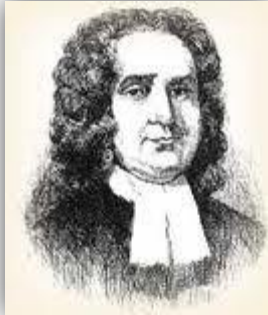


LANDMARK BAPTIST HISTORIAN

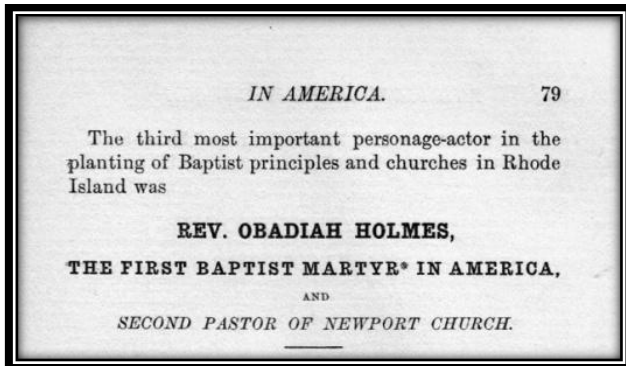
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June 2011

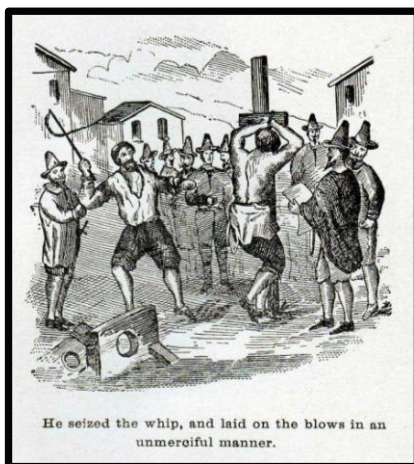
Volume 1 ~ Number 2



Rev. Obadiah Holmes
Google image



"*Martyr primarily meant a witness, because in early times they generally suffered death for their testimony. The term is now generally understood to mean one who died for Christ's truth. Mr. Holmes shed the first blood ever shed on this soil for Christ's sake."



From: The First Baptist Church in America
By Rev. S. Adlam & J. R. Graves
Copyright by J. R. Graves, 1890
Whipping Illustration Between pages 118 & 119

The account of the whipping has its aspect of sublimity. The man who was deputized to do the devilish deed used all his strength, applying the three-cord whip thirty times upon the bare body of his victim. As he began to ply his lash, Holmes cried out, "Though my flesh should fail, and my spirit should fail, yet my God will not fail." Then, as the blows intensified and the blood flowed freely he prayed that God would not lay this sin to the charge of his persecutors.

He tells us that the Lord was definitely present with him, and that during the time of this cruel mocking and scourging he had such a spiritual manifestation of God's presence as he had never known before. It was an unspeakably wonderful experience. When he was loosed from the whipping-post he had joyfulness in his heart and cheerfulness in his countenance. In spite of the blood and shame, and the cruel welts and bruises, he said to the magistrates, "You have struck me as with roses!"

Excerpt from: *Fighters for Freedom*
by Austen Kennedy deBlois
Copyright 1929, by The Judson Press
Page 193



A Direct Link to First Baptist Church Newport, Rhode Island

In August (1868), the First Baptist Church of Surprise Valley (later known as the Lake City Church) was organized. Among the members that went into this organization was Joshua C. Brown of the ***First Baptist Church of Newport, Rhode Island.***

It was this church, in Modoc County, California, along with the churches at Loyalton and Goose Lake, that organized the Eastern Baptist Association of California & Oregon, on October 10, 1873.

At this initial meeting, the brethren recommended *The Evangel* (A California Baptist Newspaper published in San Francisco) to their churches. *The Evangel* served as the organ for the San Francisco Baptist Association (the oldest in the state, which was organized in 1850) and it was to this Association that the Surprise Valley Church sought admission in the 1869 Associational year.

