



# THE BEACON BEAM

September 2023

## IN LIGHT OF GRACE



### Recognize Eternity's Gift

by Paul David Tripp

By God's design we are value-oriented, goal-oriented, purpose-oriented, and importance-oriented beings. We are all living for something, in pursuit of something, or in the service of something. There are things in our lives that we value, and things that have little value to us. There are things that we say we value, but that we don't invest in the way that you would expect if we valued them as much as we say we do. There are things in our lives that rise in levels of value way more than their true value, and when they do, they begin to control our thoughts, desires, words, and actions. Your life is shaped by what you value. If you want to know what you truly value, consider where you tend to invest your time, energy, gifts, and money.

The doctrine of eternity is an enormous help when it comes to our struggle of values, because it teaches us what is truly valuable and worth living for. Eternity blesses us with ultimate values clarification. Go to Revelation, and listen to the voices that are on the other side. What is the subject of their celebration? It's not wealth, power, grand palaces, people's acclaim, success, or achieve-

ment. No, the constant focus of the celebration is the Savior and his faithful and victorious grace. We need the values clarification of eternity because we so easily lose our sense of what's important. For some of us this means that we spend way too much time, energy, money, and worry on our lawn. Thousands of dollars and hundreds of hours are invested fighting weeds and producing the green that has become so important to us. Is your lawn more important to you than it should be?

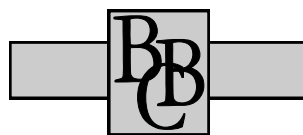
Or maybe you're the husband who has invested too much on your man toys. You don't need to invest any more in guns, tennis rackets, fly rods, or golf clubs. Have you spent so much time using your collections of toys that you don't have the time you should to spend with your wife and children? Do you spend too much time and energy on your appearance? Perhaps you have too much makeup and too many outfits in your closet. Are your true values revealed by the fact that you spend more time on your appearance than you do on your daily personal time of worship? Maybe you're a university student and keeping up with social media has be-

come far too important. Having a voice in the endless conversation means too much to you, and scrolling to the next site eats too much of your time. Yes, we all can benefit from the values clarification that the doctrine of eternity blesses us with.

How is it that the doctrine of eternity clarifies our values? I suggest eight ways.

1. The existence of eternity immediately tells me that I have been designed with bigger concerns than a right-here, right-now focus on my wants, needs, and feelings. If there is a such thing as eternity, then whatever I want, whatever it is that I think I need, and my feeling of the moment must be understood and evaluated in light of what is to come.
2. The existence of eternity tells me that since this is not a destination but a preparation for a final destination, the goal of this moment is not to use my resources to turn now into as much of paradise as I can afford. If there is no such thing as eternity, then it makes sense to grab as much personal pleasure and comfort as you

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#### Beacon Baptist Church

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Gregory N. Barkman, *Senior Pastor*  
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 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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can get, because this life is all you have. But if there is an eternity, then it means that my life is not about just the pleasures of the moment, but more significantly about the destination that is to come.

3. The existence of eternity tells me where and when my only true satisfaction will be found. Eternity confronts us with the fact that the ultimate in personal happiness, joy, fulfillment, and satisfaction will never be found in the created world of people and things. Eternity invites us to understand that the highest of human pleasures are found in a person, the Lord Jesus Christ. When he is at the center, when he is my reason for everything and I am living in complete surrender to him, then I will know unfettered joy and contentment of heart. The doctrine of eternity exposes the lie of materialism for the deceit that it is. It constantly reminds me that material things will not satisfy the longings of my heart, because whether I realize it or not, those deep longings are really for God.

4. The existence of eternity tells me what I should be investing my resources in. It tells me what will bring me the greatest return. Jesus told his followers to invest in a purse that would not wear out. Paul pleaded with his readers to “seek the things that are above” (Col. 3:1). Some things provide temporary pleasure but soon fade away. But there are investments you can make with your time, energy, and money that will last for all of eternity. The doctrine of eternity calls for us to have long-term values and to invest in things that have more than quickly fading fruit.

