

HUMAN DIGNITY: A STIMULUS FOR THE (SOCIAL) GOSPEL

Constantin GHIOANCA, Rev. PhD

The Faculty of Philosophy, University of Bucharest, PhD Student

Adjunct Faculty, Bucharest Baptist Theological Seminary

„Adonai” Baptist Church, Bucharest

costelghioanca@yahoo.com

Abstract: Firstly, in this article we analyze and reflect upon a religious and social reform movement, known as the Social Gospel. This movement took place within the liberal Protestant tradition, mainly in the United States of America, at the beginning of the twentieth century. The aim of the Social Gospel was to apply the biblical principles to the industrialized American society in order to produce a “social salvation” at large. There was a strong belief that education, charity and justice can transform the nation and release it from poverty and other social issues. We focus on this movement by looking at the teachings and thought of some of its leaders, such as Walter Rauschenbush, Washington Gladden and others. Secondly, we argue that human dignity was an important stimulus for the development of the Social Gospel. We try to prove this by showing the connection between the concept of human dignity and the tenets of the movement itself and by indicating some relevant writings and quotations from the Social Gospel camp. However, building on the limitations of the Social Gospel, which are noticeable in some of the critiques of the movement, we suggest that human dignity is not a stimulus merely for the Social Gospel but for the Gospel itself. The main point which is developed is that human dignity, instead of being reduced to the physical world, should be considered in its eternal existence.

Keywords: human dignity, Social Gospel, World War I, labor, reform, charity, justice, education, salvation, Gospel

Introduction

Many people around the world are likely to believe that Theology, with its subsequent preoccupations, is confined to a so-called “ivory tower”.

According to some of these opinions, Theology – and the Gospel as well – is “art for the sake of art”, a merely theoretical discourse, devoid of any pragmatism or concern for the social struggles that people face daily.

The Social Gospel, a movement we shall analyze in this paper, proves that the view we mentioned above is inaccurate. Although the Social Gospel was certainly rooted in a Theological/Religious framework, its teachings and actions stepped outside of this realm, interfering with those related to the political, social and economic life of American society, at the beginning of the 20th century. Even more, this interdisciplinary movement was shaped by other globally scaled factors, such as World War I (WWI) and the subsequent discussion about human dignity.

This brings us to the focus of our work. After giving an overview of the Social Gospel itself, by taking into account, briefly, the various contexts in which this movement emerged, we are interested to discuss how the subject of human dignity brought in the frontline, among others, by the horrors of the WWI was a stimulus for the Social Gospel and its socio-cultural reform.

1. The Social Gospel: An Overview

Our endeavor in the first part of this article is to focus on the main features of the Social Gospel. Specifically, we try to define and explain this multi-faceted movement, by pointing at several contexts and prominent figures that contributed to the emergence of the Social Gospel, shaped its form and scope, established its aims, and catalyzed its actions. Then, we will emphasize the impact of the Social Gospel at several levels: economic, socio-cultural and theological.

A. The emergence of the Social Gospel

The Social Gospel, with its diversified reform, matched a period of crisis in America, characterized by labor problems and inequalities in the distribution of wealth, as they were experienced in the Industrial Revolution. As giant corporations such as U.S. Steel¹ and Standard Oil² grew to dominate their industries, American cities began to grow rapidly,

1 United States Steel Corporation was founded in 1901, as the largest business enterprise ever launched, with an authorized capitalization of \$ 1.4 billion (see, www.ussteel.com).

2 The company's origins date to 1863, when Rockefeller joined Maurice B. Clark and Samuel Andrews in a Cleveland, Ohio, oil-refining business (see, <http://www.britannica.com/EBchecked/topic/562986/Standard-Oil-Company-and-Trust>, accessed on 30.06.2014).

too. We find out that „Chicago was a city of 5,000 in 1840 and 30,000 in 1850; by 1870 there were 300,000 in Chicago and in 1890 there were 1.1 million Chicagoans. But the rapid growth of urban areas was also a result of large-scale immigration from southern and central Europe. All at one time, America was becoming more industrial, more urban, and more ethnically diverse.”³

This was a challenging situation: in a period of less than 50 years (between the Civil War and World War I), the United States of America were transformed from a rural republic to an urban state, but as cities „grew so quickly they could not properly house or govern their teeming populations.”⁴ This is the context in which the Social Gospel comes to light. It is a religious and social reform movement “that was prominent from about 1870 to 1920, especially among liberal Protestant groups dedicated to the betterment of industrialized society through application of the biblical principles of charity and justice.”⁵