A few of the Pastors of this church:

Eli Rice, Lou Henderson,
A. F. Simmons, R. Y. Blalock,
Walter Heard, T. E. Griffith

Please Send Comments
or Articles of Interest to:
Robert Cullifer, Editor
e-mail:
Lbfolsom@aol.com

HISTORICAL SKETCH Lake City Church

The Saturday before the second Sabbath in August, 1868, the following named brethren met in the Deep Creek school house and organized the First Baptist Church of Surprise Valley:

Eli Rice, of the First Baptist Church of Virginia City, Nevada (first organization.), Thomas H. Garrett, of the Pilgrim's Home Baptist Church, Willamette Valley, Oregon. Joshua C. Brown, of the First Baptist Church, Newport, Rhode Island, John R. Cook, of the Butte Creek Baptist Church, Butte County, California, a Licentiate from that Church, and Charles A. Rice, of the Perry Baptist Church, Davis County, Iowa, previous to uniting with the Virginia City Church. He called the house to order.

They adopted the Articles of Faith published in the manual of the First Baptist Church of San Francisco, together with the Covenant of the same [The New Hampshire Confession of Faith].

The pastor appointed the 2nd Sabbath in each month for preaching. Up to May, 1869, the Pastor preached 6 times, and the Church met twice for prayer and Conference. The Pastor preached again the second Sabbath in September, having recovered from an injury received by the bursting of a gun. At this meeting, C.A. Rice was chosen Clerk (J. R. Cook, the former Clerk, being at White Pine).

It was voted to send the Pastor and J. C. Brown with a letter to the San Francisco Association, to seek admission into that body and also to ask for a council to ordain the Pastor, Joshua C. Brown, to represent this Church in the council, which met in the Tabernacle Church and ordained him, and the Church was received into the Association.

MINUTES OF THE EASTERN BAPTIST ASSOCIATION JUNE 10, 11, 12, 1881

Circular Letter

What is a Gospel Church?

By Elder C. W. Rees of Loyalton, California

"Standing in the midst of hundreds of church organizations, each claiming to be gospel churches, how can we tell the spurious from the true? Or shall we admit that each organization claiming to be a church is a true gospel church, no matter how much error it may have in faith or practice? And all that is necessary for a church is that it possess a certain amount of the religious element in its ritual and membership, regardless of ordinances, commands, precepts and practice. Or shall we take the other position, that all true gospel churches harmonize in

doctrine and practice with the New Testament church and doctrine, and are to-day carrying out the same ordinances and commands as given by Christ and the Apostles 1800 years ago. And consequently, that all church organizations, no matter how venerable for age, admired for talent or numbers, forfeit all claims to be recognized as true gospel churches, unless they harmonize with the doctrines of the New Testament. There we find a vast number of opinions, almost as numerous as the various members composing the various churches. The Papist fallacy claims to be the true church, extending back to Peter, at Rome, and perhaps the most corrupt organization on earth, yet the most tenacious as to their apostolic descent. While, on the other hand, the Pedo-Baptists are more liberal, recognizing everything as a church that claims the name, it has but an organization and form of worship. The Baptists claim that every true Gospel church must hold and carry out only New Testament doctrines and commands, or the claim to a gospel church is forfeited. Thus each gospel church in all ages and lands would resemble the Apostolic churches, and, consequently, each other. For Geometry teaches us that any two or more bodies resembling a third, must resemble each other. Men have been prolific in organizing human churches, and introducing human laws and ordinances, thus becoming schismatic's and legislators in the body of Christ, in place of obedient subjects. When we look back over the pages of Church History, we find the Catholic church was organized in 606 by Boniface III, who assumed the title of Universal Bishop or Pope of Rome; *but, mind, it was over six hundred years after Christ established his true gospel churches.* And we note further that the English Episcopalian church was organized in 1534 by King Henry VIII, the Lutheran in 1540 by Martin Luther; the Presbyterian church in 1541 by John Calvin; the Congregational church in 1602 by John Robinson, the Methodist church 1729 by John Wesley; the Campbellite church in 1832 by Alexander Campbell. Now, you will mark, all these churches had a human origin and were not organized for over 1500 years after the New Testament churches were, according to the divine pattern, in Palestine.

