William Wilberforce and Abolishing the Slave Trade: How True Christian Values Ended Support of Slavery

Rusty Wright provides an insightful summary of the journey which led William Wilberforce from unbelief to Christ and to leading the fight to abolish the slave trade in Britain. He clearly shows how true Christian values were key in inspiring Wilberforce's persistent effort to rid Britain of this shameful scourge, the slave trade.

Slavery's Scourge

What do you think of slavery? Are you for it or against it?

I suspect most readers would immediately denounce slavery as a scourge on humanity. But in the eighteenth century, much of western society accepted slavery and the slave trade. It took heroic efforts by dedicated leaders to turn the tide.

William Wilberforce, the famous British parliamentarian, helped lead a grueling but bipartisan twenty-year struggle to outlaw the trading of slaves. His inspiring story has many lessons for today's leaders.

Abraham Lincoln acknowledged Wilberforce's significant role in abolition.{1} Nelson Mandela, addressing the British Parliament in 1996 as South Africa's president, declared, "We have returned to the land of William Wilberforce who dared . . . to demand that the slaves in our country should be freed."{2}

The task was formidable. Eighteenth-century Britain led the world in slave trading. A pillar of colonial economy, the

trade was legal, lucrative, and brutal. In one notorious episode, a ship's captain threw 132 slaves overboard, claiming illness and water shortage. British law protected the ship's owners, considering slaves property (like "horses," ruled one judge).{3}

African tribal chiefs, Arab slave dealers, and European traders rounded up Africans, stuffed them into ships' holds, and delivered them to colonial auctions for sale and forced servitude. The "Middle Passage" across the Atlantic was especially horrific. Slaves typically lay horizontal, shackled and chained to each other, packed like sardines. The air was stale and the sanitation putrid.

Olaudah Equiano, a freed slave, said the "stench of the hold," the heat, and the cramped quarters brought sickness and much death. The deceased, Equiano explained, fell "victims to the improvident avarice . . . of their purchasers." He wrote, "The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable." Some slaves, when taken up on deck, jumped overboard, preferring death to their misery.{4}

Enter William Wilberforce, young, silver-tongued, popular, ambitious, seemingly destined for political greatness. Then, a profound change led him on a path that some say cost him the prime ministership, but helped rescue an oppressed people and a nation's character.

Wilberforce's "Great Change"

The transatlantic slave trade was filled with horror stories about human inhumanity. John Newton, a former slave trader, told of a shipmate "who threw a child overboard because it moaned at night in its mother's arms and kept him awake."{5}

William Wilberforce grew up among Britain's privileged, far from these horrors. Heir to a fortune, he was a slacker and

socialite at Cambridge. Sporting an adept sense of humor, he loved partying and playing cards more than schoolwork. His superior intellect frequently covered for his lax academic habits. His keen mind, delightful wit, and charming personality kept many doors open.{6}

At Cambridge, he befriended William Pitt the Younger, who would become Britain's youngest Prime Minister. Both were elected to Parliament in their twenties. Wilberforce became Pitt's bulldog, using his oratorical and relational skills to advance Pitt's legislative agenda.

From 1784 to 1786, what he later called his "Great Change" would forever reshape his life's work. It began innocently enough when he invited his friend, Cambridge professor Isaac Milner, to accompany him on a journey to France. Milner was a brilliant scientist who eventually became vice chancellor of Cambridge. (That's similar to a university president in the U.S.) As they conversed during the trip, Wilberforce was surprised to hear Milner speak favorably of biblical faith. Wilberforce was a skeptic and wanted nothing to do with ardent believers to whom he had been exposed in his youth.

During their travels, Milner and Wilberforce spent long hours discussing faith and the Bible. His doubts receded as Milner answered his objections. Initial intellectual assent to Christian faith morphed into deeper conviction and a personal relationship with God.{7}

Back in England, he reluctantly consulted John Newton, slave trader turned pastor and writer of the well-known hymn, "Amazing Grace." Newton had been Wilberforce's minister for a time during his youth, before his spiritual interest waned. Wilberforce wrote that after his meeting with Newton, "My mind was in a calm, tranquil state, more humbled, looking more devoutly up to God."{8} Newton encouraged Wilberforce that God had raised him up "for the good of the nation."{9}

In time, Wilberforce grew to consider “the suppression of the slave trade” part of his God-given destiny.{10} At first he thought abolition would come quickly, but he guessed incorrectly, as we will see.

