

## Doing the Neighbor's Work

The story of Elias Groff of Holtwood RD2, the farmer who was stricken with illness at planting time and the neighbors who came to plant his fields for him, is not an unusual story for this area.

That it is not unusual here says much about the kind of farm community and the kind of farm people we have.

At a time when people elsewhere have gotten in a terrible hurry — to get what? — and at a time when society seems to be becoming very impersonal and uncaring, the closeness within the local farm community and the obvious concern of farmers for each other and the willingness to sacrifice to help each other is truly refreshing.

### Bigness Not Enough

The nation prides its mobility and its bigness and its growth. While all these have the capacity to benefit people, the Sixties, if nothing else, proved they're not enough. People still must have a role they can believe in and work for.

It is easy to see, when we find out about drugs, riots and cop-outs, that many have lost their way. While society can sustain a certain proportion of those who won't do their share and who actually try to destroy the work of others, it is obvious that maximum prosperity can be achieved only when everyone puts his hand to the plow.

We suspect that despite all the talk about Vietnam and civil rights and other issues of the day, the real reason that many people today are protesting — either in the form of taking drugs, rioting or copping-out — is that they don't really think they have a place in the scheme of things. And thinking that this world of bigness, mobility and change isn't for them, they find ways of protesting.

### Farmers Believe

Farmers who believe in what they're doing, raising food, and who believe in their obligation to do the job each year a little better than the year before, know where they stand. Despite the pressures and competition, which is probably more severe than in most other parts of the economy, farmers keep on doing their job better.

And in this part of Pennsylvania, they do it without losing sight of the basic human values. They recognize their own vulnerability to the forces of nature and help others who are victims of disease and injury.

And how important that helping hand can be! With today's high costs of farm operation and living, imagine the plight of the farmer who must miss a year of production. To the farmer who helps a neighbor in distress to build a new roof over his head after a fire or to plant the crops during an illness, the cost may be a day or two of labor; but to the farmer who has been helped, it can mean the difference between success and failure, or at least the difference between a minor setback and major hardship.

### Spiritual Impact

But perhaps more important than the economics of it is the emotional and spiritual impact of everyone in the farm community knowing that all won't be lost if nature takes its toll — that the neighbors will pitch in and help to restore nature's damage.

What a lift that must be to a farmer! What a feeling of strength and security it must give! Imagine the feeling of being all alone to face nature's wrath if such help were not available. Many of today's protestors indicate they have just such a feeling of aloneness.

The farmers who live in Elias Groff's corner of the world may not have such supposed benefits of society as ready mobility, which in many parts has degenerated into rootlessness and irresponsibility. These farmers may not have huge operations with which to compete against giants in other fields.

But many of these farms have been passed down for generations dating back to the very founding of the country. And the men and women who work these farms still know that no man is an island, that in union there is strength and that the good life is built and maintained by hard work.

And when a neighbor needs help, they know what to do. They do the neighbor's work ahead of their own!

## Farmers--The Inflation Fighters

Need some answers to complaints about "high" meat prices?

Here are some facts and figures that might help you. Overall food costs increased 30 per cent between 1951 and 1970. The cost of living index rose 38 per cent in the same period.

Wages in the U. S. rose from an average of \$57.80 a week or \$1.45 an hour in 1951 to \$131.60 a week or \$3.29 an hour in 1970, an increase of 227 per cent.

In 1951 a family of five spent 55 per cent of disposable income for 690 pounds of meat. In 1970, the family of five spends 45 per cent of disposable income for 915 pounds of meat.

In 1951, Americans spent 23 per cent of annual income for all food. In 1970, Americans spending about 16.4 per cent for food. In England, it's 26 per cent, West Ger-

many, 28 per cent, France, 31 per cent; Japan, 40 per cent, and Russia, 50 per cent.

We repeat what should be all too obvious.

While meat and other food costs are going up in this country, these increases have lagged far behind increases in most other segments of the economy.

Farmers have long been leaders in absorbing substantial cost increases without passing these increases along to the consumer. But even farmers can't hold the line forever in an inflationary economy.

Also, much or probably most of the increase in food costs are not coming from the farmer's end of the operation, but from distribution, packaging, transportation and other costs involved in the huge operation between the farmer and the consumer. It's in this middle area that wage increases, which have far outpaced other areas of cost increase in the economy come to bear on food.

Furthermore, many food cost increases stem from items the shopper didn't even buy a few years ago. There's a growing trend toward service features in food.

The farmer deserves very little of the blame for rising food costs. Where basic food costs have increased at all, the increases have usually been at a rate far below increases in almost every other area of the economy.

So farmers shouldn't be on the defensive about their role in the economy. In fact, it's vitally important to them that the true story is told and told well.