5. The existence of eternity clarifies my values by alerting me to what is truly important. As I said earlier, our lives are always shaped by naming some things as important and other things as unimportant. It is vital to get this function right. How sad it

would be to invest your life in things that turned out to be not so important after all.

6. The existence of eternity tells me the danger of giving way to the temptation to worship the creation and not the Creator. We all live in the middle of a daily worship battle. There is a constant battle for what will rule our hearts, and in so doing, control the way we live. Our hearts are either being ruled by love for and worship of the Creator or by something in the creation. The glory of our final home will be that finally the Creator will be in his rightful place in our hearts, never to be replaced by anything ever again. The highest joys of the human existence are found when the Creator is in his rightful place as King in our hearts.

7. The existence of eternity assures me of the grace I need to fight the values battles that will wage in my heart. In this struggle of values, we are never alone, because the King of kings has invaded our lives by his grace. He never sends us into battle without going with us. He never calls us into battle without providing us with the right weapons. And he fights for us even in those moments when we are too discouraged, too weak, or too foolish to fight for ourselves. If God has graced me with a place with him in eternity, then he will also give me all the grace that I need along the way. The doctrine of eternity reminds me that embedded in the promise of future grace is the guarantee of present grace.

8. The existence of eternity gives me hope when I get my values completely wrong. It is a hope not based on my track record, but on the grace and goodness of my Lord. There will be moments when you and I will lose sight of what’s important. Our hearts won’t always love what is best. But eternity reminds me that my ultimate hope is not in my getting it right, but in the one who always got it right and

always did what is right. My ticket into the glory of eternity was not purchased by my right values and obedience, but by Jesus’ perfect life, substitutionary death, and victorious resurrection. Because this is true, I can run to him now with my values failures and know I will find his mercy and grace. The doctrine of eternity reminds me that with all of my wanderings, he will keep me to the end and welcome me into my final home to live with him forever.

This article is adapted from  
*Do You Believe?: 12 Historic Doctrines to Change Your Everyday Life*  
by Paul David Tripp.

# ANOTHER FACTOR

by Greg Barkman

Last month I listed several reasons why God has enabled me to pastor the same church for more than fifty years. However, as I continue to reflect upon the question, “What has contributed to your longevity in the pastorate?” I realize there is yet another factor I didn’t mention previously, and it’s a big one, perhaps the biggest reason of all. In short, it is the ability of both pastor and people to grow and change in their understanding of God’s Word. I’ve heard more than one pastor proclaim that he hasn’t changed one iota of what he believes since the day he graduated from school. This is intended as a tribute to faithfulness, a rock-solid stance upon Scripture that has not wavered over the course of twenty or thirty years. While I can appreciate the sentiment of being determined to never compromise divine truth, I am unable to relate to the concept of never changing anything in your doctrinal understanding. Shouldn’t pastors, as well as church members, be constantly growing in grace and knowledge? If one grows in knowledge of Scripture, doesn’t that require change? It certainly has for me and for the congregation God has given me to shepherd.

**IN THE BEGINNING.** When Beacon Baptist Church began in 1973, the primary reason for our formation was a determination to be completely Biblical in everything. That is, to be uncompromisingly Biblical in what we believe, our faith, as well as what we practice. We wanted a church that not only claimed to believe the Bible, but also practiced whatever the Bible requires, no matter how difficult or different from accepted religious tradition. That was our goal. The question is, were we up to ful-

filling it? Like so many things, this is easier said than done.

## **COMMITMENT TO SCRIPTURE.**

Both pastor and people were firmly committed to the Bible as the authoritative word of God. We were determined to teach and practice whatever Scripture declares. To do so requires that we have a teachable spirit and a willingness to examine every doctrine carefully to be sure that it fully conforms to Scripture, a characteristic that is sometimes called the Berean spirit. Religious traditions become deeply entrenched and can color our ability to understand what Scripture actually teaches. Instead of allowing the Bible to inform our traditions, we often let our traditions shape the way we understand the Bible. Religious traditions are not easily dislodged, but if we are going to be Bible believing Christians in truth and not simply in slogan, we must be willing to study the Bible thoroughly, and what is even harder, be willing to change whatever the Bible requires.

