

January 6, 1946

Dear Brother Houteff,

Confidential

Whenever the recurrent deluge of dolor breaks anew upon me and sweeps over my soul in terrible tides as were all the fountains of the great deep broken up, and the windows of heaven were opened, and the irrepressible upsurge of heartache and loneliness for home rise and rise till they reach my throat and clutch with their constricting fingers till, choking, I start to cry out again to you to let me escape to Carmel just long enough to see my little girl, you, the rest of the folk, and the place itself--stabbing words out of the past, silence the gasping hope with the fear that whatever impassioned plea or sentiment meet your eyes will only provoke the scornful feeling that "it is all balogna." Ever those words mock the grief that cannot forget and cannot escape, till it fairly seem to me just that God let you live my life one full frequency of feeling to understand that that frightful fission produces no balogna. But maybe He has already, so that maybe you do understand by now, and I need not fear for my most poignant feelings being held in derision.

Brother Houteff, I have faith to believe that no matter how utterly beyond redemption from the human approach is the situation between Genevieve and me, there still inhere in it some chances of redemption when God is put into it, and one of those chances, however slim and remote it may be, I conceive to be in my somehow gaining an audience with her. And even though she says she will refuse to talk with me, I still believe that if I could but make a short visit, God would open the way for me to talk with her, and if He didn't, then I could live or die with that peace that comes with ultimate resignation when the last resort of applied faith is exhausted. And besides, surely, surely she would capitulate at least to the extent of letting me see Sandy. And just to get to hold her in my arms and to know her for a moment would infinitely compensate for any and all

...pain that I would suffer from the other situation. And should she compell me
to bear even the heartache of being denied the privilege of seeing Sandy, then
at least I would be able to resolve with you certain concerns which I can never,
never resolve to my own satisfaction otherwise. And that, along with the joy of
being able to see and to be with the people and at the place I love, will more
than amply sustain against the other and compensate for the time and cost, the
latter of which will be very small, as I have free round trip transportation.

If you will just give me this much green light, just let me visit, I give
of course my absolute assurance that I'll conduct my efforts with sufficient dignity and
restraint as to cause no disturbance and no undue tensions, and that I'll enlist
no one's interest or support or engage anyone in discussion about the matter and
the past.

I have suffered in that hell that is remorse and heartache till I can stand
however much more of it that Genevieve might feel constrained to heap on me were
I to visit, but I cannot loose myself deep enough and long enough in anything to
dull or to break the interminable, lonely longing to see my little girl, at least
the place and the people. After so long a time, can't I have just this consider-
ation? And if I may, may Genevieve not know, lest she prepare herself mentally if
in no other wise to thwart my seeing either her or Sandy. In effect that would be
to say that if you will permit me to visit, may none but yourself know till I ap-
pear.

Please use the enclosed Airmail stamp for reply.

Thank you very kindly for returning the Bartlett letter.

Hoping, yet daring hardly to hope, that hope will at long last not be dis-

appointed again, I anxiously await your word, praying for the realization of your
highest hopes this New Year, regardless what happens to mine.

Sincerely yours, though, to hold fast in faith however long

hope must be disappointed and deferred.

my aim and to know her for a woman who would infinitely compensate for any and all

October 3, 1946

Who is My Husband
The Symbolic Cod.
Vol. 2 No. 10 page 1
1936.

Dear Brother Houteff,

On October 7 at the Mira Loma Quartermaster's Depot near Colton, the WAA is opening its second site sale of war surplus goods. New all wool regulation olive drab army blankets will be sold for \$4.50 each in two bale lots, twenty to the lot, to eleemosynary institutions. High top boot socks will go for \$2.90 a doz. The blankets retail for from seven to eight dollars and the socks for a dollar up. All this huge stock of A-1 goods will be swept up quickly by local buyers. So if you want to get in on the bargain, get word back to me not later than Oct. 8.

A number here want blankets, but two bales are too many. If you can use one there, we can use the other. Jack and I saw the blankets today, also the socks. Jack said he paid \$.95 for ones not so good.

Goff's will be glad to load on socks or blankets if you want us to get any.

If there are any Quartermasters' Depots thereabouts, and there must be, I am sure that you will find much stuff at a very low price that you might be wanting. If you will write the War Assets Administration in Dallas and ask them if they are conducting any site sales in central Texas, they will give you all the information you need. They will also send you a catalogue of the items up for sale, if you will ask for one.

If you already have this information and have looked into the matter or are not interested, no harm is done. I just wanted you to have a shot at the sales if you are interested and didn't happen to know about them.

The weekly studies continue to meet with keenest anticipation and appreciation in at least the one I know the most about. They stir my soul to ever deeper longings to be where my heart and mind is all the day long. I continue to do all in my power to return as the lowliest of servants to my Father's house. I wait as patiently as I can for that great hour of rejoicing.

I wonder why I do not receive a reply from you to my last three letters. You understand with what eagerness and anxiety I live from day to day in hope of some encouraging word. I have sincerely asked, yea begged, you to tell me if you know what prevents my being accorded the consideration that others have had. I still hope that you will tell me if you know.

Finally, I would ask you if I might visit for a few days around the 25th. It would seem utterly redundant to presume to regale you with the reasons which irrepressibly seize upon my heart and, like a great electric magnet, irresistably pull it that way night and day. All I need say is that the opportunity means a very great deal--is of much moment and import--to me. You know what promises I have made. I need not make them over. May I have this one chance that means so much to me?

Please let me know about both matters in time to act if I am to do so.

May these lines find you and each one there abounding in the grace of the Spirit of God.

Sincerely yours in never-failing hope and faith
that I may yet soon return home,

M. J. Bingham

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infused
M. J. Bingham
Oct. 11, 1946
H.P.P.

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Oct 9 1946
AIR MAIL

*Confidential
File*
OCT 9 1946

October 9, 1946

M.J. Bingham
701 South Lorena Street
Los Angeles 23
California

Dear Brother Bingham:

Thank you for notifying us of the special sale of army blankets and socks. Had we been able to notify you on time, we may have been interested in getting some blankets, but your letter did not reach us until the afternoon of October 7. Anyway, we shall no doubt be able to obtain the same thing at some Texas Quartermasters' Depot as you suggest, and thus save having to send them all the way from California.

As to your visiting Mt. Carmel the end of this month, we do not see how you can, in the first place, afford to spend either the time or the money. Furthermore, you will not enhance your case, but only make matters worse. Indeed, you may come happily, but I have reason to believe that you would go away sorrowfully. Better spare yourself more grief. Your coming here will upset you the more. The longer you keep yourself away from misery, the longer you are bound to last. This is my honest opinion.

Sincerely yours ever to follow
in the path of wisdom,

V.T. Houteff

VTH

October 25, 1946

Dear Brother Monteff,

Thank you for your swift response to my inquiry and for your counsel. I suppose I might have accounted my fears as the substance itself of the conditions which you cite, but I had no way to be absolutely certain other than to inquire of you. And besides, my faith that somehow yet, someday, the grace of God is going to change Genevieve's heart, keeps my hopes springing like a fountain of sweet waters.

Now since my fears of the immediate situation are confirmed, good taste and good judgment constrain me of course to abide in your counsel and in the hope that makes tomorrow's prospect of joyous realization sustain one through the sickening process of assimilating today's bitter disappointment.

Through you have not been in a position to tell me so, I cannot help but believe that you wish Genevieve could have brought herself to do differently than she has, to give me a chance to demonstrate my sorrow for my wrongs and to make up to her and to Sandy for them, to show mercy and to help me save our home and build anew and securely, my steadily to the limit of the legal rights accorded her by the law to maintain a state of utter alienation between us and of utter disassociation between me and Sandy. Just where and how the fanatical attitudes and measures which, like a barbed wire, interpose between us and between me and Sandy, fit into the pattern of Christianity and into the life of a Davidian, I simply cannot understand. And as I say, I don't think you can either, but if you can, I surely would appreciate your showing me, so I can, in the all-important interest of a correct faith, bring my views into line with Divine realities and reconcile myself to the facts, however strange they may seem. I am ever sensible of the fact, in spite of my strongest persuasions, that "we have many things to learn and many, many things to unlearn," and that therefore I may have to revise my views on most any heretofore unsettled matter, as light comes now when the Lord is setting all things in order.

If, though, it would be more to the good of all concerned for her not to behave with such fanatical inflexibility of attitude of disaffection, unapproachableness, and absolute non-association and-communication between us and between Sandy and me, then won't you encourage her to a pattern of behaviour toward me that will at least be practical if not perfect, so that when the next opportunity arrives in January to visit for a few days at Mt. Carmel, I may be permitted to avail myself of it so as to be denied no longer the longingly longing to see Sandy and the deep desire to talk with you? Even though the results of her modifying her behaviour toward to accord with the dictates of good taste and good judgment on her own part, would not be the pure fruits of mercy from the change of heart hoped for ultimately, they would at least be practical and make for the least painful and unpleasant relations possible under the circumstances. I simply cannot believe that unfriendliness and ungenerousness of spirit and attitude are reconcilable with the spirit of Christianity. Religion as I see it formulating ~~the~~ off in our practice is a far cry from what I comprehend it in ideal and principle from the precepts and examples progressively being illuminated more clearly to us from the Word by the Rod. And it seems to me that a religion which justifies a wife in behaving toward a husband as Genevieve behaved toward me while still my wife, and now as she does since then, is just as sterile of the vital stuff of Christianity as is a religion which fails to prevent a husband from behaving toward a wife as I behaved toward Genevieve while still her husband. It seems certain that the gates of the kingdom will never swing open to the one any more than to the other, and that she cannot expect to hear the commendation and acceptance, "Well done," meaning "all things, if in one thing, in the way she is dealing with me, she does not show a little mercy at least; any more than can I if I do well in all things except in the way I do toward her and Sandy. So for her own sake as well as for mine and Sandy's, I do earnestly pray that God may impress you to encourage her to show a little mercy and humanity, at least a little sense of proportion and of good taste and good judgment herself, in her dealing with me. Even if falls short of the ideal, it will surely simplify and normalize relations for everyone's con-

When you are able to find time to reply to the rest of my letter, I hope you will tell what you can concerning what I asked about the Certificate of Fellowship. I am very much interested in your response to my letter. I am sure you will find it very interesting. I am sure you will find it very interesting. I am sure you will find it very interesting.

When you are able to find time to reply to the rest of my other letter, I hope you will tell what you can concerning what I asked about the Certificate of Fellowship. I am sure you will be of some help to me in this matter. I am sure you will be of some help to me in this matter. I am sure you will be of some help to me in this matter.

