

1934
Marcia Brown

**THE
LAND
WE
VISION**

Save

GLENN CLARK

BY THE SAME AUTHOR

The Soul's Sincere Desire

Fishers of Men

Water of Life

The Thought Farthest Out

Twelve Parable Miracles of Answered Prayer

Power of the Spirit on the Athletic Field

The Lord's Prayer

The Song of the Souls of Men

The Art of Living

Manual of the Short Story Art

Personality in Essay Writing

THE LAND WE VISION

by

GLENN CLARK

Author of

"THE SOUL'S SINCERE DESIRE"

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Tenth Thousand

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Foreword

Some time ago I stumbled upon a great dynamic power hidden in the core of a great truth of God. It was so tremendous, so breath-taking in its absolute certainty of perfect fulfillment, in its irresistible, unstoppable might, that I hesitate, yes, almost tremble to put it in writing for the eyes of the world.

It is not that it is dangerous in the way that dynamite is dangerous. For all spiritual forces in contrast with material forces possess nothing of the negative or destructive nature in them whatever. The reason for my hesitance in bringing this great secret to light, is based purely upon that inherent sense of reverence toward that which is high and sacred, a reverence which makes one refrain from telling the most precious experiences of his inner life to strangers.

Only those who are in earnest, and who are willing to commit themselves, even before they begin the reading of this booklet, to an honest trial of the great law which is outlined within these pages, are invited to read. For I am not writing words into a book, but I am pouring wine into a Grail, wine pressed from grapes that were harvested in the vineyards of the Lord.

This booklet is not to be read, therefore, but to be quaffed. And when one has once felt the glow that

comes when the potent nectar from the vintage of the mighty hills of Galilee meets and mingles with the red blood of his own warm body in a true and authentic spiritual experience, then and then only can he say that he has read this book. So unless you can drink the cup you are not invited to this communion table of the spirit.

In this book I invite you to share with me in three visions: First, A vision of long ago; second, A vision of yesterday; third, A vision of today. But most important of all, I am going to ask you to share with me in the Orchestration of the Visions.

This book is dedicated to four of my friends

ARTHUR HOLT

RALPH BUDD

ROGER BABSON

KIRBY PAGE

A PSALM OF FAITH

Now faith is the giving substance to things hoped for, the assurance of things unseen.

By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things that do appear.

But without faith it is impossible to be well-pleasing unto God:

For he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.

By faith, Noah, being warned of God concerning things not seen as yet, moved with fear, prepared an ark to the saving of his house.

By faith, Abraham, when he was called, obeyed to go into a place which he was to receive for an inheritance;

And he went out, not knowing whither he went.

By faith he became a sojourner in the land of promise, as in a land not his own, Dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; For he looked for the city which hath the foundations, whose architect and builder is God.

By faith Moses forsook Egypt, not fearing the wrath of the king, For he endured, as seeing Him who is invisible.

By faith they passed through the Red Sea as by dry land.

By faith the walls of Jericho fell down after they had been encompassed about for seven days.

What shall I say more?

For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; Of David and Samuel and the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weaknesses were made strong, waxed mighty in war, turned to flight armies of aliens.

Therefore let us also, seeing we are encompassed about with so great a cloud of witnesses,

Lay aside all encumbrance, and the sin that is admired of many,

And let us run with patience the race that is set before us,

Looking unto Jesus, the author and perfecter of our faith.

Book of Hebrews

CHAPTER I.

A Vision of Long Ago

"LIFT UP NOW THINE EYES, AND LOOK FROM THE PLACE WHERE THOU ART NORTHWARD, AND SOUTHWARD, AND EASTWARD, AND WESTWARD; FOR ALL THE LAND WHICH THOU SEEST, TO THEE WILL I GIVE IT, AND TO THY SEED FOREVER." *Gen. 13:14, 15.*

This promise made to Abraham on Mt. Hebron was kept to the last letter. This very hour the people of Israel and of Ishmael dwell in the land which their Father Abraham gazed upon that day. But the promise did not begin and end with Abraham, any more than the grapes that grew in Palestine in Abraham's day ceased to grow after his death.

This promise is just as true today as it was then. It applies to you and to me as effectively as it applied to Abraham four thousand years ago. For God was here stating a universal and an eternal law. If we examine it carefully we shall find that it contains within it the seed of every fulfilled wish since the dawn of history.

Therefore let us examine it closely.

FIRST: LIFT UP THINE EYES.

The initial test of every true spiritual undertaking is *the eyes that look up*. Would you be one of the three ✓

hundred chosen for Gideon's band? Then don't sink your face in the water and guzzle it down, but drink from the palm of your hand with the eyes lifted toward the horizon.

Would you be one who would have father and mother and sister and brother and houses and lands? Then don't bury your head and your heart in the selfish desire of possession, but lift up your eyes and "seek first the kingdom of heaven, and all these things will be added unto you."

Would you be one of the seventy chosen of Jesus to heal the sick, and cast out demons? Then don't look down at the demons and rejoice that they are subject unto you, but lift up your eyes and rejoice that your names are written in heaven.

In the hour of crisis look not at the poverty of your need, but at the riches of your Lord.

SECOND: LOOK FROM THE PLACE WHERE THOU ART.

