

THE BEACON BEAM



October 2019

HOLDING FORTH THE WORD OF LIFE

Is the Enemy of My Enemy My Friend?

by Albert Mohler

We are not living in a season of peace. Thinking Christians must surely be aware that a great moral and spiritual conflict is taking shape all around us, with multiple fronts of battle and issues of great importance at stake. The prophet Jeremiah repeatedly warned of those who would falsely declare peace when there is no peace. The Bible defines the Christian life in terms of spiritual battle, and believers in this generation face the fact that the very existence of truth is at stake in our current struggle.

The condition of warfare brings a unique set of moral challenges to the table, and the great moral and cultural battles of our times are no different. Even ancient thinkers knew this, and many of their maxims of warfare are still commonly cited. Among the most popular of these is a maxim that was known by many of the ancients—"the enemy of my enemy is my friend."

That maxim has survived as a modern principle of foreign policy. It explains why states that have been at war against one another can, in a very short period of time, become allies against a common enemy. In World War II, the Soviet Union began as an ally of Nazi Germany. Yet, it ended

the war as a key ally of the United States and Britain. How? It joined the effort against Hitler and became the instant "friend" of the Americans and the British. And yet, as that great war came to an end, the Soviets and their former allies entered a new phase of open hostility known as the Cold War.

Does this useful maxim of foreign policy serve Christians well as we think about our current struggles? That is not an uncomplicated question. On the one hand, some sense of unity against a common opponent is inevitable, even indispensable. On the other hand, the idea that a common enemy produces a true unity is, as even history reveals, a false premise.

We must not underestimate what we are up against. We face titanic struggles on behalf of human life and human dignity against the culture of death and the great evils of abortion, infanticide, and euthanasia. We are in a great fight for the integrity of marriage as the union of a man and a woman. We face a cultural alliance determined to advance a sexual revolution that will unleash unmitigated chaos and bring great injury to individuals, families, and the society at large. We are fighting to defend

gender as part of the goodness of God's creation and to defend the very existence of an objective moral order.

Beyond all these challenges, we are engaged in a great battle to defend the existence of truth itself, to defend the reality and authority of God's revelation in Scripture, and to defend all that the Bible teaches. A pervasive anti-supernaturalism seeks to deny any claim of God's existence or our ability to know him. Naturalistic worldviews dominate in the academy, and the New Atheism sells books by the millions. Theological liberalism does its best to make peace with the enemies of the church, but faithful Christians have no way to escape the battles to which this generation of believers are called.

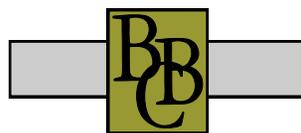
So, are the other enemies of our enemies our friends? Mormons, Roman Catholics, Orthodox Jews, and a host of others share many of our enemies in this respect. But, to what extent is there unity among us?

At this point, very careful and honest thinking is required of us. At one level, we can join with anyone, regardless of worldview, to save people from a burning house. We

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Beacon Baptist Church

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Gregory N. Barkman, *Senior Pastor*
Michael R. Karns, *Minister of Christian Education*
Robert F. LaTour, *Minister of Families*
Gregory L. Phillips, *Minister of Music*

Sunday

Morning Worship...9:30 AM
Sunday School.....11:10 AM
Evening Worship.....6:00 PM

Wednesday

Prayer Meeting.....7:00 PM
IMPACT Clubs.....7:00 PM
Teen Ministry.....7:00 PM

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would gladly help an atheist save a neighbor from danger or even beautify the neighborhood. Those actions do not require a shared theological worldview.

At a second level, we certainly see all those who defend human life and human dignity, marriage and gender, and the integrity of the family as key allies in the current cultural struggle. We listen to each other, draw arguments from each other, and are thankful for each other's support of our common concerns. We even recognize that there are elements common to our worldviews that explain our common convictions on these issues. And yet, our worldviews are really quite different.