Early leaders who contributed to the development of the Social Gospel in the US, included Washington Gladden (a pastor in Columbus, Ohio), Josiah Strong (former home missionary) and Charles M. Sheldon, who wrote a series of novels with a social message (e.g. *In His Steps: What Would Jesus Do?*, in 1896).⁶

Still, the main figure of the Social Gospel was *Walter Rauschenbusch* (1861-1918), a German Baptist minister who taught church history at Rochester Theological Seminary. He wrote several pivotal books (e.g. *Christianizing the Social Order*, 1912; *The Social Principles of Jesus*, 1916; *The Theology for the Social Gospel*, 1917) and emphasized an economic and political democracy by which the kingdom of God could be realized on earth. He supported unions, he argued that men should have the right to organize and bargain with the employer for better hours of labor and better wages, he argued that profit-sharing is a good way to give labor a fair return for its work.⁷

3 <http://nationalhumanitiescenter.org/tserve/twenty/tkeyinfo/socgospel.htm>, accessed on 03.06.2014.

4 Keith W. Olson, *An Outline of American History*, USA, United States Information Agency, 1990, p. 95.

5 <http://www.britannica.com/EBchecked/topic/551238/Social-Gospel>, accessed on 03.06.2014.

6 Daniel G. Reid, Robert D. Linder, Bruce L. Shelley, Harry S. Stout, *Dictionary of Christianity in America*, Downers Grove Illinois, InterVarsity Press, 1990.

7 Cairns Earle E., *Christianity Through the Centuries*, Grand Rapids, Zondervan Publishing House, 1967.

B. *The impact of the social Gospel*

The social Gospel was not an isolated movement, restricted mainly to an individual level. Actually, it is peculiar that the movement reaches a corporate level, touching different areas of the American society. Of course, the first impact of the social Gospel can be seen at *the economic level*.

Particularly, liberal figures such as Peabody, Graham Taylor and Walter Rauschenbush challenged the economic mentality of the time and, taking into account the aspect of human dignity, they “fought the prevailing racist approach toward minority groups, struggled against poverty and misery, and defended the right of workers to organize and strive for a better standard of life.”⁸ Other important concerns of the Social Gospel were: abolition of child labor, a shorter workweek, a living wage and a factory regulation.

It is remarkable that many of these ideals were realized in the 1930 through the rise of organized labor and the legislation of the New Deal.⁹ Some of the reforms included the reopening of the banks, the insurance of saving-banks deposits up to \$5,000, federal subsidies for farmers, thousands of millions of dollars spent for the relief of the unemployed, for public works and for the conservation of national resources and organized labor.¹⁰

The Social Gospel had an impact on the *socio-cultural level*, too. We should note that “rapid industrial growth posed especially difficult problems, partly because that growth threatened permanently to divide American society into warring classes called «Capital» and «Labor»”.¹¹ Accordingly, as Noll notes “great attention was devoted to the relations between capital and labor, and the movement influenced the shortening of the working day.”¹² Also, some social settlements founded in underprivileged areas and Christian churches were dedicated to helping those in need. This is because the Social Gospel brought to light the

8 Carl F. H. Henry, *Baker's Dictionary of Christian Ethics*, USA, Baker Book House Company, 1973, p. 638.

9 The New Deal was a series of reforms taken in the 1930's during the term of President Franklin D. Roosevelt, in response to the Great Depression that occurred in the USA.

10 Keith W. Olson, *An Outline of American History*.

11 Edwin S. Gaustad, *A Documentary History of Religion in America Since 1865*, Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1983, p. 99.

12 Mark A. Noll, *A History of Christianity in the United States and Canada*, Grand Rapids, William B. Eerdmans Publishing Company, 1992, p. 518.

Christian concern for victims of the industrial revolution, “together with persistent efforts to ameliorate the festering social conditions in factory towns and big cities.”¹³

The impact of the Social Gospel in the life of the American people can be seen, also, in the Prohibition Amendment (repealed in 1933) as “tracts had been written, sermons preached, crusades launched, and organizations developed to fight «the liquor traffic» and to rescue or assist liquor’s victims.”¹⁴

The movement was interested in *education*, as well. Education has been understood as a tool which could be used for leading men to prefer social good to private advantage and welfare. One way used by the Social Gospel for reaching this purpose was through the establishment of the *settlement houses*. They were essentially “community centers located in urban slums where middle-class women volunteered to live and share their knowledge and culture with the poor around them in the spirit of charity and social justice. Their services varied, but they tended to offer things like food, shelter, daycare, English classes, and basic education in the hopes of alleviating the squalid conditions in which local residents lived.”¹⁵ One example – out of more than 400 settlement houses across the United States – may be Hull House, founded by Jane Addams in Chicago.