What is your honest, sincere point of view when you face a problem? Don't try to stand in the place where your neighbor stands, or where your friend stands. Stand exactly in the place where you abide in consciousness and look from that viewpoint straight upward toward the solution and the fulfillment that God has in store for you. Every sincere, honest desire,

if it be a "grown-up" desire, in other words, if it is accompanied by the upward look, which prevents it from doing violence to any moral or social code, is a prophecy of that which God in His Kingdom wishes you to have.

THIRD: LOOK NORTHWARD AND SOUTHWARD AND EASTWARD AND WESTWARD.

One day Esau came in from a hunt, tired and half famished. He smelled the pottage his brother Jacob was cooking, and all his physical nature cried out for a bowl of it to eat at once. It would have taken him half an hour to have cooked it for himself, so he asked for the pottage of his brother, who, not being so hungry, could wait and cook another mess for himself. "Give me your birthright," said Jacob, "and the pottage is yours." "I'll give you anything!" replied Esau, "anything to satisfy this craving in my stomach!" So Esau got his mess of pottage and Jacob got the birthright.

But Esau failed to look north or east or west. He looked only south. In other words, he let his physical desire swallow up all other values,—the intellectual, the social and the spiritual. Forgotten was the value of a Father's blessing, and all that it would mean to his posterity, as yet unborn.

Jacob on the other hand looked at these things from

South

all four directions. Esau saw only the sensory, physical satisfaction of an immediate, pressing, physical need. When one is concentrated on the southern point of physical satisfaction, the values of the mind and of the soul—the values that are east and west—are forgotten.

As Esau illustrates the failure to look at all points at once, Galski's desire to become a singer, Sarah Bernhardt's desire to become an actress, and Pavlowa's desire to become a great dancer are examples of those who had a positive, constructive desire, and saw it four-square. Many a little girl has desired to become a famous actress, or singer, or dancer who never had her desire come true because she visualized herself before a great audience bowing before its repeated ovations, with a big bouquet of flowers in her arms—and stopped there. She looked only south where all is pleasant and luxurious and full of ease. She may genuinely have loved music or dancing or the drama, which we may say is looking west. But she hated the long hours of practice, yes, the hours, months and perhaps the years of actual patient drudgery and apprenticeship before she would reach the place where ovations began to come. She failed to look north and east. The difference between the average little girl and the Pavlowa and the Bernhardt and the Galski, is that one sees only a part of the price that one must pay, and the other sees all of it, and loves it all. Not until a person sees all

of what he is looking for and loves all of it can he be said to be looking north and south and east and west.

Having seen all of that which you vision, the northward as well as the southward parts, the hard as well as the easy parts, the inner as well as the outer parts, the question you should ask yourself is: Do I love all of it, the hard, the easy, the inner and the outer? If you still do, the land is yours.

Now, seeing a thing in one's heart means to see it with the heart of love. That which you love, loves you. If you see children with the heart of love, children will love you, and come to you. If you look at little dogs with the heart of love, little dogs will come to you and follow you around. If you look at beautiful ideas with love, they will come and be yours. If you look at a land with the heart of love, that land will be drawn in love to you and will belong to you. A man who sees the pictures in an art gallery and loves them, really possesses them from that time on. The art gallery attendants merely take care of them for him, the art gallery houses them for him, but he is in truth the real owner of them, and that without the necessity of paying rent for their housing or paying wages for their care and protection. Does his ownership of the art gallery impoverish the art gallery? No, it enriches it. And it is for this ownership which enriches what it owns that all art galleries were built. For this love

element is not to be confused with cupidity and covetousness. This love is just the opposite to these qualities—even as unselfishness is the opposite of selfishness.

If the heart lens of the field glass with which you see the land you are to possess leads you to love it, then the mind lens leads you to see yourself living in the midst of the plenty of the land and enjoying it. LOVING and VISIONING constitute the bi-focal way of seeing that which God has ordained to be yours.

FOURTH: THE LAW OF VERIFICATION.

Out of the mouths of two witnesses comes perfect verification. If God is in this "witnessing" then the verification is indeed complete.

Here is where we can bring to our aid another great promise from Scripture, this time not from the "old" but from the "new covenant", to support, sustain and cross-fertilize the great message of the first promise.

Jesus stated this law twice, once in its active and once in its passive form: "Where two or three are gathered together in My Name there I am in the midst of them." "If two of you shall agree on earth touching anything you shall ask, in My Name, it shall be done for them by My Father which is in Heaven."

So the next step is to find, if possible, a few kindred souls and tune in with them to the same vision.

FIFTH: THE LAW OF RELINQUISHMENT.

Having taken the vision and breathed wholeness into it, by seeing it northward and eastward, and southward, and westward, and having found a brother who sees it likewise with you, the next step is to give it to God and go off and forget it.

The farmer first gathers the seed in his hand, sees that it is whole and flawless, and is filled with the life-giving germ of growth, and then plants it and goes off and leaves it. He does not continually dig it up to see whether it is growing. He *knows* it is growing. He gives himself wholeheartedly to other concerns while this seed rests deeply and functions gloriously in the deep soil of God's Love. Likewise, when you have visioned the land completely and given it to God, your work is done. It is now time to go away and rest awhile in doing the Lord's business, while He does yours.

