

# From Where We Stand . . . And Enough Honest Wealth

**Editor's Note:** The following is an article written by Charles F. Hess, teacher of vocational agriculture at Manheim Central High School. We invite your comments. Address correspondence to Editor, Lancaster Farming, Box 1524, Lancaster, Penna.

## "AND ENOUGH HONEST WEALTH"

The above four words will ring a bell in the minds of most teachers of vocational agriculture in the country. The words will be recognized as being taken from the fourth paragraph of the Future Farmers of America creed which states: "I believe in less dependence on begging and more power in bargaining; in the life abundant and enough honest wealth to help make it so — for others as well as myself." And now we, as FFA advisors, are suddenly challenged to make an interpretation of what we consider "honest wealth" and to indicate how important it really is to us.

The FFA creed, including the above paragraph, has been learned and recited by millions of FFA members — first as ninth grade students when the words perhaps meant little more to them than something to be learned as a prerequisite to membership in the FFA organization. Later these words were recited or recalled with an increasing significance to the member as he progressed through school. And finally the words of the creed were considered in retrospect as the young man — now, perhaps an American Farmer — realized that the words of this creed had portrayed some rather solid bits of philosophy which may have helped him chart his course in life.

Today, as leaders of this FFA group, we are asked to make a decision concerning certain Future Farmer activities which could make a meaningless mockery of parts of the FFA creed. I refer to the offer made by persons in our great Commonwealth of Pennsylvania to make available to certain rural groups — including our FFA — money which has been specifically earmarked as coming from the state tax on legalized gambling at horse races.

"Let's take it."

"What's wrong with that?"

"If we don't use it somebody else will and it may be used for something not nearly as worthy and deserving as our rural groups."

"Cigarette and liquor tax monies are used for educational purposes"

"No questions are raised about this practice."

These are some of the statements which I know will be hurled out in favor of taking this money. I should like to reply to these statements one by one.

"Let's take it." No! Let's not take it, at least not without a long hard look at the gift and some of the implications involved. One of the major troubles with our generation is that there are too many people sitting around with a hand held out waiting to receive something for nothing. We see it in hundred of kinds of give away schemes, certain operations of labor unions, abusive use of unemployment payments, relief payments, gambling, etc., etc., and more

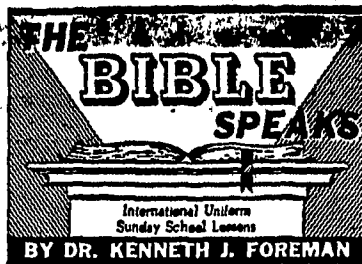
etc. — almost without end. The mere fact that funds are available does not necessarily mean that they should be taken and spent. This is too much like some policies and practices of which we are prone to be so critical.

"What's wrong with that?" This is "tainted" money. It is money that has been taken as a tax on a legalized gambling operation that has encouraged people to spend money beyond their means — money that in many cases should have been used to provide food, clothing, and shelter for families. This gambling has been the underlying cause of more than one respectable citizen resorting to dishonest practices. To say that these people were basically dishonest anyway is a poor excuse for creating a condition that led them to be "forced" into such actions. In addition, this money comes from a business which has drawn and spawned all manner of racketeers, hoodlums, and generally undesirable persons. Frequently an investigation of some of the "fixes" in connection with gambling on football or basketball games has brought out the fact that the people involved were also persons who were actively associated with betting on horse races. Significant too is the fact that professional baseball, football, and basketball try in every way to dissociate themselves with gambling on horse races. There is a difference between "legality" and "honesty". Betting on horse races is "legalized dishonesty." Doesn't it seem strange that an FFA advisor who would crack down on his boys for matching pennies or playing cards for money might condone taking money from betting on races? What price do we place on our standards?

"If we don't use it somebody else will. It may be used for something not nearly as worthy and deserving as our FFA." So what? Let them. Did you ever see an animal eat so much it got sick — just because another animal was waiting to eat the food he left? If we stoop to the reasoning that use of the money for FFA purposes would be justified because of the worthiness of the FFA, we may find ourselves in the position of taking even stolen funds — provided our use of these funds would be more justifiable and worthy than some other person's or group's use of the same money. It might also be pointed out that the FFA has gotten along quite nicely without this "tainted" money. If this money is accepted, we are actually placed in a position of creating an activity that will call for the spending of the money just because it has been offered — not because it's really needed.

"Tobacco and liquor tax monies are used for educational purposes. No questions are raised about this practice." Yes, they are. However, these payments come from a general fund where the money has lost its identity as to source. Furthermore, we as persons affiliated with the FFA, were never asked to tie our organization or its activities directly to these funds. It appears rather obvious that an aura of decency and respectability will hover 'round this legalized gambling if even a few respect-

(Continued on Page 7)



## Victory Lesson for November 10, 1963

Bible Material: Matthew 28:16-20; I Corinthians 15 through 16.  
Devotional Reading: I Corinthians 15:1-11.

YEARS AGO the first wife of the famous Lord Russell wrote a book on the right to be happy. Much that she said could be taken to heart by Christians, but not all. For she had to face honestly the problem of death. Is it not true



that in the end death always wins? And if this is so, how can we be happy in the face of certain defeat at last? Mrs. Russell gave the only answer an unbeliever could give. True, death's Dr. Foreman triumph is assured, she admitted; so what we must do is to forget this and live as if it were not true. Can anything be sadder than that? Here is a person who wants to be happy, believes she has a right to be happy, but can be happy only by forgetting that all happiness ends in the grave.

