



Churches

Quinn Chapel A. M. E. Church
9th and C Streets.
Rev. R. E. Handy, Pastor.
9:45 a. m. Sunday School.
11:00 a. m. Morning Worship.
6:30 p. m. Evening Service.
7:30 p. m. Worship Service.

Northside Church of God
23rd and T Street.
Robert L. Moody, Pastor.

10:00 a. m. Church School.
11:00 a. m. Morning Worship.
7:30 p. m. Evening Worship.
7:30 p. m. Midweek Prayer Meeting.
7:30 p. m. Friday Bible Study.
For place of meeting call 2-4673.

Allon Chapel (Seventh-day Adventist)
Urban League—2639 "T" Street.
Frank W. Hale, Jr., Pastor.
LeCount Butler, Associate Pastor.
9:45 a. m. Sabbath School.
10:45 a. m. Missionary Meeting.
11:00 a. m. Morning Worship.
4:00 p. m. Young People's Society.

Christ Temple.

Church of Christ (Holiness).
2149 U Street—T. O. McWilliams, Pastor.
7:00 a. m. Early Morning Prayer.
10:00 a. m. Sunday School.
11:00 a. m. Morning Worship.
"The Church of the Old Time Religion."
5:30 p. m. Service at Carver Nursing Home, 2001 Vine.
6:00 p. m. H. Y. P. U.
Richard McWilliams, President.
7:30 p. m. Evening Service.
Monday, 7:30 p. m. C.W.W.V., Mrs. Connie Fultz, President.
Tuesday, 9:00 p. m. Bible Study.
Wednesday, 8:00 p. m. Prayer and class. You are always welcome.

Church of God in Christ, 20th & U.

Rev. E. T. McDaniels, Pastor.
10:30 a. m. Sunday School.
12:00 Noon Morning Worship.
7:00 p. m. Y.P.W.V.
8:00 p. m. Evening Worship.
8:00 p. m. Tuesday and Friday, regular service.

Thursday, 1 to 3 p. m., Sewing Circle.
Wednesday, 8 p. m., Prayer Band.
1st and 2nd Saturdays—12 until 7 a. m., Special Prayer.

Mt. Zion Baptist Church.

Corner 12th and F Streets.
Rev. John S. Favors, Pastor.
Sunday School, 10:00 a. m.
Morning Worship, 11:00 a. m.
Bpt. Training Union, 6:00 p. m.
Evening Worship, 7:30 p. m.

Newman Methodist, 23rd & S.

G. W. Harper, Minister.
9:45 a. m. Church School.
11:00 a. m. Morning Worship.
6:30 p. m. Methodist Youth Fellowship.

The Sunday School

Lesson

Subject: "Beliefs that Matter."
Scripture reading: John. 20:30, 31 Acts 16; 11-15 1st Timothy 4:16.

Golden Text: "Whosoever believeth that Jesus is the Christ is born of God: And every one that loveth him that begat, loveth him also that is begotten of him." 1 John 5:1.

Application: With the start of this quarter we begin a new series of "Great Christian Teachings."

These lessons are of tremendous importance to you, for what you believe makes up your life and character for the present time and for eternity.

What we believe makes the difference between eternal life and eternal death for us.

John states his reason for writing his book by saying: "Christ did many more miracles than are written in this Book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

Too many Pilgrims toward the Holy City miss the way. They fail to observe the land marks and guide posts so plainly marked. We are Baptist or Methodists or Holiness because father and mother are Baptist, Methodist or Holiness. We are prone to lay too much stress on creed and doctrine.

The Scriptures are given for doctrine, sound teachings and godly living, but their main purpose is that you may believe that Jesus is the Christ. Knowing this, Creeds and doctrines take care of themselves, for with your belief you are born of God. Christ send His Holy Spirit to dwell in you and that Spirit will guide you into the light of the truth.

Teen Age Chatter

By Dorothy Green

I know you all are having a H obart Bradley
E A rnestine Burns
Robbie P owell
Freddie P owell
Bill Y Rutherford

Jea N Burns
J E anne Ivory
Mitzie W oods

Bill Y Mosby
J E an Malone
B A rbara Moody
Richa R d McWilliams

Boy of the Month

The boy for this month is none other than Pfc. Franklin "Frank"



H. Burden, son of Mr. and Mrs. Frank H. Burden, 2410 No. 29th street. He graduated from Lincoln high school in June, 1947, then entered the coast guard.

Tac-tac-tac-tac

Unable to journey to California as she planned Mary Bass spent Christmas day in Omaha, Neb.

tac-tac-tac-tac

There were several teenagers at the Christmas party at the Coliseum Christmas morning. They saw a good program and received refreshments.

tac-tac-tac-

This is how Romance starts and ends by the little girl who wasn't there.