The impact of the Social Gospel *in Theology* was noticeable, too. The movement didn’t produce any doctrine or creed, but there are some characteristics of theological thought found in the sermons and writings of its leaders: an emphasis on the immanence of God and the kingdom of God in society, a call for justice rather than charity and the inseparability of the personal salvation and the salvation of society at large.¹⁶ However, there is something we could call „a need for a systematic Theology” of the Social Gospel. For instance, in Walter Rauschenbush’s book, *A Theology of the Social Gospel*, we read: “We have a social gospel. We need a systematic Theology large enough to match it and vital enough to back it.”¹⁷

13 Carl F. H. Henry, *Baker’s Dictionary of Christian Ethics*, 637.

14 Edwin S. Gaustad, *A Documentary History of Religion in America Since 1865*, 102.

15 <http://education-portal.com/academy/lesson/the-social-gospel-movement-definition-and-goals-of-urban-reform-movements.html#lesson>, accessed on 30.06.2014.

16 William A. Dyrness, Veli-Mati Kärkkäinen, Juan Francisco, Simon Chan, *Global Dictionary of Theology*, Nottingham England, Inter-Varsity Press, 2008.

17 Rauschenbusch Walter, *A Theology for the Social Gospel*, New York, The Macmillan Company, 1917, 1.

In the prewar years, the Social Gospel became influent especially in Congregational, Episcopal, Baptist, Methodist and Presbyterian churches. This influence had a leading role in the formation of Federal Council of Churches of Christ in America, in 1908.¹⁸ Cairns mentions that the Federal Council of Churches was the main sponsor of the Social Gospel movement.¹⁹ One wing of the social Christian movement remained oriented to conservative evangelical Protestantism (The Salvation Army and the Volunteers of America) – they identified with the needy and pleaded for social justice – while others were radical and took a reconstructionist position, some embracing political socialism (we can mention here leaders such as William D. P. Bliss and Vida D. Scudder).²⁰

A third group of churches and organizations was hostile to the Social Gospel. Here we could emphasize the conservative Protestantism and Roman Catholicism. Billy Sunday, a revivalist of the early twentieth century, attacked the legislative efforts of the Social Gospel movement and some Roman Catholic leaders perceived in this movement a brand of socialism, antithetical to the human right of the ownership of private property.²¹

2. Human Dignity and the (Social) Gospel

Now, after we have reviewed the main tenets of the Social Gospel, we aim to illustrate how the concern for human dignity – especially after WWI – was a stimulus for this movement. On the other side, we try to argue that human dignity is not a stimulus *merely* for the Social Gospel but a stimulus for the Gospel itself. As some thinkers have pointed, the earthly focus of the Social Gospel is reductionist; human dignity means more than the pursuit of happiness in this world, it has to do with "the things above", with the eternity of the soul and with the salvation brought by the message of the Christian Gospel.

A. Human Dignity after WWI: A Stimulus for the Social Gospel

The United States of America entered World War I in 1917. Obviously, the Great War stressed the need of a moral change in the world at large

18 Reid, *et al. Concise Dictionary of Christianity in America.*

19 Cairns, *Christianity Through the Centuries*, 1967.

20 Reid, *Dictionary of Christianity in America*, 1990.

21 Dyrness, *et al., Global Dictionary of Theology*, 2008.

and in the American society. For example, “in 1930s Frank Buchman attracted international attention by proclaiming that the only rearmament which the world needed was a «moral re-armament».”²²

The whole world saw how easily human dignity can be totally ignored leading to catastrophic consequences.²³ After WWI many institutions “born of the times and specific in their purpose, arose to feed the hungry, rescue the fallen, and provide temporary shelter for those who knew no home.”²⁴ Among these institutions we can mention: The Salvation Army, Young Men’s and Young Women’s Christian Associations, the National Catholic Welfare Council, and the Synagogue Council of America. Also, “the new National Council of Churches, formed in 1951, became an important instrument through which mainline churches could articulate a common theological and social vision in a rapidly changing America.”²⁵

The various social projects developed during the twentieth century prove that the influence of the Social Gospel continued to exist, both in the United States of America and across its borders. We could remember here Martin Luther King Jr., an African American Baptist minister who completed a doctorate at Boston University, analyzing the theology of Walter Rauschenbusch. For him, human dignity was a core value and, of course, as he became the leader of the civil rights movement, he acknowledged the influence of “kingdom” theology in his nonviolent approach, and one can see this influence even in his famous speech “I have a dream.”²⁶ In a bold defense of human dignity, Martin Luther King Jr. said:

We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating for whites only. We cannot be satisfied as long as a Negro in Mississippi cannot vote, and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream. [...]

