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**3,200 Hot Water Heaters
Piping in 'Living Water'**

By Toby Druin
Adapted for Baptist Press

It is two miles from the parched fields of the farmers at Ojos Caliente, Tex., to a spring whose waters could guarantee them crops of corn, beans, and cotton-- food and fiber for a meager existence.

A band of Baptist laymen from San Jacinto Baptist Church in Amarillo, Tex., have committed themselves to a three-year project to convert 3,200 hot water tanks to the needed two miles of irrigation pipe at Ojos.

While the welders are converting the insides of the hot water tanks to pipe so the farmers' crops will grow, other members of the church are dispensing "living water"-- the gospel of Jesus Christ--to the Mexican villagers.

The project is another chapter in the saga of the Texas Baptist River Ministry and began in 1972 when the Amarillo church was seeking a summer youth project.

Jess Hightower, minister of education and Pastor B. L. Davis, now Amarillo Association missionary, and others from the church went to the Ojos Caliente (literally--Hot Eyes) area, near Sierra Blanca about 60 miles south of El Paso, Tex., on the recommendation of Jim Hill, pastor of Fabens, Tex.

"We saw right away that it was more than just a youth project," said Hightower, and that spring about 55 young people and adults from the church went to Ojos and the neighboring village of Corral de Alembre. They led Bible studies and vacation Bible school-type activities.

"Our people responded so well to the challenge," added Hightower, "that the next summer we added a third village, Cajoncitos." We don't want to get away from magnifying the message of Christ.

"Now we are going about four times a year taking gifts at Christmas and ministering to the people's needs."

Last year they began building a church building at Corral, an adobe building, with the villagers providing the bricks and the Amarilloans the other materials. The men of the village assist in the work on the building.

Part of the project's beauty, especially the construction end of it, has been the enlistment of men not active in other areas of the church. That's where Neal Madden and the 3,200 water tanks entered the picture.

Madden, who owns a plumbing Company in Amarillo, was asked to go along last year to help lay a small water line to one of the villages. While he was there he noticed that about two miles up the arroyo above the 15-acre plots tended by each head of the household on Ojos is a large spring.

The spring provides enough water to irrigate the farmers' crops, but the moisture either sinks into the sand of the arroyo or evaporates long before it gets that far.

"We figured it would take \$10,000 to \$15,000 to buy pipe," Madden said, "and we couldn't see how we could raise that kind of money." That's when he came up with the idea of using the hot water tanks.

Hundreds of tanks are discarded each month in Amarillo, the victims of sedimentation or corrosion. But with the top and bottom cut out, the glass-lined, steel tube still makes an excellent pipe, about three and a half feet long, he noted.

The idea of putting enough hot water tanks together to stretch over two miles was more than a little far-fetched, he admitted, and he was hesitant at first to suggest it. At first he thought it would take 5,000 of them.

Back in Amarillo, Madden and two other church members, Roy Duck and John Youngblood, tested the idea. It took them all evening to cut the tops and bottoms out of three tanks and put them together into a joint of pipe.

But Bill Solomon, another member at San Jacinto volunteered the use of his machine shop, a lathe and two operators every Saturday to take care of the cutting job. The job is now done in minutes instead of an hour.

"Every time a problem has come up, there's been an answer," Madden said. "The Lord just keeps answering our prayers and meeting our needs."

The City of Amarillo unwittingly gave an assist to the project by moving its trash disposal landfill several miles west of the city. Now it is more economical for plumbers to bring discarded tanks to Madden than to the landfill.

The project is paying its own way, Madden said. Every part of the tanks, except the fiberglass insulation is saved and sold to pay for welding rods and oxygen and other incidentals.

Every Saturday afternoon men and boys gather at Madden's plumbing shop and convert it into an irrigation pipe manufacturing plant. It's hot, dirty work; the noise is deafening; the welding arcs are blinding. But the results, the men said, are worth it, because they are helping the poverty-stricken people of Ojos Caliente.

This past summer about 60 persons from San Jacinto Baptist Church went to the villages for their summer trip. They led Bible studies, conducted vacation Bible schools, and held worship services and at week's end 35 of the villagers had made professions of faith.

Those professions of faith are really what the whole project is all about, both Madden and Hightower insisted.

Along with that accomplishment, Madden and the other men, about 20 of them, during the week installed 1,000 feet of pipe, working side-by-side with men and boys of the village.

"You know," Madden said, "I'm not sure those people ever really believed we were going to follow through with it until we started laying that pipe. But the feeling that developed when we started working together is hard to describe; there was a real warmth." (BP)

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Adapted from the October 1976 issue of World Mission Journal.

(BP) Photo mailed to Baptist state papers.