An outstanding characteristic of Abraham's seeing, greater than of any other man's in history, was his willingness to give back to God the things which he had seen so clearly and loved so dearly, whenever God called. Abraham would have given his son Isaac back upon the altar of the Lord, had not God intervened to tell him that a faith and a trust and a surrender so great, proved that he was deserving not only of keeping his son, but through him of being the Father of a great race whose numbers would be like the stars in the heavens and as the grains of sand upon the seashore.

Having seen the country in its completeness, northward and southward, eastward and westward, the inner and the outer, the hard and the easy, if you love it, and can still give it to God, then the land surely and truly is yours. For nothing insures one the rightful possession of a thing, so much as the willingness, if God wills it, to give it away. This was the test met by the mother of the babe which Solomon offered to have cut in half, one half to go to one who claimed to be the mother, and the other half to the other. The false mother would have acquiesced in this division before she gave up her claim; the true mother would have been willing to surrender her child, even to another, in order that the child might live.

CHAPTER II.

A Vision of Yesterday

When the great depression of 1929 burst upon this country, fifty thousand people out of a population of 450,000 in the city of Minneapolis were thrown out of employment. By the end of the second winter the surplus funds of the city were exhausted. The community chest was empty. People who had given to the breaking point would not be able to give as generously another year. Little nest eggs saved up for a rainy day had vanished. Insurance policies, kept up until now for borrowing purposes, had lapsed. Little mortgages, now grown to great ones, were wiping away houses and lands. The whole city had been bled white by two exhausting winters of depression and would not be able to meet the situation ahead unless some new solution presented itself.

Now was the time of all times, as far as Minneapolis was concerned, for someone to catch a vision of God. So I decided that the time had come for some one to make use of the Great Discovery that I have described in the preceding chapter.

I. WE LIFT OUR EYES.

First of all I went into my closet and lifted up my eyes to the great God who has never failed His chil-

dren in carrying into fulfillment every promise He ever made—when they truly call upon Him in perfect humility and perfect trust.

For days I gave this need prayerfully to God. I knew that somewhere, somehow, there must be a method of taking care of the unemployed in this great city, if God would just open our eyes to it. After many weeks light began to come.

II. FROM THE PLACE WHERE WE STOOD.

But I found that my praying and my seeking and my thinking lost all their sincerity and consequently, all their power, whenever I strayed even for a moment from the actual spot in experience and understanding where I myself stood. The question kept pressing itself in upon my consciousness—"By what right are you praying for Minneapolis? What actual point of contact do you have with this city? Whom in it do you know? Whom in it do you love? Who in this city actually belong to you? Who in it are willing to pray with you? Who in it are willing to work with you?"

My only definite point of contact with the city as a whole was through the Plymouth Adult Bible class which I had been leading for four years. Into this class came representatives of twenty other churches of Minneapolis. A group of business men who were members of this class, who sometimes called themselves "A Board

of Spiritual Directors," shared my faith in prayer. God's Power was to them an established fact. Here then was the place to start.

III. WE LOOK NORTHWARD AND SOUTHWARD AND EASTWARD AND WESTWARD.

But the biggest task of all was looking the problem itself straight in the face from all the angles of north and south and east and west, and this part of the process, let me remark, is where something besides cloistered prayer is necessary. Here is where the prayer process must put on overalls and plough and dig and delve. Here is the point where Edison's definition of genius (which is nothing but prayer in action) is right: "Inspiration is 99% perspiration."

I dug, I delved, I perspired. I studied into the statistics available for the unemployed in Minneapolis. I asked people who ought to know, what was the likelihood of the city government's being able to meet the situation in the coming winter or of the charity organizations' ability to meet it.

Then I began an investigation of methods being used in other cities—the trade and barter schemes that seemed feasible, the scrip method, etc.

Finally I prepared a more or less definite but tentative plan that seemed to contain the germ of the solution provided it had the right man to head it, and the

support and cooperation of the city government, and the prayers and moral support of the churches and religious people behind it.

I even picked the actual man who would be competent to head this whole project. I had a half day conference with him and he promised to be on hand at a meeting in the mayor's office—but I am getting ahead of my story.

IV. TWO OR THREE AGREE TOGETHER.

I was now ready for the hazardous step of sharing this dream with others and getting them to "agree" in visioning it together with me. I began this gradually with one or two kindred souls, and then when it had safely weathered this "exposure" without damaging "explosions" or "leakages" or "cold blanketing," I presented it to the entire "Board of Spiritual Directors." After they had "agreed together" that the plan was a good one, I acted upon their urging and together we met with the Mayor of Minneapolis and his Secretary one Sunday afternoon to look the whole matter over together.

When the Sunday afternoon arrived, all things went as expected except one. The man we had selected as the one most capable of heading the project did not appear. We accepted that as God's way of telling us in His gentle way, that he was not the man God had chosen for the task. Therefore we trusted that He must be

choosing another, another with exactly the same amount of executive and organizing genius as the one who failed to come.

The Mayor, although a praying man, was not accustomed to seeing dreams presented so candidly in his office nor was he accustomed to meeting people who believed that dreams come true. While he could offer no help he offered no obstructions and the meeting finally ended with a fine spirit of fraternal cooperation.