With the Roman Catholic Church, our common convictions are many, including moral convictions about marriage, human life, and the family. Beyond that, we together affirm the truths of the divine Trinity,

orthodox Christology, and other doctrines as well. But we disagree over what is supremely important—the gospel of Jesus Christ. And that supreme difference leads to other vital disagreements as well—over the nature and authority of the Bible, the nature of the ministry, the meaning of baptism and the Lord's Supper, and an entire range of issues central to the Christian faith.

Christians defined by the faith of the Reformers must never forget that nothing less than faithfulness to the gospel of Christ forced the Reformers to break from the Roman Catholic Church. Equal clarity and courage are required of us now.

In a time of cultural conflict, the enemy of our enemy may well be our friend. But, with eternity in view and the gospel at stake, the enemy of our enemy must not be confused as a friend to the gospel of Jesus Christ.

Dr. R. Albert Mohler Jr. is president of The Southern Baptist Theological Seminary in Louisville, Ky. He is host of *The Briefing* and author of many books, including *We Cannot Be Silent*. He is on Twitter @AlbertMohler.

Preach the Word

The restoration of biblical preaching has always been the leading factor in any revival of genuine Christianity. Philip Schaff writes, "Every true progress in church history is conditioned by a new and deeper study of the Scriptures." That is to say, every great revival in the church has been ushered in by a return to expository preaching.

D. Martyn Lloyd-Jones, preacher at Westminster Chapel, London, stated, "The most urgent need in the Christian Church today is true preaching; and as it is the greatest and the most urgent need in the Church, it is the greatest need of the world also." If his diagnosis is correct, and this writer believes it is, then a return to true preaching—biblical preaching, expository preaching—is the greatest need in this critical hour. If a reformation is to come to the church, it must begin in the pulpit.

Dr. Steven J. Lawson—founder and president of OnePassion Ministries.

A CATECHISM ON THE HEART

by Sinclair Ferguson

Sometimes people ask authors, “Which of your books is your favorite?” The first time the question is asked, the response is likely to be “I am not sure; I have never really thought about it.” But forced to think about it, my own standard response has become, “I am not sure what my favorite book is; but my favorite title is *A Heart for God*.” I am rarely asked, “Why?” but (in case you ask) the title simply expresses what I want to be: a Christian with a heart for God.

Perhaps that is in part a reflection of the fact that we sit on the shoulders of the giants of the past. Think of John Calvin’s seal and motto: a heart held out in the palm of a hand and the words “I offer my heart to you, Lord, readily and sincerely.” Or consider Charles Wesley’s hymn:

*O for a heart to praise my God!
A heart from sin set free.*

Some hymnbooks don’t include Wesley’s hymn, presumably in part because it is read as an expression of his doctrine of perfect love and entire sanctification. (He thought it possible to have his longing fulfilled in this world.) But the sentiment itself is surely biblical.

But behind the giants of church history stands the testimony of Scripture. The first and greatest commandment is to love the Lord our God with all our heart (Deut. 6:5). That is why, in replacing Saul as king, God “sought out a man after his own heart” (1 Sam. 13:14), for “the Lord looks on the heart” (16:7). It is a truism to say that, in terms of our response to the gospel, the heart of the matter is a matter of the heart. But truism or not, it *is* true.

What this looks like, how it is developed, in what ways it can be threatened, and how it expresses itself will be explored little by little in this new column. But at this stage, perhaps it will help us if we map out

some preliminary matters in the form of a catechism on the heart:

Q.1. What is the heart?

A. The heart is the central core and drive of my life intellectually (it involves my mind), affectionately (it shapes my soul), and totally (it provides the energy for my living).

Q.2. Is my heart healthy?

A. No. By nature I have a diseased heart. From birth, my heart is deformed and antagonistic to God. The intentions of its thoughts are evil continually.

Q.3. Can my diseased heart be healed?

A. Yes. God, in His grace, can give me a new heart to love Him and to desire to serve Him.

Q.4. How does God do this?

