



THE BEACON BEAM

May 2022

TRUTH AND REFLECTIONS

Is It Necessary to Preach Divine Wrath?

Steve Lawson

The Genevan Reformer John Calvin said, "Preaching is the public exposition of Scripture by the man sent from God, in which God Himself is present in judgment and in grace." Faithful pulpit ministry requires the declaration of both judgment and grace. The Word of God is a sharp, two-edged sword that softens and hardens, comforts and afflicts, saves and damns.

The preaching of divine wrath serves as a black velvet backdrop that causes the diamond of God's mercy to shine brighter than ten thousand suns. It is upon the dark canvas of divine wrath that the splendor of His saving grace most fully radiates. Preaching the wrath of God most brilliantly showcases His gracious mercy toward sinners.

Like trumpeters on the castle wall warning of coming disaster, preachers must proclaim the full counsel of God. Those who stand in pulpits must preach the whole body of truth in the Scriptures, which includes both sovereign wrath and su-

preme love. They cannot pick and choose what they want to preach. Addressing the wrath of God is never optional for a faithful preacher—it is a divine mandate.

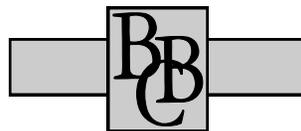
Tragically, preaching that deals with God's impending judgment is absent from many contemporary pulpits. Preachers have become apologetic regarding the wrath of God, if not altogether silent. In order to magnify the love of God, many argue, the preacher must downplay His wrath. But to omit God's wrath is to obscure His amazing love. Strangely enough, it is merciless to withhold the declaration of divine vengeance.

Why is preaching divine wrath so necessary? First, the holy character of God demands it. An essential part of God's moral perfection is His hatred of sin. A.W. Pink asserts, "The wrath of God is the holiness of God stirred into activity against sin." God is "a consuming fire" (Heb. 12:29) who "feels indignation every day" (Ps. 7:11) toward

the wicked. God has "hated wickedness" (45:7) and is angered toward all that is contrary to His perfect character. He will, therefore, "destroy" (5:6) sinners in the Day of Judgment.

Every preacher must declare the wrath of God or marginalize His holiness, love and righteousness. Because God is holy, He is separated from all sin and utterly opposed to every sinner. Because God is love, He delights in purity and must, of necessity, hate all that is unholy. Because God is righteous, He must punish the sin that violates His holiness. Second, the ministry of the prophets demands it. The prophets of old frequently proclaimed that their hearers, because of their continual wickedness, were storing up for themselves the wrath of God (Jer. 4:4). In the Old Testament, more than 20 words are used to describe the wrath of God, and these words are used in their various forms a total of 580 times. Time and again, the prophets

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Michael R. Karns, *Minister of Christian Education*
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Gregory L. Phillips, *Minister of Music*
N. Hunter Strength, *Minister of Youth*

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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spoke with vivid imagery to describe God's wrath unleashed upon wickedness. The last of the prophets, John the Baptist, spoke of "the wrath to come" (Matt. 3:7). From Moses to the forerunner of Christ, there was a continual strain of warning to the impenitent of the divine fury that awaits.

Third, the preaching of Christ demands it. Ironically, Jesus had more to say about divine wrath than anyone else in the Bible. Our Lord spoke about God's wrath more than He spoke of God's love. Jesus warned about "fiery hell" (Matt. 5:22) and eternal "destruction" (7:13) where there is "weeping and gnashing of teeth" (8:12). Simply put, Jesus was a hellfire and damnation preacher. Men in pulpits would do well to follow the example of Christ in their preaching.

Fourth, the glory of the cross demands it. Christ suffered the wrath of God for all who would call upon Him. If there is no divine wrath, there is no need for the cross, much less for the salvation of lost souls. From what would sinners need to be saved? It is only when we recognize the reality of

God's wrath against those deserving of judgment that we find the cross to be such glorious news. Too many pulpiteers today boast in having a cross-centered ministry but rarely, if ever, preach divine wrath. This is a violation of the cross itself.