If any one man has a right to found a new church, differing in any respect from the New Testament churches planted by the Apostles, then any other man has the same right, and we may have as many churches as theological opinions. You may always notice one thing that whenever a church had its origin in a man it always has more or less of human doctrines and forms differing from Apostolic precepts and teachings. Now we challenge the world to place its finger upon the man or the period this side of Christ and the apostles, when the Baptist Churches were organized. We notice a few marks by which you may know true gospel churches:

1st. Gospel churches only receive persons to membership upon a profession of faith to Christ—Acts 9:26-28; Rom. 1:7; I Cor. 1:2; Eph. 1:1; Phil. 1:1.

2^d. Gospel churches require persons becoming members to be immersed, following in the footsteps of Christ—showing to the outward world that an inward regeneration—a life divine—has taken place—the new birth. We find only converts were baptized at Phillippi, (Acts 26:15-33) at Corinth, (Acts 18:8; I Cor. 1:13; I Cor. 15:29) at Ephesus, (Acts 19:5; Eph. 4:5) at Colosse, (Col. 2:12; I Peter 3:21; Romans 6:3).

Continued on Page 3

Continued from Page 2

3d. Gospel churches require only *voluntary* members. That none should be made members against their will or without their knowledge and consent. Church members must "yield themselves unto God as those who are alive from the dead;" must have "a willing mind;" must give themselves to the Lord and then to the church.

4th. Gospel churches are distinct and independent bodies or religious republics, each one controlling its own ecclesiastical matters without being subject to any higher power but Christ, the head of the church. Hence we read the churches at Jerusalem, Antioch, Corinth, Rome, and the seven churches in Asia Minor, did so and so, each acting in their individual sovereignty, menial to no earthly power.

5th. Gospel churches alone take the New Testament for their guide. Hence human creeds and disciplines cannot be fastened on them nor placed between them and the New Testament, the Heaven given Creed.

In all these respects the Baptist churches of today are marching in the line and footprints of the primitive Apostolic churches 1800 years ago."

Eastern Baptist Association of California and Oregon - May 22, 23, & 24, 1874

**Excerpt from:
California Pioneer Baptist Associations
1850 to 1952**

Prepared by: Robert W. Cullifer, Pastor
Landmark Baptist Church ~ Folsom, California
July 2000

*"Can two walk together,
except they be agreed?"*

Amos 3:3

*"Behold, how good and how pleasant it is
for brethren
to dwell together in unity!"*

Psalms 133:1

Is it possible for Landmark Baptists to trace their lineage beyond 1932 in California? Is there a tremendous gap of 83 years in our history or do we have an early heritage in the State of California?

If we believe in the Bible principle of church perpetuity, and we should (both Matthew 16:18 and 28:20 support this position, along with a host of other Scriptures), and historical evidence is demanded to prove our stand, this question must be answered by historical fact not fancy; fact not fiction.

Baptist work in California began with the arrival of Osgood Church Wheeler, Missionary with the American Baptist Home Mission Society, at San Francisco on the 28th day of February, 1849. He led in the organization of three Baptist churches and one Baptist Association within the space of the first 18 months of his California ministry.

These were scriptural Baptist churches and without doubt, he was a scriptural Baptist preacher.

How can we be so sure? Tremendous amounts of information have been gathered over the past two decades. Based on the preponderance of evidence, we can safely lay claim to the rich heritage of Early California Baptists.

In this tract, we will briefly examine a doctrinal issue, by looking at two examples from an early day California Baptist Newspaper.

