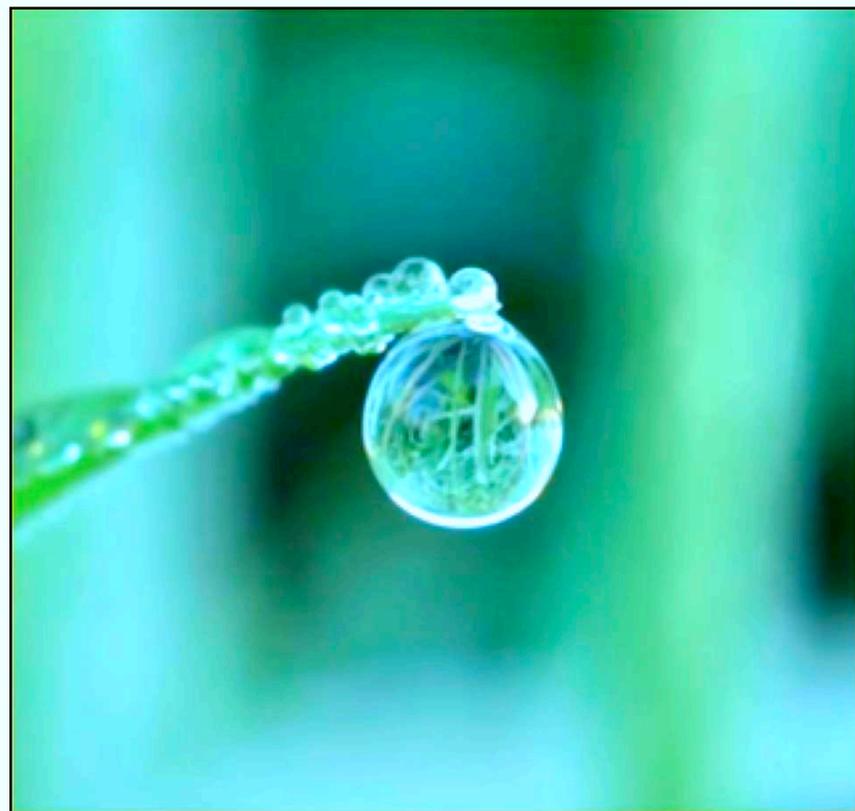


“Such lovely people came to the first camp from the east and west, from north and south until nineteen states were represented...seventy God chosen souls, for no one who ever came to these camps seemed directed from any other source than that of God.

One woman who had been to many camps, put it this way:

1. It was an experience involving one's whole personality.
2. It was filled with freedom, spontaneity, trust in one another and the fun of doing creative things together; the program was marked by fearlessness, sanity and balance and emphasis on the really fundamental things; the program grew in an amazing way out of the harmony and unity of feeling in the group.
3. Nobody was dogmatic, yet each one had strong convictions.
4. There was no destructive criticism: of the church, of modern society, of the young people of today.
5. There was a vital interest in the social problems of the day.
6. There was such delightful comradeship among the young and the old.
7. There was such a tremendous 'carry-over' after camp, due to the fact that we actually began to live there; we did not find in the camp an escape from our problems but a new facing of them. The whole thing was perfect. When I left I kept thinking of Tagore's lines:

*When I go from hence, let this be my
parting word,
that what I have seen is unsurpassable.”*



The Search For Light

from

Islands of Light

Glenn Clark

1936

Pt 2 of 4

Glenn Clark, founder of the worldwide prayer movement Farthest Out, was a professor of literature and a highly successful athletic coach.

A Christian mystic and a man of prayer and deep faith, he authored dozens of books and other writings on creative spiritual living.

The prayer movement continues to spread through camps, retreats, the planting of prayer groups and service groups.



Glenn Clark's prayer life had a progression of growth and depth. His writings each emphasize our individual prayer life and spiritual growth while focusing on developing a world view and praying for peace.

