

THE BEACON BEAM

August 2020



TRUTH TO ANCHOR THE SOUL

WHAT DO YOU MEAN?

by Greg Barkman

One of the most frustrating aspects of the recent civil unrest in America for me, has been trying to figure out what people mean by what they say. Am I at fault for failing to understand the plain meaning of simple words, or are the words themselves intended to obscure the real intentions of the speaker? I am beginning to suspect it's the latter. It seems that words are being used in a manner intended to hide, not reveal what the speaker actually means.

DEFUND THE POLICE. Consider the catchy slogan, "Defund the police." What does that mean? It sounds like the abolishment of police departments by eliminating their funding. If money for salaries, training, headquarters, equipment and vehicles is withdrawn, there will no longer be any police. Am I wrong for thinking that's what "defund the police" means? But no, several prominent politicians have assured us that "defund the police" doesn't mean get rid of the police, even if that's what it sounds like. It really means reduce

some fraction of present funding by shifting it to other purposes such as social work or reduction of poverty. Well, that's reassuring. At least we should be able to have an honest conversation about whether police officers could be more effective if they were not expected to deal with social problems. Still, one wonders exactly what that means as well. How can the police know if a call for help involves social problems before they respond to the call? I'm not sure I understand exactly how this is supposed to work.

But be that as it may, no sooner have I adjusted to the idea that "defund the police" simply means cut back on unnecessary distractions and let the police concentrate on more serious matters, I hear other voices saying the exact opposite. One prominent leader of the Black Lives Matter movement recently announced a proposal to eliminate police departments completely by defunding them gradually over five years. So which is it? Eliminate the police entirely, by eliminating their funding, or re-

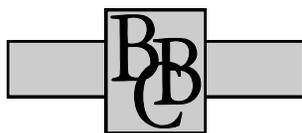
duce their list of responsibilities to make them more efficient? The words of the slogan are simple, but clearly not everyone who uses these words intends the same thing. Now I can't help wonder if the intended meaning is truly to eliminate the police, but nervous politicians are twisting the plain meaning to deceive voters who do not favor eliminating the police. Let's be clear here. What do you mean by "defund the police"? We can't discuss the issue if we don't know what you mean.

TEAR DOWN THE MONUMENTS. Originally, the meaning was to eliminate monuments that glorified racism. To remove statues of Confederate leaders who fought to preserve the institution of slavery. It's not hard for me to understand why such monuments could be disturbing to black Americans. It must be disconcerting to see daily reminders of a horrible chapter in American history which deeply affected an entire race of peo-

(Continued on page 2)

Beacon Baptist Church

1622 Kirkpatrick Road
Burlington, NC 27215
(336) 226-5205
beaconbaptist.com
beaconbaptist@beaconbaptist.com



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

(Continued from page 1)

ple. I think white Americans are slowly beginning to understand the enduring indignity borne by constant reminders of slavery. It can be very demeaning. Although reasonable arguments can be offered for leaving the monuments alone to bear witness to an historical reality that should not be forgotten, much like museums that document the Jewish holocaust, it is not difficult to understand why some prefer to take them down. But before we begin, we need to answer a couple of questions. Which monuments should be removed, and who gets to decide?

What about monuments to Ulysses Grant, a Union general who fought to end slavery. Why should his statue be destroyed? Or Christopher Columbus, the Italian explorer who “discovered” the New World? He never set foot on mainland America, but now is being accused of atrocities against Native Americans. George Washington, our first president, and Father of our Country we are told must be removed, as well as Abraham Lincoln, the president who was more responsible than anyone for the elimination of slavery. It’s beginning to look like “tear down the monuments” doesn’t simply mean stop honoring Confederate generals. It would appear that this means tear down anything and everything related to the founding of our country. Could it be that opposition to historical slavery is a pretense? That the underlying purpose is to eliminate all things American? Is this about racial inequality and social justice or total revolution by riot and anarchy? It is not hard to imagine traces of Marxism at work here, destroying society completely in order to rebuild it into an entirely different order. What do you mean when you cry, “Tear down the Monuments?” I, and many others, would really like to know.

