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**A History of Southern  
Baptist/Jewish Relations**

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All of us here today share the belief that a good understanding of our history can make us better able to understand the contemporary issues we face- -to understand them and to address them appropriately.

Reviewing the history of other people when we have not been related to them is fairly simple. However, reviewing the history of how we and our kind have interfaced with another particular group is truly challenging. As we Baptists consider the history of the Southern Baptist/Jewish relations, we have to look at our motives, the levels of understanding or misunderstandings we have demonstrated, and how we have contributed to the present status of Christian/Jewish relations.

Let us remember that it is always possible for us to analyze our relations with another group so that we understand ourselves better and yet fail significantly to understand the other group. Rabbi Robert Kegan describes that possibility in an account in his book, *The Evolving Self: Probes and Process in Human Development*.

All of these elements are captured in a story related to me by a bewildered rabbi.

“A woman comes to see me, this is maybe thirty years ago. A woman who isn’t a Jewish woman. She has fallen in love with a Jewish man. And, so that a lot of other people should be happy, she wants to make a conversion. If other people are happy, she will be happy, this is what she says. She is very frank about this. Religion and politics and business- -these mean a lot to other people, she says. By her what matters is her husband and her friends, and one day, she hopes, her children. She is a good woman, a sincere person, but she has no real feeling about Judaism and I can’t be such help to her.

“Seven years later, comes to see me the same woman. But it’s almost a different person. Yes she converted. Yes, she got married. Yes, she has children. But something is not right. She loves her family but she doesn’t love herself, this is what she says. ‘I’m thirty years old,’ she says, ‘I have three children and I don’t even know who I am.’ She wants to study by me. Not to make a conversion, she says. ‘I’m already converted.’ But to learn who she is.

“For the next year she studies by me. What a workhorse! She learns Hebrew. She reads Talmud. She makes a Kosher house. Her husband, who I bar mitzvahed, is complaining to me, ‘Stop already, you’re making my wife into a rabbi.’ But it wasn’t me. She was taking every step on her own. She was finding out who she was.

“Then she starts to be concerned about her conversion. ‘It wasn’t sincere, Rabbi.’ ‘It wasn’t kosher, Rabbi.’ ‘I’m not really Jewish, Rabbi.’ What can I tell her? She didn’t make an orthodox conversion, this is true, and, by her, this is now the only thing that counts. Do I have to tell you what happened? Almost ten years after she first comes to me she is dipped in the ritual baths and I am signing her document, a legal convert, more orthodox than I am.

“Ah, but that isn’t the end of the story. Before the next High Holidays she decides how can she live with a Jew who would marry a Gentile and so she divorces her husband.”

I hope our discussions today do not make us turn out like that. But I hope our discussions will truly change us Baptists, making us more aware of who we are, and more sensitive to how Jews think and feel.

In the United States today, the Jewish community represents the largest non-Christian religious group in the nation. The U. S. Jewish population in 1986 was 5,814,00 (*American Jewish Yearbook*, 1987, p. 179). Of course, not all of these people consider themselves religious or “practicing” Jews. In 1986, Southern Baptists counted 14,618,567 members (*1987 Southern Baptist Convention Annual*, p. 100). Thus, there are approximately three times as many Southern Baptists in the U. S. as there are Jews. (There is also an undetermined number of Southern Baptists who seem not to be religious or “practicing.”) Baptists and Jews should be talking to each other and trying to understand each other simply because of the nature of our communities, our common heritage in Abraham and the biblical revelation, and the major theological

issues that grow out of the Hebrew Bible/New Testament tension. But the sheer size of our respective communities makes it even more important that Southern Baptists and Jews take note of each other.

That note taking calls us now to look back at the past. Here we can only mention briefly some highlights of Baptist/Jewish relations.

#### EARLY BAPTIST CONTACTS WITH JEWS

The distinguished Baptist historian, William R. Estep, relates that Hans Denck, the Bavarian Anabaptist scholar and evangelist, was probably the first Baptist in modern times to witness specifically to Jews. In 1526, in an extended missionary journey through South Germany, "Denck publicly presented the Gospel to the Jews."<sup>1</sup> In a timely article in *The Commission* (May 1988), Estep points out that the 16th-century Anabaptists were the first Christians in that era to take a position for a more humane approach to the Jews. The Anabaptists insisted that love must undergird their relations with Jews and that the Jews as well as others who would be classified as heretics should never suffer civil penalties for their faith.