Fifth, the teaching of the Apostles demands it. Those directly commissioned by Christ were mandated to proclaim all that He commanded (Matt. 28:20). This necessitates proclaiming God's righteous indignation toward sinners. The Apostle Paul warns unbelievers of the "God who inflicts wrath" (Rom. 3:5) and declares that only Jesus can "deliver us from the wrath to come" (1 Thess. 1:10). Peter writes about "the day of judgment and destruction of the ungodly" (2 Pet. 3:7). Jude addresses the "punishment of eternal fire" (Jude 7). John describes "the wrath of the Lamb" (Rev. 6:16). Clearly, the New Testament writers recognized the necessity of preaching God's wrath.

Preachers must not shrink away from proclaiming the righteous anger of God toward hell-deserving sinners. God has fixed a day in which He will judge the world in righteous-

ness (Acts 17:31). That day is looming on the horizon. Like the prophets and Apostles, and even Christ Himself, we too must warn unbelievers of this coming dreadful day and compel them to flee to Christ, who alone is mighty to save.

Scriptures: Acts 17:31, Daniel 3:1-20, Jude 7

Dr. Steven J. Lawson is senior pastor of Christ Fellowship Baptist Church in Mobile, Alabama, and he is author of *The Unwavering Resolve of Jonathan Edwards*.

No Mere Memory

"Half of all our pleasures and our pains come to us through the memory. The memory is a mental camera which receives and stores the experiences of life and then later provides us with an album of recollections, the opening of which can move us to tears of either sorrow or joy. The memory enables us to relive our past life in the present, to compare the present with the past and to compile a private manual of collected wisdom for the future.

The longer we live the larger the manual of experience becomes. A fool learns nothing from his past life; but a wise man has learnt the art of continually checking and cross-checking his own behavior. His aim is to avoid repeating his painful past mistakes. Memory is his constant reference book. His ambition is to become perfect in all his ways. In this labour his memory is a most faithful secretary and accountant, now knocking on the door of conscience and now turning up the ledger of former failures. Without the aid of memory how could we ever make progress in holiness?

So helpful a thing is memory that we must count it as one of life's truly great blessings from God our Maker. It is given to us, not merely for the benefit of our life as students at school or in college, but, much more, to equip us to be good scholars in Christ's kingdom. It is a choice part of the image of God in our soul and, if used aright, will enrich and ennoble our whole life, more or less to the end. Conscience is the policeman of the soul; but memory is the soul's librarian."

—Maurice Roberts, *Great God of Wonders*

FORTY-NINE YEARS AND COUNTING

Greg Barkman

On May 15, we will celebrate the forty-ninth anniversary of the founding of Beacon Baptist Church in Burlington, North Carolina. We have invited Dr. John Matzko, a semi-retired history professor from BJU in Greenville, SC, to help us celebrate this momentous occasion. Dr. Matzko has produced an outstanding powerpoint account of Martin Luther's remarkable stand for truth at the German Diet of Worms in 1521, and we are looking forward to this stirring presentation. Beacon members, former members, and friends are cordially invited to join us for this celebration. We will begin with morning worship at 9:30, followed by the Luther program at 11:05. Afterwards, we will gather for the noon meal and a relaxed time of fellowship. There is no Evening Worship.

A HUMBLE BEGINNING. When a small band of about twenty adults began conducting church services in the Cafeteria of E. M. Holt School in southern Alamance County in May of 1973, we had no idea what the Lord had in store for us in the days ahead. We had a strong sense of God's leadership and blessing upon our efforts, and we looked to Him to enable us to succeed. Some folks made fun of this little band of Bible believing zealots, and predicted an early demise. But God had other plans, and He worked in hearts, bringing some to faith in Christ, gathering a growing number of like-minded believers to our meetings. An oil embargo forced us to find another meeting place in the Fall of that year, and God wonderfully provided a small church facility on the corner of Trail Eight and Moran Street in Burlington, which served us for about three years. As we outgrew that location, God provided a nice acreage on Kirkpatrick Road south of

Burlington, and a building was constructed and occupied on our third anniversary in May, 1976.

