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is a right of so imprescriptible a nature, that it is not to be controuled by God himself.

But the just conclusion which every man must form from the transaction is this. That since *Saul* was really appointed King by God himself, whatever was done by the people was mere matter of form, and ceremony; a solemn ratification of the appointment; a public testimony on the part of the *Israelites* of their submission to God's choice, and an acceptance on the part of the King, and the mode of his entering upon his Government. A ceremony something similar to that of an English Coronation.

It is equally clear that *David* was appointed by God alone, without any choice in the people. When God was offended with *Saul* for disobedience, he sent *Samuel* to him to tell him, "The Lord hath rent the Kingdom of *Israel* from thee, and hath given it to a neighbour of thine*." God then sent *Samuel* to *Jesse* informing him that *he had provided a King* among his sons. The manner of the appointment is very remarkable, for all *Jesse's* sons were brought in review before God. When they were come *Samuel* looked on *Eliab*, and, struck with his prepossessing figure, said, surely the Lord's anointed is before him. But the Lord said unto *Samuel*; Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man

* 1 Sam. xv. 23.

C

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