22 Edwin S. Gaustad, *A Documentary History of Religion in America Since 1865*, 101.

23 Marcus Düvell et. al.(ed.), *The Cambridge Handbook of Human Dignity: Interdisciplinary Perspectives*, Uk: Cambridge University Press, 2012.

24 Ibidem.

25 <http://www.pluralism.org/religion/christianity/america/social-gospel>, accessed on 04.06.2014.

26 Dyrness et. al., *Global Dictionary of Theology*, 2008.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day down in Alabama, with its vicious racists with its governor having his lips dripping with the words of “interposition” and “nullification”, one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today.²⁷

Moreover, we could add to our examples of social responsibility and human dignity, the importance given to it by the Roman Catholic Church during the Second Vatican Council and the Liberation Theology movements around the world, which are partly based on Social Gospel principles.

Besides all this examples, another way to argue that human dignity was a stimulus for the Social Gospel is to observe that even though the movement didn't have much preeminence in the mainline Churches, in the second part of the twentieth century, its influence moved in the educational realm, in Protestant divinity schools.²⁸ Indeed, many divinity schools with a focus on social work, social ethics, sociology and other similar courses, are related to some of the principles embraced by the Social Gospel.

B. Human Dignity: A Stimulus for the Gospel itself

Although the concern for the sacredness of human dignity was materialized in the development of the Social Gospel, the optimism that had characterized the early thrust of the movement began to fade. Its liberal theological basis was challenged “both by conservatives who stressed the premillennialist interpretation of the Kingdom of God and by neo-orthodox realists who criticized it as overly idealistic and naïve.”²⁹ Step by step, the optimism of the Social Gospel diminished and losing the hope „in the possibility of easily building a better world through an appeal to people's outrage at social inequality and inequity marked the end of an

27 <https://kinginstitute.stanford.edu/king-papers/documents/i-have-dream-address-delivered-march-washington-jobs-and-freedom>, accessed on 14.06.2019

28 <http://nationalhumanitiescenter.org/tserve/twenty/tkeyinfo/socgospel.htm>, accessed on 03.06.2014.

29 Reid, et. al., *Concise Dictionary of Christianity in America* 1995, 320.

epoch in American politics and in America's Protestant churches."³⁰ As the movement began to fade down it was time for the emergence of a more realistic picture of the human condition proposed by Neo-Orthodoxy.³¹ A leading figure in calling for a revision of Social Gospel ideals was Reinhold Niebuhr. The "more realistic picture" of human condition in Neo-Orthodoxy includes "both man's accountability to God and his sinful alienation from God."³²

Therefore, it is crucial to remember that human dignity surpasses the realm of this world. It has to do with the fact that people are created in the image of God, that they have immortal souls and they are responsible before their Creator. All these truths indicate that there is a need for the recovery of a spiritual understanding of the human condition and for an emphasis of the Gospel itself. It is indeed true that Jesus Christ said: "*You always have the poor with you*" (Mark 14:7, New American Standard Bible - the same translation is used for all other Bible quotations in this paper). These words are very realistic today, as they were in the first century. We have Jesus' command and we have the people in need. So, there must be a connection between Christianity and the social ministry. Love for God is, truly, followed by love for our neighbor (*see*, Luke 10:25-28).

However, confining Christianity and Church mission merely to a "social agenda" is highly against the teachings of the Scriptures. For instance, when the Social Gospel had had an overemphasis on the present time, it neglected the eschatological perspective of the Christian faith: "*Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you.*" (1 Peter 1:3-4).

Despite the fact that some leaders, such as Charles M. Sheldon, tried to link the Social agenda to "what would Jesus do"³³ they failed, it seems, to perceive that the focus of Jesus was mainly on spiritual salvation: "*Do not work for the food which perishes, but for the food which endures to*

30 *Ibid.*

31 http://protestantism.enacademic.com/558/Social_Gospel.