GROWING DEVELOPMENT. Little did we realize that God would lead us to an understanding of His sovereign grace in salvation, setting our course on an unexpected path. But our initial commitment to the Word of God has not changed. From day one, we were united in our resolve to obey whatever the Bible teaches, insisting that we must follow God's Word above denominational distinctives, religious traditions, or any other considerations. Our desire has been to follow, "Thus saith the Lord," in all matters, and that has remained our goal for all of these forty-nine years. I pray that shall never cease!

TROUBLING TURNOVER. Initially, we followed an aggressive path of personal evangelism and evangelistic appeals. Our people faithfully knocked on doors and "led people to Christ" in their homes. There was scarcely a Sunday without someone walking the aisle to be saved, and many Sundays, there were multiple decisions. But slowly, it dawned on us that nearly all of these professions were made by people who dropped out of church, some within months, and a few almost immediately. Something was amiss. After wrestling with this problem for some time, we came to the conclusion that our style of evangelism was producing large numbers of false professions. Total attendance was growing, but so was the number of drop-outs. Our apparent "success" was attracting people, but the attraction was more fleshly than spiritual. Something was wrong and needed to change, but what?

REFORMED THEOLOGY. Troubled with the high rate of turnover, I began to study the Scriptures for answers. Eventually, this led to an understanding of what is commonly called "the doctrines of grace." This was a difficult transformation. My background had conditioned me to stoutly resist what I believed were the errors of Calvinism. But the longer I studied, the more obvious it became that Scripture asserts the sovereignty of God in salvation. That shook me out of my comfort zone, but I couldn't deny the truth that revealed itself to me with increasing clarity throughout the whole Bible. "Salvation is of the Lord," was a statement I thought I believed, but now I realized that this involved more than I formerly understood. Salvation is of the Lord because human beings are incapable of understanding and receiving gospel truth without divine enablement, which is given by God when and where He chooses, not when and where man chooses. Now what? I knew that this new understanding would not set well with many in our congregation. Was I willing to risk painful consequences for the sake of such unwelcome truth? At first, I was cautious. I became what is often called a "closet Calvinist," one who believes in unconditional election and other attending doctrines, but is unwilling to become publicly identified with reformed theology. In my circles, there was a high price to be paid by those who strayed from the party line, and for a while, I was reluctant to put my neck on the chopping block. But even though I was cautious, the truth I now embraced began to shape my preaching. Before long, others were calling me a Calvinist, a title I had not yet owned for myself. Eventually, I began to intentionally

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teach our church the doctrines God had taught me. That began a wonderful new era of freedom, as our church began slowly to gain an appreciation for these truths. Did anyone leave? Alas, yes, but it was always with a heavy heart that I watched them depart. I knew that this was the truth of God, and that He would take care of us, for it was His church, not ours. Our responsibility was to proclaim truth and wait upon God to apply it to hearts as it pleased Him. Some were unwilling to accept this teaching and left to find other churches, but others were drawn to these truths and joined us in our proclamation of sovereign grace. Through it all, God sustained the church and enabled us to grow in grace and knowledge, as well as in effective evangelism and the edification of the people of God.

A STEADFAST POSITION. In one manner of speaking, the church changed from its former position. From another perspective, the church remained steadfast in its original position. Our founding commitment was to “thus saith the Lord.” We were committed to believe whatever the Bible teaches and to shape our lives

and church accordingly. We have not wavered from that original commitment. But that determination led us down a path we did not anticipate. We discovered truth that we formerly rejected through ignorance. Would we be willing to receive what the Bible says, not counting the cost, or would we retreat into a zone of safety to avoid rocking the boat? Thankfully, God granted grace to follow His Word down an unfamiliar road, and in the end, it has proved to be the greatest blessing imaginable. “Buy the truth and sell it not” became our mission, and we have been richly blessed for so doing. Like Martin Luther, here we stand, we can do no other, so help us God!

A CAUTIOUS WARNING. I cannot conclude without issuing a warning. Many a church has pursued a path like ours for a time, only to slide gradually into complacency and error over the passing years. Could this happen to us? Yes, in fact, it inevitably will, unless we remain faithful and vigilant. Our Adversary is tireless in looking for ways to defeat God’s people and eviscerate God’s Word. We must not rest on past blessings, but continue to wrestle,

fight, and pray to overcome the world, the flesh, and the Devil. If we do, we can be sure, that our best days as a church are yet ahead. If we fail to do this, we will eventually look upon our past as days of spiritual glory which are now gone. Let us commit ourselves anew to humble obedience to God and to His Word.