Mother appreciates your greetings. She is gradually gaining a clearer understanding of the message, and so far as I can see she believes all she knows about, and is trying to live in accord with it. Her health is precarious but she has lots of spirit and determination and courage. So she may yet make the 44 years to respect a woman.

get
 available. About the closest I could get on this day to Carmel was by thought, and that put me
 in a myriad places there which have meaning to me. The day Rastan, Hothorn, when
 other Carmel of images will have again substance. That's all I've got for now. I'll
 -the enable you to order the work in wisdom and patience in all things to state a
 -the enable you to order the work in wisdom and patience in all things to state a

[illegible]

P.S. Please ask the Pub. Dept. not to send any of our tracts or studies to 625 So. Lorens.

I am not sure if I have ever said this before, but I have been thinking of it for some time. I have been thinking of the fact that I have been living with you for some time now, and I have been thinking of the fact that I have been living with you for some time now, and I have been thinking of the fact that I have been living with you for some time now.

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November 28, 1946

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Dear Brother Houteff,

Confidential

The tragedy of another life is ended, save for whatever tragic results may live on in its influences upon the living. Poor John is gone, his hopes to return to the place and the work and people he loved most on earth, disappointed. But God knows best. It's all over now. Yet for the living, there are in his life as in mine dreadful lessons to lay well to heart. I hope they may help save others from what they cost us.

Week after week I wait in faith and in hope that you will yet kindly tell me what it is that is still militating against my receiving a Certificate of Fellowship. Whatever it is, how can I set my heart and mind and will to remove it unless I know what it is? I have diligently done and am doing all that I know to do ^{to} _Aredeem the days. If notwithstanding this fact, you feel or know that I exhibit some major irresolution or inconstancy of purpose and insufficiency of effort, then won't you point them out to me, so that I may at least ~~may~~ try to do something to remedy the conditions?

And then there is the long deferred hope to return home and to make up for the past. Oh that now, when you so much need the help I can give, I might at last have the chance to restore it, and to atone for the terrible sin and failure endless sorrow for which impassions my soul to atone for with the best efforts I can give.

Won't you please put the matter before the Lord, and give me whatever answer you receive concerning it and also the other one?

All that I ask for is the new opportunity to lighten ~~my~~ your load and that of other's, and to put into the literature what with God's help I can.

Sincerely yours to triumph in patience and faithfulness,

W. J. Bingham

Confidential

December 11, 1946

Mr. M. J. Bingham
701 South Lorena Street
Los Angeles, 23
California

Dear Brother Bingham:

Although we hardly know what more to say just now than we already have, we are at the same time loathe to ignore your inquiry. Hence these lines.

No, we do not know of any present actions on your part which may be standing in the way of your eligibility for the Certificate of Fellowship. We shall be frank to say, though, that we are not yet convinced that sufficient time has elapsed to insure that nothing else might come up.

May we also frankly say that we do believe that you are allowing yourself to worry too much about your Certificate? After all, Brother Bingham, it is only an external evidence of membership, and should not affect your Christian experience one way or the other. Leave the matter in the hands of the Lord, and trust in the assurance that He will see to it that your faithfulness is duly and justly rewarded.

Sincerely yours for
unfaltering trust in the
justice of God,

V. T. Houteff

VTH:fmh

December 19, 1946

Dear Brother Houteff,

I appreciate a great deal your considerateness in responding to my inquiry concerning what prevents your granting me a certificate of membership. I assure you that it is a relief and an encouragement to know that the reasons I do not have it are, at least, not positive ones in your mind. Perhaps I am, as you feel, too concerned about the matter, and if so, then all the more pardonable my gladness to know that my case is not worse than it is in your eyes. I have never been able to hold it in steady focus to my own eyes, because I have never been able to be sure that I had it in true focus. Your effort has enabled me to make a very considerably clarifying adjustment.

And now if you would help me resolve my remaining concern, which is with the negative reasons you give, and thus enable me to get and hold the issue in the proportions of correct perspective, please help me to know the answer to the following question:

As you discriminate in your mind between those conclusions and judgments which are the dictates of Revelation and those which are the estimations of the critical faculty, to which does the negative reasons in question belong? Am I to understand that your lack of conviction "that sufficient time has elapsed to insure that nothing else might come up," bears the credentials of Inspired Light or of human judgment? In fine, is it God that is not convinced or God's servant that is not convinced? I know of ~~no~~ way to find the answer but to ask you, for God does not tell me, and I know of no one else who knows. Please tell me, for I want to get things straight and know exactly where I stand, and whether I must give God reason to convince you or give you reason to convince yourself. If it is the former, then any effort I might conceive to make directly to you, must be in vain; but if the latter, then I might properly and hopefully plead the point that nearly thirty months is an ironically long time for a probationer to play lamb when sooner or later he will, as he knows, completely nullify his long and painful effort to be what he wasn't, and irreparably shatter his hopes if he has any of ever again being taken as sincere and earnest in the effort. Surely only the greatest fool in the world will stage a thirty months' show in part out of character, when either he knows for sure or the odds are that he will sooner or later revert to type, to his wallow or his vomit or his wolf's skin again, and so his latter end be worse than his former.

I know that you believe less than no man that "human nature is capable of modification and redirection and stabilization," but it seems perhaps that you fear an exception with my human nature, and I would myself sustain that fear and would not blame you for sharing it if I had not for over twenty-two months unimpeachably demonstrated that what happened with me there was not in character. In other words, I am not resting my case on mere subjective convictions and on promises, but am backing them up with earnest, consistent, constructive conduct. That makes me wonder if in the following statements there is not a principle of truth in some wise, at least, applicable to my case. -- "When one at fault becomes conscious of his error, ... Do not discourage him by indifference or distrust. Do not say, 'Before giving him my confidence, I will wait to see whether he will hold out.' Often this very distrust causes the tempted one to stumble." -- MH168. It is not just exactly easy to discriminate the difference between what you are frank to say and what the foregoing counsel tells me not to say. But if you tell me that it is not your personal judgment but the Lord's, then I am clear on it, and understand my case, for reasons best known to the Lord, to be an exception. Otherwise I don't think you will want to blame me for wondering a bit and speaking a bit about it, especially not in the light of this statement: "If the erring one repents and submits to Christ's discipline, he is to be

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given another trial....And, however aggravated [I think surely that must include my case] may have been his offence, if he yields to the striving of the Holy Spirit, and, by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves, lest they also be tempted."--7T263.

I know that right is might and that God will work this thing out on time, but I want to be sure that I am not presumptuously depending upon Him to present my case to you to the extent that I should present it myself. So if I err in this matter by speaking too much, you will, I am sure, not berate me for getting out of my place. I'm surely trying with all desire to keep in it.

Since I have been given to understand that you are going to be approached, if opportunity affords, with the complaint that I am lending myself to the unconstructive designs of a certain element here, making myself "a cat's paw" to pull their chessnuts out of the fire, and with the consequent proposal that I be permitted to go to the field with one who will teach me not to be a cat's-paw, and to do constructive work, I think it is my reasonable business to state that this one so burdened about me is utterly self-interested, officious, and supererogatory in his burden and his effort, and is as unwarranted in his allegations as he is unbidden by me in his recommendations. I am attending strictly to my own business here and think that when occasion brings him here ~~that~~ he ought to spend more time strengthening the brethren than stirring up a hornet's nest of trouble with all its furious buzz and painful sting, as has resulted from two of his three visits since I have been here, this last one resulting in his leaving one sick sister sicker and just about driven to go to Mt. Carmel to dump the whole uncavory ramifying affair in your lap, and to petition you to let him take me to the field with him so as to save me from these "foolish ones" as he calls them, and from myself. If I am so much troubled as he is and thinks I am, in playing father confessor to "foolish women" as he calls them, then why in the world does he ~~not~~ want me with him? We would sure make a fine pair. No thank you, I'll stay here with my mother and work out my own salvation until the Lord sees fit to let me return there or do something else. All I ask is that I be spared his help which always without fail only helps to make matters worse. It did in Waco when it was forced upon me and I got the blame for inviting it. It fooled me then for a moment, but it is not fooling me any more. And I am just frankly fed up with it and don't want any more of it. One gets mighty tired of being handled like a human-bond servant because he once, in distress and dismay, was confused and desperate enough to accept what seemed to promise help.

Since I want to respect age and rebuke no elder nor strive with any one, I do not relish a show-down with this one. But unless he stops constantly throwing 1938 in my face, recriminating me for not successfully exonerating him before you, telling everyone who knows of his recent difficulties with you that they were all because he championed my cause and that thus I came between you and him and "all but separated you," and officiously counselling Sr. Searns, Sr. Jurgens, and Sr. Huddleson, the only three here with cars and willingness, not to take me to give studies, especially where there may be present a Davidian or two, I don't see how he can expect me not to ask him to desist from it all and let me alone, nor do I see how he can expect to do very constructive work himself or help me or anyone else to do any better. Now I love the poor old man as much as I do you, and I have treated him far better, I think, and I do not want any trouble to leave him overwrought as he gets, and feeling that I am an ingrate and a turncoat, for I am ~~not~~ neither. I simply want peace and to be let alone and hurt no more by his help. Then it will be better for both us, I am sure.

I tried to talk with him about these things after he delivered an interrupted thirty mile tirade at me from the back seat as we drove to Fontana one morning, but he burst into song at the top of his voice so I could not say anything, and so I am hoping you will tell him for me. And with this I have learned another hard lesson--that anyone is making a grave mistake in ever letting himself become beholden to another one. May God help us all to get wisdom and good sense.

January 9, 1947

M. J. Bingham
701 South Lorena Street
Los Angeles 23
California

Dear Brother Bingham:

Your airmail of January 6 just reached me, and I want to assure you that I can at least to some extent understand the longings of your heart, and I indeed wish that in some way I could help you to escape the sorrow through which you are passing. It seems, though, that as hard as I tried in the past, still I was unable to keep you from getting into your present regrettable situation, and now I do not know what I can do for you.

So far as your seeing Sandra and her mother, that is something not within my power to control. Upon receiving your letter, I talked with her to feel out her attitude, and so far as I can see she is more than ever settled in her convictions.

As to your coming here to see me, I do not know of anything we could discuss that could not even more satisfactorily be handled through correspondence. Be assured that any concerns you wish to place before me, will be given my prompt and careful attention if you will write them in a letter.

Under the circumstances, Brother Bingham, your coming here would only work a greater hardship on yourself, and I cannot see that anyone, least of all yourself, would be benefitted in the end. True, you have a longing desire to come; that is natural. But you realize, too, that what we may long to do is not always the best thing for us; on the contrary, it is usually just what we should not do. Should you come, you may of course realize some passing and momentary satisfaction, but you would doubtless go back with your heart much heavier and the way ahead much harder to travel. In effect, you would be knocking yourself back down to the bottom of the ladder, as it were, and would then have to climb back up with a greater load than ever to bear. *

These things I am saying for your own good, Brother Bingham, for I believe that you have brought upon yourself enough heart-ache, and now I do not like to see you make matters any harder.

