

Parn  
8x  
976  
1033

DAVID AND JONATHAN.

SERMON.

TO THE INDEPENDENT ORDER OF ODD-FELLOWS  
DELIVERED BY THE REV. E. WALLACE  
WATTS, IN ST. ANDREW'S CHURCH, STRAT-  
FORD, ONT., ON SABBATH APRIL 13TH, 1879.

SUBJECT:—"FRIENDSHIP, LOVE, AND TRUTH."  
AS ILLUSTRATED BY THE COVENANT OF DAVID  
AND JONATHAN. "AND DAVID SAID, IS THERE  
ANY YET THAT IS LEFT OF THE HOUSE OF  
SAUL, THAT I MAY SKEW HIM KINDNESS  
FOR JONATHAN'S SAKE."—2 SAMUEL IX.

We are to understand that David was in great jeopardy from Saul, the King of Israel. David himself was very sensible of the peril of his condition, so much so that he graphically described it to Jonathan in these words—"as my soul liveth, there is but a step between me and death!" David was anxious to know whether Saul was at all mollified towards him. So the two young men, Jonathan and David, made a little plan or covenant between them, by which they were to test the present condition of the King's mind. The dinner was provided as usual; Saul took his accustomed seat; but David was not present. But Saul had self control enough that day to say nothing about the absence of David. The next day things were established in their usual order, and still David was not present. Saul now lost self-control so far as to ask Jonathan why David, the son of Jesse, the Bethlehemite, was not in his place? Jonathan, according to a pre-arranged scheme, made reply. Saul then lost self-control, took up a javelin, and hurled it at Jonathan; and Jonathan arose from the table in fierce anger, for he was grieved for David, because his father had done him shame!

Now came a very beautiful little incident. Jonathan went out of the house, and took his way into the field; by appointment, took a little lad with him, shot some arrows, called out to the boy words upon which himself and David had agreed, and David knew that anger was determined against him, but the lad knew not the matter. There are unconscious workers in society. We do not know the full measure of all that we are doing. What are you doing, my little fellow? "I am picking up arrows for Jonathan the King's son." That is the end of his tale, so far as he knows it. Did he know that through him was telegraphed to a breaking heart that the king was determined against him? It is just so with us. We

see part of our work, the other side of it we know nothing about. What a mysterious life, then, is this! We are observed; we are set in order; we are made instruments in some cases. We are called, with the consent of our will, up to a certain point; and then, beyond that, we seem to be utterly helpless, not knowing the influences that are shed off the sides of our character, and the indirect results or the moral meanings of what we are doing. So there is an unintentional and unconscious life. There is a part of our life that is lived on purpose; and there is a part of our life we know nothing about. There is a straight line; and suddenly it sweeps off into curvings. "No man liveth unto himself." In a far deeper sense than is usually attached to that passage, the boy was not living unto himself. He was doing a poor kind of thing, without poetry or perspective in it, yet he was the telegraph between two hearts. My brethren, this ought to invest life with something very solemn.

Here we have the espousal of a noble policy. What was the policy of Jonathan? He espoused the cause of right against might. David had no resources. Saul had every thing; and Jonathan said, "I know that he is the king, that he is my father; and that he has life and death upon his lips, so far as this existence is concerned, but in the name of the eternal right I defy him!" It is out of this noble policy that Oddfellowship has sprung. To quote from your manual, "True the name is a singular one; but we chose it not. It came to us, attached to an institution which, for many years, in another country, had fulfilled its great motto, 'Friendship, love and truth,' by visiting the sick, relieving the distressed and burying the dead. Hence, singular as that name is—yea odious as it may sound to some—it has been rendered dear to our hearts by the glorious deeds of benevolence and philanthropy performed under it, and by the great moral and religious principle associated with it, until its singularity is lost in its moral value and beauty. To us, Odd-Fellow is an honorable name. We love to wear it, and to bear its reproach we deem an honor. To be an Odd-Fellow, in the sense it has in our mind, you must act and speak like an honest man; you must do all the good to mankind that is in your power; you must reverence God; do to your neighbor as you would have him do unto you, and keep yourself free from all excess and pollution."

Shall the example of David and Jonathan be lost upon us? Is there no weak cause we can espouse? Will you do nothing to put