A. God does this through the work of the Lord Jesus for me and the ministry of the Holy Spirit in me. He illumines my mind through the truth of the gospel, frees my enslaved will from its bondage to sin, cleanses my affections by His grace, and motivates me inwardly to live for Him by rewriting His law into my heart so that I begin to love what He loves. The Bible calls this being “born from above.”

Q.5. Does this mean I will never sin again?

A. No. I will continue to struggle with sin until I am glorified. God has given me a new heart, but for the moment He wants me to keep living in a fallen world. So day by day I face the pressures to sin that come from the world, the flesh, and the Devil. But God’s Word promises that over all these enemies I can be “more than a conqueror through him who loved us.”

Q.6. What four things does God counsel me to do so that my heart may be kept for Him?

A. First, I must guard my heart as if everything depended on it. This means that I should keep my heart

like a sanctuary for the presence of the Lord Jesus and allow nothing and no one else to enter.

Second, I must keep my heart healthy by proper diet, growing strong on a regular diet of God’s Word — reading it for myself, meditating on its truth, but especially being fed on it in the preaching of the Word. I also will remember that my heart has eyes as well as ears. The Spirit shows me baptism as a sign that I bear God’s triune name, while the Lord’s Supper stimulates heart love for the Lord Jesus.

Third, I must take regular spiritual exercise, since my heart will be strengthened by worship when my whole being is given over to God in expressions of love for and trust in Him.

Fourth, I must give myself to prayer in which my heart holds on to the promises of God, rests in His will, and asks for His sustaining grace — and do this not only on my own but with others so that we may encourage one another to maintain a heart for God.

This — and much else — requires development, elaboration, and exposition. But it can be summed up in a single biblical sentence. Listen to your Father’s appeal: “My son, give Me your heart.”

Dr. Sinclair B. Ferguson is a Ligonier Ministries teaching fellow and Chancellor’s Professor of Systematic Theology at Reformed Theological Seminary.

SAVING FAITH AND ASSURANCE

by Greg Barkman

When considering assurance of salvation, sooner or later we come to the question of saving faith. The ultimate issue concerns the nature of my faith, is it genuine or spurious? If I didn't have some kind of faith, I wouldn't be concerned with assurance at all. I wouldn't even consider it. However, if I have made a profession of faith in Christ, but am troubled about the reality of that profession, what I want to know is whether my faith is true saving faith, or something less. At some point I thought I believed in Christ, but is my faith genuine or not?

Many refuse to allow questions about the nature of faith, at least in the heat of evangelism. Just ask Christ to save you, and if you are sincere, you will be saved. Never doubt it. To doubt that God saved you is to call God a liar, or so we are told. Some go so far as to assure people that "if you ever made this decision before, you don't need to make it again. However, if you have never before made this decision, you need to make it today, and if you do, you will be saved, never doubt it." Others will concede that those whose lives haven't changed were obviously not sincere. For such people, a second (or third, fourth, or fifth) decision is needed, and this time, "make sure that you really mean it." I've never heard anyone explain the details of "really meaning it," nor tell how one can know if his decision is sincere or not. How is a sinner supposed to know if his decision is sufficiently sincere? What criteria measures degrees of sincerity? Are you sincere if you cry, but not if you don't? Are you sincere if you pray "really hard," whatever that means?

Faith begins with the intellect. The Gospel is a message about a holy God, sinful men, a sinless Savior who died upon the cross as a substitute for sinners, and a promise that those who trust Christ will be saved. Because the Gospel contains basic information that must be understood, the main work of evangelism involves the dissemination of this message.

The work of evangelism is not primarily persuasion, but information. For faith to occur, the message must be understood. For the message to be understood, it must be clearly explained. Emotional stories are not the Gospel. Persuasive manipulations are not the Gospel. The Gospel is a message. People cannot believe something they do not understand. Too many evangelistic efforts assume knowledge of the Gospel, and begin at the point of persuading people to make a decision. But if people don't understand the Gospel, what kind of decision are they going to make?

