

# From Where We Stand . . .

## From Sea To Shining Sea

While driving to the Lancaster Farming office on Wednesday, we switched stations on the car radio in time to hear a record that "said it all", but not in time to hear it identified.

The record was played as sort of a by-the-way commemoration of Pearl Harbor Day, but it carried a sentiment that we need very badly right now — today.

The theme of the story — it was spoken with a musical background — was that we seem to be ashamed to be Americans today. When the flag passes by, the so-called "average" American often turns away. When our National Anthem is sung we stare at our shoes instead of holding our heads high and telling the world we are proud to be Americans. A little old-fashioned patriotism seems to be an embarrassment to too many of us these days.

America, once the brightest star on this planet — the star of hope, of faith, of truth — is it now only a falling star for which we have to apologize to the world? Many seem to think so, but they've had practice; they've been doing it for nearly a generation now.

This song — let's call it that — says that the Spirit of America was not lost in Korea; that it is not now being lost in the rice paddies of Vietnam; nor has it been lost in the world court of the United Nations. This song states that the indefinable, wonderful something that is the true spirit of America is being lost right here — in the slums of Chicago; in the fishing villages of New England; in the small Southern towns; and in the great universities across this land. It is being thrown away by Americans, on American soil, in the name of — who knows what? This is what the song says.

Communism, socialism, or whatever one wishes to call those political-economic systems that are predicated on the divine right of State over individual, have been referred to by some as "noble experiments" in the perpetual effort of people to govern themselves. They run very poor seconds to the experiment that began right here in 1776 when the ragged rabble of colonists drew the line beyond which they would not retreat; when they said to the world, "we reserve the right to govern ourselves as a free people", and proceeded to do so.

The child of that "give me liberty or give me death" experiment was America. Our ancestors gave us a Republic the likes of which had never been seen before — nor has it been equaled since.

All our enemies know the story; it has all been said before — no one can destroy America as effectively as Americans themselves. And, as a people, we have literally out-stripped ourselves in rushing to prove that point.

While we heartily regret the so-called "super-patriots" who would literally subjugate all dissenters to their own brand of tyranny, we deplore even more those apologists who would undermine everything American for no other reason than that it is American. They represent the real threat to the growing greatness of America.

So, don't be ashamed to feel a flutter of emotion as our flag goes by. When you sing about America, hold

your head up high. We've lost a battle or two along the way, but the theme of America will never go astray — not if we hold fast to that golden thread spun of courage, hope, and a deep faith in the values which, collectively, are America.

Here is a thought for this 25th anniversary of Pearl Harbor, and for all times. Since that fatal December 7th, we have remained strong and alert militarily. But our greatest threat comes from a dry-rot condition that is spreading from within. Pride and patriotism may be old-fashioned remedies for this fungus, but they work with a sureness that puts the wonder drugs to shame.

## What The Heck Is A Trillion?

No one now living, we are certain, can recall the days when a federal expenditure in the hundreds of thousands of dollars was impressive. One would probably have to dig back to this country's colonial days to find such an occasion.

Most of us "older folks", however, can perhaps just dimly recall the time when an expenditure in the middle millions was not too common. But then, somehow, the whole business seemed to get out of hand. Terms like one or more hundred million dollars became commonplace.

Then — was it suddenly, or gradual — someone invented the word "billion" for any amount over \$999,999,999.99. Now, any federal expenditure less than several billion dollars doesn't generally even make the front page of your daily paper.

Well, following this astronomical progression, sooner or later it had to happen; last week it did. Some one brought another new word into our financial language — a TRILLION!

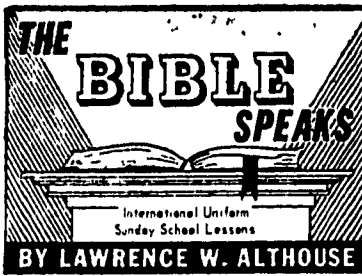
The figure was used by Senator Abraham Ribicoff, Democrat from Connecticut, in reference to the costs of solving our so-called "crisis of the cities". Ribicoff figures that's about what it will take to resurrect our decaying major cities. He went on to suggest that, with other vital federal expenditures to be considered, the government doesn't have a trillion dollars to invest, and that private enterprise will probably be needed if such a vast amount is to be raised.

Whatever our personal feelings on the worth of spending a trillion bucks to give our cities a rebirth, the point here is the staggering implication of introducing such a crazy figure as a trillion. Who can visualize such a vast quantity? We surely can't; we're still trying to fully comprehend that billion business. Do you know what a trillion dollars looks like in print? Look once — \$1,000,000,000,000.00! How about that?

But the scary thing about all this is that it will come to pass, a trillion-dollar government expenditure will become a fact. It won't be tomorrow, but we predict some of us will probably live to see it.

If that is true, how long will it be before even a trillion will become a relatively old-fashioned figure? And what will they call the next bracket — a zillion?

If we should still be around by that time, it's for sure we'll be among those who are still wondering — "What the heck is a trillion?"



## A Sovereign Servant

Lesson for December 11, 1966

Background Scripture: Isaiah 52:13 through 53:12.  
Devotional Reading: Isaiah 42:1-7.

