



EDITORIAL COMMENTS

BY DIETER KRIEG, EDITOR

Thanksgiving reflections

Thanksgiving Day has passed, but the season for giving thanks has not. In fact, it should be a perpetual happening. Some of my upbringing and recollections help to make it so for me. With the spirit of the holiday still lingering in our homes and minds, I'd like to share some thoughts on the subject of thanksgiving, blessings, abundance, and need.

I remember well the scenes of our East German farm after harvest was completed. Men, women, and children walked, half stooped, over the fields in search of grains for nourishment. These people had left their own farms and homes because of oppressive Soviet occupation forces. Their existence depended upon what they could find and what little the rest of us could give them.

I also remember my experiences in American school cafeterias, where many students treat food as though it were meant to serve as a cushion between stacked plates. The wasteful use of food, whether in a school cafeteria, restaurant, or home, is something I have witnessed frequently during all of my 21 years in this country. Such disrespectful use of our blessings is contradictory to the principles which Thanksgiving stands for.

Living in a land of plenty, as I do now, does not erase memories of life in another country. To have lived among bombed-out ruins in a room shared by as many as a dozen

people, and then coming to the United States, is an experience which generates the kind of gratefulness America's first settlers must have had when they arrived.

Refugees to this country are possibly best qualified to appreciate the meaning and purpose of Thanksgiving. Like the Pilgrims of the seventeenth century, the refugee comes here to seek freedom and a better way of life. What most of us take for granted is deep and genuine cause for thankfulness to the immigrant. No other nation on Earth offers as many freedoms and economic opportunities as does this country. The refugee-immigrant is well aware of that, and he's thankful.

Many native Americans cannot comprehend the sincerity and humbleness of this kind of gratitude because they have never known anything but affluence. The abundance of our tangible and intangible blessings is what made this country great. We must treat our resources and ways of life with reverence if we want to keep our land free and prosperous. Disrespect for our good fortunes is, I think, a tragic and contributing factor to our present shortages and ever-increasing prices.

The Pilgrims had much more than a roast turkey to be thankful for, and they knew it. Let us try to remember more of our blessings each Thanksgiving and every day. And let us protect those blessings for future generations.

LETTERS TO THE EDITOR

Dear Editor:

We are regular readers of your fine paper. We don't know much about your part of the country, and therefore enjoy so many different parts of your paper.

We are cow-calf operators (small) in South Dakota. We live in the center of the state where it's mostly grassland, but there's more farming coming here all the time. We have had one of the driest years for a long time. We can get by in this country if we can raise feed for our cows but there's no hay this year unless we buy it. But it's too high for the price of 17 to 22-cent cows.

I am writing about some articles in your paper - mainly about the beef research and information orders. Have you read the orders yourself? I have read and reread it, and it bothers me. Some of it is good, but other things scare me. I believe it will be hard on dairy farmers and small ranchers and farmers but good for the big purebred breeders. Here are my reasons for this opinion:

1. Too much power by large livestock groups.

2. The big feed yards will get the most money returned as they employ full-time bookkeepers to ask for the check-off money return. The small operator will not take time to do this each time he sells.

3. No money is to be used for lobbying. I would like to see some of it used for lobbying against beef imports. Why should our check-

off money be used to promote imported beef? I also believe that all live beef animals coming into the U.S. should be on the total beef quotas.

These are just a few of our thoughts - hope you can understand what I am trying to say. Thank you.

Elton Anson
Wessington, S. Dak.

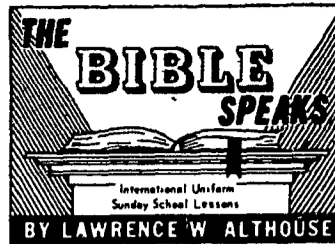
Dear Editor:

I thought perhaps I should explain our receiving your paper - as we are not misplaced Pennsylvania folk. In fact, we have not been to your good state. Last November while I was attending the Farm Wife Forum at Milwaukee, Wis., a dairy farm lady (Mrs. Pauline Cole, Woodstown, N.J.) and I became friends. After she returned home she sent a subscription to Lancaster Farming to our family.

We do not have a publication anywhere near comparable in our part of the U.S. Your paper is read as thoroughly as our local papers! My husband especially likes the sale reports giving the sale receipts of sales advertised the previous week.

We dream of coming back there and staying long enough to can up a supply of vegetables and fruits. Our product here is beef, and the market is very bad, and compounded by the severe drought for the past two years.

Mrs. Elton Anson
Wessington, S. Dak.



GENTILES '76!

Lesson for November 28, 1976

Background Scripture:

Romans 1:16; 15:7-33

Devotional Reading:

Colossians 1:21-29

To the Christian today the term "Gentile" has an archaic ring. It speaks to him of a distant era when the issue of "Gentile Christianity" was crucial for the Church of Jesus Christ. But the issue was resolved in the earliest days of Christianity when, largely through the work of Paul, it was determined that Jews and Gentiles (non-Jews) alike could share the "good news of Jesus Christ."