Like Jesus, Joseph was the special son of his father, beloved; like Jesus, Joseph was hated because his father loved him and because of his words and predictions of future authority; like Jesus, Joseph was plotted against; like Jesus, Joseph was stripped of a wonderful tunic, made bloody; like Jesus, Joseph was sold for silver; like Jesus, Joseph was taken to Egypt; like Jesus, Joseph was falsely accused; like Jesus, Joseph was given authority after humility; like Jesus, Joseph began his larger ministry at 30 years of age; like Jesus, Joseph was a forerunner in order to preserve life for a remnant; like Jesus, Joseph suffered from enemies who meant it for evil, though God meant it for good.

—Jim Elliff is founder and president of Christian Communicators Worldwide (CCW). He has pastored or served on the pastoral team of churches in Florida, Texas, Oklahoma and Missouri.

On The Feminine Side

by Marti Barkman

It's been two months since we met on this page, and here we are in what we still refer to as 'the new year', though we are four months in. I'll use this month-of-May-page for a bit of a catch-up that I hope will both interest and encourage you.

Coffee n' Courage spring session is coming quickly to a close. The last meeting is scheduled for May 3 when we will complete the study of I and II Peter, and end with a lunch of homemade soup. It's been a good study, a year with great participation, and the joy of often finding new faces at the table. For a take away from the study, each of the three teachers share final thoughts.

Lesley: In trials, the Word is central! Beware of false teachers!!

Marie: False teachers are usually identified by greed and immorality. Check your own salvation...do you have new wants and desires, are there changes in your life?

And mine: Peter closes his second letter to his beloved brothers and sisters in Christ with a 'reminder to remember'...remember what you've been taught by both the prophets (Old Testament writers) and by Christ himself. Remember that these are reliable and true, unlike the false prophets who tell you to live any way you want. And he tells them to 'take care' or to be carefully and intentionally growing in the grace and the knowledge of Jesus Christ. And with those thoughts we completed the study. We won't meet again until mid-September.

And that prompts an interesting couple of questions you might have not considered: What will we do with the extra time in our schedule during this break of more than four months? A second question: What would be the most productive way to spend those extra hours in the week? To answer accurately we need to add this query: What one activity do we most struggle to complete, need to do more of, and from which

we often walk away? If I answer that question honestly the answer comes quickly--PRAY!

But then if we dig a bit deeper and ask what is the most desperately heavy burden on our hearts, the burden of greatest eternal consequence? ...for scores and maybe hundreds of you the answer would be "the salvation of my beloved family and dear friends." These two answers present a troubling contradiction. A struggle. But not one for which there is no solution. The solution to the need is prayer, and the need for prayer is met by praying. Not just a few random moments of whining to God for something we want Him to do for us, but real intercession. But you'll never get there without a plan.

We have a plan. It starts with a PLACE. There is a room on the front of the educational wing of our church, formerly used for a toddler class, but now deemed unsuitable for children's classes. It would make a lovely place for two activities: A dressing parlor for brides on their wedding day, and a new location for a women's prayer room. The second element is a TIME and that is where this extra time comes in. We are planning to meet for prayer every other Tuesday morning starting in June until Coffee n' Courage resumes in September, when we will adjust the schedule. It will be an informal time, but not without a purposeful design. And we hope this room will draw us often, to meet with two or three or thirty to present our petitions to our Father.

I can't talk about prayer without thanking so many of you who have prayed diligently for our daughter Jessica. Because this is the only place I meet with some of you, I'll give a quick update on her health. She has made it through chemo and radiation and is dealing with the many after-effects of the treatments...one of which is extreme

inflammation, expected at this stage but making a clear view of the tumor difficult. She will have another MRI in about a month and we are praying for a good view of good results. All of this is affecting her speech which makes daily life and conversation difficult, but she is a trouper and carries on, cheered by being outdoors and gardening in the beautiful springtime. Back in September, at the time the brain tumor was discovered, they also found a nodule on her lungs. That would be left to deal with at a later date...which has now come and gone, leaving us with the happy news that the nodule has 'resolved'. Praise God from whom all blessings flow! We have found so much encouragement from the strength of Jessica's trust in God, the unexpectedly good results so far, and the incredible prayer support from around the world as you have approached God's throne on her behalf. THANK YOU!! And please keep praying!