V. WE PLANT THE VISION.

The project up to this time, you will realize, had been limited entirely to the realm of the unseen. It was not even visible as yet to the outer eye. Not even a leader had come into view, much less the workers. All was in the realm of amorphous half-light. It was a mere looking to God from the place where we stood, a mere looking northward, and southward and eastward and westward, a mere agreeing together of two or three. We had reached the stage where the next step in the divine unfoldment was to take the whole dream, the whole prayer, the whole plan—whatever you wish to call it—out into the garden of God and plant it. Yes, plant it and go off and forget it.

It so happened that a number of us had gone to a camp which we called "The Camp Farthest Out," a retreat for experiencing the wholeness of the spiritual life. This camp was to last for three weeks. There we

took up the project of organizing the unemployed as the chief topic of an entire morning's discussion, and with uplifted eyes together we saw God's workmanship in this plan. And great was the sense of peace and power that came to us in the final hour which was an hour of prayer and silence, when we planted our dream in the heart of God.

VI. THE VISION FINDS FULFILLMENT.

The next week we began to read in the Minneapolis Journal of a perfect replica of our own vision for the handling of the unemployed for the coming winter. But it was in the words and functioning of another man, a man we had not thought of in this connection at all, but a man who in character and capacity was as ideally fitted for organizing and carrying on such an endeavor as the one we had originally considered to head up the project. Moreover this man not only had the character and the capacity, but he was fired with the vision.

You may recall how the Disciples tried to select a successor to Judas. In order to give God a part in the selection they sifted the candidates down to two and then drew lots trusting God would preside over the drawing. In short, they did the nominating and let God do the electing. They forgot that God likes to do the nominating as well as the electing. Had they lifted their eyes and looked North and South and East and West,

they would have seen God choosing Saul of Tarsus, not by lot but by lightning.

During all the time we had been looking at the problem, northward, southward, eastward and westward, God had been selecting the man to direct our vision. He had sent this man across the continent on a passionate errand, getting data on how other cities were trying to solve their unemployment problem. He was returning from this trip asking himself over and over again, "Who is the man who should do this thing for Minneapolis?" While we were praying for God to send us the right leader, he was crossing the state of Wisconsin, when suddenly a question hit him squarely between the eyes, "Why don't *you* do it?"

So upon his return he immediately set about it and everything fell into his hands as though it had been prepared ahead of time for him—as it actually had been.

What followed I hardly dare to put in print for the general reader, for it would test the credulity of any one. Even before this man knew of our interest in his project he drew leaders from our group, he established a partnership of prayer with us, and we saw our mutual dream come into fulfillment in a marvelous way before our very eyes.

I haven't time or space here to enumerate the great quantity and variety of service the "Organized Unemployed, Inc." of Minneapolis rendered to the thirty thousand unemployed who registered in it.

Thousands were helped in legal service, thousands more were saved from mortgage foreclosures, and still more thousands were aided in medical and first aid service. Twenty thousand articles of clothing were renovated the first year and made over as good as new; twelve thousand pairs of shoes were remodelled; thirty-three thousand yards of new cloth were made into clothes; six hundred thousand meals were served for scrip; labor and material were traded for 156,000 bushels of farm produce from 218 farms; 8,500 cords of wood were cut in 37 wood camps. Farm products going to waste on farms for want of market were traded for the labor of harvesting them, these articles were canned and bottled and served the hungry tables of thousands of unemployed in Minneapolis during the winter months.

Thousands were given regular employment, thousands more part time employment, and the whole city and surrounding country felt alleviation of the unbearable strain of want and misery which had been settling like a pall upon the city.

Before the first year was over the success of the movement became known all over the world, and thousands of people seeking the solution to their own local problems came to study its workings as pilgrims journey to a shrine.

Over 205,000 main line telephone calls and several thousand general inquiries by mail came in from all over the United States and Canada, and Europe. A week did not pass that did not see delegations from all over the country and even from Canada and England visiting the plant. Newspapers and magazines everywhere told the story of this Minneapolis Movement, including *The Literary Digest*, (Jan. 4, 1933); *Good Housekeeping*, (March, 1933); *The Farmer's Wife*, (April, 1933); *The Household Magazine*, (April, 1933); *The New Outlook*, (December, 1932); *The Christian Advocate*, (N.W. Jan. 1933); *The Jewish "Forward"*; *Zion's Herald*; *The Broadcaster*; *Commercial West*; the *Commonwealth*, N. Y. City, (Catholic); the *New York Times*; *The Chris-*

tian Science Monitor; and hundreds of other newspapers, in addition to thousands of syndicated articles through the *Associated Press* and the *United Press*, which carried long articles about it.

We can sum up the above by saying that this project which began as a dream no larger than a mustard seed, became a towering tree and the birds from near and far came to rest in its branches.

HERE THEN WAS CONVINCING PROOF THAT WHEN TWO OR THREE VISION A PROJECT TOGETHER IN THE SPIRIT OF LOVE AND HARMONY, EVEN WHEN THEIR VISIONS DO NOT AGREE IN ALL DETAILS, THE FULFILLMENT OF THEIR COLLECTIVE PRAYER IS BETTER THAN ANY OF THE INDIVIDUAL VISIONS.

