

THE  
INJUSTICE AND IMPOLICY  
OF THE  
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**SLAVE TRADE,**

AND OF  
**The Slavery of the Africans:**

ILLUSTRATED IN  
**A SERMON**

PREACHED BEFORE THE CONNECTICUT SOCIETY FOR THE  
PROMOTION OF FREEDOM, AND FOR THE RELIEF  
OF PERSONS UNLAWFULLY HOLDEN  
IN BONDAGE,

AT THEIR ANNUAL MEETING IN NEW-HAVEN, SEPT. 15, 1791.

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Nor if it had respected them, would it have given any such right; because it was not an institution of slavery, but a mere prophecy of it. And from this prophecy we have no more ground to infer the right of slavery, than we have from the prophecy of the destruction of Jerusalem by Nebuchadnezzar, or by the Romans, to infer their right respectively to destroy it in the manner they did; or from other prophecies to infer the right of Judas to betray his master, or of the Jews to crucify him.

2. The right of slavery is inferred from the instance of Abraham, who had servants born in his house and bought with his money.—But it is by no means certain, that these were slaves, as our Negroes are. If they were, it is unaccountable, that he went out at the head of an army of them to fight his enemies. No West-India planter would easily be induced to venture himself in such a situation. It is far more probable, that similar to some of the vassals under the feudal constitution, the servants of Abraham were only in a good measure dependant on him, and protected by him. But if they were to all intents and purposes slaves, Abraham's holding of them will no more prove the right of slavery, than his going in to Hagar, will prove it right for any man to indulge in criminal intercourse with his domestic.

3. From the divine permission given the Israelites to buy servants of the nations round about them, it is argued, that we have a right to buy the Africans and hold them in slavery. See Lev. xxv. 44-47.