The year is 1868, 20 years after the discovery of gold at Sutter's Mill in Coloma; 19 years after the establishment of Baptist work in California, and within a few years of the conclusion of the Civil War. The controversy was national in scope and firmly planted in the soil of Landmark Baptist doctrine. Consider the following excerpts from **THE EVANGEL** of San Francisco, California:

EXAMPLE ONE:

--The First Baptist church of Newport, R. I., has withdrawn fellowship from the Second church of that city on account of the loose communion practice of the latter. This is a step in the right direction and we hope it will be followed by the remaining Regular Baptist churches in that section, one by one, in true Baptist fashion, each acting in its individual capacity, till at their next Associational gathering the Second Newport church will be found, in fact, of that class who "are not of us." The great surprise of Baptists on the Pacific Coast has been that such steps have not been taken sooner. This is the church of which the erratic Rev. Charles Howard Malcom is pastor – an article of whose in the Christian Union we had occasion to criticize a short time ago. That article was enough, if there were nothing more to show that he is a "foe in the camp."

May 7, 1868

EXAMPLE TWO:

--The Baptist Convention of Rhode Island in view of the irregular practice of the Second church, Newport, (C.H. Malcom's) passed at their late gathering the following;

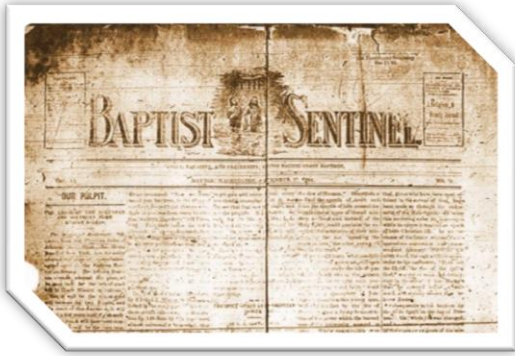
Whereas the 3^d article of the constitution of the R. I. Baptist State Convention provides that "no person shall be allowed to vote at the meetings of the convention who is not a member of a regular Baptist church within this state;" and whereas questions have arisen touching the meaning and application of this clause, therefore

Resolved, that in the judgment of this convention a church inviting to the Lord's table those who have not been baptized according to the Lord's command, is not a Regular Baptist Church within the meaning of the Constitution.

And let all churches of the denomination say, Amen.

June 4, 1868

"...historical evidence is demanded to prove our stand, this question must be answered by historical fact not fancy, fact not fiction. "



January 24, 1895- R. Y. Blalock's Letter to Baptist Sentinel.

This article came from a roll of Microfilm owned by the History & Archives Committee. It was written from Louisville, Kentucky while Blalock was attending the Southern Baptist Seminary.

"At the close of the school year he was ordained to the gospel ministry on May 31st by the Franklin Street Baptist Church, Dr. John T. Christian preaching his ordination sermon." - By John R. Blalock as published in the Landmark Jubilee 1831-1881 by First MBC Yuba City, page 32

<p>LOUISVILLE, Ky. Jan. 1, 1895.</p> <p>DEAR YOUNG PEOPLE:—I have not been hardly well enough to be out of my room to-day, having something like the la grippe. But I have been thinking almost all day about how I could do something to cheer some weary heart, or help some lost sinner to Christ. I thought of the different ones of my Sunday school class. Those who are not saved. I prayed for them. I wished I was well so I could visit some of them to-day, but I was feeling so unwell. I thought my chance to do any one good to-day was not possible, so I laid down on my bed and went to sleep. After sleeping a little while I awoke feeling some better. I picked up the <i>SENTINEL</i> and went to reading it, and the thought came to me that I was able to write, and I might do some good by writing to our "Page."</p> <p>We don't know the good we can do as Christians if we would only make it a point to try every day of our lives to do something for Jesus. Try to see some unconverted person and speak a kind word to them about Jesus and about their soul's salvation. If we would only go about our work thinking about Jesus, and saying to ourselves, what can I do for Jesus while I am at my work to-day? And if we are not working with, or where we can speak to some one about Jesus,</p>	<p>what can we do? Ah! I am glad to tell you we can speak to the poor heathen in China or South America. Well, you say, how can I do that? Well, by giving of your means to support your missionary; you speak through him. Then while you are at your work, thinking about what you can do for Jesus, say well, here I get one dollar or two dollars per day, as the case may be; I will give ten cents or twenty cents of this money to pay my messenger of peace over yonder in China, to tell them of Jesus. So through him, while you are at work, you are speaking Jesus to them. But you won't get to speak much to them over in China if you let your little conversation go around through the F. M. Board before starting to China, it will be tired or rather talked out and not able to say much for Jesus. When you send direct to him, you feel nearer to him and feel what you say through your means given to him, and you will feel better, knowing you had a part in speaking directly to the lost heathen. So Christian young people, let us all try to do something for Jesus every day. I want to do something, but sometimes I fail. I fear we all fail too often to do as well as we could. May God bless you that read the "page" and the <i>SENTINEL</i>.</p> <p>Yours in Christ, R. Y. BLALOCK.</p>
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Rueben Young Blalock Comes to California