2. M. J. Bingham

for yourself.

You will be happier if you forget the past, go ahead with the present and make the best of it. This is my honest conviction; the rest is up to you.

I trust that these lines find you and your mother well. My wife joins me in extending regards to her as well as to your brother and family.

Prayerfully yours to forget the things which are behind, and reach forth to the things which are before (Philip. 3:13),

V. T. Houteff

VTH

January 14, 1947

Dear Brother Houteff,

Your January 9 airmail, posted in Waco at 1 P. M. the same day, reached me here before noon the next day. That is record time, than which not even rocket mail, open telephone, television, or teletype could make much shorter. Telepathic special delivery is about the only means that would serve us much faster and much better. Short of it, though, I can conceive of no successful or at least satisfactory substitute for personal conversation as means of communication of highly personalized concerns weighted with a complexity of uncertain thought and feeling. Not only is correspondence ^{concerning such things} painfully unsatisfactory, but simply impossible, with me, and with you, too, so far as I personally am concerned, for never yet in over two years have I received from you a letter that did not force the muted cry, "Oh, if only I could talk this over with him." Being the Perfect Economist, and thus never doing anything the least bit in vain, God must have surely spared Himself the vanity of investing us with the capacity to communicate by mouth if we were able to transmit our feeling and thought just as freely and effectually and satisfactorily by hand. I confess, Brother Houteff, that in the face of reason and experience, your attitude and views in this matter oblige me to receive them, not rationally, but with sheer faith that you must somehow be right regardless how wrong you make all reason and experience. There is just no other way out for my mind.

As much as I appreciated your counsel (and that is more than I can tell you), yet it is rugged with difficulties for me. Here is another one: Under the circumstances which obtain with Genevieve and Ross, I full well realize that if I should ~~visit~~ and if those circumstances should not change for the better, as you evidently do not believe they would, then I would in all probability unless the contact with her unthawing, glacial self should freeze my own soul to all hurt and heartache and feeling in the matter go away with heart "much heavier." I can, as I say, full well realize this possibility to be a real danger. What I can't, though, realize is that, should I sustain such a probable experience in visiting, I would only thereby bring work greater hardship upon myself, make the way ahead much harder to travel, and in effect knock myself back down to the bottom of the ladder.

I can't understand it, Brother Houteff. The heartache--yes: I can see the possibility, the probability; I can even feel it now. And I assure you, knowing ~~too~~ ^{much} about the particular kind of hell it is, I do not relish it. But I cannot see that it would be too terribly worse to see the worst, the facts, the reality, than to suffer vicariously from every report, suffer perhaps even worse by imagination's conceiving the worst to be worse than it actually is. But even if the sight should prove worse than the tormenting dream of it, I could prefer it ~~none the~~ ^{less} for the application it would administer of either new fire to my faith or ice to my heart. I believe it would have the effect of the former, but if the latter, that would be better than the present which is only the past prolonged and intensified, till it makes the future an all but forbidding prospect, endurable only in faith.

But whatever the actual cost in heaviness of heart, I just do not fathom why that must knock me to the bottom of the ladder again. If it is grief and heartache that topples one down there, then I need have no concern for falling, for I am then as already flat on my face as I could get. If to visit Mt. Carmel, taking the pains with the pleasures, as either might come, must spell detriment and disaster to my soul, then as much as I long to see the place and the people, prophet and priest, and the persons most precious to me, God forbid and prevent it. And though for the life of me, I cannot see but the remotest possibility of such a relation of cause and effect, yet if you know it is so, then again I shall

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put the dunce cap on reason and experience and set them in the corner with their faces to the wall, and let faith take their seat and sit tight, suffering in blind joy.

But before I put reason in the corner, please explain to me why it is that my visiting there with prayerful purpose and careful conduct come what may, must send me away in worse shoes than in which I arrived. No matter how hard fall the hammer blows of disappointment and grief to his heart, if a man bear up under them like a man, like a gentleman and a Christian, wherein ~~is there~~ ^{is there} cause of his further fouling his shoes? If well enduring that ordeal would not clean and polish them, but must muddy them the more, then what hope for such a one of ever getting them cleaned and shined up?

And now forgetting for the present those things hard to understand, I hope you will be able to give me some light on these: Your honest conviction is that I will be happier if I forget the past, go ahead with the present, and make the best of it. But I do not know what you mean by and include in the past. I have come an immeasurably long way from the nameless sorrow and despair over my iniquities, that tortured me so long. The Lord is bearing all that. And the man and the past are in back of me, and turn not to look at them save mentally to keep their terrible ^{warning} before my eyes. I strive to exploit ^{them} as best I can today, living in the faith and the hope of tomorrow. But I cannot forget Genevieve and Sandy. They are phantom forms in a present that is ^{high} ^{vacuous} of any content of human happiness, but they do wonderfully live again in the eyes of my faith (or presumption), to people my dreams and visions of the future. Now what I would know is if this very hope is what you mean by and include in the past. I do not know, and you can see that it means all the difference possible.

Is it impossible that, under the circumstances of the past and the present, God will by any means yet change her heart to feel and to show mercy upon me? Is it presumption and fanaticism, not faith, for me to continue praying and hoping and believing that He will? Am I still making an idol of her, as I did for ten years? Am I still doing as I ^{sinfully} did so long, so idolizing her that I put her between me and God, till her malarial-like jealousy and the ever more devastating effects of it in our lives, especially in my life, or, at least, most manifestly there, aggravated by flood tides of remorse and despair over it all, and not any lack of heart-interest in the work, nor any trouble with you or anyone else, nor any interest in or feeling for anyone else but her (notwithstanding assertions by you and her and probably others to the contrary), amassed their ^{cumulatively} destructive influences to overwhelm my faith and my endurance and sweep me, caught in the surging waves of distraction, on down to depths of unvirtuous behaviour, down to the very bottom of uncaring abandonment? In holding on to her in hope and in what I have believed to be faith, because I believed it right and good to do so, am I doing wrong? Am I keeping her as an idol of hope when there is no hope and when therefore it is wrong to hope? You tell me to forget. Do you mean forget her, and cease living in hope of her? Only God knows how I hate and dread to hold in presumptuous hope to an impossibility. And only He knows how much more even I recoil from the thought of giving up hope in and turning loose of the possible, ^{even} the sure, if held fast by unflagging faith through whatever vicissitudes however black.

You have never seemed to sense that more lay at the bottom of my trouble than eye could see, or tongue would tell, or mind should imagine. From horrible experience, though, I know the nameless hell one enters and passes through when he somehow gets a woman he loves ^{between} himself and His God, even when that one is his wife, and then witnesses the slow but sure evolution of the ruin of the love and the things he idolized, and of his own ruin. With one's soul thus bound with the thongs of one's own making, in a hell of one's own ordering, one's mind may conceivably not be in possession of the measure of peace and energy and power to fit and sustain one in discharging duties and maintaining relations with you and others, as one's heart yearned, and all the more remorsefully and despairingly because so

With the tormented and tormenting conscience, the tortured mind, and the torn heart with which I lived for nine years, wonder to me is, not that the strain made me as I was and that it finally got me, but that it did not make me worse than I was, and that it did not get me sooner. And all the time, Genevieve knew and knew and knew precisely the cause, even to the very last. Yet she has washed her hands of all consequent responsibility to temper judgment with justice and mercy. That is what kills me; not my just retribution from God, but the callous cruelty and coldness and heartlessness at her hands that for nine years took all that they could get of the much that they wanted, unwittingly helping little and hindering much, till, when as a result of that program, her possession was ruined, they dropped it, as she told her mother, "like shot coal." And I can't even see my little girl! Worse, Genevieve won't even talk with me. No wonder! None to me anyway, who knows piercing facts which she has never courageously and honestly faced and which she never wants nor proposes to face. So she will go on damning her own soul, torturing mine, and cheating Sandy's by wearing a cloak of innocence and a high conviction of right doing, because she never wants to have to face up to the cold facts about herself and the past, which, she knows, must inevitably be if she were ever to let herself see me. Thus I am kept away from Mt. Carmel, kept away from seeing her and from talking with her, kept away from seeing Sandy. If this is Christianity, then what a cheap and miserable article Christ suffered and died for. I just can't understand it, Brother Houteff.

Heaven abhors the thing I did. I know it, confessed it, forsook it, and have suffered the consequences without becoming bitter or hateful or apostate. Surely, though, cruelty and mercilessness and inhumanity are no less abhorrent, hateful, and reprehensible to a kind and merciful and forgiving God than moral abandonment is to a pure and holy God. Yet Genevieve seems neither to know nor to care, even determined not to risk finding out, matter not how much she makes me suffer now, Sandy tomorrow, and herself perhaps both today and tomorrow, but surely ultimately. Yet strange beyond the power of my mind to grasp, circumstances which favor the thing she has set herself to do, which favor it like a hothouse an out-of-season fruit, seem to have been vigilantly protected against the natural elements (a visit from me, a talk with me, my seeing Sandy, etc.) from the outside. Indeed, mystifyingly, from the day I left till the day she obtained her divorce and then on without let until this hour, no consideration or influence from within or without was powerful enough to deter her one step from pursuing the reactionary course of infatuation she has surreptitiously and clandestinely kept for nearly two years, and since then flaunted in the faces of all. And she has apparently been aided and abetted by the iron chain of circumstances which have obtained to protect her in it and prevent my doing anything about it. And she construes all this as true token of God's smile upon her and her course, and of His frown upon me and my efforts. How can it be, I cannot understand. If it has been God that has thus conspired with circumstance to encourage and inspire and aid her, and to discourage and defeat me, then it must be that the thing that she and Ross do and have done is good in His eyes, and that the thing I hope for and pray for and live for--her forgiveness and mercy and love--is no good. Then that fills me with whirl, for I cannot understand how He can approve and bless what is reactionary and compensatory and unfeelingly hard and cold and unmerciful on her part and unscrupulously opportunistic and treacherous on his part (twice he wrote and assured me that he I need have no concern about his doing anything inimical to my interests), and disapprove and condemn and bring to naught sincere and earnest and constant efforts on my part to redeem our home.