**EXAMPLES.** Let me offer a couple of examples. Early in our history, we were faced with the issue of church discipline. Before our church was three years old, we were confronted with several situations where church members were scandalously involved in unbiblical conduct. What should we do? I don’t think anyone in our church, including this pastor, had ever witnessed a church practice discipline. It was not exercised in the churches from which we came. But the Scriptures are clear, both as to the mechanics, as well as the specific sins that require this action. We submitted to Biblical teaching, and exercised corporate discipline as best we could

according to our understanding of Scripture. One case involved publicly known immorality and two others were public drunkenness. One of these came to our attention when we read the name of a church member in the local newspaper for driving under the influence. This was brand new territory but, knowing what the Bible teaches and being committed to doing what it says, even if we did not, at the time, know another church that did this, we forged ahead. Our church was strengthened as a result. It confirmed our claim to being a Biblical church rather than one that compromises scriptural requirements when they are difficult or inconvenient.

**ALTAR CALLS.** Altar calls, or “invitations” as they are often called, were an entrenched practice in every fundamental Baptist church that we knew. We were Baptists, after all, and who ever heard of a fundamental Baptist church that didn’t give an altar call? In the minds of most people, the altar call was one of the items that distinguished fundamental churches from liberal ones. Of course we gave altar calls! How could we fail to do so?

But as we grew in knowledge of Scripture, I became increasingly concerned about this practice. During the earliest years, we gave high pressure altar calls that almost always yielded visible results. It was a rare Sunday at Beacon when we didn’t see at least one, and usually several walk the aisle. However, I became increasingly troubled when I realized that the majority of these showed little, if any evidence of a changed life. Something was clearly wrong! However, it took several years to understand what was amiss. Eventually, I was

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forced to admit that altar calls were foreign to Scripture. However, I reasoned that there are other things we practice that are not recorded in the Bible. For example, the Bible does not mention Sunday School classes, yet that hardly makes them wrong. Scripture instructs us to teach the Bible to adults and children and Sunday School classes are simply a mechanism to help us obey that command.

Thus, I continued altar calls with a lighter touch. No more high-pressure tactics that produce impressive visible results as we made our appeals less emotionally intensive. That resulted in fewer “results”, but I was still concerned that many of those who did respond still lacked changed lives. I eventually concluded that the practice itself was misleading. It caused people to believe that a physical response, such as raising a hand or walking the aisle, was synonymous with heart repentance and saving faith. But clearly that was not true. If it were, every responder would manifest a changed life, for the Holy Spirit never fails in His inward work of regeneration and sanctification.

But how to stop? If a church has been conditioned to believe that altar calls demonstrate concern for souls, how does a pastor change the practice? It was sometime in 1982 when I saw an opportunity. I had finished a long series through the Sermon on the Mount and was considering what exposition to do next. On Monday morning it hit me. I worked on an unusual sermon all week, and when I stepped into the pulpit the next Sunday, I said something like this. “Folks, we’ve taken several months to examine everything in the Sermon on the Mount. Before we leave, I want to examine what is not there. Notice that there is no record of Jesus giving an altar call at the end of this sermon. As a matter of fact, this week I have studied all the sermons in the New Testament, and I have discovered that none

