

GOD WILL DO IT

by

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THE KINGDOM OF PLENTY

There is a remarkably plain tale to be found in II Kings 6, commencing at the 24th verse and running through to the end of the following chapter. When the spiritual import of this story is unfolded, we find that we suffer solely from our false beliefs and not from the thing believed to be true.

The story opens with the children of Israel in the City of Samaria under a state of siege. The Syrians have encamped without the gates and set up a blockade, thus preventing egress from or ingress to the City, with the result that all supplies have been cut off from the Samaritans.

The Syrians here represent personal sense, or mortal mind, and the Israelites typify the Christ or the followers of the one Mind, God. There may be no authority for the word "Israel" being based upon the two words "is real," but at least it is true that whosoever glimpses that which is spiritual, or real, is one of the children of Israel, or Is-real; while the enemies of the Israelites invariably are the believers of the unreal, of matter, material force, sickness, sin, death and other evils.

The inhabitants of the City of Samaria found themselves deprived of food and water, until unmentionable food was sold at unheard of prices, and conditions grew so desperate and dreadful that one poor woman actually boiled her own son and devoured him.

When things had come to this state, the King of Israel (earthly sense) accompanied by a courtier (fear and doubt) sought the help of Elisha, the prophet, representing Truth, and, having stated the case to him, was bluntly told by Elisha that his tale of famine and distress was wholly mythical and unreal; while the truth was that where this kingdom of Famine was supposed to be, there was in fact the kingdom of Plenty. To prove this he said, "Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." Whereupon the courtier (fear and doubt) demurred, saying in effect, that for this to occur a miracle must come to pass and the very windows of heaven be opened; which caused Elisha to tell him that when it occurred he, the courtier, as a result of his skepticism, would behold the fulfillment of this prophecy, but would not partake of it.

Then came a message from God. An angel is, "God's thoughts passing to man: (*Science and Health with Key to the Scriptures*, by Mary Baker Eddy); and is not that

which we have believed an angel to be — a sort of human personality with feathered wings. Angels are hovering about us all the while, even as our mothers used to sing to us in childhood days:

*Oh, rock-a-bye, rock-a-bye, mother is near,
Then rock-a-bye, rock-a-bye, nothing to fear,
For angels of slumber are hovering near,
So rock-a-bye baby, mother is here.*

But these angels are messages from God which hover about us or “abound in the spiritual atmosphere of Mind” (*Science and Health*) in an endeavor to enter the consciousness of the receptive. These angels appear as a rule to the meek, lowly and humble, as witness Mary and Jesus. Luke puts it in this humorous way when he says: “Annas and Caiaphas being the high priests, the word of God came unto John” (not to the high priests, but to the meek, humble and loving John).

On this occasion the word of the Lord came to four lepers, outcasts in every sense, and probably no one could have been more meek, humble and lowly than they. These unfortunates were living in quarantine just outside the City gates, segregated in the customary manner of that age. To them came this message, or angel from God, commanding that they should go over into the camp of the enemy. Immediately the carnal mind turned a deaf ear to this, and registered a protest against any such action, averring that it was sure death to obey. But the awakened consciousness reasoned out that to stay where they were, or to attempt to enter Samaria, was certain death with no possibility of escape, while though death seemed to face them if they went over into the camp of the enemy, nevertheless *there* there was a possibility of life being spared, and *there* only might find food and drink. So these lepers went over into the camp of the Syrians; but when they arrived at the camp there were no Syrians to be found, the camp was deserted, and all sorts of supplies were available to them. The Syrians had disappeared. The blockade had been lifted. The children of Israel were free to come and go as they pleased.

This is typical of error of every sort. It is never to be found when sought after, for it is pure illusion — an illusion of false sense, and even without the recognition of the allness of Spirit, or Mind, when one seeks after matter, he finds what? — nothing. Witness the search for matter and for what it is. Lord Balfour was wont to say, “Matter has finally been explained by being explained away.” When sought after, matter cannot be found. Why not? Because there is no matter. All is Mind.

After surfeiting themselves with whatever they wanted, the lepers returned to the gate of the City and sent word to the King of the good news. However, he believed the report to be a hoax, “too good to be true,” and a trap into which he did not propose to fall. On further consideration, however, he consented to send out a reconnoitering party to investigate, which was done; and it reported back confirming the good news, whereupon the whole populace rushed forth for the food and water they so badly required. It was at this time that the courtier (fear and doubt) saw the fulfillment of the prophecy, but was trodden under foot and killed before he was able to partake of the abundant supply.

