

**GOD THE GUARDIAN OF THE POOR,
AND THE BANK OF FAITH: OR, A
DISPLAY OF THE PROVIDENCES OF
GOD, WHICH HAVE AT SUNDRY TIME
ATTENDED THE AUTHOR. IN TWO PARTS**

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God the guardian of the poor, and the bank of faith: or, a display of the providences of God, which have at sundry time attended the author. In two parts by William Huntington

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WILLIAM HUNTINGTON

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THE GUARDIAN OF THE POOR,

AND

THE BANK OF FAITH.

OR, A DISPLAY OF THE PROVIDENCES OF GOD, WHICH HAVE AT SUNDRY TIMES
ATTENDED THE AUTHOR.

In Two Parts.

BY WILLIAM HUNTINGTON, S. S.

Minister of the Gospel at Providence Chapel, Little Threadfield street, and at Monkwell street Meeting.



And he said unto them, When I said you without purse, and scrip, and shoes, lacked ye any thing? and they said, Nothing. — Luke xiii. 28.

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TO THE
CONGREGATIONAL CHURCHES OF CHRIST,
AT
PROVIDENCE CHAPEL IN LONDON,
AND AT
RICHMOND IN SURREY.

Dearlly beloved in the Lord Jesus, and longed-for in the bowels of Christ — whom I love in the faith, and to whom the love of Christ hath constrained me to become a debtor — grace, mercy, and peace, be multiplied among you, through our Lord and Saviour Jesus Christ.

I chose to dedicate this little treatise to you, because, sometimes, those providences which appear rather out of the common line, are hard nuts in the mouth of a weak believer; but some of you have known me from the beginning, and have been eye-witnesses of most of the facts which I am going to relate. And if you will allow me to make an honest confession, my conscience has often lashed me for not keeping a diary, or rather minuting down the many conspicuous providences of God, which have appeared to me in times of trouble; but like ungrateful Israel, I went the only way to forget his works, and to be unmindful of the rock of my salvation; and now I have nothing to trust to on this occasion but my own treacherous memory, un-

less the Lord be pleased to send the Comforter to me; and if he come, he will "bring all things to my remembrance," whatsoever God hath said unto me in a way of providence.

I am sure "the earth is the Lord's and the fulness thereof, the world and all that is therein; all the cattle of the forest are his, and so are the flocks of a thousand hills—yea, the corn, and the wine, the oil, the wool, and the flax;" yea, and even the wicked deceiver, as well as the deceived, are the Lord's; and it is he that maketh one man poor and another rich; that bringeth down and lifteth up;" and no man can add to the fixed stature of God, whether the stature be in grace or in providence.

"The battle," saith the wise man, "is not to the strong, nor the race to the swift, nor bread to men of skill;" the weak are often seen to win the field, and the cripple to win the heavenly race; and even fools to accumulate the greatest fortunes. There is no adding a cubit to this stature, even in the least circumstance—then why take we thought for the rest?

I believe God never intended me to be a preacher to the rich, because he has ever kept me dependent on his providence. Had I been rich, I might have been tempted to trust in uncertain riches; and I know well that "where the treasure is, there will the heart be also." It must be a hard task to preach against covetousness while the heart is trading at the stocks. I fear this is the case with some who are called ministers; but sin always brings its own punishment with it—such can have no communion with God, nor peace of conscience; for it is sin that separateth between God and the soul; and the love of money is the root of all evil. Nor have I any reason to believe that God ever intended me for a preacher to please *pharisees*, because he hath for many years given me an humbling sight, and a deep

sense of my own wretched depravity; so that I dare not place any confidence in the flesh, nor even in the fruits of faith; knowing that a man can merit nothing, allowing that he were able to keep the law perfectly — “When ye have done all these things, say, We are unprofitable servants; we have done no more than was our duty to do.” But I come infinitely short of doing all, therefore can never boast of doing a part. By nature we are all fond of a specious form of religion; and God permitted me to use a dry form for many years; but he never regarded any of those prayers put up by me, nor removed the guilt of my sin, in answer to them; therefore, to use an English proverb, “I shall never speak well of that bridge, because it never bore me safe over the stream.”