BLACK LIVES MATTER. The slogan that dropped America to its

knees seems clear. Too many times, American Blacks have witnessed events that indicate their lives are considered less valuable than others, hence, “Black Lives Matter.” The words themselves are plain enough, and who can honorably disagree? Black Americans want society to recognize that their lives are of equal worth to whites. But violence in America does not victimize Blacks alone. Whites, Asians, Latinos, and others are being murdered in the streets of our nation. And don’t forget the police? Too many blue lives have been needlessly sacrificed to lawless violence. But for some, saying “Blue Lives Matter” is anathema. Nor are we allowed to say, “White Lives Matter,” or “All Lives Matter.” We must only say, “Black Lives Matter,” which causes many to wonder what does this mean? Does it mean that ONLY Black lives matter? Is this slogan designed to appeal to equal justice, or to promote a different kind of racial superiority? Is this about racial equality or class division based upon skin color? How did the noble dream of Martin Luther King, Jr., that his children be evaluated solely on their behavior and achievements, not upon the color of their skin, get turned upside down to mean that everyone must be divided, classified, and evaluated by the color of their skin? I thought I understood what “Black Lives Matter” means, but now I’m not so sure. Will somebody please explain?

TOLERANCE AND INCLUSION.

In our fractured society, many voices are clamoring for inclusion. They demand our complete tolerance to say and do whatever they desire without fear of disapproval or exclusion. Society must be inclusive of all opinions. The demand is for total and unquestioned acceptance regardless of how offensive their words and behavior may be to others. May I assume, therefore, that they feel that same way about others? Are they

inclusive of me and my opinions? Certainly! As long as I agree with them. If not, they intend to cancel me. Apparently I have no right to an opinion that differs from theirs, but they are allowed unquestioned right to opinions that differ from mine. So what, exactly, is meant by the words “tolerance and inclusion”? It’s beginning to sound like no one may choose to be intolerant of them, but they are entitled to be intolerant of anyone they choose. Is that what this means? Somebody needs to clarify the definition of “tolerance.” If tolerance is not a two way street, it is intolerance.

Words are important because they communicate ideas. God conveys His thoughts through the words He gave to us in a book which we call the Bible. We cannot know God aright nor understand His will without the use of words. But words can also be used to obscure and mislead. Satan, the ultimate deceiver, uses words to twist truth and disseminate lies. That’s why it is so important that we say what we mean and mean what we say. Truth matters, and therefore words matter. May we be enabled to speak in such a way that no one will wonder, “What does that mean?”

OUR ETERNAL DWELLING PLACE

by Brant H. Seacrist, Jr.

LORD, You have been our dwelling place in all generations. Before the mountains were brought forth, or ever You had formed the earth and world, even from everlasting to everlasting, You are God. (Psalms 90:1-2).

How often have we both sung and heard the refrain, "...the land of the free and the home of the brave?" Sadly, we have never been either and especially is that true as we witness the continual decay of our moral fiber and the plunge into the bondage of sin. It is to be granted that many in the past exhibited bravery and are remembered for their patriotism. Many of those had a strong testimony of faith and allegiance to our God and Christ. But, the seeds of self-will and self-determination have long been waiting to germinate wherever pride in accomplishment has overshadowed dependence on the grace of God. We are witnessing this coming to fruition as complicity in the sins of the many has become in many places the law of the land. We are reminded of *The wicked shall be turned into hell, and all the nations that forget God (Psalms 9:17)*. And sadly, we remember the words of Moses: *Vengeance is Mine, and recompense; their foot shall slip in due time; for the day of their calamity is at hand, and the things to come hasten upon them (Deuteronomy 32:35)*.

The security of our land is a tenuous thought at best. But, we rejoice in the knowledge that it is not so with the Kingdom of God. It is thought that Moses penned these words during the long stint in the wilderness with the children of Israel. It is hard for us to imagine being led out of the only home we had known (even if it was in Egypt with all its

hardships) and into a wilderness that offered no visible means of support or safety. Yet, this is exactly what transpired with Moses and the Lord's people. While it was well known that their fathers had been dwellers in tents, even their circumstance did not present such a stark picture as this. We may both think upon and read of the divine motives in bringing the people in this way, but the most obvious was that He would be believed, trusted and obeyed as the One who had always been their caretaker. Where true faith exists, there will be no confidence in any other resource and no dwelling on this earth will seem secure.