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FMB Authorizes \$50,000
For Philippines Relief

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MANILA, Philippines (BP)--The Southern Baptist Foreign Mission Board set aside \$50,000 for disaster relief in the Philippines in the aftermath of a severe earthquake and tidal waves.

Robert N. Nash, chairman of the Philippine Baptist Mission (organization of Southern Baptist missionaries), and two other missionaries were surveying damages and said they would report further needs for relief.

"The board does not plan to send supplies or personnel into the islands at this time," according to W. L. (Wimpy) Smith, the agency's assistant consultant for disaster relief. Bryan Moss of the U. S. State Department said he thought Manila and Luzon could probably supply enough emergency resources.

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Southern Baptist missionaries serving in the islands were all out of danger and accounted for, Nash reported. No missionaries resided in the immediate disaster areas but some Baptist churches are located there and were expected to report damages.

Destruction in the downtown area of Cotabato City was estimated at 85 percent. The city was isolated because bridges leading to it were down, according to Moss.

Moss said that he expected death figures to climb. At last report, deaths were above 3,000 with more than 2,000 persons missing. Many of the islands in the Sulu Archipelago were probably badly damaged but contact was not possible with them, he said.

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Baptists, Jews Exchange
Views at N. C. Retreat

Baptist Press
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By Tim Nicholas

LITTLE SWITZERLAND, N. C. (BP)--"A lady we play bridge with once asked me 'How can you be so nice and not accept Jesus,'" said a Jewish woman.

"I explained that Jewish ethics go back several centuries before Jesus," she said.

Such exchanges between Christians and Jews are common, according to participants at a Jewish-Baptist weekend retreat sponsored here by the Southern Baptist Home Mission Board's (HMB) interfaith witness department; the Anti-Defamation League (ADL) of B'nai B'rith, Virginia-North Carolina Region; and the Virginia, North Carolina and Tennessee Baptist Conventions.

The retreat placed Jews and Baptists in a setting where they could get to know one another and learn about each other's concepts of relationship to God.

The group of 50, mostly couples, participated in worship services of each faith, designed to reveal the basic ideas behind worship patterns in each.

"In our Jewish homes we have a ceremony for practically everything, as you learned from 'Fiddler on the Roof'," said Rabbi Arnold Task of Temple Emmanuel in Greensboro, N. C. Task explained the blessing for the meal which began the Jewish Sabbath. He also led in the reading of the Torah.

Participants talked about their differences in belief but also discussed what they have in common, such as problems with young adults, local autonomy and dealing with women's changing role.

Task interpreted the predominant Jewish feeling toward Israel, and Laurella Owens, editor of Royal Service Magazine for Woman's Missionary Union (Southern Baptist auxiliary for women and girls), explained the Christian viewpoint. Miss Owens spent the first 13 years of her life in the land that was to become Israel.

"There is a sense of rooting in Israel," said Task, "A portion of our hearts is with all that is taking place in Israel, and (we have) a conviction that God is going to see things right."

Miss Owens explained it was easy to sense that Israel was the birthplace of religion, and that the main questions asked by Christian visitors are concerned with the rebuilding of the Temple and about the coming of the Messiah.

Questioning of views was straightforward and was answered the same way.

"I resent my Jewish friends calling me a gentile," said one Baptist woman, during small group discussion. A Jewish man explained, "It's not a pejorative term at all. Any person not a Jew is a gentile."

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Discussions moved several times to the core difference between Jews and Baptists. "Having been told more than once that since I haven't accepted Christ, I'll go to hell, said one Jew, "the problem is how to cope with this statement."

Another Jew said, "My daughter has come across this experience in college, but always with people who are very fond of her--because they care for her."

Group members talked about how to become a part of one another's religious group, their evangelistic outlooks, and about reducing stereotypes.

"Here we're talking about how we feel about things rather than the words," said Monroe Schlactus of the ADL.

Glenn Igleheart of the HMB's interfaith witness department added, "I hope this is not an isolated experience. I hope you will become nucleus members of similar groups in your communities," the board's spokesman said.

"I think I understand better the words 'witness' and 'love' as used by Baptists," said Jow Hanchrow, a Wilson, N. C., Jew. "My experiences here are tremendously exhilarating, but they have to be translated into action back in our communities," he said.

"To quote the Baptists, he added, "'We'll have to let the Lord guide us.'"

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(BP) Photo mailed to Baptist state papers--sent to others on request.

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CORRECTION

In the BP story of 8/16/76 headlined, "Volcanic Eruption Certain; Baptists Assist Evacuees," the name of the missionary quoted should be spelled Shehane, throughout the story (instead of Shehand).

Thanks -- Baptist Press