

From Where We Stand . . .

The Same Set Of Rules For Everyone

We do not believe in discrimination against any group because of race, creed or national origin.

But on the other hand, we do not believe that any group can be given special privileges solely on the basis of race, creed or national origin.

We do not believe a society can set up one set of rules for one segment of its people and another set for the rest. We do not believe it is discrimination to ask all the peoples of a society to obey the same rules. It is not discrimination when a minority group is expected to abide by the same rules that govern the majority. If special rules are made to satisfy the wishes of a minority group, then it is the majority that is being discriminated against.

We respect the right of others to hold views and beliefs different than our own, but when those views are used to demand special treatment, they effect not only the one holding the views but others who can not demand the special treatment.

We respect the Amish farmers' right to refuse to install electricity in their barns and milk houses, but when they expect equal treatment with the farmers that have gone to the expense of modernizing their barns, we believe they are asking for special favors.

We believe that the Amish farmers should have the right to refuse to put electricity in their barns, but we believe they should then expect to accept a different price structure for their product. If they expect to sell their milk in a given municipality, then we believe they should expect to abide by the same set of rules which binds every other farmer selling milk in that municipality.

We are not in accord with all the rules and regulations that have been formulated to govern our society, but as long as they are the law, and as long as they bind the majority, they must also bind the minority.

We realize that religion is not a logical thing. It can not be equated with law or government, and we are not asking that this be done. We are not asking that anyone give up a single religious belief. We simply believe that no creed entitles a person to expect special favors in any organized society.

When anyone is in the business of selling a product, he has two alternatives. He can meet the specifications of the buyer — or he can go out of business. That is brutal, but it is the cold fact.

We would not like to see a single farmer lose his market, but on the other hand, we would not like to see conscientious farmers penalized because another group does not have to abide by the same rules.

This is the whole crux of the mat-

er.

At least that's how it looks from where we stand.

Political Influence

Farmers are asking more and more frequently why it is so hard to get congressional action on a program that will really benefit farmers.

Time was when congressmen could be counted on to act quickly and have every reason to expect success when their rural constituents needed help.

But, we might as well wake up and face the fact that agriculture is rapidly losing its political power. The lack of action in Congress on new farm legislation for wheat (This was promised by a large farm organization last May) cotton and milk is a good sign that lawmakers are not very concerned about the political influence of farmers or farm groups. Many Congressmen now shun membership on the Senate and House Agriculture Committees. In the last year alone five Senators left the agriculture committee for other assignments. Other committees seem more politically potent.

"It is just that agriculture does not have the political influence it did", declares Senator Aiken of Vermont, ranking Republican on the Senate Agriculture committee.

And, the waning interest in agriculture is likely to continue as farm population declines and Congressional districts are shifted to give the growing non-farm population greater representation.

The impact will be this; the change in attitude of lawmakers is likely to shift the direction of farm legislation.

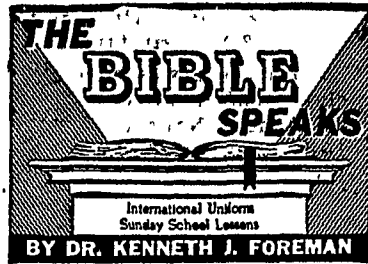
Farmers can expect to see more emphasis on — 1. ways to reduce the cost of government support to agriculture (this is where economy moves gain a lot of political support from Congressmen in urban areas) — 2. programs with major benefits for consumers (there is likely to be more talk of how a program will affect food prices and food quality) — 3. the effect the program will have on the total economy. (there will be less talk of how a farm policy will preserve the family farm and more about how it will reduce unemployment.

But the economic power of agriculture continues to be strong.

Agriculture continues to be important to industry, and the well being of the agricultural community is essential to the well being of the industrial community.

This is the strength of agriculture, and we should not let industrial leaders forget that the strength of agriculture is the strength of the nation.

At least that's how it looks from where we stand.



Two Kinds of Love

Lesson for October 27, 1963

Bible Material: I Corinthians 11-12 through 13:13.
Devotional Reading: John 15:9-17.

WHEN THE religion of Christ began to spread through the world, it was so new and totally different from everything that had been called by the name of religion before that Christians almost had to find new words to express it.

One example is the familiar English word "Love." We all know the 13th chapter of I Corinthians by heart (or if we don't, now is the time to learn it!) and we have said all our lives that

love is the greatest thing in the world. What's new about that? Unfortunately, the newness of the idea of "love" cannot be expressed in our English language, but it can in Greek, which is the language of all the New Testament books. For the Greeks often had several words for (almost) the same thing, and they used these words to express the different varieties of whatever it was they were talking about. For example, there were four different words in Greek which can all be translated "love," and two in particular, "eros" (rhymes with morose) and "agape" (pronounced a-GAH-pay).