In thinking upon a "dwelling place," many concepts come to mind. We are made to think of permanence and a place of anchoring. It is the place to which we return again and again as a place of shelter and rest.

***"Truly the heathen does rage
(they are abundant in America)
and they imagine that they can
legislate away the divine decree.
But, the same who was God
before the foundation of the world
is still reigning effectually today
and so shall it be forevermore."***

Thoughts of security certainly come to mind as well. It is here that we pause for nourishment and find warmth. It is what we are fond of calling our home. How is it that we may think in this way of the Lord?

The answer is both obvious and delightful to believers. The writer describes well the comfort and security of the believer in *He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty (Psalms 91:1)*. The implications of such an existence are precious. The prayer of the Psalmist is to be ours: *Be my strong refuge, to which I may resort continually; You have given the commandment to save me, for You are my rock and my fortress (Psalms 71:3)*. Moses also wrote: *The eternal God is your refuge, and underneath are the everlasting arms; He will thrust out the enemy from before you, and will say, 'Destroy!' (Deuteronomy 33:27)*.

Such was the confidence of Abraham who "looked for a city which hath foundations, whose builder and maker is God." He, along with others of the faith looked for no continuing city here. So it is with the children of Abraham by faith who are "looking unto Jesus" and find with Moses of old the precious truth that "Lord thou hast been our dwelling place in all generations..." this one included. There is a present sense to the words of our Lord in, *And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also (John 14:3)*. The thought of preparation is usually relegated to a heavenly construction. We would remember that when He uttered these words His next step was the cross wherein would be accomplished the salvation of His people, and their eternal presence with Him would be confirmed. Paul's assuring words to the Thessalonians are precious to us all: *Who died for us, that whether we*

(Continued on page 4)

(Continued from page 3)

wake or sleep, we should live together with him (1 Thessalonians 5:10).

So it is then that we understand that the desire of the believer that the Lord be his dwelling place is in accordance with the will and purpose of God. We preciously consider the words of our Lord: *He who eats My flesh and drinks My blood abides in Me, and I in him (John 6:56)*. John gives further assurance and comfort to us thusly: *And we have known and believed the love that God has for us. God is love; and he who abides in love abides in God, and God in him (1 John 4:16)*. The Lord spoke of the indwelling of both He and the Father and such was the continued message throughout. It was the reassuring and

emboldening thought of Moses in the barren wilderness and it should be that of we who call upon Him. Truly the heathen does rage (they are abundant in America) and they imagine that they can legislate away the divine decree. But, the same who was God before the foundation of the world is still reigning effectually today and so shall it be forevermore.

This Psalm is properly called “A Prayer of Moses.” Should we not grasp the example of this man who appeared with the Lord on the Mount and thus pray with the same confidence? “So teach us to number our days that we may apply our hearts unto wisdom.”

Brant H. Seacrist, Jr. is pastor of

Riverside Baptist Church
Richwood, WV 26261

Used by Permission

PREPARING TO BE AN AMAZING OLD MAN OR WOMAN

by Jim Elliff

Like it or not, if you continue to live, you’ll get old. As you look around at all those ancient people in the grocery store, the golf course, the retirement village and the nursing home, don’t be smug—you’ll be there soon enough. It will do you well to prepare to make those years the best they can be for the glory of God.

It’s not uncommon for God to use older people. Take Caleb who fought giants as an octogenarian. Or Moses, who led a cantankerous people up to the promised land at 120. Remember Anna, the widow, who served God with prayers at the temple in Jerusalem. God delights in doing this, because it makes clear that the power for living and doing the will of God isn’t found in mere human capacity, but in God Himself. Is it possible that God could use you even more in your latter years than in the earlier ones? There is nothing to say otherwise, as far as God is concerned.

Here are some suggestions:

1. Learn the Bible as well as possible while you can read and think well. When you come to the latter years, you are supposed to be wise. Now, please tell me, how can you be wise without thinking God’s thoughts? Impossible. Get them now. And be rigorous about it. Most older believers will tell you that it is those passages of Scripture that they memorized or studied deeply that have stuck with them in the hard times. You should have as much in your mental pouch for difficult days as possible. Do it now.