The Battle in Parliament

When William Wilberforce first introduced anti-slave-trade legislation into Parliament, he had high hopes. He quickly learned that opposition would be fierce.

Financial stakeholders howled. Significant elements of British economy relied on slavery. Businesspersons didn’t want to sacrifice profit. Their elected representatives didn’t want to sacrifice votes. Some claimed slavery benefited slaves since it removed them from barbarous Africa. The Royal Family opposed abolition. Even Admiral Lord Nelson, Britain’s great hero, denounced “the damnable doctrine of Wilberforce and his hypocritical allies.”{11}

Wilberforce and the Abolitionists repeatedly introduced legislation. Apathy, hostility and parliamentary chicanery dragged out the battle. Once, his opponents distributed free opera tickets to some abolition supporters for the evening of a crucial vote, which the Abolitionists then lost. Enough supporting members of Parliament were at the opera to have reversed the outcome.{12} Twice West Indian sea captains threatened Wilberforce’s life. His health faltered.{13}

Buoyed by friends and faith, Wilberforce persisted. He believed God viewed all humans as equal,{14}citing Acts 17:26, “[God] has made from one blood every nation of men.” Methodism founder John Wesley encouraged perseverance, writing, “If God is with you, who can be against you? . . . Be not weary in well-doing. Go on . . . till even American slavery, the vilest that ever saw the sun, shall vanish away.”{15} John Newton wrote and testified in Parliament about his experiences as a

slave trader, “a business at which my heart now shudders,” he explained.{16}

Finally, in 1807, twenty years after beginning, Wilberforce prevailed. Parliament erupted in cheering as the slave trade abolition bill passed.

Of course, outlawing the British transatlantic slave trade in 1807 did not immediately eradicate the trade. In fact, it continued, practiced illegally for a while by British subjects and for decades among other nations like France, Spain and Portugal. Alas, African tribal chiefs and Arab slave-dealers continued to supply captured Africans for the system.{17}

But outlawing the slave trade proved the impetus for a host of social improvements, including prison reforms, child labor laws, and abolition of slavery itself in 1833, of which Wilberforce learned only a few days before his death.

Wilberforce’s Methods: Lessons for Today

The esteemed historian W.E.H. Lecky ranked the British anti-slavery movement “among the three or four perfectly virtuous pages . . . in the history of nations.”{18} While, of course, Wilberforce and his Abolitionist colleagues were not perfect, their historic effort left many lessons for today. Consider a few that could enhance your own interaction in the workplace, academia, politics, cross-cultural engagement, in your neighborhood or family.

The value of friendships and teamwork. Many of the Abolitionists lived for several years in the same community. They and their families enjoyed one another’s friendship and moral support. This camaraderie provided invaluable encouragement, ideas, and correction.

Bipartisan cooperation was essential to Wilberforce’s success. He set aside differences on certain issues to collaborate for

the greater good. Both political liberals and conservatives joined the abolition cause. Quakers mobilized support. Wilberforce partnered with Jeremy Benthama founder of Utilitarianismon abolition and prison reform.{19} Utilitarianism, of course, favors the end justifying the means, hardly a biblical value.{20} Yet the two could work together.

Wilberforce sought to make civil discourse civil. Biographer Kevin Belmonte notes, "After his Great Change Wilberforce was nearly always able to dissent from the opinions of others with tact and kindness. This trait grew gradually within him; it was not instantaneous, nor did he always act as charitably as he might have wished on some occasions. But he kept trying."{21} He aimed to disagree without being disagreeable.

Wilberforce attempted to establish common ground with his opponents. In his opening speech on abolition before Parliament, he was especially gracious. "I mean not to accuse anyone," he explained, "but to take the shame upon myself, in common indeed with the whole Parliament of Great Britain, for having suffered this horrid trade to be carried on under their authority. We are all guilty we ought all to plead guilty, and not to exculpate ourselves by throwing the blame on others."{22}

William Wilberforce was not perfect. He had fears, flaws and foibles like anyone. You likely would not agree with all his political views. But he did possess dedication to principle and to God, close friends of many stripes, a penchant for bipartisan cooperation, and steadfast commitment to right terrible injustice. A fine example for life and work today.