"Pool that I am," I always wish for "Those things that Money Can't Buy." "Well I found them in "My Mothers eyes." "Can You Look Me in the Eyes, and Let Me Love You Tonight," "Early in the Morning" "He's Real Gone" but please, "Come in Out of the Rain." "I want to be Loved (by King Cole) is "My Desire" but "You Don't Learn that in School." "Everyone is saying Hello again," although some are saying, "Meet Me at No Special Place and I'll be there at No Particular Time," "I Love You, Yes I Do" so "Thrill Me Baby Thrill Me," Look out Look out," "Since I Fell for oYu," "When You're Away" I Miss You So," "I think You Get What I Mean" "If You Love Me" you Won't Let Me Go" "Now He Tells Me," "It's Just One of Those Things" "I Don't Know Why," "I Love You for Sentimental Reasons." Enough—enough—"Say No More."

See you next week.

You will know God's will as to doctrine and He will guide you as to what Church to connect yourself with. You will know that salvation is personal and that your belief and not your church is your mainstay and anchor in Jesus Christ.

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(Continued from Page 1.)

skilled and professional levels." Evidence that a great amount of "leg" work is necessary for Urban League work shows in the total of 2,624 field visits made to mills, plants, and business firms, and 898 made in connection with labor union activities. Pointing to the Cleveland Urban League as an example of big-city activity, Mr. Granger stated that the staff made 429 visits to the offices of industrial management and 52 to headquarters of labor unions. In a smaller town, Englewood, N. J., with a "one-man" professional staff, the executive secretary found time to make 32 management and three labor visits.

Other figures from the preliminary tabulation showed vocational counselling given to 11,050, and health and recreational services covering 125,000 persons, including children in day nurseries, tuberculosis, cancer, venereal disease, and baby clinics were high on the list of health services rendered by the league locals, with many of them providing vaccination and other immunization services for their communities.

In addition, 18,650 requests for information on race relations generally and about local Urban League programs specifically were filled in Urban League offices during 1947. Conferences and meetings participated in by staff members polled a staggering figure of some 19,500, excluding special exhibits, programs and other activities promoted by the locals themselves.

In the total of 515,000 individuals actually served by the 39 Urban Leagues reporting, were some 5,897 reached through individual and family case work, as well as thousands of others the "block unit" program, an Urban League activity geared to "grass root" community service. Particularly effective in Chicago, St. Louis, and Milwaukee, these units comprise tightly organized city blocks under the supervision and direction of Urban League personnel to improve the living conditions of the neighborhood, and to make the most of the facilities already provided.

"The vitality of the Urban League movement," Mr. Granger said, "continues to be reflected in the steady addition of new local leagues. During 1947 the National Executive Board granted charters to three new Urban Leagues in Morristown, N. J., Dayton, Ohio, and Jacksonville, Florida. Interest in the movement is particularly noticeable in the South where organizing activities, under the direction of a staff in the Southern Field Division, Atlanta, Georgia, headed by Nelson Jackson, are being carried on in Texas, Alabama and Mississippi."

A complete report of 1947 activities will be made in the National Urban League's 1947 Annual Report which will be released after the Annual Meeting in New York in February.

Dark Merit

By Kathryn Favors.

In a New York bookstore one day last month a Negro parent inquired for a juvenile story of the race suitable for his child. The clerk in charge showed him several books of this order, but he refused to buy any of them because they all made mention of slavery. He does not want his child to read or hear anything about that terrible experience in the past of his people.

This forethought with respect to the education of his child indeed wise and at the same time foolish. At the very time he was considering the purchase of the desired book a number of men in the next block were picketing a bank, carrying banners saying, "This bank finances Jimcrow housing." On his way home how did he explain to his child the meaning of this demonstration?

At the same time also this parent carried under his arm a copy of a daily newspaper expressing joy because of the defeat of Rankin in the senatorial contest in Mississippi. If this child is taught to read and understand the news, how can this parent get around explaining this event without informing the youth on the background of the race once in bondage.

This Negro parent will inevitably find himself in the same position of the liberal white mother in North Carolina who was bringing up her little girl without the usual instruction to hate Negroes and to avoid them. One day, however, she faced a hard problem when her child rushed to her to say that a child of a white neighbor had declared in the presence of a visiting colored playmate that she would not associate with the child of the liberal mother any more as long as her little girl played with that "Dirty Black Sambo."

Such parents, it must be admitted, are placed in a difficult

position. If they explain that Negroes are hated today because they were once enslaved and denied the opportunity to educate and elevate themselves, they must charge their oppressors with selfishness, injustice and cruelty; but they might thereby lead both the colored and the white child to despise the white race. It would help very much in this case, however, to explain that members of all races have been held in bondage, and people of all colors have he'd slaves, that Negro masters at times have held whites as slaves. In the ancient world freedom was the exception to the general rule, for about three-fourths of all men in those days were serfs or slaves.

The one thing evident, is that the complete story of the world, the background of the people living today, must be drawn upon to complete one's education and there is no way to avoid it even at the mother's knee. No serious problem can be solved by wishful thinking. Truth is not advanced by encouraging the make-believe. In the end we must face the whole truth and nothing but the whole truth to help us to think sanely and act wisely.

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