Early Baptist and Jewish communities in North America had fairly close relationships with each other. Sometimes those relationships were happy ones, as when the Baptist founders of Rhode Island College, later Brown University, opened its doors to Jewish youth and gladly received contributions from Jews who supported the institution.<sup>2</sup> At other times, Baptists offended their Jewish neighbors by uncritically accepting a Christianity-old negative theological image of Jews and Judaism which was not only untrue but unfaithful to their (Baptist) own best understanding. Both Roger Williams and Isaac Backus were guilty of such uncritical acceptance, although Williams redeemed himself somewhat with his advocacy of the separation of church and state, which he based on the concept of religious liberty and soul competency.<sup>3</sup>

Such ambivalence characterized the attitudes of Baptists toward Jews and Judaism from before Colonial times and since Colonial times until now. Twelve years before the organization of the Southern Baptist Convention, Joseph Samuel Christian Frederick Frey, a Jew converted to the Baptist understanding of the Christian faith, traveled through ten southern states. He visited 276 Baptist churches during his year-long, 8,000-mile trip, urging Baptists to act responsibly toward Jews. Frey insisted on the right of Jews to practice their religion and gain adherents to it, while at the same time viewing Judaism as incomplete and unfulfilled.<sup>4</sup> During the Civil War, ten to twelve thousand Jews served in the Confederate Army, nearly double the number that served in the Union Army. Though the Jewish soldiers proved themselves to be loyal sons of the South, both they and their families bore the brunt of antisemitic outbreaks during the closing months of the war. Succeeding outbreaks of native Americanism, understood by some Baptists in the South and North as Christian Americanism, closely followed waves of immigrants to the United States. About eighteen per cent of the fourteen million- - (missing text, see endnotes 5, 6, 7, 8, 9, 10, 11, and 12)<sup>56789101112</sup>

When Estes went to the Department of Work with Non-evangelicals, the department included William B. Mitchell and William E. Burke, a former Roman Catholic priest whom the HMB had employed as Catholic information field worker, with Jones and Whyte as associational field workers partly supported by the HMB. The department added M. Thomas Starkes to the Atlanta staff in 1968, as research assistant, with the principal tasks of research and writing. In 1968 the department was enlarged to provide for four missionaries to serve as regional (or area) directors. These men were to live in different geographical regions of the nation and promote the department's emphases among the state conventions. That same year the HMB appointed Glenn A. Igleheart and William R. McLin as missionaries, Igleheart for the northeastern region and the U.S. and McLin for the western region.<sup>13</sup> Then in 1969, the HMB reassigned A. Jase Jones to serve as the department's emphases among the state conventions. That same year the HMB appointed Glenn A. Igleheart and William R. McLin as missionaries, Igleheart for the northeastern region and U.S. and McLin for the western region; and in 1970 the Board reassigned Lloyd N. Whyte to

be the department's regional director in the southeastern states.<sup>14</sup> After Burke retired, the HMB elected C. Brownlow Hastings as assistant department secretary, responsible for Roman Catholic and Orthodox relations. A few months later Estes resigned from the department to accept the pastorate of the First Baptist Church in Deland, Florida. The Board elected Starkes secretary of the department in December 1970 and changed the name Interfaith Witness. (In the early 1980s, the HMB gradually went through a transition to standardize the titles of all the departments and all but one of the divisions, so as to identify the program assignment first. Thus, the current correct title of this program is the Interfaith Witness Department.)

#### A NEW APPROACH FOR SOUTHERN BAPTISTS

Estes introduced a new technique into Southern Baptists' relations with other religious groups, namely, dialogue with representative leader's and laity. The first of these formal encounter events with Jews was a national meeting held in 1969 at The Southern Baptist Theological Seminary in Louisville, Kentucky. Given the title, "Jewish-Baptist Scholars Conference," it brought together over a hundred Jewish leaders and Southern Baptist representatives, including Jewish and Baptist seminary professors, rabbis and pastors, Baptist denominational workers, and representatives of Jewish religious and secular organizations. A similar meeting was held in 1971, at Hebrew Union College- Jewish Institute of Religion (a Reform Jewish institution) in Cincinnati, Ohio. These meetings were joint efforts of the Department of Interfaith Witness of the HMB and the Interreligious Affairs Department of the American Jewish Committee. The Department of Interfaith Witness co-sponsored a third dialogue in North Carolina in 1972, participating with the Anti-Defamation League of B'nai B'rith and Southeastern Baptist Theological Seminary. An introductory statement printed on the program brochure for the first encounter in Louisville eloquently summarized the purpose and potentiality for such meetings:

"All real living is meeting." With these words the late Martin Buber succinctly stated the central purpose of the contemporary dialogue. . . . Baptists and Jews, who share uniquely a common reverence for the Bible and its majestic teachings, as well as an historic experience of suffering to preserve freedom of conscience, have a vital contribution to make in redemptive service to the shaping of authentic community, a true "people of God" worthy to help usher in the kingdom of justice and righteousness.