And that leads us to a very significant and far-reaching truth:

IF GOD CAN TAKE OUR LITTLE VISIONS WHICH TWO OR THREE GIVE TO HIM IN THE SPIRIT OF HARMONY AND LOVE, AND BRING FULFILLMENT GREATER THAN ANY OF US ALONE CAN DREAM, WHY CANNOT WE USE THE SAME METHOD IN GIVING GOD OUR LARGER VISIONS FOR THE SOLUTION OF OUR NATIONAL AND WORLD PROBLEMS IN THE SAME SPIRIT AND WITH THE SAME FAITH, TRUSTING HIM TO CREATE OUT OF THE VERY IMPERFECTIONS IN OUR VISIONS THE GREAT PERFECTION OF HIS LARGER PLAN!

If you do not believe this, you should lay this book aside at this point and go no further. *But if you do believe it*, read again the Foreword at the beginning of this book and then turn *to the next chapter and read it* through carefully from beginning to end. Just where does your vision and viewpoint agree and merge with the rest of ours in this great Orchestra of Love?

CHAPTER III.

A Vision of Today

You are now ready to listen to one of the most audacious proposals that you have ever heard made by any one. It is that you and I, and those others that we can get to agree with us, undertake to see the coming of a perfect social order by the simple act of lifting our eyes, and looking from where we are, northward and southward and eastward and westward, with the positive assurance down deep in our hearts, that the land of happiness and harmony and abundance which we shall thus see together, will be given to us. Indeed, can there be a more daring or audacious act than the simple act of laying hold of the promises of God!

Permanent things do not start in the market place with hubbub and sounding of trumpets. They begin on the mountain top in secretness and stillness, in fasting and prayer. The more things we do, from the outside only, are just so many things that we have to do over again. We tried to make the world safe for democracy by the blare of trumpets and the roar of cannon, only to find that all this work had to be done over again. We have seen prosperity grow in this nation to the tune of high-pressure salesmanship and ballyhoo, only to find seventy per cent of our industries operating at

a loss, millions of people forced from farms because of tax and mortgage foreclosures, five hundred thousand lawyers, doctors and dentists forced to close their offices because people could not pay for their services, and ten million heads of families, together with their dependents, numbering over one-third of the entire population of this country wholly dependent upon charity for their lives; while banditry, divorces, desertions, suicides, kidnappings, murders, and strikes have increased in the last few years until we now have practically an open warfare.

Yes, everything that we have done from the outside we have had to do over again. Only things that start from the inner seed, grow straight and true and last forever. Things that grow from the husk do not grow at all, or if they do grow, they grow crooked. The trouble with the world has been that it has trusted too much to the crooked process of righting wrongs. You remember the crooked man who jumped into a bramble bush and scratched out both his eyes. Then he jumped in again and scratched them in again. But when they came in again they were still crooked. You may remember also how, by means of jumping into the ballot box, we attempted to scratch out liquor, and then jumped back into the same bramble of legal processes to scratch it in again. And there is no question that liquor is just as crooked, if not a little more so, now than when we scratched it out. We shall never solve the liquor prob-

lem in this nation, or in any nation, nor shall we solve any other problem that faces us, as long as we trust to the bramble bush formula. The only way to solve our problems permanently is through the seed formula. In other words, the place for this nation to begin, if it really wishes to solve a problem, is to get a vision.

"Great things are done when men and mountains meet,
They are not done by jostling in the street."

Greater than the power wielded by the Brain Trust, is the power that could be wielded by a "Spiritual Trust." Hidden deep in this little booklet is the prayer that an ever growing band of Gideons of the Spirit, made up of "old men who dream dreams, and young men who see visions," will cooperate together in seeing with eyes of faith a VISION OF GOD'S PERFECT PLAN FOR THE NATION WE LOVE.

I. LET US LIFT UP OUR EYES.

We have now come to the place where we must recruit our Gideon's Band for this Vision of Today. Will you be one of them? Remember the first test you will have to pass if you qualify for the chosen army is: Can you drink from the River Jordan with your eyes lifted and your heads up? If only 300 qualify that will be enough. If 300,000 can pass the test, it will be still better. If three million—but why scan the horizon for numbers? Can we count on *you*? Remember that "one with God is a majority!"

In this band we shall need only those who believe in the power of a vision. We especially need those who realize that the quieter and more still we grow with God the more powerful and irresistible our vision will become, and that this vision that grows from within, like a seed, has elements of strength and elements of permanence in it that no organization made by man has power to resist.

"In the beginning, God." That is the way the Bible begins. It is the way everything should begin. Now, having begun at the right place we are ready for the next step.

II. LOOK FROM THE PLACE WHERE WE ARE.

The vision that we are holding together depends for its power and usefulness not upon the lock step, but upon the free step; not upon regimentation, but upon orchestration. It blends the various movements for which each is best adapted into a beautiful tapestry of Love and Harmony.

Probably the greatest acapella choir in the world is that of my own neighbor college, St. Olaf. In this choir the great director does not require that all sing soprano, or that all sing bass, or that all sing tenor. He insists that each one find out his or her own voice register and then he tells each to sing "from the place where thou art." There is a man in this choir who can

sing a whole octave deeper than any other bass in the world, I understand. Suppose this man admired Caruso more than any other singer he had ever heard, and therefore wished to be allowed to sing tenor in the choir. Imagine the discord that such an attempt would cause. In the same way you will cause nothing but discord and raucous notes if you hypocritically pretend to believe something you don't believe, and try to contribute some other vision than the actual vision you see and feel at the place "where thou art."