In ***Islands of Light*** he explores Light as a Source, a Doorway and a Path to experience meaning in life through “turning on the light” of living prayer as taught by Jesus.

Islands of Light has been edited into four parts:

- Part 1 The Age of Light
- Part 2 The Search for Light
- Part 3 Social Vision
- Part 4 Afterword ~ More from Glenn Clark

For the unedited printing of ***Islands of Light*** send your request to cfoicoordinator@gmail.com. For more of the writings of Glenn Clark, see cfointernational.org/Resources/Literature.

“Could you come to a camp next summer and teach a group of serious seekers how to do this?”

“I myself am fastened to this island,” he replied, “part and parcel of this island as much as that old lighthouse is a part of it. But suppose you select one of your group—one of your finest chosen seekers to spend a month or two with me and my wife and learn my method and let him do it for you.”

Returning some time later to the home of the great efficiency expert, he said, “Do you know I have been practicing your philosophy in my business and I find it works. Your idea is that if a thing is put into perfect balance it will work itself—the kinks and errors will fall off of their own weight, so to speak, isn't it?” “Something like that,” I smiled.

“Well, when a great business fails and I am called in to put it on its feet, I invariably find that somewhere or other things are out of balance. And I find that the philosophy of looking for the spiritual unbalance first is a good thing. Therefore, the first thing I look for is a man in the establishment who is what you would call ‘in tune,’ that is to say, humble, yet efficient and willing to do his best without regard for recompense or glory, but for the good of all. Sometimes this man is one of the under-managers or a sub-foreman, but even if he were the mere office boy or janitor I think I would take him. This man I pick out and appoint as the head of the firm until conditions begin to ease. I tell the rest that he is the ‘king’ and they are to do exactly as he says.”

That suggested another idea to carry to the camp, how a man can put his business into balance while he is putting his soul, mind and body into balance. So I decided then and there that we must have an open forum hour for businessmen and others to discuss spiritual life from this practical point of view. How glorious it is to think that one can become an office boy or janitor or under-manager for the Lord! Sometimes I wonder if all the really successful men aren't just God's janitors and office boys in disguise. And all the while it was growing more and more clear to me that this taking religion into all the affairs of life was not demeaning heaven to base ends, but rather was a lifting of the sodden affairs of earth heavenward. At this camp we must learn to put every phase of our life under the leadership and under the control of Christ. More and more I became thrilled with this idea of the conception of the wholeness of the spiritual life ... A camp for training athletes of the spirit.

SEARCH FOR LIGHT

How can we make ourselves incandescent enough for the Light of Heaven to flow through us? What a beautiful world we should have if enough people could do that! How wonderful it would be if the AGE OF LIGHT in the hearts and souls of men could be turned on as effectively and as miraculously as the age of light in the streets and homes was ushered in by the work of Edison and his little group of men in the laboratory.

Perhaps that is what we need—a laboratory. Perhaps we have been making our churches too much museums commemorating the past instead of laboratories preparing for the future. Perhaps all we need is the laboratory, and the time, and the tremendous inner urge in our souls—as tremendous and persistent an urge as that which burned in the soul of Edison and his little band fifty years ago.

But where will one find the laboratory? Where will one find the people who have the urge? And how much time can a group of earnest seekers set aside from their responsibilities and duties in a workaday world to give to this.

There was only one immediate answer that came to me. And that was this: *Whoever embarks upon this seeking must give himself wholly to it.* Yes, that is it—God demands the whole man. Nothing must be withheld. Each one must give himself with all his strength, with all his mind, with all his heart and with all his soul. This laboratory must not be merely a laboratory of the soul, then. It must take in the mind and body as well. Religion alone will not be enough to save us. Not only must the heart and soul be rendered incandescent, but the mind and body also as far as one is able.

So I started on a journey one year—a journey down through the heart of America—to find the laboratory, the seekers and the method by which we might help usher in the Age of Light for a dark and weary world.

