



Social Vision
from
Islands of Light

Glenn Clark
1936

Pt 3 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

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SOCIAL VISION

There is always danger in withdrawal from the world that one might become so engrossed in his inner vision and so thrilled with his own experiences of self-discovery (in art and rhythm and new ideas), and in the experiences of new and beautiful friendships with congenial people, that he will forget the needs of the unfortunate, the needy, the suffering in the outside world and will become detached from the social problems of the day.

There is no danger of that at the Camp Farthest Out.

Every year we give deep consecrated study and prayer to some large, national or international problems of the day, and the high points of the Camp are those hours of united prayer where these hard, pressing problems of suffering humanity are given most completely and utterly to God.

There is no way of determining in advance what the social thinking and visioning of the groups will be, for each group has its own unique spirit—creates its own camp personality, and the dreams and visions well up spontaneously from within those who gather there. They are not organized and programmed and set up in advance. This is one reason why the thinking and praying at these camps has been as creative as it is.

In 1931 we gave much attention to the farm problem

In 1932, we took up the pressing unemployment problem, especially as it affected Minneapolis, and before the camp was over, largely as a result of our prayers, the great Organized Unemployment Movement of Minneapolis started. The story of this remarkable answer to prayer is revealed in the opening chapters of "The Land We Vision."

In 1934, we devoted our time and prayer to discussion of the entire social order and through the orchestration of our vision, people of all political and economic beliefs, radical and conservative

alike, united in love and harmony in a prayer that is described in the closing chapters of "The Land We Vision."

In 1935, in preparation for Kagawa's coming, we united our vision in prayer for the Kingdom of God Movement, the germ idea of which may be found in "Silver Sandals."

In 1936, the vision of the camp may center around the practical social implementing of the Christian life in terms of economics and politics, not only in national terms but in world terms.

I had hardly written this last line before I was interrupted by an internationally-known gentleman from Bombay, a man who has sometimes been called the "Kagawa of India."

"I have wanted to come and see you," he said, "but I had many expenses on this journey from India, and had to meet them by my lecture tours. Now all the expenses are met, my ticket back to India is bought and now I have time to dream dreams. Before I leave for Edinborough University, where I am to give a series of lectures, I have made this special trip up to see you about the dream that has become most deeply planted in my soul as I have traveled over America. I want to go back to India and start some Camps Farthest Out. We call them Ashrams there, and last year I held one for two weeks with fifty-seven people and the results were remarkable.

"But now I want to learn all about your methods, your programs, and when I go back I wish to hold three camps, and I want them to be so closely in touch and in tune with your camps and your people that we shall feel that we are working hand in hand for spreading the Kingdom of Heaven in East and West.

"We want this movement in India to be part of the Kingdom of God Movement, and we want to get this movement from you in America, as the people of India are especially hospitable to any movement that comes from America, especially a movement of this kind at this particular time."

"This," I said, "is the fulfillment of the dream we had when the Camps were first started. And India is the land of all lands we

should love to do this dreaming with. In the dim beginnings of history we were brothers. The Indo-Aryan race was cradled in the Himalayas and when they started their great trek, one half stopped in the valley of the Ganges and learned how to meditate and be still and turn their thoughts within. The other half journeyed on to build states and learn how to act, how to do. We of the Occident have been journeying all these centuries and have just now reached the end of our trail, and here in America we are ready to reach out our hands and clasp those of our brothers in the Orient we left four thousand years ago, and unite for the rebuilding of a new world."

And then, at his request, I told him somewhat of our program at the Camps.

Just to show the perfect interweaving of events, the Plymouth Church, where I hold the Bible class in which the idea of the Camp Farthest Out was born, is financing this great Christian Indian teacher, whom many call the Kagawa of India. Members of the Bible class are financing the renting of the building where his Camps are to be held, high up in the most ancient and revered mountain of India.

When I told him that Dr. and Mrs. Holt, who had organized our eastern Camp and who had shared with us in its planning for many years, were to spend a year in his city in India, where Dr. Holt was to have charge of re-organizing the social work, he exclaimed, "It is wonderful the way God interweaves all plans. I shall ask them to sit in on our council and help plan the Camps this first year and they can bring you first hand reports when they return two years from now."

Thus, without our going out to seek for it, a definite project of international proportions has been brought to us for the camps to think about and pray about and vision through this coming summer. But well we know that little can be done about visioning the kingdom of God in the entire world until we have first brought the kingdom of God into our own souls.

*Therefore the primary object of the Camps will remain
what it has always been—
to find God and live joyously in His Kingdom.*