Before Baptists and Jews can serve others, however, they need first to know each other. The stereotypes and mythologies that have prevailed between both communities need to be confronted and challenged by realities and truths. The similarities in shared religious and moral beliefs should be clarified and examined. The vital differences on which Baptists and Jews stake their lives should be understood, in order that differences can be made a source of irenic enrichment rather than of polemic estrangement.

To the realization of these purposes this consultation is hopefully dedicated.

In the nearly twenty years since that first major Southern Baptist/Jewish dialogue, Interfaith Witness Department personnel have sponsored and/or participated in about twenty-five comparable encounter events with Jewish groups. A brief listing of just a few of those events can indicate some of the significant themes and issues that Baptists and Jews have explored together:

January 1982 -- Fort Worth, Texas (Anti -Defamation League of B'nai B'rith and Southwestern Baptist Theological Seminary)

"The People We Are" (Profiles of Jews and Southern Baptists)

"Strains Our People Face" (Religious Freedom)

"The Role of Our People in Society"

---"How Do We Determine Our Role?" (Authority)

---"How Do We Live Out Our Role In Society?" (Contemporary Issues)

February 1982- -Mill Valley, California (Interreligious Affairs Department of the American Jewish Committee and Golden Gate Baptist Theological Seminary)

“Southern Baptists and Jews: Communities of Conscience Face a Challenging World”

---“The Current State of Baptist - Jewish Relations”

---“Human Rights: The Religious Imperative”

---“A Southern Baptist View of the Hebrew Scriptures”

---“Communicating Our Religious Values to the World”

---“Witness, Mission, Conversion, Teshuvah”

---“Prospectus for the Future”

November 1982- -Little Rock, Arkansas (Arkansas Baptist Convention and leaders from thirteen Reform Jewish Congregations in Arkansas)

Reform Jewish /Southern Baptist State Leaders’ Dialogue

---“Nature of Our Communities”

---“Stereotypes We Have of Each Other”

---“Areas of Cooperation and Tension”

October 1983- -Little Switzerland, North California (Anti -Defamation League of B’nai B’rith, Wildacres Retreat and the Blumenthal Foundation)

A Jewish -Baptist Colloquium on the Middle East”

---“A Jewish Political Perspective on the Middle East”

---“A Christian Political Perspective on the Middle East”

---“Jewish Attitudes toward War and Peace”

---“The Middle East: Israel and Baptists -- A Personal Perspective”

---“Exile and Return: Spirituality and Zionism”

March 31 -April 3, 1986- -Louisville, Kentucky (Interreligious Affairs Department of the Anti -Defamation League of B’nai B’rith and The Southern Baptist Theological Seminary)

A Symposium on the New Testament and Judaism

---“Rabbinic Judaism and Early Christianity: From the Pharisees to the Rabbis”

---“A Gospel Portrait of the Pharisees”

---“The Concept of the Messiah” (Jewish and Baptist perspectives)

---“The Gospel of John and the Jews” (Baptist and Jewish views)

---“Rabbinic Understanding of Covenant” (a Jewish interpretation)

---“Paul on the Covenant” (a Baptist interpretation)

September 1986- -Atlanta, Georgia

Synagogue Council of America/Southern Baptist Consultation on the Family

When Estes, Mitchell, Jones, Igleheart, and Whyte wisely and boldly led Southern Baptists into the arena of dialogue with Jews, some Southern Baptists were not particularly happy about “dialogue”-- it seemed to be a bad word for some Baptists. One pastor is reported to have said, “We ought not talk to Jews, just win them to Christ!” Twenty years ago there was a hesitancy on the part of some Southern Baptists to dialogue with Jews (or Roman Catholics), and some of that hesitancy still remains. Some Baptists fear that dialogue leads to theological compromise or the necessity to be soft on distinctive Baptist doctrines. But such fears represent a misunderstanding both of the nature of authentic dialogue and of the ideals that have motivated the Interfaith Witness Department staff members throughout all their work. An argument that Rabbi Israel Mowshowitz uses to inform Jews that dialogue is appropriate for them is also an argument that applies to Southern Baptists.

