

**THE DRAWINGS OF  
EVERLASTING LOVE  
MADE KNOWN IN THE  
CONSCIENCE OF A SINNER**

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The drawings of everlasting love made known in the conscience of a sinner by John Wade

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**JOHN WADE**

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Second Edition.



THE  
DRAWINGS  
OF  
**EVERLASTING LOVE**

MADE KNOWN IN THE  
CONSCIENCE OF A SINNER.

TO WHICH IS ADDED,

**Recent Thoughts**

ON THE FREE MERCY OF 'THE GOD OF LOVE AND PEACE' TO POOR SINNERS  
IN THE 'SON OF HIS LOVE,' AS SET FORTH FIGURATIVELY IN  
THE VISION OF THE DRY BONES

TO THE  
**PROPHET EZEKIEL,**

AND RELATED IN CHAPTER XXXVII. WITH SOME FAINT VIEWS OF ITS  
BLESSED AND PEACEFUL EFFECTS IN THE SPIRIT AND CONVERSATION OF  
THE SONS OF PEACE.

**BY JOHN WADE.**

'This people have I formed for myself, they shall show forth my praise,'  
(Isaiah xlii. 21.) 'they shall abundantly utter the memory of thy great  
goodness, and shall sing of thy righteousness, they shall speak of the glory  
of thy kingdom, and talk of thy power.' (Psalm cxlv. 7, 11, 12.) 'The Lord  
hath brought forth our righteousness; come, and let us declare in Zion  
the work of the Lord our God.' (Jer. li. 10.)

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1841.

1725

## PREFACE TO FIRST EDITION.

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*To them that are 'written among the living in Jerusalem,'  
'Beloved of God, called to be saints; grace to you and  
peace from God our Father, and the Lord Jesus Christ.'  
(Isaiah iv. 3; Romans i. 7.)*

If the reason be asked (as well it may) why such a poor ignorant mortal should presume to appear in public, I will endeavour simply to state the circumstance by which the Lord was pleased to open and draw forth those testimonies contained in the following pages.

It came to pass on a certain day, that a certain person in the ministry called upon me, and wished to read some letters I had received from DR. HAWKER; after reading, he requested to copy them for the Gospel Magazine, to which I consented.\* And as the Lord has endeared the glory of his grace to my heart, I said, if ever those letters went from me, I intended, if it were the Lord's pleasure, to give a testimony before his people of the truth and reality of his own word, revealed, confirmed, and sealed, by his own power, and in his own time and way, freely of his own good will and pleasure to me, as a poor, helpless, and guilty sinner; his forbearance and long-suffering mercy, wisdom, power, everlasting love, and faithfulness, through all my path, as a dear covenant God in Christ Jesus; and also the glorious and precious person and love

of God the Holy Ghost, in breaking forth upon my soul, and loosing my bonds; taking of the things of Christ and showing them to me, leading me to know and enjoy my eternal union with Christ, and my completeness and blessedness in him.

I was then led to enquire of the Lord, if it were his will to bring to my remembrance those things which he had wrought and taught in my soul during those many years he had led me in the wilderness? After some time had passed in waiting upon, and for the Lord, those scriptures in the title page were laid upon my mind; and as circumstances were brought to my mind, the sheets soon became too bulky to accompany the letters in the Magazine, although I endeavoured as much as possible to cut it short; it was then thought most advisable to make them into a small tract and send them forth under the Lord's providence.

I have thus far thought proper to state the circumstances by which I was led into the subject, and to show that it came not from my wisdom, or the teaching of man, but was freely given by the Lord. But however pure these things were received from the fountain, yet in passing through my poor polluted nature, there are the sad discoveries of creature weakness and defilement; and no wonder, while my whole nature is one complete mass of sin and corruption, in every thought, every desire, and every affection, which appears to pollute every thing that passes through it. So that, instead of glorying in the flesh, I am led down into the secret mysteries of iniquity within, in the deep and subtle workings of which I cannot fathom or define, and which are daily and hourly brought up to view, under which I groan and cry—

' Behold I am vile.' Yea, so very poor in spiritual things, that I cannot raise up one single longing or spiritual desire or affection, or command one ray of light or opening into the word, the mysteries of the kingdom, or the covenant of grace. Yea, the Lord has so ordered the whole of my path in every particular, as to have the whole glory to himself; not only in giving every spiritual blessing in Christ from everlasting, but also the amazing depths of wisdom and sovereignty displayed in the opening and giving out of those blessings, as to baffle and confound my wisdom and pride, and leave me nothing to glory in but Him, who is the glory of his people Israel. (Luke ii. 32.) And in closing this preface, I desire to bear my testimony to the sweet fruits produced by the Spirit, as 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,' (Gal. v. 22, 23); and to induce the tenderest affection and regard to His dear name, His honour and glory.