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Baptists in  
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United States.***

of them included an altar call. Let’s look at these sermons briefly this morning. Take, for example, Christ’s bread of life discourse in John 6. Look at where it begins and ends, and notice what is not there. Or take Peter’s sermon in Acts chapter two. Here is where the sermon begins and ends, and notice that there is no altar call.” And thus, I thumbed my way through all the recorded New Testament sermons in the course of thirty or forty minutes. “Now,” I concluded, “if neither Jesus, nor Peter, nor Paul, nor Phillip, nor any New Testament preacher gave an altar call, I have decided that I probably shouldn’t give one either. Folks, we’ve had our last altar call.” I heard an audible gasp followed by dead silence. It hit our church like a bombshell. Not everyone understood immediately, but slowly, the congregation accepted this gargantuan change. Our commitment to Scripture made us willing to change a deeply rooted religious tradition. That was one of many issues that tested our commitment to Scripture. Were we really a Bible believing church, or were we supremely committed instead to fundamental Baptist traditions?

It took several months before the church became comfortable with this change. But gradually, as a few people were converted and publicly

testified of their saving faith through believer’s baptism, and others applied for church membership through a different mechanism than walking the aisle, our folks became satisfied with this untraditional way of operating as Baptists in the Southern United States. There are other examples, but they will have to wait until another time.

This helps explain why I have been able to remain in one church for so many years. God gave us a willingness to examine, and if necessary, change our beliefs and practices whenever we were given a more clear understanding of His Word. We believe we should be constantly reforming in the light of Scripture. May this commitment to truth above tradition never depart from this church, so help us God!

# “HOW TEDIOUS AND TASTELESS THE HOURS”

by Greg Phillips

“How sweet the name of Jesus sounds in a believer’s ear. It soothes his sorrows, heals his wounds, and drives away his fear.” I would be among those who might say that we can do better in our hymnody than to write about senses instead of objective truth. Why write and sing about sounds and sweetness and soothing when we can write instead about holiness, sin, and propitiation? But, like many other things in life, our hymnody should show balance and moderation. After all, it is the worship of a holy God, and it is also the expression of a person’s soul, made in the image of God to feel and express emotions. In our day, the balance of musical expression in most churches is far outweighed to feelings instead of to truth. Many attend church and never sing psalms or hymns that attest to the attributes and works of God and of our reasons to worship. At Beacon we strive to teach clear biblical truth in our songs, focusing our worship on God and not on our own needs. But it is also appropriate and good to sing legitimate expressions of love and adoration which flow from the redeemed heart, especially in the context of private worship.

The opening line above is from the pen of John Newton (1725-1807) who wrote several memorable hymns. *Amazing grace! How Sweet the Sound, Let Us Love, and Sing, and Wonder, and Glorious Things of Thee Are Spoken* are all well-sung at Beacon. Newton’s *How Tedious and Tasteless the Hours* is not in our hymnal, but is likely familiar to some, probably hearing it from a parent or older relative.

Most know the life of John Newton was tumultuous: his godly mother passed away when he was 7, and he was working, sailing with his father, at 11. He was captured and forced to work a slave-trading ship, escaped, then enlisted and subsequently deserted from the Royal Navy, and then operated a slave ship himself for several years. The Lord pursued him using the tools of his reading of Thomas à Kempis’ *Imitation of Christ* and the influence of his childhood friend, Mary Catlett (whom he would marry in 1750.)

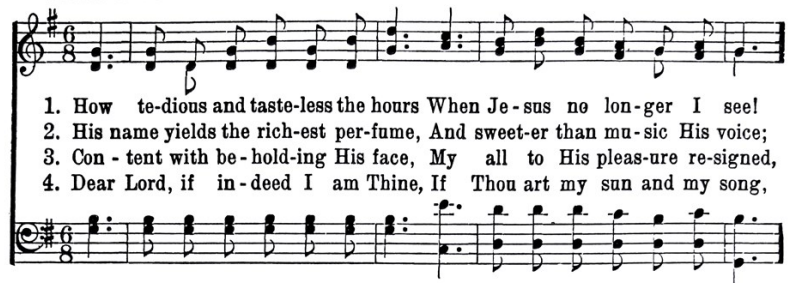
Under the influence of Wesley and Whitfield, Newton studied and entered the ministry, serving in Olney. With William Cowper, Newton published a book of hymns in 1779 in which we find many of these familiar hymns arranged by scripture or by subject. Today’s hymn is the former. From the preface: “in the first (book) I have classed those which are formed upon select passages of scripture...” Newton associated *How Tedious and Tasteless the Hours* with the phrase from Psalm 73:25, “None on earth I desire besides Thee.”

