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of the Jews. It formed a part of the myste-
 rious system of redemption. That Messiah,
 whose coming, and the manner of it had been
 revealed by a succession of prophets, and most
 particularly unfolded to the patriarch *Jacob*,
 was not only to be of the race of *Abra-*
ham, but the son of *David*, and of all the
 Kings of *Judah*. It was in this relation that
 God promised *David* "that his throne should
 "stand for ever." Now if, as Mr. *Burke* at-
 ferts, *David* was made king by the appoint-
 ment of the people, under the right of choosing
 their own sovereign, under a free choice, de-
 pendent upon their own will; which includes
 an alternative of rejecting, it would follow, that
 they would have had the right and the power,
 of defeating God's plan respecting the Messiah,
 and that the whole scheme of human salva-
 tion stood trembling upon the event of a popu-
 lar election.

The examples of *Saul* and *David* then af-
 ford no argument in favour of the *Rights of*
Man. Nothing like election appears in the
 succession of the other kings of *Judah*. The
 throne was established in the family of *David*,
 and the government was hereditary. Yet the
 same form of inauguration continued which
 had been employed upon the appointments of
Saul and *David*. The new king was anointed,
 crowned, and received the acclamations of the
 people. Thus *Rehoboam* succeeded *Solomon*
 by the hereditary succession, yet the scripture
 uses the same language, for it says that all