

ture has likewise expressed its opinion of them, by calling them *Children of Belial, or the Devil* *. *Saul* however took upon him the Government, and led his subjects to victory. After this *Samuel* proposed to the people, "Come let us go to Gilgal, and renew the kingdom there." And all the people went to Gilgal, and there made *Saul* King. Upon this occasion, *Samuel*, in God's name, tells all Israel, "Behold I have hearkened unto your voice, and have made a King over you." Every passage is conformable to these. When *Saul* offended God, he said it repenteth me that I have set up *Saul* to be King †.

From this history it is evident that *Saul* was appointed, and even anointed King, before any form whatever of election took place. Afterwards, come the ceremonies which Mr. *Burke* calls the *Election*.

Now an election, if it means any thing, is a right of chusing, or rejecting, any person proposed to fill an office. An election to choose, without a power of rejecting, would be no election at all. If Mr. *Burke* then be right in his representations, that the election of *Saul* was a free election, and dependent on the will of the people, it follows, that the *Israelites* had a right to reject that person whom God himself had appointed to be their King. Or, since he brings his example as a proof of a general principle, it is the fair conclusion, that democracy or the right of the people to chuse their King,

* 1 Sam. ch. 10. v. xxvii.

† Chap. 15. v. xi.