"...On October 13, 1934 he made a trip to California preaching or visiting at Lake City, Mt. Shasta, Roseville, Ceres, Sanger, Ducor, Porterville, Taft, Bellflower, "Gloria Gardens," Pomona, Tracy, Oroville, Maxwell, and other places before returning home in Idaho on March 8, 1935. On May 29 he had a sale of household goods and packed the rest for shipment to California. The next day, May 30, 1935, he left for California.

After preaching or stopping in Roseville, Ceres, Salinas, San Jose, Santa Rosa, and Ukiah he returned to Salinas and preached on Sunday, July 28, 1935. On August 11 "the Hebron Heights Missionary Baptist Church was organized in the Salinas High School building."

Excerpt from: *The Roots of California Southern Baptists 1890 - 1940* by Sam Harvey, page 106 (copied from Blalock Journal)

Facsimile of the February 2, 1935, Endorsement of Blalock by the Landmark Missionary Baptist Church of Roseville. Originally published in *History of the West Coast Landmark Baptist Volume 1*, page 23, Compiled by L. D. Perdue

Roseville Calif
Feb 2-1935

The Landmark Missionary Baptist Church gave Elder R. Y. Blalock of Callwell Idaho the following recommendation

We the regular Landmark Missionary Baptist Church of Roseville in regular conference do endorse and recommend Elder R. Y. Blalock of Callwell Idaho as a missionary for our state and wherever ever the Holy Spirit may lead him

We have known him for six years and have known of him many years as a faithful missionary and pastor on the Pacific coast

We are glad to be able to recommend him to others who may not know him as a sound and true preacher of Gods word, and we pray God to be with him and bless him in mission work in this state

We ask all who are concerned for the lost to join with us in our prayers and with your means to help support as he goes forth carrying the Gospel to the lost.

Moved by order of the church, in regular conference this second day of Feb-1935 (Done in 1935)

Chester Spent Moderator
Ethel Foyle Church Clerk



The above is the picture of Elder T. E. Griffith, pastor of Roseville Missionary Baptist Church. Brother Griffith is a faithful and true pastor. This editor has personally known him for about thirty years, and has labored with him, and had him assist me in a special meeting in Idaho twenty-odd years ago in which some twelve or fourteen professed salvation.

This Roseville church he is now the successful pastor of is one of the oldest true churches in the State. This church recommended and endorsed this missionary as follows:

Roseville, California

We, the regular Missionary Baptist Church of Roseville, in regular conference, do endorse, and recommend Elder R. Y. Blalock of Caldwell, Idaho, as a missionary for our state and wherever the Holy Spirit may lead him.

We have known him many years as a faithful missionary and pastor on the Pacific Coast. We are glad to be able to recommend him to others, who may not know him, as a sound and true preacher of God's Word, and pray God to be with him and bless him in mission work in this state. We ask all who are concerned for the lost to join with us in your prayers and with your means to help support him as he goes forth carrying the Gospel to the lost.

Done by order of the church in regular conference this 2nd day of February, 1935.

ELDER J. L. WHITMIRE, Moderator
ETHEL FOGLE, Church Clerk.