What is the answer to it all, can you tell me? Do I do wrong in hoping and praying and living for her to change and let me return to her and change the face on the picture of the present? Do I hold to a vain and idolatrous hope? Should I set to work to put her out of my thoughts and my hopes, out of my life--just forget her as though she never existed? Not that I can, but should I set to work to try with God's help to do it? Is this what you mean when you bid me to forget the past? I am determined at whatever cost to do God's will if I can only know it, and to surrender the last cherished idol whatever it is, even if it be this hope of her, if I can, but know for sure, and I know I can. Perhaps you can help me to know.

Since I am doomed to write whatever I wish to say to you, then let me see if I can get down something that will insure your not misunderstanding my motive and meaning in making the affirmations I do in paragraphs 3 and 4 of page 2. It has been my unchanging conviction from the first that Genevive, though not responsible for my sins, has a twofold responsibility to forgive them and give me a chance to redeem myself, because of her unremitting jealousy and its effects as fundamental factors of cause in that tragic equation, and because she knew and knows that they were. She can never pull down the curtains of forgetfulness so tight as to blackout recall of the the days and nights and weeks and months and years of hideous hell of mental torment and remorse and despair I went through over that incessant thing and its ramifications and effects and my variously carnal reactions to them, till my cup, insufficiently emptied of self, runneth over. And whether you or anyone else feel to believe any different than you ever have as to the cause, she knows to the depths of her soul, just as do I, from the thousand-performed scenes of the tragedy that was our life, that no more illuminated, penetrating, and exact word can be said concerning the end of it all than that which she has remained coldly and adamantly impervious to in those words:

"On the pages of memory are sad histories that are sacredly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that day by day weaken courage, confidence, and faith."--MH158.

"Many times some living home trouble is, like a cancer, eating to the very soul, and weakening the life force. And sometimes it is the case that remorse for sin undermines the constitution and unbalances the mind."--MH244.

"Most pitiable is the condition of him who is suffering under remorse; he is as one stunned, staggering, sinking into the dust. He can see nothing clearly. The mind is beclouded, he knows not what steps to take."--MH168.

No, he doesn't. But the Devil does. But who cares very much when it happens? Time then for the righteous to remember the sinner's sins and to rise up and make them their gospel, and for the wanton's wife to fly to waiting arms, and for ~~sympathizers~~ to commiserate with her in the innocence and justness and righteousness of her doing so. It's a bit ironical. Isn't it? It would even be calculated to make a fellow a bit bitter if he would let it ~~widen~~ it?

Well, I do not propose to let ^{it} however, ^{seemingly} sardonically I may be moved to muse upon it. In fact, I mention it at all only in the hope that it may present one fundamental fact which may someday be recognized. You remind me often enough so that I will not forget that you tried hard in the past to keep me from landing where I am now. I know that you did try hard, and I am sincerely grateful for that. But I am not at all able to believe that you were at all conscious that you were trying to keep me from the precise fall I suffered and from the precise results of it. For I believe that had you been thus conscious, had you known the truth, you would have succeeded and not failed in helping me. But how could you have helped when you were treating effects and not cause? That's not your fault; it is mine for not telling you then. Though too late to do much good now that the patient is gone, I would like to get the record straight, for the patient still hopes to return someday.

And that is another ever-recurring, unsettling concern. Evidently others there have reason to believe that I will never ^{get} back to Mt. Carmel or even back into the work in any capacity. This comes to me so often that I sometimes wonder if I am not more of a fool not to credit it than to discredit it as ~~an~~ an echo of your own convictions. If I could just know for a surety one way or the other, then I would know what I must do. As it is, I cannot relinquish the faith and the hope that before long I'll get the chance I have have prayed and pleaded and struggled for these many, many months. And this faith and this hope disallow my doing what I would do if I knew they were in vain. Then I would return to ~~the~~ school and get my degrees in the accademic

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which is of greatest interest to me (next to the work that I am able to do in connection with the message) and which I am best qualified to handle. If I can get back by just continuing on faithfully to wait upon the Lord's will in the matter, then I do not want to surrender that objective, aim, and effort and to attach myself to new ones. Rather, I want only to keep myself at whatever interim employment at which I can serve the Lord best. But if I can never get back under any circumstances, no matter what I do, then surely there is every sort of moral compulsion upon me to shift the focus of my eyes, reorientate myself toward life, and as quickly as possible equip myself to secure and do well the work I like best and can do best.

The question hangs on a "whether"--whether I can or cannot ever get back into the work. If only you could enable me to settle this question, I could get certain and sustained continuity of direction into my thinking and working. And that would probably be the biggest single help and benefit to me right now.

One thing more. I am ashamed and sorry for having capitulated to self's feelings of exasperation over Elder Wilson's attitude and efforts his last time here. I lost sight, at the moment, of the principle which I want to honor in such situations: "If they [your brethren] provoke, do not retaliate. When things are said that would exasperate, quietly keep your soul from fretting."--5T347.

For failing to exemplify this principle with respect to his recent relations with me, now he is greatly grieved, and I am helpless to know how to get him to take an unsparingly critical and realistic and factual look at the situation. I know that if I attempt a thorough threshing-out of it, I will only make matters worse; that everything I say will only be construed as base ingratitude, disrespectfulness, and self-justification, as has invariably been his reaction in the past to any disagreement with him. So it would seem that the best thing for me to do is to do nothing save to ask you to forgive me for broaching the matter to you, and to read to him just the one paragraph before this, and ask him to forgive me for saying anything to you. However, if you think it wise, you may read this paragraph also to him.

It may or may not interest you to know that now that my throat permits, I am studying the message with four different groups and that I expect, the Lord willing, to start with a fifth next Tuesday. O, if only I were in different circumstances, so that I could do more. There are so many like the eunuch, but no Philip to teach them. I can't carry my books and charts on the street cars, but I take my Bible and do the best I can, for with souls everywhere needing and waiting for light, and with no one here doing anything to enlighten or help any that want help, and with my possessing the knowledge of the truth that is mine, I am constantly weighted down with the feeling that "necessity is laid upon me; yea," that "woe is unto me, if I preach not this gospel" of the kingdom. So unless the Lord tells me nay, in the one voice I will permit myself to hear and heed in the matter, then I am throwing time, strength, thought, faith, and everything into the one work that is of supreme moment to me. I am not going to excuse myself any longer because I failed on the first try and because since then "no man hath hired" me. I'll go on my own, on faith, and if I am worthy of my hire, the Lord will amply recompense my labor, so that I'll want for nothing, and I will be able, with His guidance and help, to accomplish something worthwhile. If I fail to do so, then, I think, I shall have a clear answer to the most urgent question in my life at this juncture. Indeed, whichever way it goes, I'll have an answer then, if you can't give it to me now.

Since I do not like to write letters of such proportions any better than you like to read them, I hope that your reply to this may sufficiently clear up the concerns that elicit so that they will not hang over and multiply to an extent to constrain me again ere long to another attempt to eliminate them. And most of all I hope that I have said nothing herein that will misrepresent my true feelings of utter revulsion toward and sorrow for my sins--all of them--and of brotherly love toward and goodwill toward you and all my brethren, even toward Ross, and of inexpressible, if querulous, love for Genevieve.--You have my prayers even as I covet yours.

Sincerely yours for light on what and how to forget.

February 4, 1947

M. J. Bingham
701 South Lorena Street
Los Angeles 23
California

Dear Brother Bingham:

From your letter of January 18, I garner two main concerns which you seem to wish cleared, and which I shall endeavor to clear as briefly and to the point as possible.

1. Yes, you have rightly named just what I believe you should forget and leave in the past--your marriage--and thus be happy and content. This you can do if you keep busy and have a goal to work toward.

2. So far as can be ascertained at present, there is not the likelihood that you will be reaccepted at Mt. Carmel--for you to return here would be to keep yourself in torture. As to your engaging in field work, I cannot say, for frankly I do not know. That matter depends upon you and the Lord.

We trust that these lines will satisfactorily clear your concerns, and hence enable you to become orientated to your circumstances.

Sincerely yours to continue
pressing toward the "mark of
the high calling of God in
Christ Jesus,"

M. T. Houteff

WTH

21
February 7, 1947

Dear Brother Houteff,

Thank you for your February 4 lines. I appreciate your efforts and value your counsel. The cross to which you point and bid me lift and bear, is, terrible as it is to me, small to what the Lord bore up Calvary and hung on for me. He had help in carrying His; He'll help me to carry mine.

One main point of concern your counsel neither explicitly nor implicitly touches. You do not say categorically that I may never under any circumstances, be reinstated in the work. You simply say that at present there appears no likelihood of my being reaccepted at Mt. Carmel so long as the present circumstances obtain. That indeterminate situation still leaves me as much as ever twixt two straights as to what I should do with respect to the concern set forth at the top of page five of my last letter. If I can never, under any circumstances, either return to Mt. Carmel or get back into the work in the field, then that certain finality will instantly dictate that I immediately return to school and equip myself as quickly and thoroughly as possible to do what I can best do. If, though, I may in time be reinstated in the work somewhere, then God forbid that I now relinquish the hope and point for some other work.

If about my engaging in the work on my own, you have no light beyond that I must settle the matter directly with ^{the} Lord without responsibility to you, then my decision is not changed from what it was, for daily the needs and calls for help more weightily impress and burden my soul to go forth and do the best God will enable me to do with what I have.

Last year you told me that you might let me help some on manuscript work. I wish you would. You have the manuscript, and it bears the need.

It is hard for me to reconcile with impartiality and righteousness your supporting Genevieve in what she does, even to instructing that I not be given a picture of her and Sandy simply because she ruthlessly wills that I not have it. In supporting her in her devious doings, as you have, you have only confirmed her the more in the conviction that you are supporting her, and in the determination to relate herself to me as she has. But you will probably only remind me that you know what you are doing and for me to mind my business. And that will be good advice. So that's what I'll do my best to keep on doing in spite of appearances of prejudice and partiality and unfairness. I say this, though, to you and to no one else, though I think you should know that many have said it to me and that I have vigorously protested it. But it surely does more and more acquire the appearance of fact. While you're rebuking me for the frankness to say it or the evil of surmising it, please too toss in a denial of it. That will help the most, like oil to a wound.

Anyway I love you, even if you still say and do things greatly to puzzle and distress me sometimes. And I mean the one as much as the other.

I am sending this airmail and enclosing an airmail stamp for your reply, as I do so much want and need to have this whole thing settled and in the hopper of finished business.

May God ever wonderfully deal with you. I pray for the health of your body, the grace of your soul, and the peace of your mind.

Mother deeply appreciated, as did I, the greetings and regards from both of you in your last letter, and reciprocates them sincerely.

Sincerely yours so to endure the cross now as to

22

M. J. Bingham
701 South Lorena Street
Los Angeles, 23
California

Dear Brother Bingham:

In reply to your latest inquiry, I know of nothing to add to what I have already written. If, as you say, returning to school will equip you "as quickly and thoroughly as possible to do what you can best do," then perhaps that is what you should do. This, however, is a matter which you alone can settle.