So, today, for all practical purposes, the term "Gentile" seems quite irrelevant and whatever the New Testament has to say about them seems equally obsolete.

The hope of the Gentiles. Yet, perhaps we need to see this term from a new and different perspective. In Paul's day, the Gentile was a person quite outside the Jewish religious heritage. The Apostle was convinced, however, that the salvation of God through Jesus Christ was intended every bit as much for the Gentile as for the Jew. Citing various Old Testament passages, Paul reminded the church at Rome of God's purpose:

"Therefore I will praise thee among the Gentiles..." (4:9) "Rejoice, O Gentiles, with his people" (4:10) "Praise the Lord, all Gentiles, and let all the peoples praise him" (4:11)

Furthermore, Paul believed that God had singled him out to pursue a special ministry of reconciliation to these people who many regarded as being beyond the grace of God. Instead of writing off these pagans, Paul called for Christians to join him in extending the Gospel to them also, "so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit" (4:16).

So, Paul spent the better part of his ministry, traveling from Jerusalem to Rome itself, winning the Gentiles to the Gospel of Jesus Christ and, in time, Christianity became a Gentile faith.

And also to the Greek. Thus endeth the Gentile concern.

Or does it? When we understand who were the Gentiles in Paul's day, can we not look about us and see that there are Gentiles of another kind today? Are there not people today who are quite outside the Christian religious heritage? Are there not Gentiles in our jails today, in our hospitals, in our mental institutions, in our ghettos, in our factories, in our governmental and educational institutions, in our neighborhoods? Are there not multitudes of people who are alienated from God and each other? Is there not still just as much a need for a ministry of reconciliation today as in the time of the Apostles?

Take a look at your own community. Where are the Gentiles of today and who



NOW IS THE TIME ...

Max Smith
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TO PLACE WINDBREAKS

Some farm lanes and barnyards can be protected from drifting snow by means of snow fences or windbreaks. This is a common practice along some highways, and can be used on personal property. Fodder shocks have been used, or picket or rail fences work well. More permanent fences would be a planting of evergreen trees. The idea is to place the windbreak from 50 to 75 feet into the prevailing winds from the area to be protected. This type of obstruction will slow down the speed of the wind causing the snow to accumulate between the fence and the lane. With these windbreaks it might save considerable shoveling or plowing of snow.

TO BE CAREFUL WITH SALT

Salt is a very common abrasive to be used to prevent slippery or icy walks and steps. This works fine for the purpose but the material might be toxic to nearby grass and shrubs. Injury has been experienced and we urge property owners to consider some other type of abrasive around the home and lawn. Sand works well and will not injure turf or shrubbery. Several types of fertilizer such as superphosphate will prevent slipping and not cause injury. Sawdust is another

are they? What are you and your church doing to bring reconciliation to them? In your community does Christianity stand for reconciliation, or is it just another factor that contributes to the alienation? The problem today is often as it was in Paul's time: we tend to write-off the Gentiles. Oh, we may let them in if they come to our churches "hat in hand," but we would hardly set forth any great effort to go out and minister to them, to bring them the gospel of reconciliation.

But until or unless we do, neither will we be reconciled either.

material that can be safely used. The purpose of this thought is not to use very much salt where grass or shrubs are nearby.

TO INSULATE FOR ENERGY SAVINGS

Engineers and architects have always favored plenty of insulation to keep out the cold in winter and to keep out the heat in summer; this has proven to be very good advice and generally plenty of insulation is a good investment. Extra insulation packed around door and window frames will often cut down on the heat losses. Extra insulation in walls and ceilings is sure to lower the fuel bill. In farm buildings, filled with livestock, extra

[Continued on Page 2 2]

Farm Calendar

Monday, Nov. 29
Schuylkill County Farmers Association directors meeting at the Extension Office, 8 p.m.

Tuesday, Nov. 30
Annual holiday meeting sponsored by the Penn State Cooperative Extension Service, 10 a.m. to 2:30 p.m. at the 4-H Center near Bair in York County. Mostly for the ladies, with demonstrations on swags, wreaths, centerpieces, mobiles, and other Christmas decorations. Open to the public.

Wednesday, Dec. 1
Lewistown Grange meets at No. 1639 Social Hall, 8 p.m.

Saturday, Dec. 4
Lebanon Young Farmers' Christmas banquet, 7 p.m. in the Northern Lebanon High School cafeteria.

Travel and Adventure Series sponsored by the Paradise Rotary Club, 7:30 p.m. at Conestoga Valley High School. Presentation on "Romantic Austria."

Lancaster County 4-H horse club banquet at the Farm and Home Center, 6:30 p.m.

RURAL ROUTE By Tom Armstrong