Jesus, too, found that the good news of a gospel of a God of Love which he brought to the world, was unacceptable at its face value. When he told the people that the

“Kingdom of God is at hand,” they also thought it “too good to be true,” and refused to believe him. Jesus, however, dealt with this unwilling sense to take him at his word in a most practical manner. Through the power of God he healed the sick, raised the dead, fed the multitudes, and said in effect, “Very well, if you cannot believe me when I tell you this great truth in so many plain words, ‘believe me for the very works’ sake.” In other words, he meant simply that if they couldn’t believe him when he told them the truth plainly, that they should try it out for themselves and see if it would work; because if it is a fact that the Kingdom of God is truly here, and man really the Son of God with all the rights, privileges and prerogatives of the Son of God, then if they would try it out on that basis, it would work as he had averred it would. When the Samaritans tried it out as related, they found that it worked; and when those who heard Jesus, tried out that which he said was true, they too found that it operated; and so today anyone else who tries it out, will find that it will work.

To return to our story, however, why was the price of food so unwarrantably high? Why did the people die? Why did the woman commit such an unnatural act? Certainly not because of any lack of food or drink, not because there was a famine, for there was an abundance available at all times; certainly not because of a blockade being set up by the Syrians, for when sought for, the Syrians were not to be found. What then? It was solely because of the Samaritans’ own false beliefs that they were blockaded which prevented them from obtaining the necessary supplies. When those false beliefs were obliterated by the truth, the believers in beliefs were no longer in bondage to those beliefs, and very naturally partook freely of the supply which had been available all the while.

To make this illustration clearer, there was a sailing vessel becalmed in the doldrums over a long period of time. Finally all the fresh water on the ship was consumed and the crew began to experience the most terrible vicissitudes. Some died from thirst, some threw themselves into the ocean and were drowned; in fact, all suffered great torture, until after a while there were left but a few sailors of the original crew. At this point there was a steamer sighted some thirty miles away and the remaining sailors signaled frantically to it, “Bring us fresh water, we are dying of thirst.” To the sailors’ amazement, the steamer kept right on its course and signaled back, “Dip and drink, you are in a sea of fresh water.”

Personal sense then averred that this was “too good to be true,” and insisted that to dip and drink would produce even a worse condition than that which already existed; but awakened consciousness which received the angel message accepted the fact that if they didn’t try it out to see if the information was correct, there was no alternative but certain death; therefore the proper thing to do was to try it out and see. As David sang: “O taste and see that the Lord is good.” So they dipped their bucket into what seemed to them to be salt water and tasted it, whereupon it proved to be fresh and sweet. The sailors were opposite the river Amazon which is amazingly wide at its mouth and throws an unbroken body of fresh water miles upon miles out into the salt ocean before it disseminates itself into the sea and becomes salt. The sailors’ false belief having been obliterated, they drank of the fresh water which had always been available, and so were saved from impending disaster.

The question again immediately arises, why did those other sailors suffer and die? Certainly not because of any lack of water, nor because the water was undrinkable and salt, for none of these things were true facts, as they were in the midst of fresh water all the

time. They suffered and died for nothing whatsoever other than their own false standpoint — they believed the water was salt and could not be used. When the false belief was obliterated by the recognition of the true facts, the remaining sailors were instantaneously freed from supposed bondage.

We suffer for no reason whatsoever than that we believe the Kingdom of God is not here. We look out upon this wonderful Kingdom of Spirit, Mind, and under the influence of the carnal mind, or evil suggestions, we *believe* we see the kingdom of matter with its accompanying evils — even as the sailors looked out upon the fresh water and *believed* it to be salt water; and as the Samaritans looked out upon great abundance and believed they saw famine. Nevertheless, this kingdom of matter with all its evils, irrespective of what they may be termed, is wholly unreal — as unreal and illusive as was the presence of salt water or famine. As the crew on the steamer beheld the fresh water, and as Elisha saw the abundance of supplies in spite of all the testimony to the contrary, so we should behold the Kingdom of God, Spirit, Mind, and the things therein in spite of all the supposed adverse testimony. As the recognition of the true facts destroyed the false viewpoint of the sailors and the Samaritans, so this same recognition of the Truth will destroy the false beliefs that we are in the kingdom of matter, and the destruction of these false beliefs by the eternal Truth will set us free; as Jesus said, “Ye shall know the truth, and the truth shall make you free.”

Jesus was a transparency for Truth, Mind, God, to speak through, and though it is related that he spoke the above words, yet really it was Mind which so spake. Mind, or God, is the only Doer, the only Actor. Man manifests Mind, or God. God spoke through Jesus because he was sufficiently transparent for Spirit to speak through; and though to all intents and purposes it was Jesus who spoke. Nevertheless, it was really Mind speaking with authority and it was this same Mind which did the “works.” Jesus said, “I can of mine own self do nothing,” . . . “but the Father [Mind] that dwelleth in me, he doeth the works,” and, “My Father [Mind] worketh hitherto, and I [man] work.”