I know that God tells us to turn away from those who “have a form of godliness,” but deny the power thereof. And dry forms of devotion, used by people who deny the grace and spirit of God, is no better than a stage for anti-christ, a varnish for sepulchres, Matt. xxiii. 27; an apparel for harlots, Isa. iv. 1; a winding-sheet for pharisees, Isa. xxx. 1; a bribe of dead works put into the hands of an honest conscience, Heb. ix. 14; a trading stock for blind guides, Isa. lvi. 11; a dish of husks to stifle convictions, Luke xv. 16; a mongrel service offered to God and Mammon, Mat. vi. 24; the mimicry of hypocrites, Mat. xv. 8; a starting hole to shun the cross, Isa. xlii. 22; and infidelity’s last refuge.

God permitted me for many years to try what a form of devotion would do for me; but, like the poor woman in the gospel, I got worse instead of better; therefore was obliged to lay it by, and let the words of my mouth be the meditations of my heart. In this way the Holy Ghost helped my infirmities; therefore I must preach up *spiritual prayer*;

and, as Christ answered the spirit's call, I must preach *Jesus as the eternal God that hears and answers prayer*. This is a part of the ministry which I have received of the Lord; and I hope, through grace, to take heed to it, and fulfil it.

I believe God intended that I should preach *faith*; because he has kept me dependent by faith on himself both for spiritual and temporal supplies. And I am persuaded that he intended me for a minister to the *ignorant* and to the *poor*. To the ignorant, because he sent me to preach, and gave me many seals to my ministry, before I could read a chapter in the Bible with propriety—to the poor, because he sent me without a penny in my pocket; therefore, as a minister of the poor, I hope to magnify mine office.

The vanity of worldly wisdom—the excellency of divine knowledge—the uncertainty of worldly riches—the preciousness of faith's wealth—the blessed religion of Jesus, and the insufficiency of human inventions—all these seem to be *some* of the things belonging to the gospel which is committed to my trust. And I know that it becomes a steward to be found faithful, and not to waste his master's goods.

What farther convinces me of my being appointed by God for a preacher to the poor is this—that the many seals of my ministry consist chiefly of the poor, both in town and country; so that I can adopt with propriety the language of the apostle, and say, "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which

are not, to bring to nought things that are, that no flesh should glory in his presence." 1 Cor. i. 27, 28.

Although my ministry is chiefly among the poor, yet it is a copy the Saviour has set, and it is very much like his own; for no man can prove Jesus a rich man after the flesh, nor a scholar after the flesh, nor a doctor after the flesh, nor a bishop after the flesh. And as for the followers of his personal ministry, they were poor; for "unto the poor the gospel was preached;" and those who received the glad tidings were *babes* in human knowledge—"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight." Let us then take all the encouragement which God has given us to be contented in our respective stations, even though it be in *servitude*; for Jesus was among men as one that serveth. As Christ himself then is entirely on our side of the question, let us evermore rejoice in this glorious pattern.

One reason for my writing this treatise is, because we are often tempted to believe that God takes no notice of our temporal concerns. As the thoughts of the salvation of our souls lie near our hearts, and as that is of the greatest importance, we think God will not forget that; but as for our private concerns in life, we suppose that they are beneath his notice and inspection. This latter is a temptation from the devil; and such I hope I shall make it appear in the following treatise.

Another reason why I have written this book is, that the word of God abounds with many similar circumstances of the divine providence of God; such as, changing the color of Jacob's flocks and herds—the Lord making Abraham rich in cattle—feeding the prophet by a raven—multiply-

ing the widow's oil and meal—sending the apostles out without purse or scrip—feeding Israel in the wilderness with manna—and cutting off that rich glutton Nabal, in order to relieve poor hungry David. All these are striking instances of God's tender regard for the poor of his flock.

I shall only treat of what hath occurred in the course of my own experience, of which things many of you are living witnesses. And may God bless the work for the encouragement of his children's faith, patience, and watchfulness. To this end I shall descend to the most minute circumstances, in order to show the narrow inspection of God into the affairs of those who put their trust in him.

I am aware of the reproach that will be cast upon such a work, as also upon the author; but this doth in no wise concern me. I only wish that I were as free from every sin as I am from the carnal fear of man; I believe I should then shortly preach up *sinless perfection*. If we preachers get proud, worldly, and lifeless, we generally fall into disesteem with the most lively christians: and, if the presence of God doth not keep up our reputation among these righteous ones, we generally begin to undermine the reputation of those who cleave closer to God than ourselves; and endeavor to establish a character upon the ruins of other men's reputation; and, while we are carrying on this business, God sets others to undermine ours. "As ye mete, so shall it be measured to you again." This is God's balance. And the wise man's appeal to conscience is, "Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others." Eccles. vii. 21.

The first little treatise which I wrote was condemned by many, who at the same time never understood it; but God