The dialogue does not require of us either to underplay our differences or dilute them. We must be honest partners and speak out of deep conviction and commitment. One of the most welcome by – products of the dialogue may very well be the development of a spirit of acceptance of differences as a desirable good.

Toleration of the different is not enough; it suggests a negative value judgement. Dialogue should enable us to see that each faith community must be true to itself at its best.<sup>15</sup>

For Estes and all of us in the tradition of the Interfaith Witness Department, dialogue is not inconsistent with evangelism, witness, ministry, spirituality, or doctrinal orthodoxy. Dialogue and mission are not contradictory terms. As Estes writes in an essay articulating his own view of dialogue, “The universal relevance of the Gospel is certainly a missionary concept. Thus, the theory of dialogue . . . is such as to create a genuine openness by Christians to Jews but maintain the essential concern that the Gospel be known and believed by all mankind.”<sup>16</sup> For at their best, dialogues, on whatever level, are basic conversations about faith. They openly and honestly discuss similarities and differences. They provide opportunity for mutual understanding and mutual challenge. A recent major statement from the department reaffirms the emphasis to help Baptists witness faithfully in dialogical encounter with Jews.

Often dialogues result in those of other faiths changing their perspective about Christianity and/or Baptists; almost always they strengthen the faith of Baptist participants, for in the interchange their own faith structures are tested and reinforced.

Witness occurs, but it is not high-pressure confrontation; dialogues, on whatever level, respect in individual’s identity of faith. For Baptists, the very nature of faith requires that conversation be honest; anything manipulative, coercive, or deceptive is contrary to Baptist approach in witnessing.

With that outlook, the department encourages Southern Baptists to take their rightful role as the largest Protestant denomination in America, sure in the convictions of their own traditions but also recognizing the value of others’ religious heritage. In that atmosphere, Southern Baptists can become world citizens, aware of all religious groups and able to bear witness, without fear or apology, to their own faith. . .<sup>17</sup>

At the 1981 meeting of the Southern Baptist Convention, the messengers officially commended the HMB and the Interfaith Witness Department (and others) when they adopted a resolution on anti-semitism: “Be it therefore RESOLVED, That the messengers at the 1981 Southern Baptist Convention Meeting in Los Angeles, June 9-11, 1981, commend our Southern Baptist Convention leaders as they seek sincere friendship and meaningful dialogue with our Jewish neighbors.”

#### A RECORD OF PRACTICAL PROGRAMS AND CREATIVE MATERIALS

In the sixty-seven years since the Home Mission Board first employed a man to witness to Jews, the Board staff have consistently shown their willingness to take that role seriously and to fulfill it as wisely as possible. And from the years of Jacob Gartenhaus until the present, the emphasis of the Board has been that relating to Jews, witnessing to Jews and ministering to Jews is the responsibility of individuals Baptists and local churches. The Board and the Interfaith Witness Department staff have always thought of their primary role to be that of informing, motivating and equipping Baptist people to be effective witnesses. And through the years, the staff members and missionaries of the department have tried to develop strategies and materials that Baptists at every level and circumstance can readily use.

One of the first items that William B. Mitchell designed when he went to the HMB in 1956, was a twenty-page guidebook entitled, “An Associational Program of Jewish Work.” It detailed a comprehensive plan and procedures to inform and train church leaders how to understand Judaism and to relate and witness to Jewish people. Michell, Jones and Whyte worked diligently with Southern Baptists with that program

and to supplement the organizational ideas with informative and inspirational literature. After Joseph R. Estes joined Mitchell in Atlanta and the interfaith witness program was expanded, the new department began to sponsor "Jewish Workshops," with a stress on "how to" evangelism. The department began to encourage churches to have a "Jewish Fellowship Week," even before the Southern Baptist Convention officially began to designate a week: in April for this annual event.

The department has consistently given major time and energy to research and writing, and has produced over a hundred pamphlets, articles and information pieces on Judaism and Jews, much of the material with a strong evangelistic content. In 1955 the HMB published Frank Halbeck's (missing text, see endnotes 18 and 19)<sup>1819</sup>

---written by W. W. Melton (pastor, Columbus Avenue Baptist Church in Waco); the HMB reprinted and circulated many copies. In 1970 Moody Press published as a booklet a sermon of the renowned Robert G. Lee, "If I were a Jew." Broadman Press has published several books concerning Jews and witnessing to Jews. *Among them are Meet the American Jew* (1963), edited by Belden Menkus, a Jewish layman; *Neighbors, Yet Strangers: The Jews and Christian Witness* (1968), A. Jase Jones; and *Over the Stumbling Block* (1977), Dan H. Wishnietsky.