Because I love rereading this I'll include once more these words by John Newton:

"Let us therefore come boldly before the throne of grace..." Hebrews 4:16.

*Come, my soul, thy suit prepare.
Jesus loves to answer prayer.*

*He Himself has bid thee pray,
therefore will not say thee nay.*

*Thou art coming to a King...large
petitions with thee bring,*

*For His grace and power are such
none can ever ask too much!*

We Should Talk About Disney

by Trevin Wax

The Walt Disney Company has hopped into a heap of controversy, prompted at first by the company's official opposition of a Florida bill, and now amplified by testimony from anonymous employees about the organization's chilling effect on political and social conservatives as well as jaw-dropping videos of Disney creatives acknowledging their desire to insert "queerness" and LGBT+ storylines wherever they can in Disney movies.

In response, some have called for boycotts. (The Southern Baptists were ahead of the curve on this, passing a resolution in 1996 that called for a multiyear boycott. That protest petered out around the time Disney partnered with Walden to release the first *Narnia* movie in 2005.) Others seek to pressure the company to step back from tarnishing its reputation as the world's biggest and most beloved provider of family-friendly entertainment.

The Difference with Disney

Recently, a growing number of companies have aligned publicly with agendas on the political left, often at the behest of Diversity, Equity, and Inclusion officers and HR departments. Some commentators now label this phenomenon "woke capitalism," and conservatives worry about the results when both big government *and* big business unite around new and contested ideologies about gender and sexuality.

But the Disney trouble is different. In this case, it's not about your Whopper with rainbow-colored wrapping, or the propriety of Pepsi taking a position on a particular piece of legislation. In those cases, the product from the organizations remains the same. Consumers may roll their eyes at the leftward virtue signaling or the

TV commercials, but the Oreo remains the Oreo.

Disney is different. The insertion of an ideological perspective related to gender and sexuality affects the product. The creatives on video are forthright: they want to use the Disney name and its cultural cachet to push views of sexuality into entertainment *for children*.

Now, I'm old enough to recall the often comical claims that Disney artists have long been inserting subliminal messages into their films. (A moment with leaves in *The Lion King* led some viewers to see the word "SEX," when the artists, instead, had given a nod to the special effects team by spelling "SFX"). I'm not surprised at these conspiracy theories. After all, Disney is the largest entertainment company in the world, and its vault of endearing family films is massive. People have long wondered if a business this big might misuse its power.

But the most recent dustup takes us beyond conspiracy theories about subliminal messaging. The messaging is overt, and there's no conspiracy because the plans are out there for anyone to see.

Beyond a Boycott?

How should Christians think about Disney products in light of some employees looking for ways to inculcate transgender ideologies and "queerness"?

A boycott of Disney would be challenging, simply because of the size of the behemoth. We're talking ABC, ESPN, Touchstone, Marvel, Lucasfilm, A&E, The History Channel, Lifetime, Pixar, Hulu, Vice, and Core Publishing. And that's just a start.

Another way forward would be to keep up the public pressure on Disney to avoid tainting their future artistic endeavors. Preachiness damages art, and ideological agendas limit the company's reach.

When I lived in Romania, I remember asking about the literature and films produced during the Communist era, when so much of the literary world was subjected to ideological conformity. Romanians preferred to look to the poets and writers who preceded the Iron Curtain; they felt little affection for the "art" manufactured for ideological purposes from the 1940s to '80s.

The subjection of creativity to ideological propaganda, where the primary goal is the inculcation of a political or social agenda, sounds the death knell of beauty. (This goes for Christian films as well. When the primary goal is getting across your sermon, you may entertain those already convinced, but you'll rarely move others with your art.)