### The last enemy

There are persons within the Christian church who are just as hopeless as that lady was. They will tell you it is possible to be Christian without any hope of a life beyond death, that belief in such a life is no essential part of Christian faith. But they face (or should face) the same fact Mrs. Russell more honestly faced (for she did not pretend to be a Christian): Doesn't death end all? And if it does, don't you have to admit that all your hopes, dreams, accomplishments and ideals meet with final and hopeless defeat? If all the Christian can say is that death is the last enemy, the gate into Nowhere, then the Christian is no better off than the pagan. "If in this life only we have hoped in Christ," St Paul says, "we are of all men most to be pitied." Everybody in the world, people with no religion and people with religion, know the fact of death. They know the reason why death can be right-

ly called the last enemy; for no matter how many obstacles a man may surmount in the course of a long life, eventually death looms as the one obstacle he cannot surmount. . . . That is as the pagan sees it. But the Christian view does not stop with the words "last enemy," but goes on: the last enemy to be destroyed is death. We shall be changed

The Bible teaches clearly that there is life beyond death. The Bible does not teach clearly what that life is like. Probably there are no words in our human dictionaries to describe it. One thing that is clear, however, is that the life beyond death, the life which those who belong to Christ share with him, is different from what we now experience. We shall be changed, Paul writes; and strains his vocabulary (in I Corinthians 15) to say how utterly different that life will be. Jesus spoke of it once as a life in which marrying is no more. Just as it is impossible to think of life as we know it without love and marriage at the very heart of it, so it is beyond our mental powers to say what it means, and will mean, to live in a form of existence that Paul calls a "spiritual body," and that Christ calls being like angels. If this strains the imagination, and is really too much for us to grasp, we might remember that to be alive in this physical body is a miracle every minute, and if to be alive in a "changed" body seems a miracle even greater, we must remember how unlimited is the power of God.

### Work without limit

Does a belief in the life everlasting cut the nerve of the Christian's conscience? Bismarck, famed and ruthless Prussian military man, said when defending himself against a charge of having wasted thousands of lives in a useless battle: "What's the difference? In 40 years all those men will be dead anyway." Does belief in immortality make us all, even Christians, callous in the presence of human suffering and injustice? By no means; not for Jesus, and not for Paul. He ends his eloquent testimony to Life Eternal with a sentence beginning "Therefore, . . ." Therefore what? Let us all sit down and wait for the golden chariot? Therefore let us think how happy we are going to be? No. His "therefore" (if you will look it up you will see for yourself) is a plea for firmness of character and for enthusiastic service of God. The light of heaven lights the common road the common task.

(Based on outlines copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A. Released by Community Press Service.)

## Now Is The Time . . .

BY MAX SMITH

### To Be Alert For Respiratory Infection

All kinds of livestock are subject to colds, shipping fever, and other forms of respiratory troubles. In the fall months when so many animals are transported under changing climatic and nutritional conditions the problem may be more severe. All livestock men are urged to be alert for rapid or irregular breathing, coughing, poor appetite, drowsy condition, and abnormal body temperatures. Consult your local veterinarian before the animal gets too far gone.

### To Do Your Best

Modern farming requires the very best management from every farmer. This means getting things done on time and by using



MAX SMITH

the most efficient and most productive methods. Some farmers have made the remark that they are not interested in learning any more about farming because they don't practice what they already know. This can make a farmer out of date real fast. Modern methods and practices should be considered and accepted if they will increase your net returns.

### To Inspect Barn Ventilation

Many dairy barns require forced fan ventilation to remove the warm, moist air; this adds to cow comfort, removes unfavorable barn odors, and results in more production. A special circular is available on the subject and we urge local dairymen to study their ventilation situation. Other barns housing livestock that are confined should be either manually or mechanically ventilated during the winter months. Dripping ceilings and windows reveal the need of some attention to im-

### prove ventilation.

### To Control Chickweed

Some stands of alfalfa or clover may be showing some chickweed growth in the near future; the months of November and December are the best times to spray for this weed. Use one of the di nitro materials for warm weather spraying with grass legume mixtures, and use chloro IPC for spraying straight legume stands when air temperatures are under 50 degrees. Next spring is too late to spray for chickweed.

### Prune Forest Trees

Pruning young forest plantings "as long as you can reach the branches with a pruning hook" assures clear, straight trunks, and provides a better timber crop, says E. P. Farland, extension forester at Penn State. The trees should be pruned down to one vigorous leader for development of a longer, main trunk.

### Lancaster Farming Lancaster County's Own Farm Weekly

P. O. Box 1524  
Lancaster, Penna.  
P. O. Box 266 - Lititz, Pa.  
Offices:  
22 E. Main St.  
Lititz, Pa.  
Phone - Lancaster  
394-3047 or  
Lititz 626-2191

Jack Owen, Editor

Robert G. Campbell,  
Advertising Director

Established November 4,  
1955. Published every Saturday by Lancaster-Farming, Lititz, Pa.

Entered as 2nd class matter at Lititz, Pa under Act of March 8, 1879.