7. Many Southern Baptist colleges and universities and all the Southern Baptist seminaries have sponsored various Baptist/Jewish dialogues and other encounter events, often involving not only students and faculty members but a wider Baptist and Jewish constituency. One example of the kind of timely and stimulating topics dealt with on such occasions is the dialogue sponsored in October 1986 by Golden Gate Seminary and the San Francisco Bay Area Chapter -American Jewish Committee. The second day of the conference began with a vigil outside of the Soviet Union Consulate in San Francisco. Participants then heard Baptists and Jewish speakers on topics such as "Practicing One's Faith in Russia" and "Baptist/Jewish Concerns for Human Rights."<sup>20</sup> At the annual meeting of the Association of Baptist Professors of Religion in Nashville, Tennessee, February 24, 1967, the program featured a rabbi and Baptist scholar presenting addresses on the theme, "Toward a Jewish-Southern Baptist Dialogue."<sup>21</sup>

8. Southern Baptist pastors and laypersons participate in hundreds of local, regional and national Christian/Jewish committees and conferences throughout the nation. A few Southern Baptists participate in the activities of groups like the National Workshop on Christian/Jewish Relations and the National Conference of Christians and Jews (NCCJ). The current executive director of the Atlanta, Georgia, Chapter of the NCCJ, Jimmy Harper, is a Southern Baptist minister.

9. Jimmy Carter, during and after his term as president of the United States, dealt seriously with Jewish concerns, particularly with U. S./Israel relations and with Middle East issues. Many Americans, whatever their political sympathies, remember Carter as the Southern Baptist who made household words of the terms, "born again," and face with Jews, not just as a matter of political expediency, but as a matter of his Christian commitment. He contributed positively to improving relations between Jews and Southern Baptists.

10. The pioneering and heroic efforts of Baptists professionally involved in the Southern Baptist Christian Life Commission and the state convention counterparts and in the work of the Baptist Joint Committee on Public Affairs are really some of the most significant things Southern Baptists have done in Baptist Christian Life Commission and the state convention counterparts and in the work of the Baptist Joint Committee on Public Affairs are really some of the most significant things Southern Baptists have done in Baptist/Jewish relations. Some of the most authentic and articulate voices for appropriate Baptist/Jewish relations have been the voices of Southern Baptist ethicists, such as Foy Valentine, Jimmy Allen, William Pinson, Bill Blackburn, James E. Wood, Charles Wade, Stan Hastey and James Dunn. Many Jews know those names of caring and informed Southern Baptist know them because they are the

names of caring and informed Southern Baptist know them because they are the names of caring and informed Southern Baptists who have talked with Jews and of caring and informed Southern Baptists who have talked with Jews and in many instances linked hands with Jews in the common concerns of religious liberty, separation of church and state, human rights, fair treatment for religious minorities, anti-semitism and the affirmation of biblical values in society.

## CONCLUSION

On December 19, 1983, Jacob Gartenhaus suffered a stroke that led eventually to his death on January 3, 1984. During the first few days of his final stay in a Chattanooga hospital, Dr. Gartenhaus was able to speak and even sing. He quoted from the Bible; and the last passage he quoted was Isaiah 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." When the doctor's moved him to the intensive care unit, feeble and no longer able to speak, he could still write notes. And the last thing he did was to write on a piece of paper, "I am a Jew, and a Baptist."

The issue of Baptist/Jewish relations, whether past, present, or future, is a complex one. It represents tension, enigma, challenge. Whenever Jews and Baptists meet, we cannot make it a simple issue; we dare not make it a simple issue. Our roots and our branches are tangled, and will remain so.

## Endnotes

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<sup>1</sup> 1 *The Anabaptist Story* (Nashville: Broadman Press, 1963; reprint ed., Grand Rapids: William B. Eerdmans Publishing Company, 1986), p. 77.

<sup>2</sup> Jacob Rader Marcus, *American Jewry: Documents, Eighteenth Century. Primarily Hitherto Unpublished Manuscripts*. No. III, Publications of the American Jewish Archives (Cincinnati: Hebrew Union College Press 1959), pp. 222-24.

<sup>3</sup> See Roger Williams, *The Bloody Tenent, The Complete Writings of Roger Williams*, seven volumes (New York: Russell and Russell, Inc., 1967), III, 4.