Let us continue our efforts to sing in our public and private worship the best things we can find, beginning with, of course, Psalms. Let’s add rich, doctrinally-dense hymns that inform our minds and give us cause to worship and praise. But let’s also find use for appropriate, well-composed expressions of gratitude and love from those whom God has redeemed.

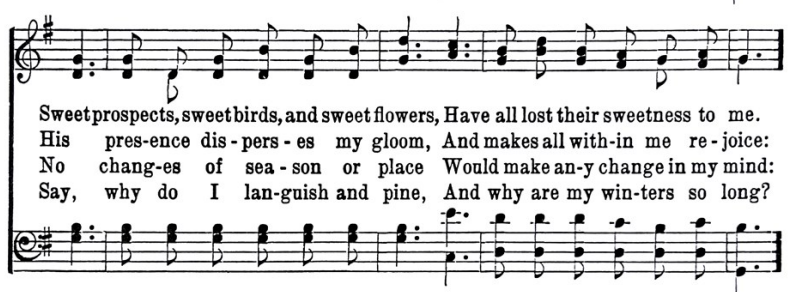
## How Tedious and Tasteless the Hours

JOHN NEWTON

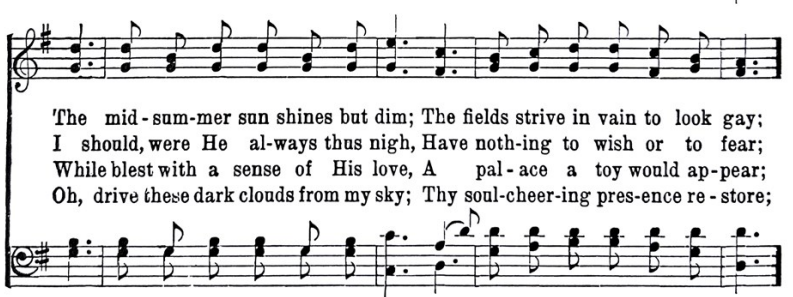
LEWIS EDSON



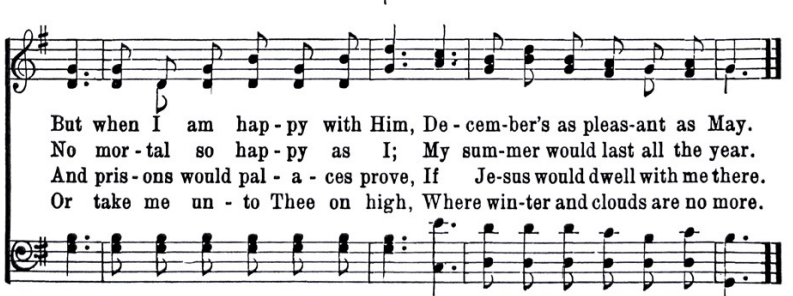
1. How te-dious and taste-less the hours When Je-sus no lon-ger I see!  
2. His name yields the rich-est per-fume, And sweet-er than mu-sic His voice;  
3. Con-tent with be-hold-ing His face, My all to His pleas-ure re-signed,  
4. Dear Lord, if in-deed I am Thine, If Thou art my sun and my song,



Sweet prospects, sweet birds, and sweet flowers, Have all lost their sweetness to me.  
His pres-ence dis-pers-es my gloom, And makes all with-in me re-joice:  
No chang-es of sea-son or place Would make an-y change in my mind:  
Say, why do I lan-guish and pine, And why are my win-ters so long?