Selfish love is shellfish love

By far the more familiar one of these two words was eros; the other one is hardly ever found before the Christians got hold of it and began using it. Eros is something everybody knows about; and no pagan Greek could have seen the point if Saint Paul had told him eros is the greatest thing in the world. But it isn't, and Paul didn't say it was. Eros can be a kind of mental sickness, it can be frustrating, it can injure the one who has it, for it is what is often called "possessive" love. It is the love a domineering mother has for a child she keeps tied to her apron-strings. It is the love of a jealous lover who can't bear to see his sweetheart smile at another man.



Dr. Foreman

The song of eros is "I want you for mine." This can be very sweet and there is room for it in the varied experiences of life. But it can be frustrating and painful, for it is never fulfilled. The eros-lover is never satisfied, always anxious for his sweet possession be swept from him. And at the worst, eros love destroys personality, for the tendency of eros to seize and to hold like the action of a clam caring not a minnow's worth for any creature around it, opening its shell only to take in, never to give. (Who ever heard of a generous clam?)

God-like love

The love of which Paul so eloquently and beautifully writes, is not eros, it is agape. Wherever in the New Testament the love of God for his children is spoken of it is always agape, not eros. Now the special glory of agape is that its desire is not to be served but to serve. Eros is love that stops being love when it finds its affection is not returned. Eros is fastidious; it loves only what is lovable and noble. Eros demands that what is loved come up to a certain standard. Agape loves others as they are, where they are. But agape is never content to leave the loved ones where they are. Agape love is transforming love. If God's love were eros, he would be waiting forever—and he might wait forever—until man was good enough to deserve to be loved. But God loved us "while we were yet sinners." Agape transforms the unworthy. Eros vanishes when the loved object fades; Agape, itself unfading, creates a never-fading beauty in the object of love.

Where love is needed

Now it needs no argument to persuade us that agape-love is needed in this distraught world. Persons and nations perish for the lack of it. Is there any place where we can find enough agape-love to go around? Is there any company of pilgrims on this earth who have fed on this bread of heaven till they want no more? One answer comes straight to mind. It is the church, of course the church! It is no doubt indeed the one company out of all mankind which makes love its aim; it is the one company which has no excuse for its existence if it does not make love its aim. But the church has never achieved this love, or has never achieved it in such measure that we can say, we need no more. Paul speaks of the need for love, to men and women who had many gifts of the spirit; he speaks of it to those who worshipped with joyful hearts. But even at the very throne of grace, who can say that he has loved enough?

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Now Is The Time . . .

BY MAX SMITH

To Attend Forage Conference

The Southeastern Quality Forage Conference and Hay Show will be held on Tuesday, October 29th, at the Guernsey Sale Pavilion, just east of Lancaster. This all-day event (10 A.M. to 3 P.M. — with lunch available) is an affair well worth attending. Low moisture grass silage, quality hay, and a balanced forage program will be discussed and demonstrated. We urge local farmers to take advantage of this event.

To Check Grain Bins

Several species of grain beetles and moth larvae attack stored grains in the fall; this may be noticed by extra insect activity or the heating of the grain if infestation is



MAX SMITH

found, the grain should be fumigated while temperatures are still high enough to be effective. Mixtures of carbon disulphide and carbon tetrachloride may be used. Remove all animals from the building during the fumigation period and be careful of combustion.

To Ventilate Ear Corn

Some corn may be picked that is too high in moisture content to keep; the moisture should be in the low 20's unless forced ventilation is to be applied. Corn containing from 25 to 30% moisture may be dried with forced air systems. Hay drying fans may be used successfully; the amount of 10 cubic feet of air per minute for each bushel of ear corn is a good guide. Crrbs more than 5 to 6 feet wide may not permit sufficient air circulation to

To Be Alert For Bedding

Many dairy and livestock producers are going to be short on bedding again this fall. It might be profitable to attempt to secure your needs before winter arrives. The use of corn stalks should be considered where the crop was not put into the silo. Shredded corn fodder makes excellent bedding and an effort should be made to harvest and store the material before snowfall comes.

Calf Scramble Will Award 5 Feeder Calves

HARRISBURG — Five 400-pound Hereford feeder steers, each worth \$100, this week were donated as prizes for as many young livestock enthusiasts who win calf scrambles at the Nov. 11-15 Pennsylvania Livestock Exposition.

Tom King, assistant general superintendent, said 65 4-H and FFA boys, to 18 years old, will compete in five different groups the first four nights and Friday afternoon.

In each meet, the boy who is first to halter a calf and bring it to the center of the ring will get one of the prize feeder steers. Winners will be required to fatten their animals and exhibit them at the 1964

exposition.

Calves just arrived from the Western Range, all untamed and crafty, will be loaned by Lancaster Stockyards for use in the scrambles. These will be part of the exposition entertainment program that will include also indoor polo, A-H horse show, two horse demon-

strations and parades of champion livestock.

All activity will be in the State Farm Show Building. Both the entertainment and main show, featuring over 3,300 head of beef cattle, swine and sheep, will be open to the public without charge.

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