2. Clear your conscience. Don’t harbor unresolved issues that will create worrisome trouble for you both now and later. You can tell the people who have done that, whether they are young or old. Cain is an illustration. His hidden sin caused his countenance to fall and led to awful consequences. If you are a believer, carrying unresolved sin is a burden unfit for you. Call the family in and admit your failures, repay what was stolen, ask forgiveness for your

attitudes and actions, settle accounts with your associates, your family, your church. Christ has forgiven you of your sins if you are His, now you must forgive, make restitution if appropriate, and ask for the forgiveness of others. If you don’t do so, you will need to examine if you are a believer at all. Jesus said, “If you do not forgive others, neither will the Father forgive your trespasses” (Mt. 6:15).

3. Put love first. Believers are loving people on their way to an inheritance of love. Show it. Jesus and the authors of the New Testament all testify to the supreme place of love in the life of true believers. It is the mark of maturity, the royal law, the perfect bond of unity. It is above all, and is the law of Christ. The older I get the more I realize that everything can be summarized in the word “love.” Loving God and loving others is the will of God for you. You should be better at it as you

(Continued on page 5)

(Continued from page 4)

get older. It's your full time occupation, and it might be all you can do later. But you must begin demonstrating more of that love *now*. Aren't you glad God didn't only love in His thoughts. No, He "*demonstrated* his love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:8). Love is to be lived. You wear it as well as feel it. Be the most loving person you could possibly be, beginning right now.

4. Be a giver. There is little so joyful and helpful as giving. It is just like God who "so loved the world that He *gave* His only begotten Son" (Jn. 3:16). Here is a little clue: giving is satisfying in ways that hoarders never will experience. I once knew a woman who could not let you leave her house without giving you something. Once, looking all around for something to put in our hands, she was only able to find a can opener. But we prized it because it came from a heart of love. Who would not want to be around people like her. But she was the real recipient, enjoying God's favor. Be openhanded with your time, money, and things. You will never get rid of all that junk you own unless you get started giving now.

5. Don't quit serving. One of the most

often heard phrases in the church is "I feel I ought to let the younger people do it." Though I sympathize with the need to employ all of our people in the ministries of the church, the idea of marginalizing older people just when they get more time to serve Christ and His church is poorly thought through. It is true that older people might find it wise to shift their focus or to take a different role in their service to the people of God, but that is a very different thing than quitting. Be gracious when the leaders suggest that you step down from a ministry, but don't take it personally. They are doing the best they can to figure out how to use people the right way. Don't become bitter about it. Do something else that is fitting your stage in life and do it with all your heart. Be an example of gracious service to God. God's people don't retire, but they do take different assignments.

6. Be an example of faithfulness. Loyalty to church and to friends is in short supply these days. You can rectify that. Be as faithful to the gatherings and activities of the church as is physically possible. If you cannot drive, don't feel badly about asking someone to pick you up. You can help cover their gasoline, or you can take them out to eat at times to show your gratefulness. Be there even in the evening when most old folks sink into their

easy chairs. What better place is there to be than in the fellowship of other believers? It will cheer your spirits, when slouching in the recliner will depress you. Teach the younger ones that they should pay any price to be with other believers.

Well, there is a start at being a great old person. I hope you will do this and more. If you've been grinding to a standstill in your love for others and your service for God, it's not too late to repent and to get with it.

Copyright © 2012 Jim Elliff
Christan Communicators Worldwide, Inc.
www.ccwtoday.org
Permission Granted.

Consider what a wonderful privilege has been given to the saints of God. This is the most wonderful privilege God could give to any of his creatures. Whatever the world may think of Christians, yet Christians have food to eat that the world knows nothing of. The saints have close communion and fellowship with the Father. Their relationship with the Father is a relationship of love. Men are generally esteemed by the company they keep. It is an honor to stand in the presence of princes, even if it be as a servant. What honor, then, have all the saints, to stand with boldness in the presence of the Father and there to enjoy his love! What a blessing did the Queen of Sheba pronounce on the servants of Solomon who stood before him and heard his wisdom. But how much more blessed are they who stand continually before the God of Solomon, hearing his wisdom and enjoying his love! Whilst others have their fellowship with Satan and with their own lusts, Christians have this sweet communion with the Father forever.