32 Henry, *Baker's Dictionary of Christian Ethics*, 453.

33 *See*, Charles M. Sheldon, *In His Steps, What Would Jesus Do*, Chicago: Advance Publishing Company, 1897.

eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal." (John 6:27). The real Gospel is first and foremost about salvation from sin and death. This is the message Christians need to share with their neighbors. Christians cannot afford to lose the eternal hope of the Gospel.

Actually, from the Old Testament, God established that the faith must be first shared in the family, as it is written in Deuteronomy 6:6-7:

The first environment to communicate faith is the family. Parents love their children, and they must pass their faith to the next generation. [...] The commandment of God establish the correct order: parents should be concerned, first of all, with the spiritual welfare of their children, then the psychological and then the physical development. The faithful parents pray for their children even before their birth.³⁴

Human dignity means more than living well in this world, as apostle Paul explains: "*If we have hoped in Christ in this life only, we are of all men most to be pitied.*" (1 Corinthians 15:19).

By no means have we underestimated the importance of the social ministry of the Church. Love, care, charity, social reconciliation and many actions against poverty and injustice continue to be important for Churches, and for various humanitarian organizations and educational programs. Actually, the Church *needs* to have a social orientation, but this should function in the matrix of the biblical Gospel which has a spiritual message, before anything else. Human dignity³⁵ is a stimulus for the Social Gospel and for the Gospel itself. If we care about people, we should look for their happiness both in this world and in the world to come.

34 Ieremia Rusu, „Reasons for Communicating Faith in a Secular Society”, 2e Colloque International *ComSymbol on Espace public et communication de la foi*, at Université Paul Valéry de Montpellier 3 Centre Universitaire du Guesclin de Béziers. Scientific Partners: CORHIS Research Center, Paul Valéry de Montpellier 3 University, France, *Essachess – Journal for Communication Studies* (recognized by AERES - French Evaluation Agency for Research and higher Education, and covered in ProQuest CSA, EBSCO Publishing, Index Copernicus, DOAJ, Ulrich's, Gale, J-Gate, CEEOL, Genamics Journal Seek, SSRN, GESIS-SSOAR, MLA Bibliography, and DRJI), France, Journal for the Studies of Religions and Ideologies (covered in Scopus, ISI Thomson) Romania, The Society of Scholars Editors of Academic Journals (Société des Universitaires Editeurs des Revues Scientifiques), France, 2-3 juillet 2014, Edition IARSIC, Béziers, France, 2014, pp. 83-91.

35 Ioan-Gheorghe Rotaru, “Plea for Human Dignity”, *Scientia Moralitas. Human Dignity - A Contemporary Perspectives*, The Scientia Moralitas Research Institute, Beltsville, MD, United States of America, Volume 1, Year 2016, pp. 29-43.

Concluding remarks

Hopefully, we proved in this paper that, at the beginning of the twentieth century, the American Christianity was highly interested in the Social Gospel. The ideas of this movement were very powerful and effective in the religious and socio-cultural life of the American nation and it is possible to conclude that “the acceptance of the social gospel spelled the transformation of American Protestantism.”³⁶

At a socio-cultural level, the Social Gospel mobilized leaders and common people towards the betterment of industrialized society by promoting principles of charity and justice, through organized labor, education, establishing social settlements etc. At a religious level, the Social Gospel found a place among liberal Churches and the influence of the movement continues to exist among the mainline conservative Protestant communities, spreading the hope that even though “God’s kingdom cannot be fully established on earth”, nevertheless we may strive to make the world a better place.

We noticed that human dignity played an important role in shaping the vision of the Social Gospel. People need to be treated justly because they have an intrinsic dignity which cannot be ignored. They all share the same image of God and they all must be treated with care and respect. The horrors of the WWI brought the topic of the human dignity on the top of the global agenda and various political institutions and social organizations were created in order to defeat the sacredness of human dignity.

We discovered that many aspirations found in the Social Gospel were good, but some of them unattainable. The world continues to be a complex place, with many struggles, with political and economic projects, with perpetual threats on human dignity and on life itself. Therefore, we argued that we need to see the human being not reduced to the matrix of this world but having an eternal existence. The contours of man’s dignity go beyond the perimeter of the physical world and if we respect *this dignity*, we should strive to offer him not only a Social Gospel but the Gospel itself.