That means that if you are a radical, you are to vision your radical Utopia to the best of your ability; and if you are a conservative, you are to vision your conservative Utopia to the finest and clearest heights you can conceive. In fact, the clearer you are in your individual vision, the greater help you will be to the general group, provided that where all these converging viewpoints meet is in the "lifting up of thine eyes" toward God.

As the choir achieves its unity of effect, not by making all the voices alike, but by requiring that all the singers look in the same direction—keep their eyes fixed upon one point—the baton of the director, so our unity of effect will be created by one thing—by keeping all of our eyes turned in the same direction—toward God. And just as the singers agree that the power residing in the director is the *one power* that all *must* obey, so the more completely we, in this group of spiritual

orchestration, can trust implicitly in the ONE UNIFYING POWER OF GOD AS THE CENTER OF ALL GOOD, the more completely, the more quickly and the more perfectly the Utopia which we all would love to see will come to pass.

III. LOOK NORTHWARD AND SOUTHWARD AND EASTWARD AND WESTWARD.

Unless the redeemed society which you see from the place "where thou art" has a place for every individual in the country, rich and poor alike, and unless your social order provides for all to have some opportunity for self-expression along lines that Nature and God has shaped for them, then your plan will not harmonize with ours. But unless you have looked North, which means you are fair to the rich, and unless you have looked South, which means you are fair to the poor, and unless you have looked West, which means you are willing to make some sacrifices and some compromises with other plans; and unless you have looked East, which means you love your vision and are thrilled by it; and finally, unless you look up and give your vision in its entirety to God—then you have not done *your* part toward making this prophecy come true. But if you have met all these conditions, then you can rest in perfect quietness and in perfect calmness knowing that your vision will come to pass, and that nothing can prevent its coming to pass.

IV. TWO OR THREE AGREE TOGETHER.

A bee hunter, seeking the source of wild honey, does not catch only one bee, and let it loose, in order to follow its trail. He catches four or five and traces each to its destination. He goes northward a way, and lets one loose. It rises into the air, circles around a few times as it seeks to find its bearings, and then goes off on a "bee line" for the hive. Then he goes southward a way and lets another one go. Likewise he sends one from the east and one from the west. Each makes a "bee line" for its hive. Then he traces out where these four "bee lines" meet, and sure enough, there is where the honey is to be found.

Suppose now we gather together four persons, each representing different points of view, all having visions of an economic and social Utopia for our nation and all making "bee lines" from the place where they are, toward that Utopia they dream of. Where these lines meet the Utopia will appear.

"Where one dreams a dream it remains a dream, where two dream a dream it is a vision."

Samuel and John Adams visioned independence for the colonies, but it was not till little groups of "minute men" visioned it with them that it came to pass. Gideon caught a dream in a threshing floor, but not till he had three hundred carefully selected men capable of cherishing the vision deeply in their hearts was the liberation of the Israelites from the Midianites possible.

So the next step that awaits us is to find the three hundred sons of Gideon, and let these three hundred expand into three hundred thousand "minute men," and these in turn expand until they and their vision fill the nation; then we may expect the great spiritual and social regeneration of America to take place and a truly spiritual and harmonious social order come to pass.

In this spirit of consecration to a cause greater than ourselves, and of devotion to a vision almost as high as heaven itself, let us join our song to the great celestial choir and see what harmonies, undreamed of, shall come forth.

With this spirit of unity and agreement, then, by bringing the diverse and individualized elements in our individual separate viewpoints into powerful harmony through LIFTING UP OUR EYES toward the great DIRECTOR OF THE CHORUS we are ready to take the next and final step toward bringing our Vision into fruition when the time of harvest has come.

V. LET US PLANT THE VISION.

Before you forget this vision and go off about your work please go into the sanctuary of your inner room, or stand out upon a sunlit hill, or walk in your garden under the stars, and breathe a little prayer as you give the vision to God for its perfect fulfillment in His own

way, in His own time. If you have done that much, all that you need to do has been done.

For there comes a time after a dream has been dreamed and after a vision has been visioned, when the best thing we can possibly do toward its fulfillment is to plant it in the great Heart of God and then go about our work and forget the Dream. But don't forget the Source of Power from whence the Dream came, and from whence its final fulfillment is to come. Forget the Dream, but don't forget the Great Dreamer from Whom all Dreams flow. Turn to Him in prayer and in gratitude, thanking Him that such visioning together, such harmonizing together and such perfect promise of fulfillment together can and does exist whenever we completely put our trust in Him. So in Harmony and Love let your song join with the rest.

A PSALM OF HARMONY

We lift up our eyes unto the hills
From whence cometh our help.

Though the reflection in the water may quiver and ruffle
And conceal Thy great beauty at the beck of the winds and tides,
We know that Thy Truth shall never quiver or shake.
Though discord and misunderstanding may appear in the world
below,

We know that if we lift our eyes unto the hills
We shall see the Reality is clear and beautiful and eternally
harmonious.

We know that the more the reflection vibrates in wind and tide,
The more stable and calm stand the everlasting hills;
The more the opposite sides of the mountain appear in the reflection
to be pulling all things asunder,

The more permanently above they are seen holding the mountain
in place;

And the further the tip of the reflection sinks down into the depths,
The higher the glorious dome pushes its peak into the heights above.
Give us grace, O God, to see the world of Reality right side up
and not upside down.