My first stopping place was Lake Geneva, where students from eight mid-western states were gathering in an open air conference for building personality around the pattern of Christ. My task was to present to them ideas of the inner spirit—Spiritual orchestration I called it. I stressed the

need of making one's entire soul empty and incandescent and completely surrendered to God... One afternoon I stumbled upon a little gathering around Miss Ruth Raymond, a teacher of Art, who was leading a rather unusual group of young people in a rather unusual way.

"Erase your faces," she said, "Wipe out all your old preconceived actions and ideas and make your mind incandescent. Now tune in to Beauty, Love and Joy." And as the hour went on, I realized that here was what I had been seeking for. One day she had them work out dramatic poses to illustrate different emotions. The next day she took up color and told them to feel themselves as vapor drawn about by the colors of the rainbow while she explained the significance of the colors: red signifying blood and excitement, blue, remoteness and loyalty, etc. One day she had them read their own original poems or poems of others which were particular favorites of theirs and therefore "belonged to them."

And then one day I drew her aside and told her of my dream of establishing an open air laboratory to help bring to pass the Age of Light. "In my spiritual orchestration hour," I said, "I am telling people the great Divine Laws of life as stated by Jesus, and how one can use them as shafts to tune right in to the infinite power of God. As one attains oneness with God, he turns on the Light in his own soul, and brings light to all who are in the house. Now I find you doing with art what I was trying to do in terms of religion."

"Yes," she said, "I believe that the Arts may be our avenue for losing our self-consciousness in a sense of oneness with God. When we yield ourselves to the spell of the great artist, we 'lose ourselves,' through our imagination, in his creation... If the piece of beauty we contemplate is great art, it has elements of the Universal in it; through it we push out our horizons. It manifests Unity; through it we experience peace. For the moment of our contemplation we have lost that self-consciousness which insulates us from God. I believe through art we can turn our attention from our self-axis to our wider orbit, and through it to link ourselves to the source of radiant energy and creative power, and bring ourselves into true relationship with the universe in which we live."

"Would you be willing to come to a camp next summer and put your philosophy into practice with a specially chosen group of people who are willing to give all they have to the releasing of themselves to your teachings and opening themselves up to God?"

"There is nothing in the world I would rather do. I would go to the ends of the earth to find such a group," she said.

My next stopping place was New York City where I was to be the guest for several weeks of a very interesting family, the family by the way that brought Coue' to America. The first thing I found awaiting me when I went to my room was a letter from a man I had met only once before in my life.

"Come out to my island as my guest for a week," he wrote, "and let me demonstrate my wonderful new discovery. I have found a way of making the body an instrument of prayer."

I accepted his invitation and there on the "Island Farthest Out" I studied under this man. And as I watched the great ocean move in its irresistible and ever relaxed way, I caught a little of the tremendous spirit of the sea into my soul and knew from whence he had derived his secret. One day I asked him to put into words what he was doing. He replied:

If you were to ask me to say in a single sentence what I am doing, I would say I am teaching people how to pray—teaching a definite technique a man can depend upon and use for praying with his body—a technique by which a man makes himself sensitive, radio-like to the Unseen—opens himself soul and body to God.

Prayer in its fullness and sense of communion has a technique for connecting a man with God, which is as definite (to put it in a homely way) as turning on the light by putting the plug in its socket. Prayer in its fullest sense is the act of fitting one's soul into one's body—of lighting up one's body with God. In other words, in prayer, a man coordinates his instrument for knowing God.

The Church instead of giving a man the means, when it converts him, of using his very appetites to praise God with, is still trying and still feels obliged to try to get him to praise God in spite of his appetites—praise God all he can manage to with God on one side, and his appetites on the other.

I believe that until we provide people with a definite technique for praying with their bodies as well as with their souls, we are not going to be able to draw the world singing and crowding into our churches.