—John Owen, *Communion with God*

August, 2020

Dear Sisters and Friends,

It's been so long since I've seen some of you, I'm afraid we'll not recognize one another when we meet again. Whenever that might be, I sure hope it's soon!! Thank you for any and all phone calls, emails,, and texts! It is a treat just to see your name on my screen these days.

I recently spent a morning with the other three Coffee n' Courage leaders, discussing plans for the start of the 2020/21 sessions. We have lived these last many months adjusting to living with uncertainty and thinking flexibly, but we are going to assume that meeting will be possible so will plan accordingly. The first meeting is scheduled for September 8, Lord willing, starting at 9:15 in the large and socially distanced fireplace room, (as few as two to a table) and if that is not distant enough, we will move into the dining room. We will observe all protocol for safety. The study this year is *From Garden to Glory*, written by Courtney Doctor, with the subtitle 'A Bible Study on the Bible's Story'. If you know you can't come please consider purchasing a book and working along with us and if circumstances change in the coming months, you can join us in person and be up to speed with the group! Email me at mbarkman1@bellsouth.net to request a book order in your name.

A question for you: What has been your hardest adjustment since the world changed? If you are one for whom much of life has continued as usual, you are fortunate. For many, there are few recognizable aspects of life as you knew it. We say, "when we get back to normal," and then agree we have no idea when that will be or what it will be. I look at my calendar, nearly empty for months in a row except for the things written in that never took place. While we can't let uncertainty keep us from planning good things for the future, we do so, remembering the recent past, aware that SOMEONE has been altering our schemes!

So is uncertainty a problem these days? We are long past the weeks when the enforced changes in our lives brought with them some really good things. The required slower pace of our lives has been good in so many ways. But now we wonder...we like to know what to expect, we want to know what's around the corner. But we can't. And that produces FEAR. We don't fear what we can manage or control. But when the unknown becomes the known, suddenly we aren't in control any more. How do you react when the lights go out suddenly and it's so dark you can't see your hand in front of your face? You are instantly afraid. When the danger is from something we can't control, our reaction is fear. It's the way we work, but can fear be harmful? Do we let it take us too far?

Fear, when created by real danger, is a protection. Noises when there should be none, lumps or pain where there shouldn't be any, an absent loved one who should be present...these can be heart-stopping. These fears tell us to get busy and do something. But when fear becomes a controlling factor in our lives, when it stops us from living productively, (though that may look a good deal different from a year ago) is there something we are missing? Since this is a one-way conversation, I'm not able to hear your answer to my earlier question, but if fear has become a difficulty for you during these days, let me encourage you to read Psalms 2 & 3. Let me get you started with a few phrases, with comments* that will, if read believably, can melt your fear:

Psalm 2: The nations are raging, people are plotting, and kings are conspiring against God. Their plan is to throw off all restraints. This is a frighteningly good description of our world. Our natural response to this news? Fear! But what is God's response to them? Laughter! This is 'divine reaction to human rebellion'...Man say's "Let us..." and God says, "But I..." God laughs because he knows who has planned all this! He has determined who will rule over mankind and it is not man. **Can you trust this God?**

This God has long ago made a decree. What is it? God has appointed His Son, Jesus, to rule over the entire world, and his rule will be with all the force and strength needed to overwhelm his enemies. What does this have to do with a virus in 2020? "This is the decree that is controlling history." **Can you trust this King Jesus?**

Psalm 3: We can't deny that trouble surrounds us! The virus IS dangerous. The economy IS hurting. People of the same nation hate one another. "Prayer is the way we slug our way through troubles." Psalm 3 is what David prayed when his troubles were mountainous and his friends said there was no help in God. But those were just words, so David went to God...the God who supposedly would not help him. Do you take your fears to God, or have you decided he won't help with this one, that you'll have to manage this on your own? David went to God because he knew Him to be a protecting, restoring, and sufficient God. He went to God with his troubles and fears because God is an accessible God.

And because God is a god like that, this brokenhearted and troubled man did what we often deny ourselves when we choose to live in fear: "For my part, I went to bed, and how I slept! I woke up, for God himself keeps sustaining me!"

(Continued on page 7)

(Continued from page 6)

Do you believe this is our God?