May we see the mountain—not the reflection in the pool.
May we see behind every argument the Truth that draws it into
Love;

Behind every angry thought, the Love that vibrates it into eternal
Harmony.

We pray, O God, that we may look up, lift our eyes, and see Thee
as Thou art,

And see Man as Thy child, made in Thy perfect and eternal image
and likeness as he really is,

Eternally reflecting Thy Harmony,
Filled with Thy Holy Spirit,
And abiding eternally in Thy Love.

—*The Soul's Sincere Desire*

CHAPTER IV.

Orchestration of the Visions

Read these four Rules before you read pages 31-34.

RULE I. *Don't be frightened at the instruments of the other players.* If those who play the piccolos are frightened at the drums or vice versa, we will have no band!

RULE II. *Don't blame the doorkeeper for the selections the Orchestra plays.* In other words don't hold the author of this book responsible for the viewpoints on the following pages. He has tried to be merely an impartial recorder of the convictions of four widely varying groups.

RULE III. *Bear especially in mind that this is to be a music concert, not a hog calling contest.* You will find that Bass voices and Soprano voices blend beautifully when the owners of the voices SING. But they clash frightfully when the owners YELL. If the Bass should suddenly roar that the Soprano were all communists and if the Soprano should shriek that the Bass were all grafters we would have an excellent riot—but no chorus. We have tried the riot method so often in our "Economic Symphonies" in the past, why not try the chorus method for once?

RULE IV. *Listen not for the discords, but for the harmonies.* Hear the Bass singing of veneration, initiative and steadfastness; hear the Tenor singing of balance, moderation and progress; hear the Contralto singing of harmony, cooperation and brotherhood; hear the Soprano singing of compassion, equality and service. We all want all these things; we differ only in the matter of the proportion. *Let us be still together and let God help us determine the proportion.*

Prayer, as we all know, is nothing more or less than the soul's sincere desire unuttered or expressed. So in this atmosphere of mutual tolerance and harmony let us unite our soul's sincere desires for a perfect social order and together give our prayers to God for a fulfillment greater and more perfect than any of us alone can vision.

"LIFT UP NOW THINE EYES, AND LOOK FROM THE PLACE WHERE THOU ART NORTHWARD, AND SOUTHWARD, AND EASTWARD, AND WESTWARD; FOR ALL THE LAND WHICH THOU SEEST, TO THEE WILL I GIVE IT, AND TO THY SEED FOREVER." *Gen. 13:14, 15.*

THE SONG OF THE BASS

Our Bass singer holds the viewpoint that it is not the system but the greed and selfishness that enters into any system that brings the evils to the social order. Therefore he favors holding fast to all that is good in the old method, and making only the minimum changes necessary to protect the values of "rugged" individualism from the evils of "ruthless" individualism.

He would begin his reform by ending the extravagances in government, which maintains a dozen political jobs and salaries where one would be enough, a system that revels in duplications and inefficiencies, that supports a medieval organization of multitudinous county governments, fifty in each state where five would suffice. For cities he favors the City Manager Plan.

He favors a great reduction, if not complete ending, of all crippling taxes on industry, including the income tax, and imposing, instead, one comprehensive inheritance tax. He holds that it is socially and economically unwise to restrict personal initiative in any way, and the curbing of acquisitiveness should be all done at one time, at the end, not at a thousand points along the way.

He would end the problem of unemployment by means of three definite safeguards: first, complete abolition of child labor; second, abolition of old age labor by adequate pensions; and third, progressive, but not over hasty shortening of the hours of labor.

He would urge leaders of industry to get a higher ideal of stewardship and trusteeship, and he would urge all schools, churches and homes to foster in their children higher ideals of public service and responsibility.

THE SONG OF THE TENOR

Our Tenor singer would hold fast to the values of our present system, but he would supplement and safeguard them by National Planning in carefully chosen areas. For instance he would have the government remove at once all farmers from arid and unproductive lands to the most fruitful lands that can be found, all restrictions on production removed, and the surplus crops bought by the government at half the home market price and shipped to China or India or other famine-ridden lands. Instead of building battleships, the nation could then build great freight vessels at one tenth the cost, which would ultimately prove to be ten times as efficacious for protection and defense, as these annual errands of mercy and good will would soon ring us around with such friends that we should have no need of expensive armaments. He would remove the final danger of war by having the government take over the manufacture of all munitions.

He might favor the government's gradual taking over public utilities, natural resources and possibly apartment houses, but only as it succeeds in creating a civil service of far higher character and intelligence, and far freer from political influence than now exists.

He would, however, have the government set up an immediate and permanent building program, under the direction of government engineers, which, among other things, would supplant our disgraceful slums with modern buildings. This program would take up the slack in hard times and keep the wheels of industry moving. A system of old age pensions under the Townsend Plan, and a conservatively worked out plan of unemployment insurance, added to this program, would end forever, he believes, the recurrence of "hard times."

THE SONG OF THE CONTRALTO

The Contralto believes in the Consumers Cooperatives such as have proved successful over a long period of years in such countries as Great Britain, Denmark, Belgium and Switzerland, as the best solution of our present day economic problem. This method substitutes Consumer ownership for production-finance ownership and is a perfectly voluntary democratic system in perfect keeping with our democratic traditions and institutions.