36 Carl Degler, *Out of Our Past: The Forces that Shaped Modern America*, New York, Harper & Row, 1950, 347.

References

Books

- ♦ ****, *The Holy Bible*, New American Standard Bible.
- ♦ Cairns, Earle E., *Christianity Through the Centuries*, Grand Rapids, Zondervan Publishing House, 1967.
- ♦ Degler, Carl, *Out of Our Past: The Forces that Shaped Modern America*, New York, Harper & Row, 1950.
- ♦ Düvell, Marcus et. al.(ed.), *The Cambridge Handbook of Human Dignity: Interdisciplinary Perspectives*, Uk: Cambridge University Press, 2012.
- ♦ Gaustad, Edwin S., *A Documentary History of Religion in America Since 1865*, Grand Rapids, Michigan, William B. Eerdmans Publishing Company, 1983.
- ♦ Noll, Mark A., *A History of Christianity in the United States and Canada*, Grand Rapids, William B. Eerdmans Publishing Company, 1992.
- ♦ Olson, Keith W., *An Outline of American History*, USA, United States Information Agency, 1990.
- ♦ Rauschenbusch, Walter, *A Theology for the Social Gospel*, New York, The Macmillan Company, 1917.
- ♦ Sheldon, Charles M., *In His Steps, What Would Jesus Do*, Chicago, Advance Publishing Company, 1897.
- ♦ Weber, Max, *Etica protestantă și spiritul capitalismului [The Protestant Ethic and the Spirit of Capitalism]*, Bucuresti, Incitatus Publishing House, 2003.

Journals

- ♦ Rotaru, Ioan-Gheorghe, "Plea for Human Dignity", *Scientia Moralitas. Human Dignity - A Contemporary Perspectives*, The Scientia Moralitas Research Institute, Beltsville, MD, United States of America, Volume 1, Year 2016, pp. 29-43.
- ♦ Rusu, Ieremia,, "Reasons for Communicating Faith in a Secular Society", *2e Colloque International ComSymbol on Espace public et communication de la foi*, at Université Paul Valéry de Montpellier 3 Centre Universitaire du Guesclin de Béziers. Scientific Partners: CORHIS Research Center, Paul Valéry de Montpellier 3 University, France, *Essachess – Journal for Communication Studies* (recognized by AERES - French Evaluation Agency for Research and higher Education, and covered in ProQuest CSA, EBSCO Publishing, Index Copernicus, DOAJ, Ulrich's, Gale, J-Gate, CEEOL, Genamics Journal Seek, SSRN, GESIS-SSOAR, MLA Bibliography, and DRJI), France, Journal for the Studies of Religions and Ideologies (covered in Scopus, ISI Thomson) Romania,

The Society of Scholars Editors of Academic Journals (Société des Universitaires Editeurs des Revues Scientifiques), France, 2-3 juillet 2014, Edition IARSIC, Béziers, France, 2014, pp. 83-91.

Dictionaries

- ✦ Dyrness, A. William; Kärkkäinen, Veli-Mati; Francisco, Juan; Chan, Simon, *Global Dictionary of Theology*, Nottingham, England, InterVarsity Press, 2008.
- ✦ Henry, Carl F. H., *Baker's Dictionary of Christian Ethics*, USA, Baker Book House Company, 1973.
- ✦ Reid, G. Daniel; Linder, D. Robert; Shelley, L. Bruce; Stout, S. Harry, *Dictionary of Christianity in America*, Downers Grove, Illinois, InterVarsity Press, 1990.
- ✦ Reid, G. Daniel; Linder, D. Robert; Shelley, L. Bruce; Stout, S. Harry; Noll, Craig A., *Concise Dictionary of Christianity in America*, Downers Grove, Illinois, InterVarsity Press, 1995.

Webpages

- ✦ <http://www.britannica.com/EBchecked/topic/562986/Standard-Oil-Company-and-Trust>.
- ✦ <http://www.britannica.com/EBchecked/topic/551238/Social-Gospel>.
- ✦ <http://education-portal.com/academy/lesson/the-social-gospel-movement-definition-and-goals-of-urban-reform-movements.html#lesson>.
- ✦ <https://kinginstitute.stanford.edu/king-papers/documents/i-have-dream-address-delivered-march-washington-jobs-and-freedom>
- ✦ <http://nationalhumanitiescenter.org/tserve/twenty/tkeyinfo/socgospel.htm>.
- ✦ <http://www.pluralism.org/religion/christianity/america/social-gospel>.
- ✦ http://protestantism.enacademic.com/558/Social_Gospel.
- ✦ <http://www.ussteel.com>.