

THE EVERLASTING ARMS

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The Everlasting Arms by Francis E. Clark

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FRANCIS E. CLARK

**THE EVERLASTING
ARMS**

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EVERLASTING ARMS

BY

FRANCIS E. CLARK, D.D.

President of the United Society of Christian Endeavor

AUTHOR OF "WORLD WIDE ENDEAVOR,"

"THE GREAT SECRET," ETC., ETC.

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TO ALL THE SAD AND WEARY,
TO ALL WHO BEAR HEAVY BURDENS,
TO ALL THE GRIEF STRICKEN,
TO ALL WHO HAVE LOST HEART AND HOPE,

This Little Book,

WHICH ATTEMPTS TO TELL OF THE STRENGTH AND
COMFORT OF
THE EVERLASTING ARMS,

is Dedicated.

*The Eternal God is thy refuge, and underneath
are the everlasting arms.*

DEUT. 33:27.

THE EVERLASTING ARMS.

"GIVE me a great thought, that I may live upon it," said a poet of a foreign tongue. "Give me a great thought, that I may live upon it."

Here is such a thought: "The Eternal God is thy refuge, and underneath are the everlasting arms."

God, the Christian's refuge and abiding-place! Surely no greater thought can be expressed in language.

Anything is really valuable, so far, and only so far, as it satisfies real want.

There are three factors that enter in, to enhance values. First, the urgency of the need; second, the universality of the need; and third, the completeness of the satisfaction.

Let me illustrate this in a very simple way. Air and water and light are of the utmost

value because they satisfy the most pressing, urgent needs. Neither man nor beast nor fish can exist without them; so, for this reason, they become, though neither bought nor sold, the most valuable of material objects.

Again, the universality of the demand largely determines values. This is shown in a rough way by a reference to the market quotations in the first newspaper we take up. Those articles are called *staple* products for which the demand is more or less universal and constant. Corn and wheat and rice and cotton are numbered among the staple articles, because they are wanted everywhere.

To be sure, man *can exist* without any one of them, and so they are not so important as air and water; but the demand for them is so constant and so nearly universal that they may well be called "staple," and their value is decided by the universality of the demand for them.

The Kaffir, in the South African bush, does not demand a genuine work of the old masters, a Van Dyke or a Murillo; but he must have his bushel of rice and his strip of cotton cloth.

The red Indian manages to exist without paying a thousand dollars a night for a popular lecture, but he cannot get along without his maize. The hardy dweller in barren Iceland can dispense with an illustrated paper and with a work of Grecian art, but not with his flour-barrel and the fruits of his garden-patch.

We often make a mistake in supposing that a thing is worth what it will bring, that value is synonymous with price. A genuine work of Raphael, perhaps, cannot be bought for ten thousand barrels of flour in some parts of Europe and America; but this is not its real value. In Labrador, in Zululand, in Patagonia, the Raphael might be used for a door-mat, while the flour-barrel might be worshipped as a god.

Or suppose a time of famine. Then the real value of each becomes apparent; the importance of the one increasing with the increasing need, while the value of the other steadily decreases, until a thousand Raphaels cannot buy a single barrel of flour.

The other factor that determines the real