Remember the phrase ‘Lord Willing’ that was often used in years past? I used it in the second paragraph above, for somehow it comes to mind more often these days. It contains a world of truth and wisdom. In Latin, it’s written as DV, “God willing.” It’s not used much in conversation these days, unless it’s changed to the somewhat amusing “The Good Lord willing and the creek don’t rise.” What are we saying when we use that phrase? We are saying that we will make our plans as all men do, but we believe God made his plans first. Ours will come to pass only as they work into God’s plans, for his will not be foiled. And when the world is upside down and danger lurks in every corner, I will go to bed and sleep peacefully, for God wills His work to do!

*All quotations and paraphrases are taken from *The Way of the Righteous in the Muck of Life*, by Dale Ralph Davis.

From the introduction to Casey Lute’s encouraging book,
BUT GOD...The Two Words at the Heart of the Gospel:

This is a book about two words. Concerning them, the late James Montgomery Boice wrote, “May I put it quite simply? If you understand those two words — ‘but God’ — they will save your soul. If you recall them daily and live by them, they will transform your life completely.”

It is no surprise, then, that the human authors of Scripture use this phrase repeatedly to highlight God’s grace in every aspect of salvation. From Moses to Paul and just about everywhere in between, “But God” appears time and again at many crucial junctures in Scripture. It is the perfect phrase for highlighting the grace of God against the dark backdrop of human sin.

To the left of “But God” in Scripture appear some of the worst human atrocities, characterized by disobedience and rebellion. To the left of “But God” is hopelessness, darkness, and death. But to its right, following “But God,” readers of Scripture will find hope, light, and life. Following God’s intervention, the story of Scripture becomes one of grace, righteousness, and justice.

This book has been born out of my desire to better understand these two words, and how they are used in Scripture. Having searched through and referenced every instance of “But God” (or “But he,” “But you,” etc.), I have found that this phrase is used to describe God’s activity in nearly every great salvation story in the Bible.

“But God” marks God’s relentless, merciful interventions in human history. It teaches us that God does not wait for us to bring ourselves to him, but that he acts first to bring about our good. It also teaches us of the potential consequences if God were not to act. Scripture shows over and over that without God’s intervening grace, without the “But God” statements in the Bible, the world would be completely lost in sin and under judgment.

It may not be a common thing to write a book about two words, but these are no insignificant words. Indeed, everything Dr. Boice wrote above is true. If we understand these two words as the biblical authors use them, we will understand salvation—a salvation that is by grace alone, through Christ alone.

BEACON HIGHLIGHTS FOR AUGUST

CALENDAR

11 Elders/Deacons Meeting

MEMBER BIRTHDAYS

11 Brenda Blanchard
 12 Larry Apple
 17 Charlotte Evans
 21 Pat Duncan
 22 Regina Abernathy
 BJ Massey
 24 Scott Lewis
 25 Alan Dyer
 26 Crystal Guthrie
 31 Kelly LaTour

MISSIONARY BIRTHDAYS

03 David Edens
 06 Nicky Vaughn
 08 Tony Payne
 14 Donna Edens
 22 Renato Giuliani

Due to COVID-19 restrictions, our calendar is subject to change. We encourage you to follow our announcements on our Beacon website: www.beaconbaptist.com

We express our heartfelt sympathy to the families of:

Ellard Cook
 Reid Dalton
 Christal Mackey
 Lisa Aldridge Revels
 Rev. Allen Smith
 Leslie White
 Adrian Wilson

THE BEACON BROADCAST

Monday thru Friday

WTTA 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.
 WBAG 105.9 FM (Burlington, NC) 12:15 p.m.
 WTRU 830 AM (Winston-Salem, NC) 2:00 p.m.
 WDZY 1290 AM (Richmond, VA) 6:15 a.m.
 10:00 a.m.
 WDZY 103.3 FM (Richmond, VA) 6:15 a.m.
 10:00 a.m.
 WSKY 1230 AM (Asheville, NC) 7:15 a.m.
 WYYC 1250 AM (York, PA) 5:00 p.m.
 WYYC 98.1 FM (York, PA) 5:00 p.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)

WGNQ mixlr.com/wgng-radio (M-F)
 8:45-9 a.m. & 4:45-5:00 p.m.
 (Internet station based in Greenville/Washington, NC)

Monday thru Sunday

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

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

Return Service Requested

PRSR STD
 US POSTAGE PAID
 ALAMANCE, NC
 PERMIT NO. 3