## NOW IS THE TIME . . .

By Max Smith  
Lancaster County Agent

### To Be Careful With Weed Sprays

The control of weeds is getting maximum attention at this time of the year. However, most herbicides will injure other vegetation beside weeds if improperly used. Both the drift from the chemical at the time of spraying and the vapors for several days following the application may be harmful. Weed spraying should not be done when temperatures are above 90 degrees, this extra heat makes the herbicide more potent. The use of weed spray containers on water hoses for pressure is to be discouraged; the amount applied may be excessive and the pressure will increase the danger of drift of the spray particles.

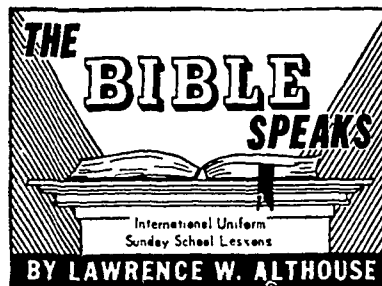
### To Inspect Wild Cherry Trees

All livestock producers who are utilizing pasture for their animals and have wild cherry trees in the pasture area are cautioned that wilting or wilted wild cherry leaves are poisonous

to most livestock. After wind storms the area should be inspected and all cherry limbs removed. Livestock will crave the wilted leaves and consume them in place of lush pasture. Woodlot pastures and wooded areas must be watched closely if wild cherry trees are present.

### To Use Tobacco Pesticides

Recent questions have been received about the control of soil insects and weeds for tobacco ground. We are suggesting the use of Diazinon for cutworm control and should be sprayed over the ground and worked into the top 2 to 3 inches from 5 to 10 days before the tobacco is planted. To prevent weed growth in tobacco the use of diphenamid (Enide 50W) sprayed over the field either before or after planting (prior to planting preferred) will do a pretty good job of stopping most weeds. Atrazine or 2,4-D should not be used.



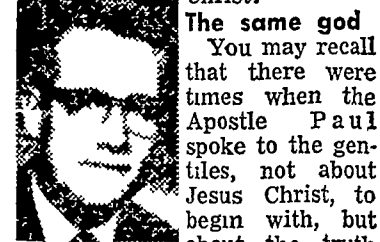
## THE BETTER PROMISE

Lesson of May 31, 1970

Background Scripture: Hebrews 8:1 through 10:18  
Devotional Readings: 1 John 5:1-5.

"We all believe in the same God, don't we?"

How often we have heard that question or one similar to it. Do we "all believe in the same God," and, if so, what is distinctive about the gospel of Jesus Christ?



**Rev. Althouse**  
The same god  
You may recall that there were times when the Apostle Paul spoke to the gentiles, not about Jesus Christ, to begin with, but about the truth they had learned from their religions. He did not denounce their religions as false, but acknowledged that they were seeking the same God as he. "What therefore you worship as unknown, this I proclaim to you" (Acts 17:23). Paul was referring to a stone on Athens' Mars' Hill which was dedicated "To an unknown God."

The people who listened to Paul on Mars' Hill did not have to be Jews or Christians in order to have perceived a God who created the world and is at work in it. Men of different religions had come to that conclusion. Behind the world which they could see, they knew there was some Power or powers that both created and sustained the world.

Paul goes on to say however, that: "The God who has made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man" (17:24). In other words, he is saying, your religion has taught you some truth about God, but there is a greater truth about God that I have come to reveal to you. These people know there is a God (indeed, many of them believed in many gods), but they do not know fully what this God is like. What kind of god?

In this sense, we all do "believe in the same God." Yet Paul helps us to see that in another sense this is not true. He is the same God, but our understanding of what he is like may be so different that it may seem he is another god altogether.

For example, I may feel I pretty well know my next-door neighbor. I know what he looks like, we talk together from time to time, and I can observe some of the things that he does. Yet, through he is the same man, he may appear to be an altogether different man to his wife and children who know much more of what he is really like.

So it is with God. We do not say that those of other religious persuasions do not know anything of God, but that what they know of him is not enough, in our estimation, to make life as full and rich as we know it can be. Because of Jesus Christ, we know him, not as a next-door neighbor, but as a Father.

This is also what the writer of Hebrews meant when he spoke of the "better promise" which is available through Jesus Christ. The old covenant, the old relationship between God and his people, was not false or evil, he indicates, but it did not bring man as close to God as the new covenant in Jesus Christ. There was value in the old but an even greater value in the new.

### In their hearts

The old covenant was external and limited. The laws of Israel covered certain specific situations, but the people of Israel were constantly coming upon new situations, new circumstances. Therefore they frequently needed someone or something to interpret the law to the new situation. They obeyed the law, but often their motives were hardly commendable, for the law was something foreign and hostile to them. It was a "thing," not a "person." As J. Harry Cotton has put it, "No code can create an honest man. No man is really honest until integrity is written in his mind."

That is why the "new covenant" was really the "better promise":

This is the covenant that I will make with house of Israel after those days, says the Lord: I will put my laws into their minds, and write them on their hearts . . . (Hebrews 8:10b).

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