Regarding the picture which you mentioned, I am sure there must be some misunderstanding. No one was restricted from sending the picture in question. I merely answered their question as to what I believe was to your own interest: That it would only make it harder for you in view of the fact that you are trying to forget the past.

With these lines go my sincerest hope that you will truly let the past be in the past, and that you will let nothing stand in the way of your progressing toward the eternal goal.

Sincerely yours ever to
press forward,

V. T. Houteff

VTH

Confidential

AIR MAIL

File

March 2, 1947

Dear Brother Houtiff,

I surely am sorry that your February 27 airmail did not fulfill our mutual hopes. I sincerely appreciate the effort even though it addresses itself to a matter that is internal to the real and supreme question, consideration and concern, and thus does not supply the answer to the latter. The matter ^{your letter} which considers, concerning my returning to school, is derivative and secondary. The question I asked, have always asked and which is basic to and the starting point for my arriving at any right decision is, not whether I should go back to school; you can't answer that

question for me; but whether it is possible or impossible for me to regain, under any circumstances, a place any place; in the work there, here, anywhere; and if it is impossible, then whether it is possible for me to engage in the work afield, upon my own initiative and responsibility, with acceptance by the Lord.

There is the dual question that must find answer before I can decide anything sure and final as to what I must do. I cannot answer it myself, and if you can't or won't answer it for me, then, unless God speaks it personally,

me, I guess I am doomed
to spin in confusion like
a rudderless ship at sea.

Just tell me whether this
is or is not, under any
circumstance, possibility
that God will direct you
to give me a chance again
in the work, and I will
decide the rest, and share
my place with you. Let me
repeat, then, that all I ask
of you is, not that you
be conscience for me, but
simply that you answer
or throw light for me on
the one all-basic question
that I cannot answer for
myself, so that I may
be thus enabled to be con-
science for myself.

Surely you will try it

29
7. resolve the issue for me
this time with a clear-
cut yes, no, or don't know
to the long and much reiterated
and frustrating concern
in question. Do this, and
I will quickly, finally, and
permanently resolve all de-
rivative and incidental
issues, myself.

This, I promise you, is,
whatever the result, the last
epistolary solicitation, in re-
gard to the matter, that I am
going to impose upon you.
I do earnestly hope therefore
that your answer is right
down the groove this time
I know how to reckon with
Yes, No, or Don't Know. But if and per-
haps lay the hands of confusion
on my mind and pitch me back
and forth, maddeningly, round
the vertiginous vortexes of, coun-
ter-whirling thought,
me into vacillation.
May your efforts to help me

repay you in patience -
which we all must possess
our souls.

Sincerely yours to suc-
ceed this time,

M. J. Bingham

P.S. Please use attached
airmail stamp to expedite re-
ply, for which I will
be very grateful, as I can
not get free from irritating
uncertainty until I know
what is the result in the
case.

M.J.B.

Asent the picture, it is OK, its
pose. But I would still like to a
it, the same as anyone would th
has lost the loved ones in it.

"N"

-going to, or I should say,
didn't, make a good job of it

May 18, 1947

Dear Brother Houteff,

Without having any regard to the cost to me in personal feelings, as has largely conditioned your previous responses to the same urgent request as herein entertained with final hope, will you be moved rather by the consideration that is, in the very nature and reason of things, not only necessarily of supreme concern and meaning to me but ^{also} of supreme meaning and consequence to the other three and more lives involved and, being thus motivated, give me the chance, thus far denied me, of trying to get an audience with Genevieve.

It is utterly impossible to forget; I have tried, and cannot. I must try to see her if you will permit me to. You know

my word that I will cause no trouble in trying. Be try I must. So much is a stake. And though I full and terribly well realize that such a trip is foredoomed to certain failure if the Lord decline to work in my behalf, yet I will never know for a surety what was His will to do for me and for us if He fail to do it. One last thing that I can do if you will permit me a few days visit to the hills.

Dr. Koller is leaving the 1st of the month, and plans to take about two weeks for the trip, being on Carmel for the four days perhaps. I must hear from him by next week. So please speed me back your answer: just yes or no without further loss of time to you.

Joyce and Carol have been permitted to return, and both of them are throwing rocks at the message; besides they had nothing at stake to motivate or justify their visiting. I have everything and if I am disappointed in my hope of talking with Berenice (and I know that that is inevitable unless the Lord intercedes and softens her heart), I still will have the chance to see my little girl; and if also disappointed in that (which I also realize is a very likely ~~possibility~~ probability unless the Lord works up

Please was attached airmail for reply.

her mother's heart and
conscience if she has
any of either one left
for the Lord to work
upon), I will still
have opportunity to
settle many questions
in my mind, with
you. And this last
is only a shade less
urgent than the first.

So whether or not
I succeed at the former
my mission will still
be successful if it results
only in the latter.

This is my last
hope. Every other one
has been dashed. "I
succeed this time."

Sincerely yours to hope
all things, yet to do all things.

Please not attached airmail for reply

her mother's heart and
conscience if she has
any of either one left
for the hard to work
upon), I will still
have opportunity to
settle many questions
in my mind, with
you. And this last
is only a shade less
urgent than the first.

So whether or not
I succeed at the former
my mission will still
be successful if it results
only in the latter.

This is my last
hope. Every other one
has been dashed. "I
should this time"

Sincerely yours to hope
all things, yet to do all things

Confidential
File

May 21, 1947

M. J. Bingham
3622 East 6th Street
Los Angeles, 23,
California

Dear Brother Bingham:

I received your airmail of May 18, and am hastening to reply as follows:

Your making a trip here would be utterly useless: The one with whom you wish to talk, has made it very emphatic that under no circumstances will she converse with you. So far as she is concerned, the issues involving you are a closed book. I am sure that this is final with her, and so you would only make matters worse for yourself should you attempt to overstep by coming here to have an audience with her now.

For your own good, Brother Bingham, I want to emphasize that the very best thing you can do for yourself is to cease thinking of the former things and the loses. They are forever gone. Make the best of your experience and only strive to gain Christ and His Kingdom, that's all. Moreover, quit chiding and endeavoring to convince others that she is doing something terrible by getting married. You have been studying long enough the doctrines of the Bible to know that you have broken the marriage vows, that you left the family, and that she can conscientiously now remarry. Talking about the matter and soliciting the sympathies of your audiences is not to your advantage--not in the long run.

As I want to send these lines in the morning mail, I shall not take time to write more.

Sincerely yours to have an
eye single to the Kingdom
of God,

V. T. Houteff

VTH

July 18, 1947

Dear Brother Houteff,

This month turns the period to the three most devastating years of my life, years filled to the full and weighted down with interminably anguishing heartache and grief and sorrow and sadness of remorse and loss. During this difficult period, I have made many demands upon your time and strength and patience. What you have done and tried to do for me, I believe I appreciate to the fullest, regardless how discomfited and distraught your efforts on a few occasions left me. Wherein you have done any less or any inferior than you could and should have done, I truly have no disposition but charity to account it no injury; and wherein you have done any more or any better than you need have done, I redouble my expression of deepest gratitude to you. I truly love you better than I ever have in spite of however you may still feel toward me. I daily hold to the prayerful trust that time and the Spirit of Charity have mellowed your feelings toward me and removed the hardness which you told me I had caused to condition your heart with regard to me. One great grief lingers,--that you will not give me a chance to work with you again, to prove to you that my heart and soul are in the same thing yours are in. I am not forlorn of faith and hope that God will yet let you change your mind, and give me the chance which I have struggled through these supremely testing years to win.

More and more convinced do I become as I give more and more studies to our Laodicean brethren that the literature, not us miserable mortals with all our limitations of character, personality, and equipment, is the ministry which by and large must warn and save the 144,000, and that pity is that I cannot be devoting all the time and talent and strength I have to helping in some way to prepare and send forth the literature ministers on their mission, ^{rather} than working so hard with the mattock to dig a vine here and there. And it is my most prayerful hope and trust that I may yet be granted the opportunity again to help forge and sharpen the mattock for others better equipped than I to use.

It is both a saddening and alarming thing to me to encounter week after week in studies here and there, Davidians who are supposed to be the best versed hereabouts in the message, who yet know and practice as little of the instruction and warning which has been coming week after week for almost a year now, as Adventists who neither know nor believe what is unfolding. I have been going over the studies one by one, and I have wondered and wondered, as my simple, elementary questions have elicited only blank looks and speechlessness, what good the little weeklies are doing for the majority of us. Davidians in the main just aren't studying to master the message. A casual if not hasty once-over reading, and the little booklet is added to its companions on the shelf. Even those who are supposed to be teachers of the truth, are so preoccupied with material engrossments as to keep their own vessels pretty low in oil. Attendance at the Sabbath meetings has dwindled down to barely half of what it was when I returned here three years ago, more than one regular bemoaning the situation both in pulpit and congregation. I wish you might feel to try to help the ones in a position to remedy matters. Pretty soon there will not be left in regular attendance enough to pay rent for the hall or to justify continuing in it. This seems too bad.

* A question of natural concern grows out of the recent conclusion which Genevieve brought to the conflict which I madly precipitated four years ago. Though I sinned against her, yet since I did all in mortal power to redress that sin but to no avail, she adamantly electing to put me away by divorce rather than to take me back, then with what rights does it all leave me? I failed her, but I fought a last ditch fight to redeem myself to her, not just till she got a divorce, but till there was utter hopelessness attested to both by the finality of circumstance and your own word.

2. Though I failed her, I never, as you have frequently said or intimated, went from her as though leaving her. God knows that no matter how wicked my thoughts and my deeds in what I did do, I never did even dream of leaving Genevieve and my child. Whatever you or all the world en masse may choose to think, it still will never allow whit the fact that in my heart I had no thought or intent but to be back home a short time after I left for Dallas. That might have been shockingly unrealistic and foolish in view of my involvement, and I think it was all of that, but nevertheless judgment and sense and reason and restraint and everything else had so far departed from me then that that is exactly what I thought. And this the Judgment will reveal. So however the overt departure for a moment was and has ever since persistently been construed and labeled as desertion or whatever one may prefer to call it, it was nothing of that in intent and purpose and was certainly ~~was~~ an abortive departure even in what it actually was.