However, it is possible to give assent to the facts of the Gospel without exercising saving faith. Demons have a greater understanding of God than most people, but are devoid of saving faith (James 2:19). Saving faith involves the whole heart, including the will, as well as the intellect. Saving faith turns away from sin in coming to Christ. Saving faith renounces self-righteousness in order to embrace the righteousness of Christ alone as our only standing before a holy God. Saving faith rests securely upon Christ and His promises, not upon the word of men, not even upon the word of an evangelist. Saving faith trusts in what Christ has done, not upon what I have done. Too many testimonies rely upon "the prayer I prayed" or "the time I went forward in church" or "the time my mother talked with me," rather than upon what Christ did for me. How often do we place our assurance in some action of man, ours or another's, rather than upon the work of Christ?

Saving faith contains a measure of assurance from the beginning, but it is not settled nor well grounded. Occasionally, a strong assurance is present from the beginning, such as Saul on the Damascus Road, but usually faith must be tried and seasoned by conflict, doubt, and fluctuations of feeling. Remember, stony ground hearers have joy (Matthew 13:20), so it takes time to discern if our faith is true saving faith, or simply an emo-

tional experience. True assurance is enjoyed by those who labor for it, seek it, and serve God patiently, even when assurance is lacking. Assurance is a reward for faith exercised. Settled assurance is not secured by mere inference or deduction. It develops along the path of obedience to God's Word. As we trust and obey, we experience a measure of peace and joy, which is the assurance of our standing with God. Assurance, like the new birth, is the work of the Holy Spirit, but unlike regeneration, which is instantaneous, assurance develops gradually as we continue to tread the narrow way. "When we walk with the Lord in the light of His Word, what a glory He sheds on our way. While we do His good will, He abides with us still, and with all who will trust and obey" (John H. Sammis). In our impatience, we want assurance instantly, but God seldom complies with that desire. In His wisdom, God knows that we need to struggle with doubts and fears to drive us back to Christ and His Word, else we become presumptuous.

Is it possible to be saved and know it? Yes, it is (I John 5:13). Is it possible to think ourselves saved, and yet be lost? Yes, that is possible as well. How can I know that I have true saving faith? When my faith keeps driving me back to God's Word to find comfort, I will come to realize, in time, that I have God-given, justifying, persevering, saving faith, a faith that is worth more than all the gold in Fort Knox.

FROM THE ARCHIVES

On The Feminine Side

by Marti Barkman

As I often do when I'm clearing up the breakfast dishes, I think of my old friend Lib Hedgecock. She once told me she always washed her breakfast dishes by hand because it took less time than loading the dishwasher. She suggested I do the same, but at the time I was still cooking for 6, so my dishes went in the dishwasher. Today, breakfast for two is a slight affair and if the dishwasher needs emptying, I follow Lib's advice and hand wash those few items. That's what I was doing this morning, in a hurry, when I dropped my favorite milk glass. Not that white decorative glass from our mother's era, but the best glass from which to drink milk. It was one of the set of short tumblers given to members of the congregation to commemorate Beacon's 40th anniversary. So it was with some sadness I picked the pieces from the sink, surprised to note how many there were. The glass appeared to be missing just a small chunk from one side, but that bit had shattered into at least a dozen tiny pieces.

As I picked up the shards I remembered the letters I'd just read in the advice column in the Times News. (We are still old-fashioned enough to read the news from a daily newspaper as we eat breakfast.) These letters can be entertaining, funny, shocking and heartbreaking. Some of the most unbelievable are in reference to extraordinarily bad etiquette displayed at weddings and at baby showers. And as you would expect in a column such as this, most letters are filled with angst, anxiety, and anger. The settings are varied, ranging from marriages, sibling rivalries, and coworkers, to classrooms and business partnerships. Occasionally even a church setting slips in there. Anywhere a relationship can exist, a break can occur. But sadly, it seems, most are

found in family settings. They are scenes of domestic devastation.

