

ANYTHING.

Anything Thou sendest me,
 Lord, I would receive
 As a token of Thy love,
 Though at first I grieve.
 Easy 'tis Thy hand to bless
 When it brings but happiness;
 Help my faith to pierce the cloud
 Should the pall of sorrow shroud,
 Help my heart to sing aloud,
 "Anything."

Lord, what matters it to me,
 So Thy will be done,
 Whether I shall work or wait,
 Till my setting sun?
 In my home and in my heart,
 Let me do or bear my part,
 Willing Thou my life should use,
 Willing Thou my way should choose,
 What Thou sendest ne'er refuse:
 "Anything."

Anything Thou sendest me,
 May I count it gain,
 Though to earthly sight it seem
 Loss and bitter pain.
 Never wished I fame or wealth,
 But my heart has prayed for health:
 Shouldest Thou the boon deny,
 Help my inmost soul to cry:
 "Bid me live, or bid me die."
 "Anything."

BACKSLIDING FROM ENTIRE SANCTIFICATION.

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No state of grace in this life excludes exposure to loss, or liability to backslide and apostatize. It is not uncommon for saints entirely sanctified to lose ground and find themselves in part, or wholly, backslidden. There is no necessity for this, and it certainly ought not to be.

Backsliding is a matter of degrees, whether from Entire Sanctification or from Justification. It may be slight and partial in either case, or it may be entire—ruinous apostasy. Christ, after commending many things in some, said, "Nevertheless I have somewhat against thee." Of others, it is said they made shipwreck of faith, and of a good conscience. Such is the relation of faith to salvation, that when the soul makes shipwreck of it, piety goes overboard with it.

Not every degree of backsliding forfeits either Justification or Entire Sanctification.

There may be some loss in either state without a forfeiture of all grace, or a gracious condition. There is, not unfrequently, some *little remissions*, both in things omitted and committed, which tend to darken our light, weaken our strength, lessen our spiritual life, and render uncertain our assurance of divine favor; which do not plunge the soul at once into condemnation and death. These little items should be avoided as injurious and tending to utter apostasy. They are such as occasionally vain and useless thoughts—some needless, idle words—little portions of misspent time—brief seasons of hesitancy in confessing Christ—slight remissions in prayer, or in reading the Bible—slackness at times in duty—little self-indulgences, such as occasionally over-eating, or lying in bed longer than is needful or healthful—any over-indulgences in the lawful physical appetites—unnecessary lightness mixed with seeming irreverence and carelessness. I do not mean the habitual and worst form of these things; but as slight and occasional items. These, with many other like things, while they do not plunge the soul instantly into condemnation, do darken and weaken it, interrupt its communion with God, and gradually sink into a doubtful and partially backslidden state.

In this way most of the backsliding occurs with those entirely sanctified; a remission in little things, and a fall little by little. I call these items *little things*, because they are *relatively* so in a comparative sense, and are along the line of things *questionable* and *unquestionable*. We are aware there is an important sense in which they are not little, and that with God nothing is either little or great; nor are we unmindful that Christ said, "He that is unfaithful in that which is least, is also unfaithful in that which is much."

It is often asked. Can a believer backslide from a state of Entire Sanctification, and yet retain a Justified state? That will depend upon *how* he backslides, and *how far* he backslides. When a man backslides by any voluntary known sin, properly so called, he forfeits both Entire Sanctification and Justification, and lays a foundation for repentance, confession and pardon, and without which he will be damned just as any other unrepenting sinner. "He that committeth sin is of the devil," no matter what he possessed, professed or was before.

Every degree of backsliding, however, does not involve the loss of Justification. A person walking in the light of Purity may, by almost imperceptible degrees, through