<sup>4</sup> See Joseph Samuel Christian Frederick Frey, *Essays on Christian Captive*. Fifth ed. (New York: Printed for the author, Wm. H. Cloyer, Printer, 1843), pp. 174 266, 280-81, 291.

<sup>5</sup> See Leonard A. Greenberg and Harold J. Jonas, "An American Anti-Semite in the Nineteenth Century," in Joseph L. Blau, Philip Friedman, Arthur Hertzberg and Isaac Medelsohn (eds.), *Essays on Jewish Life and Thought: Presented in Honor of Salo Wittmayer Baron* (New York: Columbia University Press, 1959), pp. 266-67, 277.

<sup>6</sup> See the excellent article by A. Jase Jones, "Baptists Crossing Barriers," *Baptist History and Heritage*, Vol. 8, No. 1 (January 1973). Much of the discussion in this section is adapted from this article.

<sup>7</sup> Frank Halbeck, "Home Missions to Jews," *Encyclopedia of Southern Baptists* (Nashville: Broadman Press, 1958), I, 707.

<sup>8</sup> *Southern Baptist Convention Annual, 1919*, p. 116.

<sup>9</sup> Born January 15, 1896, Gartenhaus came as a young man to the United States from his native Austria, barely able to speak English, though he was fluent in German, Yiddish and Hebrew. He died Janu. 3, 1984, after more than sixty years as a missionary to his own people. See his biography, *Traitor? A Jew, A Book, A Miracle* (Chattanooga: International Board of Jewish Mission, Inc., 1980).

<sup>10</sup> R. G. Commander, *The Story of Union Baptist Association, 1840-1976* (Houston: D. Armstrong Publishers, 1977), pp. 75-76.

<sup>11</sup> Halbeck later served as an appointed home missionary, jointly employed by the HMB and the Southern Baptist General Convention of California (1959-62).

<sup>12</sup> Quoted by A. Jase Jones, "Baptists Crossing Barriers," pp. 38-39.

<sup>13</sup> These missionaries were employed solely by the HMB and were responsible to the Department of Work with Non-Evangelicals. They were not included in a cooperative agreement with any state convention. This pattern currently applies to the three missionary positions in the Interfaith Witness Department.

<sup>14</sup> Lloyd Whyte has lived in Florida since 1935. He has probably done more for the benefit of Southern Baptist/Jewish relations than any Southern Baptist in Florida. In 1980 the Florida Regional Board of the Anti-Defamation League of B'nai B'rith presented to Whyte the Leonard L. Abess Human Relations Award - one of the highest honors given by the Jewish community. They recognized his creative leadership in establishing annual Baptist-Jewish dialogues which continue to be sponsored by Miami Baptist Association and the ADL. Whyte is a



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former pastor of Shenandoah Baptist Church in Miami (1944-65) and a former lecturer in Bible Literature and Comparative Religion at the University of Miami. His denominational service includes serving as a Florida member of the Home Mission Board, 1960-65; moderator and clerk of Miami Baptist Association; trustee of Baptist Bible Institute, 1961-64; vice-president of the Florida Baptist Pastors' Conference; and member of the Advisory Board of Baptist Hospital of Miami.

<sup>15</sup> "Why Dialogue?" in *Face to Face: A Primer in Dialogue* (New York: B'nai B'rith Adult Jewish Education, Anti - Defamation League of B'nai B'rith, 1957), p. 10.

<sup>16</sup> Joseph R. Estes, "Jewish -Christian Dialogue as Mission," *Review and Expositor* LXVIII/I (Winter 1971), p. 8.

<sup>17</sup> "Lessons in Interfaith," in *Beliefs of Other Kinds* (Atlanta: Home Mission Board, 1984), p. 10.

<sup>18</sup> Letter from rabbi Mendel L. Abrams, Beth Torah Congregation, to Dr. Alva Thompson, Minister, West Hyattsville Baptist Church, West Hyattsville, MD, April 16, 1986.

<sup>19</sup> Orville Scott, "Jewish Visitors Express Interest in Fellowship" *Baptist Standard* (June 29, 1960), p. 6; W. ross Edwards, "Jewish Fellowship and the Gospel," *Word and Way* (April 5, 1973), p. 2; J. Everett Sneed, "Improving Your Witness to Jewish People," *Arkansas Baptist Newsmagazine* (February 6, 1986), p. 2.

<sup>20</sup> *Gateway* (Fall 1986), p. 3.

<sup>21</sup> *Religious Herald* (March 23, 1967), pp. 6-7, 20.