Wilberforce's Motivation: Lessons for Today

Have you ever been tempted by opposition to abandon a good

cause? What motivated William Wilberforce to persevere in pursuing abolition for twenty agonizing years?

After discovering faith, Wilberforce viewed the world through different lenses-biblical lenses. He authored a popular book to explain faith's implications. Famous parliamentarian Edmund Burke, who found solace in it during his last two days of life, said, "If I live, I shall thank Wilberforce for having sent such a book into the world."{23}

Wilberforce's book, *Real Christianity*,{24} emphasized personal, life-changing faith, not mere nominal assent. He wrote, "God loved the world so much and felt such tender mercy for us that He gave His only Son Jesus Christ for our redemption."{25} He felt all humans have an innate flawself-centeredness or sin that inhibits true generosity, "clouds our moral vision and blunts our moral sensitivity."{26} He called selfishness "the mortal disease of all political communities"{27} and humbly admitted his own "need and imperfection."{28}

Wilberforce believed Jesus suffered "death on the cross . . . for our sake" so those accepting His pardon "should come to Him and . . . have life that lasts forever."{29} Don't get the cart before the horse, he warned. Good behavior doesn't earn God's acceptance; it should be a result of "our reconciliation with God."{30} Wilberforce encouraged his reader to "Throw yourself completely . . . on [God's] undeserved mercy. He is full of love, and He will never reject you."{31}

Wilberforce aspired to the Golden Rule: "doing to others as we would have them do to us."{32} He believed the faith was intellectually credible and advocated teaching its supporting evidences,{33} but cautioned that "a lack of faith is in general a disease of the heart more than of the mind."{34}

Wilberforce asked penetrating questions: "Do we love our

enemies? Are we gentle even when we are provoked? Are we ready to forgive and apt to forget injuries? . . . Do we return evil with good . . . ? Can we rejoice in our enemy's good fortune, or sympathize with their distresses?"{35} Sound convicting? Join the club.

An inscribed tribute to Wilberforce at Westminster Abbey where he is buried commends his efforts, "Which, by the blessing of God, removed from England the guilt of the African slave trade, and prepared the way for the abolition of slavery in every colony of the Empire: . . . he relied, not in vain, on God."{36}

Wilberforce's legacy of faith and service persists. What will your legacy be?

*Parts of this essay are adapted from Rusty Wright, "'Amazing Grace' Movie: Lessons for Today's Politicians," Copyright Rusty Wright 2007, and are used by permission.

Notes

1. Abraham Lincoln, Speech fragment concerning the abolition of slavery, c. July 1858. The Gilder Lehrman Collection; tinyurl.com/2cs99u, accessed April 6, 2007.
2. "Address of the President of the Republic of South Africa, Nelson Mandela to the Joint Houses of Parliament of the United Kingdom," 11 July 1996, Issued by: Office of the President, www.anc.org.za/ancdocs/history/mandela/1996/sp960711.html, accessed July 23, 2007.
3. Garth Lean, *God's Politician* (Colorado Springs: Helmers & Howard, 1987), 1-6; Eric Metaxas, *Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery* (San Francisco: HarperSanFrancisco, 2007) 103-107.
4. Olaudah Equiano, *The Interesting Narrative of the Life of*