In view of these facts, therefore, along with the ever dominant fact that I fought as hard and as far as a man could fight to change it all and to salvage what remained to be salvaged, but that I was made to pay the consummate cost for my deed, what is my situation now in the light of Matt. 5:27, 31, 32; 19:9; Rom. 7:1-3; and 1Cor. 6:10, 11? Since I did neither divorce her nor want to divorce her, but on the contrary, manifest by every token possible that I was doing everything possible to stay her from divorcing me; and since further I continued the struggle, not only till she had divorced me, but for a year beyond that, till she had married another, then what now are my rights? Whether I should ever again choose to exercise them is another matter. All I want to know is what they are, just as I want to know my legal rights in other respects, regardless whether I care to exercise them or not. I shall appreciate your help on clarifying this question, for frankly I simply do not know the answer to it.

One more request. Now that the Genevieve and Ross are married, thus putting an absolute finality to it all for me as well as for them, may I have the privilege at last of visiting Mt. Carmel for three sole reasons: to see Sandy, to talk with you, and to see the people? I'll make it very easy for Ross and Genevieve: if they want me to speak to them and be friendly, then that is what I will do; if they do not want to speak or be spoken to, then I'll very carefully oblige them. Anything they wish. I have nothing in my heart but the very best of right and proper feelings toward them both, as I have for everyone else there. I do, though, long to see Sandy, talk with you, and see Carmel and its family. If the past is really the past with them and with you, as you have bid, and as your bidding along with final circumstance has made it with me, then cannot they and you as well as the rest stand a visit from me? Or are none there ever anymore, till ultimately renewed in the grace of love, going either to be able or to permit themselves to receive me into their presence ~~xxx~~ in the spirit of Christians and Davidians?

I may have an opportunity to go very inexpensively in the next two weeks. Are the bars up or down?

Please use the enclosed airmail stamp to answer this and the preceeding question herein.

I do hope and pray that this finds you in excellent wellbeing, and that all is going ahead encouragingly,

Sincerely yours to make the most of the days that remain,

July 22, 1947

Confidential
R. H. Houteff

M. J. Bingham
3622 East Sixth Street
Los Angeles 23
California

Dear Brother Bingham:

Your airmail of July 18 just reached me, and so I am inclosing this reply along with another letter I just finished writing to you.

As to your first question regarding what are your future rights so far as matrimony is concerned, I do not have more light on the subject than what I have written to you in previous correspondence. That is all I know about the matter. I might mention, however, that I hardly see how you figure that because your plan was to someday return to your wife and children after leaving them, and because of your plea that she take you back, it can be a credit to you and a discredit to her. If this is so, then your endeavor to return home is not really due to repentance but rather the outworking of your old plan. If I were in your place, I would not again make that statement.

Coming now to your repeated request that you be permitted to visit Mt. Carmel. In the first place, I must be frank to confess that I fail to see how a man who has been out of employment as long as you have been, can afford to travel across the country. Then, too, I cannot see that you would gain anything by making the trip. As I see it, it would be a waste of time and money.

The letter with which these lines are being inclosed, answers the remainder of your concerns.

Sincerely yours to win Heaven's
approbation in all things,

V. T. Houteff

VTH

Handwritten: July 29, 1947
Handwritten: [unclear]

Dear Brother Houteff,

The more I ponder and pray over the equation which obtains either in fact or in fiction or in both to delay my receiving a Fellowship Certificate, the more the possible causes loom as the probable causes and the probable ones as the actual ones. I most emphatically do not want to be taking either your time or my time for a mere bootless persistence in belaboring you with the matter. But since I cannot escape the haunting, hounding specter of the work to which I was called and which I can best do, it again and again constrains me to pray and to ponder and to wonder and to ask what it is in particular or in general that so long continues to obtain in your mind to prevent your granting me fellowship certification and a chance to redeem myself in the place and at the work where I failed.

However fast and furiously I drive myself from one study to another, however gratifying the evidences of helping thus to inform others, or to whatever high point of abstraction, engrossment, and concentration I thus achieve, I am unable to shake off the burden for the work I failed to finish, the work which lies closest to my heart and to which I could still make my best contribution, so far as I am able to evaluate the relative merits of what I can do. It is this never-absent conviction and burden that compells me again to talk to you about it. I hope your patience will bear with me.

Three years ago in a letter to my brother, you stated that my being reinstated in the work was not dependent upon whether my past marriage ultimated one way or the other. As a matter of fact you said that had nothing to do with my future status. And if I correctly understand the last sentence in paragraph two of your first July 22 letter, you reiterate the same assurance,--that my "place in the work has nothing to do with it."

Accepting both of your statements at face value as I understand them, then certain it is that my place in the work is not dependent upon Sr. Green's decision and presence there, but rather entirely upon some other factor or factors. Time and again I have endeavoured to ascertain from you what they are, but for reasons known and sufficient only unto yourself, you have ignored to apprise me. I have never been able to see the justice of it, but have nonetheless tried my best to accept it as right and just simply because I believed that was the best and happiest thing to think. It appeared as possible, even probable, that in spite of your statement to my brother, circumstances for the time being were not such as to conduce to giving me another chance, and so silence to my oft-repeated solicitations was maintained as the best policy. In any case, the circumstances are gone and cannot now constitute any of whatever reason presently obtains to deny me the chance I have so often implored.

What, then, is the reason, may I once again appeal to you to tell me? The possibility that seems more and more to me the probability and the actuality is that credence has been given to those malicious vilifications and aspersions circulated there about me by two have left a trail of slime about me wherever they have gone, envious, jealous hateful, vindictive and slandering because I have struggled and succeeded to reverse the ugly pattern of that strange interlude in my Christian experience, while they both went on to have the thing they started out long, long ago to have, and to make an even sorrier mess of their lives than they need have. I am downing them; they have downed themselves in the eyes of everyone to whom they have spoken there meanness and littleness and rotten insinuations and accusations. What wickedness I did in injury to them, I have payed for. But I should not have to pay more dearly because of their rancorous lies. Whatever I am guilty of, I'll take my medicine for. Unlike them, I still remember, in the showdown, how to tell all the truth, not just what suits me, regardless of the cost. So why don't you ask me some questions as to certain stories these two traducers have circulated about me, if indeed they are what are militating against

me, and see what sort of story I tell, before you pass judgment inimical to my interests?

Right now in her steadily decreasing interim moments between dying and living, one of my two chief defamers, along with her husband, is feverishly fabricating a book of lies ~~about~~ about you and against the work. I guess if she has grivance sufficient to inspire her to lie about you, she has more than enough to inspire a super-defamation of me.

Now perhaps I am barking up the wrong tree. If I am, then I wish you would point me to the right tree. It means everything to me. My greatest desire and aim and effort for three years have been to reverse the past, regain a Fellowship Certificate and a place in the work there. Somewhere I have failed, but wherein you will not tell me, leaving me dangling and guessing with the statement that some things are not clear yet. If only you would set me wise to my failure and thus give me a chance to demonstrate whether or not I will benefit by the knowledge. Is that asking the unreasonable? I am prepared to make any change or take any step necessary to succeeding in this twofold concern.

If you were to reinstate me in the work there, you would be quickly satisfied that I would hold up my end of duty, responsibility, and propriety in every demand. I'll prove myself. All I need, but ~~what~~ what I need, is the chance. Certainly no man in my shoes and in his right mind could want or make himself to return there to work unless his heart was tremendously and compensatingly preoccupied with the work. And if I am not fit or capable to work on the literature, then I'll willingly and gladly do whatever you may put me to do. But I'll give everything for the chance to prove to life that I can take^{it} and make it.

In conclusion please accept a constructive criticism: I observe that you occasionally resort to the use of the word doubtless to express the thought, "without doubt." Wherein you elect this usage, you fail to expell all doubt, but rather ~~some~~ ^{leaves} some doubt. The word doubtless must never be used in the sense of the phrase without doubt, for the one allows for ^{possible} doubt where the other disallows all doubt. Thus to use doubtless in connection with a thought that permits of no doubt is to weaken certitude with a suggestion of doubt. In spite of the lexicographers' virtually unanimous definition of absolute certainty for doubtless, in keeping with the word's etymological denotation, the connative acceptation established by good usage makes the negative ^{qualify} rather than unqualify the absoluteness of a statement. Feel the difference between the thought in the following sentences, the one's absolutness qualified by use of doubtless, the other's unqualified by the use of without doubt:

1. The first dominion was doubtless the Edenic kingdom.
2. No doubt the first dominion was the Edenic kingdom.
3. Without doubt the first dominion was the Edenic kingdom.

Each has its proper place for preferment according to the degree of absolutness to be expressed. Both 1 & 2 are less absolute than 3, and virtually defeat thought when used to implement absoluteness which allows of no possibility of difference or otherness or greaterness or lesserness. So whatever is absolutely certain and demands the most unqualified affirmation of its certainness to do it justice, calls for the use of 3 rather 1 or 2.

either

I hope that you will be able to grant me a Fellowship Certificate and reensta^{ment} in the work there or to tell me what prevents, so that I can set about to help matters.

May Heaven's blessings continue to abound unto you and the work and workers.

Sincerely yours to make the most of what remains,

W. D. Burcham

12
14
AIR MAIL

conf.

August 13, 1947

M. J. Bingham
3622 East 6th Street
Los Angeles, 23
California

Dear Brother Bingham:

As I have before me three letters from you, I shall take up each concern in its order:

In checking our files we find that the latest remittance we received through you for Sister Gleason, was on August 4. Perhaps the receipt has not yet reached her. Or could it be that the \$1 which we returned to you, should have been credited to her? You did not mention her name in that particular letter.

Just as soon as Sister Curtis gives us the pattern for the chart case, we shall mail it to you.

Thank you for the constructive criticisms.

The most direct answer we know of to your question about divorced persons remarrying, is Matthew 19:9. For the guilty one to remarry is for that one to continue living in sin. *

Now as to your Certificate of Fellowship, the two persons to whom you alluded in your letter, have said nothing whatsoever that would interfere with your being granted the Certificate. You have said a great deal more to us against them, than they have said against you. In fact, Brother Bingham, even your letter of July 29 does not commend itself as the proper attitude on your part, especially in view of the two girls' situations. I shall be frank to say, too, that it is just such insinuations and accusations by you against various ones, myself well included, that have negated the sincerity of your repentance. Taking into consideration all that you have written since 1944, and the course you pursued even after going to California, you cannot blame us for wondering whether it

2....M. J. Bingham

is actually true repentance or merely circumstances that have caused you in blanket statement to say, "I wish to recant anything I have said or written to you or to anyone else that would bring discredit upon Genevieve, you, or anyone else, and credit upon me." When this uncertainty is cleared, then I know not what could hinder you from holding the Certificate of Fellowship, which, you understand, does not invest the authority of a Ministerial Credential.

Your returning to Mt. Carmel to engage in the work is out of the question, and so you will do well to set your goal in something else.