"Mozart," says theologian Karl Barth, "teaches us the sovereignty of the true servant."

What a strange idea: that a man can be both sovereign and servant all in one! The sovereign is to rule, is it not? A sovereign



imposes his will upon others. A servant, however, is one who is ruled by another. He is a person upon whom is imposed the will of someone else. How, then, can Barth speak of the "sovereignty of the true servant"?

The idea of a sovereign servant is not original with theologian Barth and the dilemma it raises goes back at least twenty-five hundred years. The exiled people of Judah, fed up with being a political football, looked for a return to great leadership and national glory to wipe away their humiliation.

### Bone In Judah's Throat

What a disappointment, then, was the image drawn in Isaiah 53. This anointed one of God would not be physically attractive, but without "comeliness" or "beauty." Instead of receiving admiration, he would be "despised and rejected by men." Not a successful man as the world judges it, he would prove to be "a man of sorrows and acquainted with grief." He would be as one who "was oppressed," not a conqueror on the field of battle. His strength would not consist of imposing might upon others, but in enduring the might of others without complaint or cursing. What Judah wanted was a man to punish her oppressors; what she would receive was one who would be punished for the wrongs of others.

The image of the "suffering

servant" was clearly unacceptable, a "bone in the throat" of the exiled Jew. One might have to endure suffering and humiliation, but they could not see this as a way to victory and sovereignty. How could there be combined in one person the image of a servant who "was oppressed and . . . afflicted" with that of a victor whose hand "the Lord shall prosper"?

### Still Bone Of Contention

The idea was no more acceptable five centuries later when a Nazarene named Jesus adopted this image as the model of his own ministry. His own disciples had great difficulty in accepting the suffering servanthood of their Messiah. It just didn't seem to be the way to conquer for the kingdom of God. Later, one of his apostles, Paul, would write of the crucified Christ as "a stumbling block to Jews and folly to gentiles."

The concept is hardly more acceptable today. Although the crucified Christ is declared from pulpits each Sunday (well, perhaps not every Sunday), our television programs on Monday through Saturday are probably a better indication of what we really think. In both the television "western" and the "eastern," the victor is the man with the fastest gun, the strongest right hook, or the space-age technology of Batman or U.N.C.L.E. The sovereign is the person who is "on top of the pile" at the end of the episode.

Through his life, death, and resurrection, Jesus pointed to a new way of sovereignty: unflinching suffering and service. This means willingly spending one's self on behalf of someone else. He demonstrated the superior strength of loving service over that of wrathful violence. The enemies of Jesus were masters of violence; the followers of Jesus were to become masters of service. In the long run, God would turn their apparent defeat into victory.

We have found in the long run of the ensuing centuries that the failure of Jesus as the suffering servant was really miles ahead of the greatest "successes" of other men. He proved in the long run that only the servant can be truly sovereign.

Believe it? Try it!

(Based on outlines of Christian Education of Churches of Christ Community)

## Lancaster Farming Ads Pay!

### Now Is The Time . . .

By Max Smith, Lancaster County Agent

#### To Spray For Chickweed

One of the most common winter weed problems is the presence of chickweed in seedings of alfalfa, both old and new stands. When temperatures are above 50 degrees the use of one of the di-nitro sprays will give good results; however, when air temperatures are under this mark, the use of Chloro IPC will give the best results. Experience has shown that late November or early December are the best times to spray to kill this particular weed.

#### To Prevent Accidents

Winter is at hand and icy walks and steps are always a hazard; we suggest the advanced planning of some material to use on

these places to prevent falls. In many places the use of sand is very common; around lawns and other turf areas, the use of super-phosphate is advised so that the material will have some fertilizer value when the snow and ice melts. Where livestock are to go on icy areas, some material such as sand should be used to prevent the injury of animals.

#### To Segregate New Animals

The purchase of new dairy and beef animals is very common in southeastern Pennsylvania; there is a lot of traffic among many species of ani-



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mals. When these animals are moved from place to place, they may pick up many kinds of infection and carry it to the home herd. This can be very dangerous, because in many cases the animal itself may not get sick, but carries the infection and will give it to the acclimated animals. Livestock arriving on the farm should be kept separate for at least 3 to 4 weeks to be safe. Your local veterinarian can advise you further about this good herd management practice.

### ● Lancaster

(Continued from Page 2)

VEALERS — Choice \$39-42, few \$42.50-43, Good \$37.50-40, Standard \$33-38, Utility \$27-32, Cull \$20-26.

HOGS 1100 — Barrows and gilts \$1-1.25 higher with most of the advance on Wednesday. Sows scarce.

### BARROWS AND GILTS —

US 1-2 200-230 lbs closed the week at \$23.50-24, 1-3 200-235 lb \$22.50-23.25, 2-3 230-250 lb.

\$22-22.50, 250-285 lb. \$21-22, few 185-190 lb. \$21.85-22.50. SHEEP 300—Woolled slaughter lambs 50-1.00 higher. Ewes absent

WOOLED LAMBS — Choice 65-95 lb \$24-25.50, couple small lots \$26, Good 65-100 lb. \$22.50-24.50, one lot Good 135 lb. \$20, Utility 50-85 lb \$20-23

One thorn of experience is worth a whole wilderness of warning.

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