Olaudah Equiano, or Gustavus Vassa, the African, (first published in 1789), Chapter Two; excerpted in Ted Baehr, Susan Wales, Ken Wales, *The Amazing Grace of Freedom: The Inspiring Faith of William Wilberforce, the Slaves' Champion* (Green Forest, AR: New Leaf Press, 2007), 62-63.
5. Mark Galli, "A Profitable Little Business," in Baehr, et al., op. cit., 58.
6. Metaxas op. cit., 17-22.
7. Kevin Belmonte, *William Wilberforce: A Hero for Humanity* (Grand Rapids: Zondervan, 2002, 2007), 21, 69-81 ff.; Lean, op. cit., 32-40.
8. Belmonte 2002, 2007, op. cit., 80.
9. Lean, op. cit., 33-40.
10. Belmonte 2002, 2007, op. cit., 97.
11. Lean, op. cit., 50-51.
12. Belmonte 2002, 2007, op. cit., 134.
13. Lean, op. cit., 51, 60, 93.
14. Kevin Belmonte, "William Wilberforce," www.wilberforce.org/Bio.asp?ID=1016, accessed April 6, 2007.
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16. Marylynn Rouse, "John Newton: Mentor to William Wilberforce," in Baehr, et al., op. cit., 105-106.
17. William Law Mathieson, *Great Britain and the Slave Trade: 1839-1865* (London: Longmans, Green and Co., 1929) 1, 3, 5, 7-10 ff., 170-171, 185-186 ff.
18. Lean, op. cit., 69.
19. Belmonte 2002, 2007, op. cit., 95, 164-165, 167, 174.
20. Kerby Anderson, "Utilitarianism: The Greatest Good for the Greatest Number," 2004, www.probe.org/utilitarianism-the-greatest-good-for-the-greatest-number/; accessed April 6, 2007.
21. Belmonte 2002, 2007, op. cit., 212.
22. Metaxas, op. cit., 133.
23. Belmonte 2002, 2007, op. cit., 245.
24. *William Wilberforce, Real Christianity*; Abridged and updated by Ellyn Sanna (Uhrichsville, OH: Barbour Publishing, 1999). The original was published in 1797 with the ponderous

title, *The Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes of this Country Contrasted with Real Christianity.*
25. Ibid., 50.
26. Ibid., 29, 256.
27. Ibid., 243 ff.; 246.
28. Ibid., 256-257.
29. Ibid., 50-51.
30. Ibid., 198-199.
31. Ibid., 269-270.
32. Belmonte 2002, 2007, op. cit., 177; 90-91. Biblical references for the "Golden Rule" are Luke 6:31 and Matthew 7:12.
33. Wilberforce, op. cit., 18; 221-222; 285-293.
34. Ibid., 289.
35. Ibid., 193.
36. Baehr et al., op. cit., 140.

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Utilitarianism: The Greatest Good for the Greatest Number

Utilitarianism is an ethical system that determines morality on the basis of the greatest good for the greatest number. A modern form of utilitarianism is situation ethics. Kerby Anderson examines the problems with this ethical system, and evaluates it from a biblical perspective.

 *This article is also available in Spanish.*

You have probably heard a politician say he or she passed a piece of legislation because it did the greatest good for the greatest number of citizens. Perhaps you have heard someone justify their actions because it was for the greater good.

In this article, we are going to talk about the philosophy behind such actions. The philosophy is known as utilitarianism. Although it is a long word, it is in common usage every day. It is the belief that the sole standard of morality is determined by its usefulness.

Philosophers refer to it as a "teleological" system. The Greek word "telos" means end or goal. This means that this ethical system determines morality by the end result. Whereas Christian ethics are based on rules, utilitarianism is based on results.

Utilitarianism began with the philosophies of Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873). Utilitarianism gets its name from Bentham's test question, "What is the use of it?" He conceived of the idea when he ran across the words "the greatest happiness of the greatest number" in Joseph Priestly's *Treatise of Government*.

Jeremy Bentham developed his ethical system around the idea of pleasure. He built it on ancient hedonism which pursued physical pleasure and avoided physical pain. According to Bentham, the most moral acts are those which maximize pleasure and minimize pain. This has sometimes been called the "utilitarian calculus." An act would be moral if it brings the greatest amount of pleasure and the least amount of pain.

John Stuart Mill modified this philosophy and developed it apart from Bentham's hedonistic foundation. Mill used the same utilitarian calculus but instead focused on maximizing the general happiness by calculating the greatest good for the greatest number. While Bentham used the calculus in a quantitative sense, Mill used this calculus in a qualitative

sense. He believed, for example, that some pleasures were of higher quality than others.

Utilitarianism has been embraced by so many simply because it seems to make a good deal of sense and seems relatively simple to apply. However, when it was first proposed, utilitarianism was a radical philosophy. It attempted to set forth a moral system apart from divine revelation and biblical morality. Utilitarianism focused on results rather than rules. Ultimately the focus on the results demolished the rules.