Regarding employment, you realize that God expects us to make a living; even Paul himself made a living while preaching the Gospel. I do not, of course, know all the details of your financial set-up, but I do know that besides the fact that a man should make his own living, he should make good use of all his time. I still fail to see any reason that you cannot find some kind of job, regardless how small or how menial. Certainly you can learn to operate an elevator, or check stock, or even to count bottles in a creamery, etc., etc. There are countless such jobs everywhere. Under the circumstances, you would do well to grab the first job you come across, even if it means selling newspapers on the street corner,--just anything,--and surely the Lord will bless your efforts as you demonstrate your willingness to help yourself, *and others*

As I believe that I have covered all the questions you asked, I shall not write more. Remember us to your mother. We hope that her health is improving.

Sincerely yours for the more abundant life,

V. T. Houteff

VTH

Reijt Liel

13

March 22, 1948

M. J. Bingham
c/o Jack Knipple
3516 Eagle Street
Los Angeles, California

Dear Brother Bingham:

We know nothing at all concerning the lawsuit mentioned in your letter of March 16. In fact, your letter brought us our first news about it. Upon inquiring of Elder Wilson, we find that he, too, seems to know nothing of this matter.

In view of the present world crisis, Brother Bingham, we should like to make the suggestion that you formulate a letter to be sent to the President and other statesmen, calling their attention to Tract No. 14. You might tell them that because of their great responsibility we are trying to do our part, and therefore we earnestly request that they look into the tract, and so on.... If you will do this, we shall be glad to check over the rough draft, set up the letter, and return it for your signature and for mailing. Please let us know what you think of this. Inclosed is a stamped addressed envelope for your reply.

Sincerely yours to leave
nothing undone in the line
of duty,

V. T. Houteff

VTH:g

147

Confidential File
 No. *replied*
 MAR 30 1948

Box 385
 Las Vegas, Nevada
 March 28, 1948

*VTH says
 will just have
 a meeting
 of R.D.*

Dear Brother Monteff,

Your March 22 letter in reply to my airmail to you concerning the Fontana situation and Elder Wilson's responsibility for it or knowledge of it, reached me here in Blue Diamond this morning, along with one from Elder Wilson himself. I am greatly puzzled over the whole business. Something is decidedly wrong somewhere.

The next day after writing you about the matter, I was to Colton to see Brother Hughes and to Paton, not far distant from there, to see Brother Jacobs. So on the way home, I stopped at Fontana to inquire first-hand as to just what had happened. This is the story as told to me:

Shortly after John's death, a disagreement arose between Elder Wilson and Gladys (which Jack and I knew about at the time) over how Gladys should proceed in handling matters. Elder Wilson felt that she should fall back upon him because of his knowledge and experience in handling such things, and should let him take care of the case. She did not want to have him do so for reasons rooting in past dealings which she believed inimical to her own interests. Consequently there ensued another of their many clashes, at the conclusion of which Elder Wilson was supposed to have told her that she would be sorry someday, that he would bring her to her knees. These are the words she uses. They may not be the exact words he used; they probably are not; we seldom if ever quote others accurately; but I have no doubt that he made some such remark. I have not found Gladys a liar, whatever else she may be or fail to be.

She declared at the time and has repeated herself since that the clash was heightened by his desire to take the children from her and send the oldest ones to Mt. Carmel and the youngest at that time to Ruby Brown to adopt. She refused flatly to hear of such a thing. Her refusal displeased him the more.

Now it turns out, she finds from her lawyer, that Elder Wilson went to her lawyer shortly after she retained him and told him that she was morally unfit to have the children as well as incompetent to handle the business matters relating to the estate. Her lawyer now tells her that the reason he counseled her not to record the deed to the property was because Elder Wilson wanted to get the executorship of it himself so as to liquidate it according to his ideas, and he could not do so if the deed be recorded, but could if a year lapse. Then the deed could not be recorded without his approval.

He is supposed also to have told her lawyer that the new baby was not John's; also to have worked through this lawyer to get the State to cut her off of help for the children, but to give her enough to send them away to Mt. Carmel and to Ruby Brown, thus forcing her to her knees. So the lawyer strung along with E. T. W., thinking him

smarter and thus more likely to win out than Gladys. He figured to play one against the other, carrying water on both shoulders, and thus to have the case whoever got the control of it, him or her.

This is the outline of the picture as it is presented to us. I don't suppose it is precise in every detail, and that, of course, makes it possible for Elder Wilson to dismiss it all as fiction and fevered fancy or fury. But I do not think it is. I know that he has done something to gum up the machinery, but in his penchant for standing on technical points, he denies the whole. It is an old, old ethic, but a poor one for Davidians to be practicing.

Concerning his denying having any knowledge of or part in the business, here is Brother Knipple's attitude as related to me by Mother:

"Jack is quite put out with Elder Wilson. He says he is taking the same attitude in this matter that he has taken in several other things. He does not believe Gladys has taken the stand she has and deliberately lied. He thinks E. T. is shielding himself. Jack is going to Fontana Sunday to talk with G. and pin her down to facts. It is possible Gladys magnified things a little, and E. T. is trying to wiggle out a bit. Or else, Jack says, E. T. is getting childish and getting lapse of memory. J. says that if E. T. wrote him a letter like that (the one he wrote me) he wouldn't even reply to it. It might be well to wait till J. talks with Gladys. We will tell you as soon as he can find out more."

has
So judge for yourself. All I know is that Gladys discharged her lawyer from the case because he had double-crossed her and let affairs become so tied up in Elder Wilson's favor that nothing now can be done to thaw the freeze unless Elder Wilson himself does it.

As to the letter which you suggest I draft to the Government, you know I shall be glad to try it and to do my best. My time right now, however, is monopolized in giving studies here, so I probably will not be able to settle down to think it out until I get home and get the time to do so. They have paid my way here to study with a few Adventists scattered about in these parts, and especially to study with Brother Williams himself, so I am obligated to them to give them my time. If you feel you must have the letter before I can get home and get it worked up, I am sure that Genevieve and your wife with your help can do fully as good job as I can do and maybe better. If you do not feel that it demands immediate attention, then I will get at it the first thing upon my return to L. A. and will to the best I can at it.

I surely will appreciate your prayers that my time here will not be wasted, and that my efforts to help these folk and those they are trying to interest will be productive of good.

My prayer is that each of you there may find grace to achieve victorious living and service to the Lord, and that each of us afield may experience the same success.

Sincerely yours to work aright for success,

M. J. Bingham

"No reply." VTH per GRG
(Brother Betz is going out
to Odessa and contact Brother
Singh about assisting him.)
1-2-49 GRG

720 North Carroll Street
Odessa, California
December 28, 1948

15 Dear Brother Honteff,

Arriving in Mineral Wells about mid-afternoon, we drove straight out to Owen's residence, hoping to have a visit with Sister Owen. As she was in the midst of house cleaning, however we were unable to tarry there till the doctor should arrive. So we drove back down town to the clinic, and went to see him. He was as usual, and gave us over half an hour of his time while patients waited. So far as any, we could judge, he hasn't been affected any by hostilities. If anything, he seems to have been strengthened by them, to a point of not much caring whether not his help leaves or stays. I still think he has as good a chance as before to make the grade. There is even the possibility that the way will open for me to return there to continue studies. He liked Brother and Sister Roden, and talked a bit with him about moving the government buildings he had been thinking about acquiring. He still is

not clear as to expanding, especially in view of the projected development of the at mt. Carmel. I think he sees more light in the latter than in the former, if the latter is a certainty, not merely that Rodine assured them that their was business and would like very much to have him join with them in developing the project there at mt. Carmel.

Why don't you drop him a few lines of encouragement? They might mean much to them just at the time. He would like to transfer his activities to Carmel, but he is dubious as to whether anything will materialize out of the recent discussion and plans, because of Brother Warlan being the prime mover in them. I do hope you will see light in addressing him a few lines of encouragement and counsel if you have any.

Upon getting squared around here today, I find that the Hughes' difficulties are by no means whiped, but have as much of them as ever. So I have concluded

out the existent equation to best results

Do you know of anyone else with a car say Brother Betty or Oliver and Marian or in desperation... even Brother Edwards(!), who would like to accompany me through New Texas, New Mexico, Arizona, & Nevada? Or if you have no such knowledge, perhaps in lieu you will definitely indicate what procedure you deem most feasible for me to follow. If there is no one else with whom I can work along by automobile from church to church, and place to place where there is an isolated S.D.A., then ^{do} have any suggestion as to how I ~~can~~ reach them? If you have not, and it seems therefore that I'll just have to pass them by this trip, then what about the larger places, Lordsburg, Sierra Blanca El Paso, etc.? Shall I stop over in them, get a hotel room, attend church services and do my best to ~~make~~ secure a foothold, or shall I pass them by too, go directly to Phoenix, do what I can there, then proceed to Las Vegas finish up there, and return to L.A.?

I am ready to do whatever the Lord bids. I only want to be sure that what I ~~decide~~ to do will not ~~be~~ be out of line with any light you may have. I await your reply, trust

my reply
 until from studies. Just finished
 re! Solvin equation! If time will
 and for all to illuminate all people of
 the preliminary to each of them
 desire our
 enough.

...ing any further with them, but won-
tricial develop than has already. It
is working out so that I need not tell
them my decision, for Brother Hughes
feels that he should leave tonight so
as to arrive in Loma Linda by January
to report to the Old Age Pension office.

This ^{resistant} change in my mode of travel
will necessarily radically revise my
possibilities of labor from here on.
In ^{more than} one way I am very much disap-
pointed that it had to work out this way,
I don't see how I'll be able to contact
the ones in the small, out of the way
places or even the small high-
towns I have listed. The Devil
is surely on the loose, working tire-
ly from within as well as from
without, while we foolish Davidians
sleep, bicker, and pursue our own
multitudinous self-interests and
self-pleasings, and complacently
and superciliously rock along in
our Davidian cocoon. The whole bus-
iness is painfully oppressive, and
the more so for the guilt that is
mine for complicity in the past.
But what can we do now to work

you, a we have your prayer a
my travel. Sincerely yours is
Darius and Lillian, 2-1-19

17.
220 North Elliot Streetmid night I find some more of the same kind of letters, but will not say more of them.
Odessa, Texas
February 25, 1949Mr. V. T. Hentoff
Mt. Carmel Center
Waco, Texas

Dear Brother:

Your February 22 letter with enclosures reached me this morning, and I am hastening these, I hope brief enough, lines to you before the afternoon mail is picked up.

I appreciate your suggestion about my making my letters less discursive. I'll give attention to it.

Since you again caution me not to over-stay my welcome here and at Johnson's, I can only conclude that your eyes or your ears have been hosts to some remarks from some source which you have sufficiently credited as to cause you thus to caution me. Otherwise the cautions would be wholly gratuitous on your part, and I am not aware of your being given to expressing gratuitous and supererogatory misgivings or concerns.