So, for the sake of Disney's own artistic desires, and for the sake of their desire to entertain audiences all around the world, including countries that refuse many Western insanities, the company should put an end to the idea of instrumentalizing its art for a political purpose.

More Conversations, More Discernment

For Christian parents, we should recognize that no secular company, no matter how family-friendly, is truly a friend to biblical values.

You may think we've come a long way from *The Little Mermaid*, but the distance between the late 1980s and today is closer than you realize. The expressive individualist outlook on

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life (“the purpose of life is to look inward to discover and express your truest self”) is everywhere evident in the films from the ’80s and ’90s and has only grown in influence in subsequent years. The great Disney anthems, “Part of Your World,” “Reflection,” and “Let It Go,” continue that tradition. In these earlier cases, however, Disney wasn’t pushing a political agenda onto American youth, but merely reflecting and compounding the expressive individualist impulses already present in society.

The messages of many Disney films, even the most wholesome and family-friendly ones, are in some places antithetical to a biblical view of the world. The subversion won’t start with a potential same-sex kiss in a Pixar movie. It’s already there, and it goes way back.

We’ve got to stop thinking of family entertainment as “safe” merely by counting the number of cusswords or asking whether the movie contains overt displays of sexuality and violence. When our focus remains on the surface, we underestimate the more powerful and persuasive aspects of art. Plenty of films rated G and PG

promote messages that counter biblical teaching.

So where does this leave us? With a call to discernment.

It’s not only the overt aspects of gender ideology that we ought to be looking for when we watch Disney movies, but also the subtle aspects of the expressive individualist philosophy that undergirds the sexual revolution. *That* is where the real and most urgent battle is fought.

The belief that happiness will be yours if only you look deep inside, follow your heart, chase your dreams, and oppose anyone who would stifle your truest self—that’s the narrative storyline for most children’s films today. I wrote *Rethink Your Self* so that people who have no interest in philosophy could still learn to spot that way of looking at life, and then see how it contrasts with the biblical view of looking *up* before looking *in*.

So, whatever conversations happen internally at Disney about their future programming, let’s make sure that thousands more conversations happen in our families about their current *and* past programs, appreciating

what’s right and beautiful in their portfolio and recognizing what’s wrong and harmful. Whenever you turn on the TV, make sure you don’t turn off your mind.

Trevin Wax is vice president of research and resource development at the North American Mission Board and a visiting professor at Wheaton College. He is a regular columnist at *The Gospel Coalition*.

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.
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.
WDZY 103.3 FM (Richmond, VA) 10:00 a.m.
WDZY 103.3 FM (Richmond, VA) 6:15 a.m.
WSKY 1230 AM (Asheville, NC) 10:00 a.m.
WYYC 1250 AM (York, PA) 7:15 a.m.
WYYC 98.1 FM (York, PA) 5:00 p.m.
WYYC 98.1 FM (York, PA) 5:00 p.m.

Monday thru Sunday

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

BEACON HIGHLIGHTS FOR MAY

CALENDAR

01 ESL
03 Coffee n' Courage
04 IMPACT Clubs
08 Mother's Day
 Lord's Table
 ESL
11 IMPACT Clubs
12 Elders/Deacons Meeting
15 49th Anniversary &
 Homecoming
18 IMPACT Clubs
19 Silver Saints
22 Members Meeting
 ESL
25 IMPACT Clubs
26 Men Sharpening Men
29 ESL
30 Memorial Day
Church Office Closed

MEMBER BIRTHDAYS

04 Becky Tow
06 Ruth Patterson
07 Bill Kephart
11 Sara Cardwell
13 Thomas Haizlip
15 Lesley Fannon
16 Anne Enoch
18 Michael Karns
19 Vickie Apple
 Mary Shaw
22 Brandon Counts
23 Claudette Delorge
 Eddie Driver
24 Melanie Lowe
25 Howard Beatty
 Maddie Lowe Butcher
 Nathan Phillips
27 Bernie Braley
30 Susan Mullis

MISSIONARY BIRTHDAYS

07 Connie Chapman
09 Jesse Green
12 Tony Honeycutt
21 Isobel Cassells

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

Larry Hunter
Matthew Teer

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