In other words, utilitarianism provided for a way for people to live moral lives apart from the Bible and its prescriptions. There was no need for an appeal to divine revelation. Reason rather than revelation was sufficient to determine morality.

Founders of Utilitarianism

Jeremy Bentham was a leading theorist in Anglo-American philosophy of law and one of the founders of utilitarianism. He developed this idea of a utility and a utilitarian calculus in the *Introduction to the Principles of Morals and Legislation* (1781).

In the beginning of that work Bentham wrote: "Nature has placed mankind under the governance of two sovereign masters, *pain* and *pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it."{1}

Bentham believed that pain and pleasure not only explain our actions but also help us define what is good and moral. He believed that this foundation could provide a basis for

social, legal, and moral reform in society.

Key to his ethical system is the principle of utility. That is, what is the greatest good for the greatest number?

Bentham wrote: “By the principle of utility is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness.” {2}

John Stuart Mill was a brilliant scholar who was subjected to a rigid system of intellectual discipline and shielded from boys his own age. When Mill was a teenager, he read Bentham. Mill said the feeling rushed upon him “that all previous moralists were superseded.” He believed that the principle of utility “gave unity to my conception of things. I now had opinions: a creed, a doctrine, a philosophy; in one among the best senses of the word, a religion; the inculcation and diffusion of what could be made the principle outward purpose of a life.”{3}

Mill modified Bentham’s utilitarianism. Whereas Bentham established an *act* utilitarianism, Mill established a *rule* utilitarianism. According to Mill, one calculates what is right by comparing the consequences of all relevant agents of alternative rules for a particular circumstance. This is done by comparing all relevant similar circumstances or settings at any time.

Analysis of Utilitarianism

Why did utilitarianism become popular? There are a number of reasons for its appeal.

First, it is a relatively simple ethical system to apply. To determine whether an action is moral you merely have to

calculate the good and bad consequences that will result from a particular action. If the good outweighs the bad, then the action is moral.

Second, utilitarianism avoids the need to appeal to divine revelation. Many adherents to this ethical system are looking for a way to live a moral life apart from the Bible and a belief in God. The system replaces revelation with reason. Logic rather than an adherence to biblical principles guides the ethical decision-making of a utilitarian.

Third, most people already use a form of utilitarianism in their daily decisions. We make lots of non-moral decisions every day based upon consequences. At the checkout line, we try to find the shortest line so we can get out the door more quickly. We make most of our financial decisions (writing checks, buying merchandise, etc.) on a utilitarian calculus of cost and benefits. So making moral decisions using utilitarianism seems like a natural extension of our daily decision-making procedures.

There are also a number of problems with utilitarianism. One problem with utilitarianism is that it leads to an "end justifies the means" mentality. If any worthwhile end can justify the means to attain it, a true ethical foundation is lost. But we all know that the end does *not* justify the means. If that were so, then Hitler could justify the Holocaust because the end was to purify the human race. Stalin could justify his slaughter of millions because he was trying to achieve a communist utopia.

The end never justifies the means. The means must justify themselves. A particular act cannot be judged as good simply because it may lead to a good consequence. The means must be judged by some objective and consistent standard of morality.

Second, utilitarianism cannot protect the rights of minorities if the goal is the greatest good for the greatest number.

Americans in the eighteenth century could justify slavery on the basis that it provided a good consequence for a majority of Americans. Certainly the majority benefited from cheap slave labor even though the lives of black slaves were much worse.

A third problem with utilitarianism is predicting the consequences. If morality is based on results, then we would have to have omniscience in order to accurately predict the consequence of any action. But at best we can only guess at the future, and often these educated guesses are wrong.

A fourth problem with utilitarianism is that consequences themselves must be judged. When results occur, we must still ask whether they are good or bad results. Utilitarianism provides no objective and consistent foundation to judge results because results are the mechanism used to judge the action itself.

Situation Ethics

A popular form of utilitarianism is *situation ethics* first proposed by Joseph Fletcher in his book by the same name.{4} Fletcher acknowledges that situation ethics is essentially utilitarianism, but modifies the pleasure principle and calls it the *agape* (love) principle.