This church has been true to him, and helped support him these 12 years, and God has used his feeble efforts in organizing ten Missionary Baptist Churches, and assisting in the organization of 7 others in the State of California. To this church of Roseville belongs the honor of starting, and helping in all this work. So they have been a real lighthouse for God in this State.

When the rewards are made they will share in it all. May God bless them and their faithful pastor.—R.Y.B.

"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

"To this church of Roseville belongs the honor of starting and helping in all this work." - R. Y. B.

Church News

FIFTEEN YEARS HISTORY OF HEBRON HEIGHTS CHURCH

Sunday, August 13, 1950, marked the fifteenth year of the Hebron Heights Missionary Baptist Church of Salinas, California. Although many local churches can lay claim to a longer existence, few can lay claim to as illustrious history. God has truly blessed her work in many ways.

The Church was organized August 11, 1935, with 18 charter members as follows: Eld. R. Y. Blalock, Clara Blalock, Winona Blalock, Robert Blalock, Ruby Blalock, C. P. Cunningham, Josie Cunningham, Odie Cunningham, Lizzie Barnes, Leta Samuels, Esther Golden, Alma Shirley, J. R. Bowers, Martha Bowers, Claud Dickson, Sis. Dickson, Leta Bowers, and Ann Cheek. None of the charter members are members of the church today.

The Church was organized as a result of Missionary work done by Bro. R. Y. Blalock. Elders A. F. Simmons of Ducor and J. L. Whitmire of Roseville assisted in the organization of the Church. Eld. R. Y. Blalock was called as her first pastor. Leta Samuels was elected as clerk and C. P. Cunningham as deacon.

The Church has fought and won many battles for the truth. Her first warfare was against the Convention element among her membership of which all were excluded from the Church and the victory won under the able leadership of Pastor John Cooper. The Church has just recently won a great victory over those who had departed from the faith among her membership, twenty being excluded at one time for this matter. The Church has been foremost among her sister churches in all phases of the work. Her rank with sister Churches for work done in 1949 is as follows: Number baptized for past year—THIRD; Total paid out past year—FOURTH; Total increase in membership for past year—THIRD; paid pastor past year—NINTH; paid home missions—ELEVENTH.

The Church has had eight pastors during this time, two of them serving twice each. A brief summary of the work done while each was pastor follows: Eld. R. Y. Blalock—pastor from August 1935 to January 1937. The Church received by baptism 4; by letter 17; by statement 5; total 26. A period of 1 year and 5 months labor. Eld. John Cooper—pastor from January 1937 to April 1939. The Church received by baptism 40; by letter 26; by statement 9; total 65. A period of 2 years, and 3 months labor. Eld. C. H. Hardin—pastor from April 1939 to November 1940. The church received by baptism 8; by letter 20; by statement 2; total 30. A period of 11 months la-

bor. Eld. M. B. Hubbard—pastor from November 1940 to March 1942. The church received by baptism 9; by letter 13; by statement 1; total 23. A period of 1 year and 3 months labor. Eld. C.H. Hardin—pastor from March 1942 to July 1942. The Church received by baptism 3; by letter 11; by statement 1; total 15. A period of 1 year and 4 months labor. Eld. Lee Dowdle—pastor from August 1943 to August 1945. The church received by baptism 9; by letter 37; by statement 1; total 47. A period of 2 years labor. Eld. M. J. Duncan—pastor from August 1945 to May 1946. The church received by baptism 6; by letter 4; by statement 2; total 12. A period of 9 months labor. Eld. E. E. Crawford—pastor from May 1946 to March 1948. The church received by baptism 9; by letter 13; by statement 3; total 25. A period of 1 year and 10 months labor. Eld. Lee Dowdle—pastor from April 1948 to December 1948. Church received by baptism 6; by letter 8; by statement 2; total 16. A period of 8 months labor. Eld. Charles Crouch—pastor from December 1948—present pastor. The Church received by baptism 44; by letter 31; by statement 10; total 85. A period of 1 year and 9 months labor to August 1950. During this time the Church has baptized 1 Presbyterian, 2 Methodists, 1 Pentecostal. Licensed 2 preachers, 3 made professions of faith who were not baptized.