But my time is short in the morning, my coffee is growing cold, texts are arriving. I need to get going. And so the newspaper, with its accounts of lifetimes of heartbreak condensed to a few short paragraphs, is folded up on the hearth to be taken to the trash. Or we might use it to start a fire when we burn brush at the back of the property.

But what about the people who wrote those letters? The writer could be the main player in the drama, but often is someone in the wings, someone who was just a walk-on, playing the bit part with not much to say. What about these unmentioned family members who have lived on the outskirts of a drama starring selfishness, meanness, carelessness, with the parts about natural love and self-sacrifice left out? They aren't creating the drama, but are often the ones who quietly suffer most, and for the longest. Because they remained silent, it seems they weren't scarred. There was no loud crash, no shattering of glass when they broke. Maybe just the quiet sound of cracking under pressure.

I know...we've been told 'the kids will be okay, they'll be happier in the long run if we are not together and fighting'. Mom and Dad have been told they deserve better and advised to do something for themselves. But like a glass shattered in myriad pieces, they—none of them—are okay. They are broken, often irreparably. Of course, staying together and fighting **is** a miserable existence for everyone involved. But what about staying together and not fighting! Working through your issues? It's been done by many...why not you? God's grace is always enough, even for your shattered

life. Do you value the long-term future of your child enough to live a life of obedience to God and sacrifice for another, whatever it takes? If your spouse is willing, are you?

Homes are just the beginning. What we've learned in our homes as children, we've learned well and the patterns are imprinted on our associations through our lifetimes. Is your life filled with long, strong, and loving relationships, or do you have a trail of brokenness behind you? The 'event' may not matter to you anymore—you've moved on—but it may have shattered another's life. Three months after the glass in our back door was smashed, we are still finding glass that has traveled throughout the house. The brokenness is not confined to one.

You can't fix everyone in your circle. But you can work on you. You can't be everyone's best friend, but you can be a faithful friend. We all have brokenness in our past, but God's grace, modeled in our lives, is the glue for relationships. But like an epoxy that takes two parts to stick, there has to be humility in the mix. Humility is sometimes the hardest ingredient for us to find. But it's to the humble that He gives his grace.

Marriage: A Covenant of Companionship

by Bob LaTour

This article is born out of a concern for the stability of marriages within the church. When it comes to the Beacon membership, the article is not reactive towards any particular marriages. It is, however, a reaction to a growing number of counseling opportunities from outside our church membership. When it comes to the important topic of marriage, I have interacted with people who fall into one of several categories, or somewhere in between two of them. **The Clueless:** Some young people who are not yet married, but who have little understanding that, next to saving faith in the Lord Jesus Christ, *marriage is the most important, life-changing commitment that they will ever make.* **The Confused:** Those relatively recent newlyweds who were unprepared for the reality that the glitter of the honeymoon will give way to the critical responsibilities that accompany their oath before God and to each other through thick and thin. **The Cruise-controllers:** Couples who do not make a *conscious effort to guard and to grow their oneness*, and who are oblivious to their slow slide towards apathy that can morph into animosity, and end in adultery and divorce. **The Casualties:** Individuals who have suffered the trauma of divorce and may have done all that they could do to salvage a relationship that went amuck because of sin in some form. **The Combatants:** Couples who simply co-exist in the same dwelling and who find themselves irritably at odds far more often than at peace, and whose fellowship with God is at best a ritual. **The Companions:** Couples who have intentionally fostered and consistently grown in an environment where God is central and where giving is the priority over getting.