Fletcher developed his ethical system as an alternative to two extremes: legalism and antinomianism. The legalist is like the Pharisees in the time of Jesus who had all sorts of laws and regulations but no heart. They emphasized the law over love. Antinomians are like the libertines in Paul's day who promoted their lawlessness.

The foundation of situation ethics is what Fletcher calls the law of love. Love replaces the law. Fletcher says, "We follow law, if at all, for love's sake."{5}

Fletcher even quotes certain biblical passages to make his case. For example, he quotes Romans 13:8 which says, “Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law.”

Another passage Fletcher quotes is Matthew 22:37-40. “Christ said, Love the Lord your God with all your heart and with all your soul and with all your mind. . . . Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.”

Proponents of situation ethics would argue that these summary verses require only one absolute (the law of love). No other universal laws can be derived from this commandment to love. Even the Ten Commandments are subject to exceptions based upon the law of love.

Situation ethics also accepts the view that the end justifies the means. Only the ends can justify the means; the means cannot justify themselves. Fletcher believes that “no act apart from its foreseeable consequences has any ethical meaning whatsoever.”{6}

Joseph Fletcher tells the story of Lenin who had become weary of being told that he had no ethics. After all, he used a very pragmatic and utilitarian philosophy to force communism on the people. So some of those around him accused him of believing that the end justifies the means. Finally, Lenin shot back, “If the end does not justify the means, then in the name of sanity and justice, *what does*?”{7}

Like utilitarianism, situation ethics attempts to define morality with an “end justifies the means” philosophy. According to Fletcher, the law of love requires the greatest love for the greatest number of people in the long run. But as we will see in the next section, we do not always know how to define love, and we do not always know what will happen in the

long run.

Analysis of Situation Ethics

Perhaps the biggest problem with situation ethics is that the law of love is too general. People are going to have different definitions of what love is. What some may believe is a loving act, others might feel is an unloving act.

Moreover, the context of love varies from situation to situation and certainly varies from culture to culture. So it is even difficult to derive moral principles that can be known and applied universally. In other words, it is impossible to say that to follow the law of love is to do such and such in every circumstance. Situations and circumstances change, and so the moral response may change as well.

The admonition to do the loving thing is even less specific than to do what is the greatest good for the greatest number. It has about as much moral force as to say to do the "good thing" or the "right thing." Without a specific definition, it is nothing more than a moral platitude.

Second, situation ethics suffers from the same problem of utilitarianism in predicting consequences. In order to judge the morality of an action, we have to know the results of the action we are about to take. Often we cannot know the consequences.

Joseph Fletcher acknowledges that when he says, "We can't always guess the future, even though we are always being forced to try."{8} But according to his ethical system, we have to *know* the results in order to make a moral choice. In fact, we should be relatively certain of the consequences, otherwise our action would by definition be immoral.

Situation ethics also assumes that the situation will determine the meaning of love. Yet love is not determined by

the particulars of our circumstance but merely conditioned by them. The situation does not determine what is right or wrong. The situation instead helps us determine which biblical command applies in that particular situation.

From the biblical perspective, the problem with utilitarianism and situation ethics is that they ultimately provide no consistent moral framework. Situation ethics also permits us to do evil to achieve good. This is totally contrary to the Bible.

For example, Proverbs 14:12 says that "There is a way *which seems* right to a man, but its end is the way of death." The road to destruction is paved with good intentions. This is a fundamental flaw with an "ends justifies the means" ethical system.

In Romans 6:1 Paul asks, "Are we to continue sinning so that grace may increase?" His response is "May it never be!"

Utilitarianism attempts to provide a moral system apart from God's revelation in the Bible, but in the end, it does not succeed.

Notes

1. Jeremy Bentham, *An Introduction to the Principles of Morals and Legislation,* printed in 1781 and published in 1789 (Batoche Books: Kitchener, ON Canada, 2000), 14.
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4. Joseph Fletcher, *Situation Ethics: The New Morality* (Philadelphia: Westminster, 1966).
5. Ibid., 70.
6. Ibid., 120.
7. Ibid., 121.
8. Ibid., 136.

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