

" by the prophet possessed no authority till
 " *elected by the people*, and 'tho' that election
 " by ballot was directed by providence; twas
 " not *the less free; nor the less dependent on the*
 " *will of the people* which is so true that be-
 " cause some of the *people* expressed their dissent,
 " Saul's authority was not confirmed till some
 " time after.—So *David* neither possessed nor
 " pretended to any regal authority; till the men
 " of *Judah* came and anointed him to reign
 " over *Judah*, nor the other tribes till after the
 " death of *Ishbosheth*. The writer remarks that
 " he reigned seven years, and six months
 " over *Judah*, and thirty three-years over
 " *Judah* and *Israel*; as if he had said in the
 " most express terms, that he *was King by*
 " *the appointment of the people*, and from the
 " time of that appointment, not before."

Now is there any one fact more plainly re-
 corded in the scriptures, than that both *Saul*
 and *David* were immediately appointed by
 God? Mr. *Burke*, indeed, in some measure
 acknowledges it. But let us attend more parti-
 cularly to the history itself*. The *Jews* had
 been governed by *Judges*, under the direct gui-
 dance of God himself, for a period of about
 four hundred years. When *Samuel* was grown
 old, disgusted by the ill conduct of his sons, the
Israelites became desirous of having a King
 like other nations. But, under these provo-
 king circumstances, the iniquity and injustice
 of their Governors, and wishing so earnestly

* 1 Sam. Ch. x. xi. xii. etc.