In my own mind, I am confident that Redens have never given any semblance of reason for voicing the cautions you have. I don't believe Brother Johnson did, and I do not know why Sister Oleson would. I am not certain, however, about Sister Johnson. She may have. In any case, I am making ready to move on next week. In fact, I have been planning for several weeks, indeed months, to get on, but interests here and up there and at Menahans have detained me. I have done the best I knew to do toward them all, trying to be of as much spiritual and domestic help as possible. If I have failed, they should tell me, or you should if they have told you. Perhaps I am barking up the wrong tree. If so, just skip it. The hound does not long bay the empty tree.

A letter yesterday from Mother tells me that she is feeling better, and thus disposes me to continued on as planned, at least for the present and for so long as she holds her own. I had planned to go to Clevis, as invited. But it does not seem so urgent as to demand my going immediately if there is some other place or persons that I might help. If you have any in mind, let me know, if possible by Monday, and I will postpone going to Clevis.

I appreciate more the privilege of feeling "free to do whatever [my] conscience dictates in the matter of making payments on the bill," as rendered per statement which I requested, than I do the revelation that my account was cleared out several months ago as a bad debt."

It is your responsibility, not mine, as to how you may choose to regard my part of our joint debt to Mt. Carmel; or how you may choose to regard Genevieve's part; and it is her responsibility, not mine, as to how she may choose to regard it; but so far as I am concerned, I cannot conceive or regard as a "bad debt" any honest debt I have ever contracted. Time per circumstance does not, this side of Jubilee, so far as I understand, relieve me my responsibility to do my best to remove them. Thus I consider my debt to Mt. Carmel still owing and still payable, and not morally outlawed because cleared out as a bad debt. Therefore I'll proceed to pay on it as God prospers me with enough to do so.

Brother Reden is not at all well, and wants to go to see Dr. Owen Sunday. He wants me to go with him, and it's possible that I may.

The Conference President, Dewar, will be here tonight and at Midland tomorrow. I guess there will be more Davidians out tomorrow than there will be in the church.

May this find all of you there in good health and of good courage.

Sincerely yours to meet the Lord's mind,

P. S. Evelyn Green has dumped all the stories, true, half-true, and untrue that she has been able to dump into the Johnson home. Sr. Johnson is wavering, her mother tells us. The devil knows how to put on the livery of an angel and affect charity.

[illegible][illegible][illegible]

It is your responsibility, not mine, as to how you may choose to regard my part of our joint debt to Mr. Carmel; or how you may choose to regard Carmel's part; and it is not responsibility, not mine, as to how you may choose to regard mine. As far as I am concerned, I cannot conceive of regarding as a "joint debt" any honest debt I have ever contracted. Mine has always been, not this side of Jubilee, so far as I understand, relieved of my responsibility to be my best to remove them. Then I consider my debt to Mr. Carmel still owing and still payable, and not morally outlawed because cleared out as a bad debt. Therefore I'll proceed to pay on it as God pleases me with enough to do so.

wants me to go with him, and it's possible that I may.

Confidential File

May 8, 1949

Dear Brother Bingham:

I wanted to inclose this note to tell you that it appears to me that not too long ago the Devil had you on the run again. What are you doing about it? Are you keeping on God's side or are you wandering away from Him down into the slums?

We are sorry that your mother has not been well, but we rejoice with you that her trouble seems to have been located, and we pray that she will make a rapid recovery.

Sincerely yours to ponder
well the paths we walk in,

V. T. Houteff

VTH:fmh

3622 East 8th Street
Los Angeles 22, Calif.
May 14, 1949

Re: Confidential File
May 8, 1949

V. T. Houteff
Mt. Carmel Center
Waco, Texas

Dear Brother Houteff:

Upon returning home tonight from a weekend of studies at Redlands, Muscoy, and Loma Linda, I found your May 8 note awaiting me. Needless to say, it was like a blow between the eyes. Just about the time when I begin to look myself in the face with a twinge of self-respect, I am gently reminded that one doesn't quite so easily lay the specters of the past and, free from their mocking pursuit, step back into the good confidence of one's fellows.

I am not whimpering.

Neither am I forfending.

And least of all despairing.

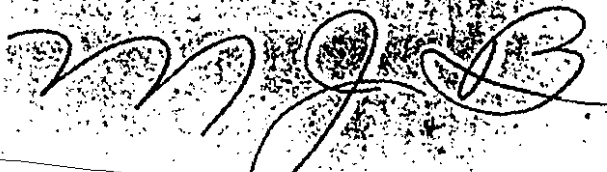
Whatever you may have heard (and I want again to assure you that you need not take hearsay about me, but may find out the truth about anything concerning me if you will only ask me), I can thankfully say that though the Devil hasn't given me up as a consummate saint, neither has the Lord given me up as a consummate sinner; that while the former is ever on my trail, and I know it, he does not have me one the run again, and he knows that; and that I am taking every sensible precaution which asserts itself as a valid and necessary step to staying on the Lord's side. In short, I can gratifyingly assure you that I am not wandering away from Him, down into the slums. On the contrary you would find if you would investigate that my course around the circle of the field I have traveled is as open as the day, as circumspect as is becoming one thus engaged as am I, and as truly no trail of slime as sadly some yesterdays were.

As to them, I may pardonably hope to forget and pray others to forget them.

If this statement for any reason seems ~~to~~ insufficient or unconvincing, please ask any questions the answers to which must elicit information which would make it credible.

Thank you for your note. I only hope you will never feel obliged to have to repeat it.

Sincerely yours to walk uprightly,



20
March 19, 1953

MAY 20 1953

Barbara Allen

AIR MAIL

Mr. M. J. Bingham
P. O. Box 177
Georgetown
British Guiana
South America

Dear Brother Bingham:

We appreciate your sending us a detailed report of each of the believers in British Guiana whom you have contacted; also for the corrections in spelling of some of the names.

Our hearts are gladdened to learn of the good attendance at the studies in Georgetown. We are looking forward to hearing about the success you had in Charity.

A supply of Tract No. 7 has been mailed to all the places you mentioned. Also, 200 copies of each of the four letters (L I to L IV) were mailed in care of De Carmos at British Guiana for use there. As you suggest, these can be mailed out even after your departure.

We have checked and re-checked your correspondence with us and cannot find anywhere that we neglected to answer your queries with regard to the work there.

Regarding the weight of the load there, it appears that there is much available talent right there that you may put to good use—typing, giving studies, etc. In our January 29 letter we suggested that you take the leader in each locality and instruct him for the work at hand so that he may be fitted to carry the responsibility after you leave. According to your report, even now some of the Davidians there (Brethren Williams, Fitzpatrick, Rafferty, and the DeCarmos) can relieve you by giving some of the studies. Furthermore, it will be good practice for them, and you can at the same time determine their knowledge of the message as well as their ability.

As to your correspondence, your time is too valuable and your means limited to write such messages as the one to Ruben Schiau. It cost you 13¢ alone for postage besides the cost of the card and your time, and it hardly appears essential that you should have written to him. We inform all those who send mail here for you that as you are in South America and will be gone for some time, answers to their letters will be delayed. We are holding all letters for you here. And should there

March 20, 1953

be any others to whom you need to write, but whose correspondence is not urgent, you may tell us and we will from here inform them also of the reason for the delay in receiving mail from you.

Your checks were mailed to you on March 9 and should have reached you. Inclosed is a copy of your wage record.

Thank you for the suggestion that we use onion skin paper in writing letters to you. We try always to economize on everything here. We can send two sheets of ordinary stationery for the same price as two sheets of onion skin.

Rather than your writing on one side of the onion skin paper and then using the marginal space on the reverse side, to fill in, why not omit margins in the first place and use just one side?

So far as we now know, no regional meetings will be held this year as the workers are all carrying as full a load as they can. Send us a list of those to whom you have promised these meetings and we shall without further delay notify the people of this so that they will not be inconvenienced in any way. The Davidians can all engage in the Battering Ram campaign instead.

Your suggestion as to our employing certain ones in British Guiana could probably be worked out, Brother Bingham, but due to the fact that the funds in that country do not allow for such an extensive program at present, we are unable to assure them of any wages right at the start. Instruct all now what to do so that they will be ready for full-time employment when the funds will permit such. We shall keep a list of the prospective workers you named until that time.

It is all right for you to purchase a pair of pajamas for Brother Barrett in Kingston inasmuch as you could not take him a pair from the States.

Since you had opportunity to discuss with Brother Brody his circumstances, please let us know what should be done in his case. We should like the unanimous written approval of the entire company as to what is decided. Until we receive this we shall continue to send his present \$24 check a month drawn on the funds there.

We were surprised in reading the copy of your letter to Bill Felter, and would like to know what happened that called forth such a letter. It can hardly be considered an uplifting letter. Please explain.

As to extending your present trip to Africa and thereabouts, the time is not yet ripe for such a venture.

Again we wish to inquire as to whom you think is the best or most likely one to teach a ministerial Bible class in British Guiana. Please let us know. Also when you continue on your itinerary, tell us who in each place along the way would qualify.

Mr. M. J. Bingham -- Page 3

March 20, 1953

That all your labors of love may be crowned with abundant success, and that you may be kept for the Master's use and have a place in His Kingdom, is our prayer.

Sincerely yours for
faithful service,

V. T. Houteff
u

VTH:ba
Incl.

March 5, 1954

Copy

AIR MAIL

Mr. M. J. Bingham
c/o Mr. Theodore Ames
4850 N. W. 24th Court
Miami 42
Florida

Dear Brother Bingham:

KAY'S TYPEWRITER: Do not do anything about it until you get here.

ENLARGING DAVIDIAN CHURCH THERE: Inform the Davidians there that so long as jealousies, envy, and self-righteousness are still prevalent among the former Davidians, there is no need to enlarge the church unless all these things are first ironed out among those involved. If this is left undone, the trouble may rise again and only lack of harmony will result, and the company will be divided and the church will be too large then. Instruct them that if the condition among the colored brethren are as you say they are, those who agree should meet for worship in one place and those who do not in another—one group at the church; the other at a rented hall elsewhere. Then they will have plenty of room.

FOLLOW-UP WORKER FOR FLORIDA: The Hunters have covered that state and right now we do not plan to send anyone there. The brethren in Miami should therefore do all they can to gather the gleanings.

BANK DRAFTS: You will be happy to know that the two \$50 Bank Drafts that were sent to you, and which were lost, have been refunded by the Waco bank.

Sincerely yours faithfully to
run the race we have begun,

V. T. Houteff

E.W.

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