

Research Triangle In State Is Told

Publication Sent Free To Anybody Upon Request

The story of North Carolina's dynamic new approach to industrial development is told for the first time in a booklet just published by the State Department of Conservation and Development. Entitled "North Carolina's Research Triangle," this publication is free upon request.

"Scientific research is today the State's outstanding industrial development," declared William P. Saunders, Director of the Department. "What is happening is just as important to industry already established in North Carolina as it is to the new industry coming into our State."

In fact, the contents of this booklet are of vital importance to men and women in every business

and profession, including agriculture; and it has been an especial appeal to the young people in our high schools and colleges. Many of our publications are of greatest interest to special groups like tourists or manufacturers—but this one concerns us all. That is why it is offered to any Tar Heel who writes for a copy."

"North Carolina's Research Triangle" is the composite work of a group of people, ranging from scientists and industrialists to bankers and magazine writers. It covers such subjects as industrial and atomic research, the education of engineers and technicians, the training of skilled Tar Heel craftsmen, the out-migration of labor from North Carolina farms, the growth and location of the State's established industry, the comparative availability of workers in every section of the State, the State's effort to attract new industry, and the availability of capital for industrial development.

The Vital Question

Mrs. Benham—He has been disappointed in love.

Benham—How long has he been married?

LET'S FINISH THE JOB!

CARE FOR VACCINE

POPHIO

SALK FOR VICTIM

**JOIN
The
MARCH
OF
DIMES
IN
JANUARY**

SUNDAY SCHOOL LESSON

Continued from Page 4—Section 2

self. He was the Apostle John, the son of Zebedee, the brother of James, the "beloved" disciple of Jesus.

John very definitely states his purpose in writing his Gospel in verses 30 and 31 of the twentieth chapter. He declares: "Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book, but these are written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name."

It is well then, that we have, as our Christmas lesson, one taken from the writings of one whose purpose it was to emphasize the dual personality of Christ—his di-

vinity and his humanity—giving us information of the "signs" and manifestations during his life on earth which bore evidence to his unique personality. John wanted to so write as to awaken faith in Jesus as the long-awaited Christ, the Son of God, and also to strengthen the faith of believers in Christ that they, too, may have life in his name—spiritual life, a life of constant communion with God.

In order to show that Jesus was the incarnate God, John uses the Greek word Logos (word), in referring to Jesus. As used in John's day by both Jews and Gentiles, Logos meant the Eternal God is seeking always to reveal himself to men, and that self-surrender is essential to this revelation.

Gaius Glenn Atkins says the devout "believe that it began 'in the beginning' beyond which there is no date at all; always 'the Word was with God and the Word was

God,' which is only another way of saying that God has always been seeking to reveal himself to his children and speak to them in a language they could understand.

"John seeks to convey the idea in the Prologue to his Gospel that it was through Jesus Christ that God revealed himself to men—Christ was the full and complete thought (Word) of God—uttered once and for all and expressing the very soul of God. John's sole purpose in writing his Gospel is to prove to the world that Jesus is the Incarnate Logos.

"We put into words what we want others to know of ourselves, our thoughts, our dreams, our hopes and our purposes; and what others want us to know of themselves, they also put into words; and so, by the magic of language there is established a mutual understanding between us . . . So, in the Fourth Gospel, the word Logos stands for the self revelation of God's love and purpose for his children . . . Jesus Christ is the Word of God, making real among us Gods saving love, and he was of the nature of God in the beginning."

Therefore, if God was incarnate in Jesus, and Jesus was human as well as divine, then God may become incarnate in you and me, if we will let him. God can come into our lives, too, strengthening us and helping us to live unselfishly and faithfully, even as Jesus did.

Our bodies may really become the temples of the living God, wholly dedicated to him and to his service, if we are surrendered unto him. For "as many as received him, to them gave, he the right to become the children of God, even to them that believe on his name."

(These comments are based on outlines of the International Sunday School Lessons, copyrighted by the International Council of Religious Education, and used by permission.)

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