These statistics are as nearly correct as could be ascertained from the records. This would make a total of number received as follows: by baptism 133; by letter 180; by statement 26; grand total 354. Of this number many have gone elsewhere to serve the Lord, some have passed away, many have been excluded. The present membership is 96.

Likes Paper

Dear Brother Hunt:

I was over to Bro. Joe's the other night and he gave me a California Missionary Baptist. After reading your reply to Dr. Mason, we decided it was too good to miss. Bro. Hunt, there is enough gospel in your reply to convince the devil himself, if he had never looked inside the Bible in his life, God bless you and your paper. I just wish more of us Christians would read it. I am sure that we would be better Christians. I enclose a dollar for a year's subscription. Send us the Aug. paper. I want to read his reply, if there is one. Your brother and sister in Christ, Mr. and Mrs. C. J. Kleiber, Modesto, Calif.

NOTE: I appreciate this good letter. I wanted to read Dr. Mason's reply, too, but he did not reply. He had no reply.—C.E.H.

Landmark Missionary Baptist Churchy - Roseville



Meeting of the early members of the church. From left to right, (Top Row) Sis. D. M. Bond, Eld. T. J. Simmons, Eld. C. E. Hunt, Bro. T. W. Moore, Sis. Lula Hunt, Bro. Chester Hunt, Bro. Joseph Hunt.

From *Roseville Church 50th Year History, 1917 - 1967*



Minister Photos Needed

If you have or know of someone that may have, please send a jpeg image of the following brethren to:

e-mail: Lbfolsom@aol.com

S. Frank Carlton

V. L. Casey

Kristopher (Kris) Ron Cash

James Hoyt Chastain, Jr.

Pat Garret Christian

Melvin Collins

J. W. Collum

Lee Collum

S. E. Comstock

James Cooper

John Dee Cooper

John D. Cooper

Jerry Cordell

Mark Cox

Frank Crandall

Bill Crawford

Claude Crawford

Jess L. Crawford

Dennis Crisp

Tim Crosby

More requests next month.



Please forward the
Landmark Baptist Historian
to those interested in
California Baptist History

Correction Notice

Bro. Eric Cooper of the Mountain Liberty MBC pointed out an error in Volume 1 - Number 1, which most certainly needs correction. Page 2-Column 2 under **Doctrinal Statement of California State Missionary Baptist Association** lists an older version which was replaced: **See Below.**

"Don't know if you have this, but I noticed the Old State Article 5 in your article is not our latest, updated after our 2003 meeting. Here's how it currently reads, FYI:"

Article V Salvation By Grace

Sinners cannot be saved by any work of their own. Salvation of the depraved sinner is only by grace through faith, Eph 2:8,9. The gospel of Christ's death, burial, and resurrection is the only power to change sinners and give them life, John 10:10; Rom 1:16. Jesus laid down His life, giving His precious blood for the propitiation of the sins of the whole world (1 Pet. 1:19; 1 John 2:2). Jesus is the Lamb of God and His shed blood is the only cleansing agent able to wash and take away the sins of all men (John 1:29; 1 Cor. 5:7; Rev. 1:5). The blood is applied the very first moment a lost sinner repents toward God and is saved by grace through faith (Rom.3:25; Eph. 2:8). This salvation occurs before baptism and church membership, Acts 8:36, 38. At the moment of faith in Christ as their Savior, they are born of His Spirit, John 3:5-8. This birth of His seed remains in them and it cannot sin, 1 John 3:9. The Holy Spirit then witnesses with their new spirit that they are the children of God, Rom 8:16. This salvation cannot be lost, 1 Cor. 3:15. No saved person can or ever will go to hell or the Lake of Fire, Rev 20:15. God would have all to be saved, 1 Tim 2:4. Jesus invites all to come to Him, Matt 11:28. All who remain in their condemned state do so because they will not believe, John 5:40.