends upon their faithfulness to the Lord. For further proof that there will be saved people on the Earth during the great tribulation I sight you to Rev. 6:9-11. "And when he had opened the fifth seal. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice saying, how long, O Lord, Holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, that they should rest yet for a little season, UNTIL THEIR FELLOW-SERVANTS ALSO SHOULD BE KILLED AS THEY WERE, SHOULD BE FILLED." Surely we need not give more scripture, as these are so plain that a child could understand them. Here we find some souls of men in the Paradise of God under the altar in Heaven itself, and more saved people yet on the earth. These souls under the altar were people who

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were saved and were left on the earth during the tribulation. For proof I give Rev. 7: 13-14. "And one of the elders answered saying unto me, What are these which are arrayed in white robes? And whence came they? — THESE ROBES THEY WHICH CAME OUT OF (THE) GREAT TRIBULATION AND HAVE WASHED THEIR ROBES AND MADE THEM WHITE IN THE BLOOD OF THE LAMB."

The question has been asked in this tract, "what condition will a church be in when God removes the candlestick from her and she forfeits the rights to administer the ordinance of Baptism?" We give you a vivid, graphic picture in Rev. 18:23. This portrays Rome, in the last days. "And the light of the candle (church) shall shine no more at all in thee; and the voice of the Bridegroom and of the Bride shall be heard no more at all in thee; And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Truly this was the Roman Catholic Church in the last days. She had once been a Baptist Church and true, but had deviated from the Word of God to the extent that God removed the Candlestick, and she ceased to be a church. Not only this, but she faced the record that she had made herself down through the ages in persecuting the true Missionary Baptist Church, all because they refused to recognize her as a church, and to accept her immersions and sprinkling. Another great prophesy of this closing day is found in Isa. 4:1. "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: ONLY LET US BE CALLED BY THY NAME, to take our reproach. Surely this has reference to this closing day. These women are representatives, or symbols of the various so-called churches today. The word "SEVEN" in the Bible denotes "COMPLETENESS", or all of them. They were the products of their mother, Babylon, or the Roman Catholic Church. They

were harlots, inasmuch as their mother was the Great Whore, the abomination of the Earth. They were found with child illegitimately, and wanted to be called by the name "Church" to cover up their shame or reproach. Even so they are doing that thing today. Man-made organizations and institutions calling themselves churches today have not the right to wear that name. They are doing it to cover up their shame. Even so the Hardshells, Freewill, Fundamentalists, and Convention Baptists today have not the right nor the authority to wear the name Baptists. They do not even resemble Baptists, but want to wear the Baptist name and go their own ways. Notice their petition; "we will eat our own bread, and wear our own apparel." They were not satisfied to wear the old time cloak that God puts on his children, but they want to wear their own modernistic robe which is attractive to the world. They do not care to eat the Lord's bread, in the Lord's house, the church, at the Lord's table, but they want to eat their own bread. They want open communion with the World. They have truly ceased to be Baptists and are counterfeiters. The immersions that they administer are nothing more or less than ALIEN IMMERSIONS.

I have written this little booklet in hopes that some Christian may read it and get his eyes opened and become a part of the Bride of Christ, and be of more service to our Lord.

Yours for exact obedience,

C. H. HARDIN

**Short Life Sketch of Life of Elder John Cooper**  
**From The California Missionary Baptist**  
**Volume 2—Number 1 June 15, 1941**

"REMOVE NOT THE ANCIENT LANDMARK WHICH THY FATHERS HAVE SET" Prov. 22:28.

VOLUME 2

POMONA, CALIFORNIA, JUNE 15, 1941

NUMBER 1

**SHORT SKETCH OF  
 LIFE OF ELDER  
 JOHN COOPER**

Bro. Cooper is now missionary for the Northern California Missionary Baptist Association. He was born November 30, 1879, in Newton County, Arkansas. With his parents, Eld. and Mrs. H. T. Cooper, he moved to Indian Territory in 1892. He was born again August, 1896, united with the Frozen Rock Missionary Baptist Church and baptized by J. V. Dawes. (The church was organized by his father H. T. Cooper in 1895.

He spent the early part of his christian life serving as church clerk, song-director, superintending and teaching Sunday School. Married Effie Smithson June 23, 1901, and was instrumental in leading her to Christ in August following their marriage. She immediately united with the old Liberty Missionary Baptist church worshipping in the Buckhorn School house near McLain, Indian territory. Eld. J. R. Peters baptized her. She has faithfully stood as a true help-mate through hardship and poverty these many years. The Lord blessed this union with five boys and four girls, who are all baptized, and one boy actively engaged in the ministry. (There has been no deaths in this home. There are also fifteen grandchildren.)

God called him to the ministry August 1902, but he fought the call until April 15, 1908, when he preached his first sermon, Salano, New Mexico, where he moved the year before. Moved back to Oklahoma the fall of 1908 where he farmed and preached. Was ordained to the full work of the ministry January 30, 1915, by Mt. Moriah Missionary Baptist church near Cooperton, Okla. Eld. G. W. Crawford led in the ordination. Eld. O. E. Sheets, clerk, Eld. T. H. Hicks and S. F. Strobbe were in the ordination council.

He did pastor work in Kiowa Creek, and Osage counties. Was missionary for two different Associations in Oklahoma. Came to California November 1935 and became assistant pastor May 24, 1936, to Eld. R. Y. Blalock, who was missionary pastor for Hebron, Heights Missionary Baptist church. Was elected pastor January 7, 1937. Served the church 2 years. One stormy year because of conventionism disturbing the peace of the church. But he stood by the faithful church until the storm was over. Resigned the church January 1, 1939, but served as supply until April when Bro. C. H. Hardin was called to the pastorate.



**ELD. JOHN COOPER**  
 Missionary of Northern California

Bro. Cooper was endorsed as Missionary for Northern California Missionary Association, and again in 1941. He is now engaged in the work. He has stood firm for the principles of the California Missionary Baptist Association and believes it is the only scriptural way to do mission work.

This sketch of Elder John Cooper was released for publication by request of Eld. C. H. Hardin, who is our efficient manager and editor of the California Missionary Baptist paper. Subscribe for and read and boost the paper. You may address Eld. John Cooper, 246 N. "F" St., (not N. First St.) Tulare, California.



**Photos from  
 Sister Alberta's  
 Harless-Perdue's  
 Family Album**



John & Effie Cooper with Alberta (age 6) 3 sister and brother Floyd