A covenant of companionship is a sacred oath that is made before God by two Christians who enter a unique-and-exclusive, intimate-and-growing, life-long commitment of sacrificial love, steadfast faithfulness and selfless giving as each unconditionally fulfills his or her God-given roles for His glory. Any sin against

God's institution of marriage is an abomination. Malachi chapter two condemns illegitimate marriages to unbelievers [2:11]¹ and illegitimate divorces [2:13-16] that are based upon anything other than infidelity or abandonment by an unbelieving spouse.²

What can you do to prepare to enter a covenant of companionship, or to strengthen one that you have been a part of for any length of time? See your role as wisely designed by God for His glory and the good of your mate. Genesis 2:24 "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh—" leaving what was and cleaving to what is.... as two "glued together" to make one. [The singular use of wife and the desire for godly offspring in Malachi 2:14-15 precludes polygamous and homosexual unions.]

Be personally growing in the grace and knowledge of God and in your commitment to Christ. How would you describe yourself? If you are a new creation in Christ, that state of being a Christian should be the lens through which you display and develop every other relationship—especially your covenant of companionship. "I am a Christian who is a husband, father, grandfather...."

Be persistently giving the clear signal that you value each other by consistently serving each other in tangible ways.

Be passionately guarding against any and all threats to the intimacy that is part of a covenant of companionship. You guard what you value! Some specific threats include—

**Apathy in your relationship with Christ and with each other—beware of a "cruise-control mentality. Like faith that is shown by works, marital growth necessitates action motivated by love.

**Over-familiarity with anyone of the opposite sex at all times and in all places.

**Carelessness or carnality when it comes to stimuli that tempt

you to sin in thought, word or deed—soft or hard pornography-, whether printed, televised, rented, spoken or on social media. Take out the trash! Renew your mind!

**Competition for time spent together. Many good things can become a danger to your companionship., including placing your children ahead of your relationship with each other. Working for the purpose of buying "things" that take money, but that cannot compare to Relationships that take time. Over-commitments to ministries and causes that keep you from providing for your own family's legitimate needs. [If I fail as a husband, father, grandfather, I have failed as a pastor....] Personal interests that may be legitimate, but that involve more of your time than your shared interests with each other [example: hobbies]. Sporadic church attendance that hinders your growth, worship and service as a couple.

A covenant of companionship also seeks to bring the fruit of the Spirit to bear upon all areas of life, especially the most intimate relationships that you have—your spouse.

By God's grace, we are to **love** each other intentionally, intimately and exclusively like we love no other person. The Bible makes it clear that the husband is to take the lead in picturing the sacrificial love that Christ has for His church; it is unmerited, unconditional, unreserved, unrelenting and unselfish.

By God's grace, we are to demonstrate that **joyful** sense of well-being and that **peace** of mind that comes by trusting God in the triumphs and the trials that He brings into your life as a couple.

By God's grace, we are to show **longsuffering** in the face of adversity, **kindness** or tender concern in times of disagreement, and **goodness** in meeting each other's needs.

By God's grace, we are to be **faithful**, loyal and trustworthy to each other.

By God's grace, we are to maintain a considerate **gentleness** in

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the middle of offenses towards each other, and to seek God-honoring reconciliation over any differences that we may have. By God's grace, we are to practice **self-control** by governing the natural tendency of our flesh to be selfish, harsh, unloving, defensive and accusatory.

No matter what stage a marriage may be in, if it is not progressing towards illustrating Christ's love for the church and the church's submission ("lining up under") to the headship of Christ, it is a malfunction of God's plan.

A final word to each of the categories of people reading this article—The Clueless should prepare with biblical pre-marital counseling. The Confused should come to grips

with the fact that marriage is not *fundamentally* based upon feeling; it is based upon *faithfulness* to your covenant responsibilities. The Cruise-controllers should make a conscious effort to guard and to grow your oneness for God's glory. The Casualties should be growing in grace and focusing your energies upon serving God as you leave the future in His hands. The Combatants should get biblical counseling no matter how long they have been married! Obey the Word as a peacemaker! The Companions should remain grateful, humble examples and mentors!

May God enable all of us to seek relationships that glorify Him, especially when it comes to marriage. —our Covenant of Companionship!

