

Israel came to *Shechem* to make him
"King." *

The revolt of the ten tribes in the reign of *Rehoboam* and their electing *Jeroboam* for their king, though acted "*by the express or tacit consent of a great majority of the people,*" no less than ten parts out of twelve, I hope will not be quoted as an authority for the right of the people to chuse their sovereign. It was a complication of rebellion, impiety, and idolatry. They forsook, at the same time, as is not unusual in more recent transactions, of the same sort, their king and their God; and he justly punished them for it, by carrying the whole nation into captivity, never to be again restored.

But it is not from examples alone that Mr. *Burke* deduces his arguments; he says that "this right of the people to appoint their king" "is formally declared by *Moses*." In my apprehension, he declares directly the contrary. "When thou art come," says the inspired law-giver, "into the land which the Lord thy God giveth thee, and shalt say, I will set a king over me; thou shalt in *any* wise set him king over thee whom the Lord thy God shall chuse." † He expressly excludes the people from electing, and reserves the choice in every case to himself. The appointments which he thus declared to be with himself, he actually and universally exercised; their three first kings, *Saul*, *David*, and *Solomon*, he appointed

* 1 Kings, xii. 1.

† Deut. xvii. 14, 15.

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