God spoke through Mrs. Eddy because she was a transparency through which the Truth found utterance. Her consciousness was open and readily admitted the angel which spoke and said, “When one’s false belief is corrected, Truth sends a report of health over the body.” (*Science and Health*) If we suffer at all, we suffer from our false beliefs and from nothing else. These false beliefs need to be obliterated. This is done “by recognizing the supremacy and allness of good.” (*Miscellany*) There is no other way. As the Truth is perceived that the Kingdom of God is actually at hand now, this recognition of the true facts destroys all false beliefs to the contrary, and the “Truth sends a report of health” everywhere; or as Mind says, speaking through the transparent Jesus in his direct and inimitable manner, “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

Then we are enabled to say, as Mind speaks through us as it did through Christ Jesus, “Arise, and take up thy bed, and walk”; “Peace, be still”; “Sit down” and be fed (to thousands); “Thy faith hath made thee whole”; “Lazarus, come forth”; and “all these things must come to pass.” Not because we say so, will they come to pass; but because they *are* so; for it was not because Jesus said so that Lazarus lived, but it was because Lazarus lived that Jesus said so.

In fact, one does not have to say these things at all in order that the sick, sinful, troubled or even the dead may become whole; for as the truth of God flashes into con-

sciousness, it goes to the remotest part and reports the truth. Whereupon he who is receptive to this angel message finds himself well and strong and the recipient of the things of God and does those things which are right and proper for him to do.

The Kingdom of God is here, at hand, now. Dip and drink. "Too good to be true," say you? Then if this be so and you cannot believe the word's sake, "believe . . . for the very works' sake." Try it out and see if it won't work. How shall this be done? There are many ways, but it is difficult to tell another just how he or she should try it out. The following will illustrate what is meant:

A man had to meet a large interest payment on a mortgage. This man had a great number of clients who did not pay their accounts. The date of payment approached closer and closer. One morning he entered his office expecting certain checks to arrive, but the mail disclosed nothing of the kind. It did, however, yield a letter from an old colored minister who had been nearly killed in an automobile accident. He was a dear old gentleman, serving God in his own peculiar way, maintaining a little school for colored children, and from the hospital he appealed to this man for a few dollars. The one who received the appeal, facing this large interest payment, threw the letter quickly into the wastebasket as he ejaculated, "Impossible!" Then came the angel message: "Why, here you are daily talking of the presence of God to all comers, telling them that the Kingdom of God is actually here as a concrete fact, with its substance as well as life, health and peace. Why then don't you put into practice that which you are teaching and at least try it out and see if it won't work for you?"

So he retrieved the letter from the wastebasket, opened his check book and started to write a check for two dollars to send to this old man. Then the thought came to him, "Why not make it ten dollars? Surely after all these years of preaching the Kingdom of God you can do that much. Why stop at a niggardly two dollars?" No sooner thought than done, and the check was enclosed in a cheery letter to the minister of the Gospel.

As he was about to close the letter, the door opened and in walked an old friend to whom the man had been teaching daily of the Kingdom of God with its plenty. This friend was in a pretty bad fix financially. Bankruptcy stared him in the face. He had a note in the bank for \$26,000 which the bank said must be reduced either by \$2,500 cash, or he must put up that amount of additional collateral, or it must be taken up in full — none of which seemed possible at the time. He hadn't been able to draw anything for some several weeks for his household expenses, and the following day he had to pay off his staff in his office, and there appeared to be no way to do so.

To him the first man said, as he greeted him pleasantly, "Give a couple of dollars to this man" — and related the story. The newcomer replied that under the circumstances what was asked was impossible and then related his hard luck story. The man then told him that if it were true: "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again," then it might be well if he tried it out to see if it wouldn't work, assuring him also that it was a most worthy case. So the latecomer produced two dollars, the last of three which he seemed to require for his personal expenses to get to his office and about the city. These two dollars were pinned to the check and the envelope sealed. Their talk that morning was along the same lines and finally he departed carrying away with him some vision of the Kingdom of God as a concrete actuality wherein "we live, and move, and have our being."

In the next mail came several checks which more than covered the mortgage interest due, and in the course of a few hours the other telephoned in saying: "A most remarkable thing has happened. My mail brought me a check from a foreign country for sixty-five pounds from a firm that I had long since given up any hope of liquidating its indebtedness to me; several smaller checks came in from other places round about, and which more than suffice to clear the checks in my office; but best of all a customer came in and purchased the collateral attached to my note at the bank and I have just been over there and taken up the note for \$26,000."

"To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."