¹ II Corinthians 6:14

² Matthew 19:9; I Corinthians 7:10-16

Fall Bible Conference

You are invited to worship with us at our Fall Bible Conference.

Dr. John McKnight,
from Darlington, Maryland, will be our guest speaker,
Bringing a series of messages entitled:
Stories of Conversion

The conference begins Sunday, October 6, at 9:30 a.m., continues Sunday evening at 6:00, and each evening, Monday through Wednesday at 7:15.

THE BEACON BROADCAST

Monday thru Friday

WITA 1490 AM (Knoxville, TN)	9:30 a.m.
WKBA 1550 AM (Roanoke, VA)	10:00 a.m.
WKPA 1390 AM (Lynchburg, VA)	10:00 a.m.
WBAG 1150 AM (Burlington, NC)	12:15 p.m.
WTRU 830 AM (Winston-Salem, NC)	2:00 p.m.
WDZY 1290 AM (Richmond, VA)	10:00 a.m.
WDZY 103.3 FM (Richmond, VA)	10:00 a.m.
WSKY 1230 AM (Asheville, NC)	7:15 a.m.
WYYC 1250 AM (York, PA)	5:00 a.m.
WYYC 98.1 FM (York, PA)	5:00 a.m.

Sunday

WCRU 960 AM (Charlotte, NC)	9:30 a.m.
WBAG 1150 AM (Burlington, NC)	10:30 a.m.
WTRU 830 AM (Winston-Salem, NC)	10:30 a.m.
WDRU 1030 AM (Raleigh, NC)	10:30 a.m.
WLES 590 AM (Richmond, VA)	10:30 a.m.
Harbour Light of the Windwards	9:30 p.m.
1400 AM/94.5 FM (Caribbean)	

Monday thru Sunday

WXTH-LP 101.7 FM (Richwood, WV)	10:05 a.m.
	10:05 p.m.

BEACON HIGHLIGHTS FOR OCTOBER

CALENDAR

- 01 Coffee n' Courage
- 02 Fellowship Meal
IMPACT Clubs
Teen/Parent Focus
- 06-09 Fall Bible Conference
*Dr. John McKnight —
Darlinton, Maryland*
ESL
- 07 Tri-State Particular Baptist
Fellowship
- 12 Teen Homeplace Ministry
- 13 Lord's Table
ESL
- 15 Coffee n' Courage
Elders/Deacons Meeting
- 16 IMPACT Clubs
- 17 Silver Saints
- 20 Members Meeting
ESL
- 22 Coffee n' Courage
- 23 IMPACT Clubs
- 24 PRM Greater Vision Banquet
- 27 ESL
- 29 Coffee n' Courage
- 31 Men Sharpening Men

MEMBER BIRTHDAYS

- 04 Paul Holt
- 05 Krista Webb
- 06 Carly Karns
- 08 Paul Ellis
- 09 Sabrina Gilley
Jack Lowe
Christa Wilson
- 12 McKinnley Hinshaw
- 13 Dale Evans
- 14 Mollie Harmon
- 15 Martina Boudreault
- 17 Wayland Loftis
Virginia Powell
Michael Wood
- 20 Darin Rhue
- 21 Peggy Bolton
- 22 Ken Crumpton
- 23 Dolly Benesch
- 25 Henry Campbell
Don Ingold
Aimee McDorman
- 27 Denise Marley
- 28 Bob Hendry
- 29 Pam Faust
- 31 Carol Ann Barnt

MISSIONARY BIRTHDAYS

- 15 Tim Easley
- 16 Jonathan Vaughn*

*Children of Missionaries

We welcome our new members!

Scott and Emily Lewis
305 Eastway Lane
Graham, NC 27253

*We express our heartfelt
sympathy to the families of:*

Joe Breashears, Sr.
Joyce Laing
Carol Overman
Rev. Bud Parker
Patty Snead

The Beacon Beam
Beacon Baptist Church
PO Box 159
Alamance, NC 27201

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