The framework of our government is democratic. This, we are told, would put democracy into our economic structure. There need be no conflict with the commercial organizations, but a buying over of the great chain systems of stores and other stores as the movement grows. The method is by organizing and developing retail cooperatives in each neighborhood and from them growing into wholesaling and manufacturing. Cooperative medicine and cooperative insurance and old age pensions would soon follow. This system, wherever tried, pays good salaries, distributes profits justly and gives prosperity to all.

This system, our Contralto believes, would stimulate the teaching of the spirit of love and brotherhood in the churches, homes and schools throughout the whole nation. We are stepping from an age where the emphasis has been upon Production into an age where the emphasis is going to be upon Distribution. Thought, plus Action, produces; Love, plus Action, distributes. The Contralto believes that we are passing from an age where Thought reigned supreme to an age where Love is to reign supreme. Those who believe in Consumers Cooperatives, therefore, should pray for a new birth of Love in the nation.

THE SONG OF THE SOPRANO

The Soprano would put an end to unemployment by guaranteeing every one work between the ages of twenty-five and sixty for six hours a day five days a week, at an annual salary of \$5,000 with a bonus of \$1,000 if married, and an additional bonus of \$500 for each child, to be increased to \$1,000 during the child's college and university period. Each child would be educated till he was twenty-five; and each person upon reaching the age of sixty would receive a pension of \$2,500 a year with the privilege of devoting the rest of his life to study or travel or to the hobbies he loves.

As fast as the productive power of the nation increases under the continuous stream of improved machinery and labor saving devices the purchasing power of each individual will be increased to the full measure of the abundance produced each year by the nation. The Soprano, at heart, believes that once this system is put into operation with modern machinery creating wealth from unlimited national resources we would find all families could reach incomes of \$20,000 and no one would need work after he was forty-five.

By putting an end to the major inequalities in income, the Soprano believes we will put an end to 99% of the crime of the country by abolishing the chief cause, for instance, of burglary, kidnapping, and blackmail, which have brought an undue share of misery to the ultra-rich. By putting an end to crime we will stop the nation's greatest waste, fifteen millions every year being spent for that "industry" alone.

The Soprano would emphasize the creating of goods not for profit, but for use, establishing a new standard of values, putting an emphasis upon creativity and service as opposed to profit and greed.

ORCHESTRATION OF THE VISIONS (Continued)

Read these three Rules after reading pages 31-34.

RULE V. *Out of contrasting opposites, when they approach each other in the spirit of harmony, all the great things of the world have come.* Some call this the law of Polarization; some call it the law of Love. Out of the harmonious blending of frigid cold and torrid heat comes our most heavenly weather. Out of the marriage of the most masculine of men and of the most feminine of women is born a son who surpasses both his parents. So in this atmosphere of contrasting viewpoints when tolerance and understanding bridge the gaps that lie between, let our deepest Bass and our highest Soprano meet and blend and bring forth the greatest music this old world has ever heard.

RULE VI. *One can't sing beauty and harmony into a chorus without becoming a more beautiful singer himself.*

In other words, one cannot have a vision for humanity without humanity having a vision for him. As one gives he shall receive. "Muzzle not the ox that treadeth out the corn," said an ancient prophet. "The laborer is worthy of his hire," said a prophet of a later era. The bee that carries the pollen from flower to flower until the whole field is pollinated finds that it is

carrying home, as an integral part of this process, honey for its own hive.

What is the "honey" your "hive" stands in need of? Is it a "job" that you are seeking? If you hold for the nation a dream of securing to each one the right to work, you cannot vision this without yourself sharing in that opportunity which you cherish for others.

Is it health you need? Then vision health.

If it is friends you desire, let friends be a part of your vision.

But above all seek wisdom, for wisdom is above riches.

And greater even than wisdom is righteousness. Seek first the kingdom of heaven and its righteousness, and all these other things will be added unto you.

RULE VII. Don't forget that the most important law of the Choir and the Orchestra is to keep your eye on the Director.

"EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT." "ANY PLANT THAT MY HEAVENLY FATHER HAS NOT PLANTED WILL BE ROOTED UP."

So, whether your needs are small and individual, or large and universal, do not hesitate to turn to the sources of infinite Power and Goodness, which this little booklet has attempted to make real to you.

GLENN CLARK,

1787 Goodrich Ave.

St. Paul, Minnesota.

DEAR FRIEND:

I wish to share in the Orchestration of this Vision. Enclosed find ONE DOLLAR for which kindly send prepaid a copy of "The Land We Vision" to each of the ten addresses given below:

1 Name 4

..... Address

..... City

2 Name 5

..... Address

..... City

3 Name 6

..... Address

..... City

All the copies may be sent to one address if you prefer. The "Lord's Prayer" or "The Song of the Souls of Men" may be sent to any one instead of this booklet.

7 _____ Name 9 _____

_____ Address _____

_____ City _____

8 _____ Name 10 _____

_____ Address _____

_____ City _____

Kindly join your prayers with mine for greater _____,

_____, _____ ** for myself and my loved ones.

My name is _____ City _____

Street _____ State _____

** Fill blanks from the following list: love, faith, peace, joy, patience, forgiveness, guidance, wisdom, health, abundance, humility, temperance.

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