I now desire to commit the whole to the sovereign will and pleasure of the Lord, humbly praying him to pardon every error; and that, so far as His purpose, His word and work are found in it, His blessing may be upon it, to prosper it in the thing whereunto He hath sent it; well knowing, that the whole government of His kingdom is upon His shoulders, to order it; and by His own power, teaching, and witnessing, to confirm and establish that kingdom in the souls of His own people; and the sure effects will flow, to the eternal praise and glory of Father, Son, and Holy Ghost, now and for ever. Amen. (Isaiah ix. 6, 7; Matt. vi. 13; Luke xvii. 21; Romans xiv. 17.)

JOHN WADE.



## PREFACE TO SECOND EDITION.

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THE first edition of this work has been sold off some years since, and several applications were made for copies, to which I could pay no regard without a reprint, to which I had a great reluctance. As applications still continue, it should seem to be a call in the Lord's providence; and under this persuasion I concluded to make an effort to revise and reprint it.

¶ In going through it for this purpose, I must confess I was shocked at the unchristian spirit and expressions it contained; and though it certainly bore the marks of the teaching of the Spirit of God, yet there was by far more of the bitter, proud, and scornful spirit of JOHN WADE, than of the lovely sweet mind and spirit of the Lord JESUS, and of which I am most truly and deeply ashamed (especially the latter part.) It is a mass of blind confusion and ignorance, most disgusting to my present mind, and most dishonourable to the name and glory of the Lord. I loathe it as I do myself and all that comes from me. I am obliged to leave out the whole of that piece, and have begged a few thoughts of the Lord, in reference to 'the exceeding riches of his grace,' to the dry bones of the house of Israel, the blessed effects of redeeming love in the crucifying of Self, and a partaking of Christ in his mind and spirit as the effects of suffering with him.

As far as my knowledge goes on the subject, experimental redemption from Self, is a subject very rarely insisted upon. Peradventure it may fall into the hand of some poor sufferer under the cross. The Lord preserve such from the weakness and errors of my judgment, and lead them by his Spirit into the 'fulness of the blessing of the gospel of Christ.'

Once it gratified my poor vanity under the cloak of humility, to publish what is thought a deep experience, in a miserable detail of sin and rebellion, and to manifest a spirit of enmity and bitterness against those who could not see with my eyes. I scorned the idea of free-will and the spirit of the proud pharisee, not knowing I was the very man, and was manifesting the very same spirit myself which I condemned in others. (Rom. ii. 1.) The beam was in my own eye. (Math. vii. 3.)

In the view of such poor vanity and sin I am made to abhor myself before God; and those who were once my scorn, have now my pity and my prayers, and myself the reproach.

Under these convictions, through the Lord's mercy, it is my one continued effort to look unto Jesus, 'who is holy, harmless, undefiled,' the pure and spotless 'lamb of God,' to the perfection of his righteousness, sacrifice, and mediation, now in the presence of God, and the Father's love, delight, and satisfaction in him, as the 'God of love and peace.' From this rich fountain of pardoning love and peace flows the soul-healing and soul-sanctifying power and virtue of redeeming love, as a rich and pure stream from the fulness of Christ to purge the corrupt fountain from its strife and bitterness. It is as the apostle saith, 'Beholding as in a glass the glory of the

Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord.'

Reader; may the Lord awake your spirit to see, to seek, and enjoy your high, happy, and holy privilege, of being made a partaker of Christ, in his holy person, his obedience, sacrifice, and mediation, in his lovely mind and spirit, 'that you may show forth the praises, the virtues (margin) of him,' that he may have the whole glory of his love from all the powers of your ransomed spirit; and 'that the name, the person, the love, the goodness, mercy, wisdom, power, holiness, and all that is contained in the name and person of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.' (2 Thessa. i. 12.)

JOHN WADE.

Uppingham, October, 1841.