The mid-sum-mer sun shines but dim; The fields strive in vain to look gay;  
I should, were He al-ways thus nigh, Have noth-ing to wish or to fear;  
While blest with a sense of His love, A pal-ace a toy would ap-pear;  
Oh, drive these dark clouds from my sky; Thy soul-cheer-ing pres-ence re-store;



But when I am hap-py with Him, De-cem-ber's as pleas-ant as May.  
No mor-tal so hap-py as I; My sum-mer would last all the year.  
And pris-ons would pal-a-ces prove, If Je-sus would dwell with me there.  
Or take me un-to Thee on high, Where win-ter and clouds are no more.

# On the Feminine Side

by Marti Barkman

As we prepare to study of the book of Deuteronomy in Coffee n' Courage this fall, a bit of background is helpful. Our study of the life of Abraham brought us as far as the lives of Jacob and Esau. What follows in the remainder of Genesis and Exodus through Numbers? A quick look at Exodus will help us locate Deuteronomy in history. Genesis leaves the Israelites in Egypt. How did they get there, and when and how did they get out? The following vignette will give a glimpse of the timeline and will be part of our first lesson when Coffee n' Courage resumes on September 5.

Imagine a young girl, living in Egypt where she was born, as were her parents and grandparents, but they are not Egyptian. In fact, you would have to go back 400 years to find any Israelite born outside Egypt. As a child she would have questioned neither her ancestry nor lifestyle, but as she matured she would begin to observe the vast differences in their life and the lives of the Egyptians for whom they worked. Workdays began early, in the comfortable homes of the masters but it was comfort observed, not enjoyed. At days end, you returned to the humble abode with your parents who arrived home exhausted after a day of back-breaking labor. They likely had worked all day in the worst job, making bricks in the blazing sun. Their days seemed endless and their taskmasters merciless. They knew no other life and had long ago given up hope of ever knowing better.

But one day a man named Moses appeared on the scene. Though he looked every bit the Egyptian, he said he was Israeli, and was sent by the god he called 'Yahweh', a god whose name was known, but who was not widely worshipped. Moses said this God had promised to free them from their miserable lives of slavery. Yahweh was going to give them a land of their own. Hundreds

of years before, He had promised this land to people they had never known but from whom they were descended. And other names from the past suddenly began to take on great importance: Father Abraham, his son Isaac and grandson Jacob were names they'd had heard but which meant little. They had lived too long ago to be of any interest or importance. Joseph was another long-ago hero, and the man responsible for bringing their ancestors to Egypt to save them from starvation, but he too was not even a distant memory while slavery was a daily reality.

But now these names, and this God were in the news and seemingly with great significance. They had lived this life of misery for many years--what was this dream of freedom? It was a concept they could scarcely fathom. And who is this God? Who were these brothers, Moses and Aaron? Moses had grown up in Pharaoh's household! Could he be trusted? And for that matter, they might have asked, who are WE? Until now, few people were interested in their history, but now, everyone wanted to know. What was this about, what did it mean? Was there really a future for them that would be better than what they knew? And the most important question...Who is the God Yahweh and why is he interested in us? If what Moses is telling us is true, Yahweh must be a god very different from the idols of wood and stone to whom the Egyptians bowed.

As the Israelites would come to know, Yahweh—Jehovah God—was nothing like the wooden idols! By the end of the struggle between Moses and Pharaoh, from the other side of the Red Sea and with the Egyptians dead in the water, these slaves were no longer enslaved, but free! They knew of the promised destination waiting at the end of their journey. But they still had ques-

tions. Who is this God who is so different from the idols? Yahweh was a living God, and was clearly directing their lives, and had clear directions for how they were to live with and relate to Him. And Moses became not just their leader but their teacher. We've read the book called Genesis, but much earlier than we could read it, these newly freed Israelites heard the account of creation, the fall of man, and the Redeemer who would rescue them. And these first hearers of the Genesis account now come to know Yahweh as a God who has a relationship with his people, a living God who makes covenants with his people. These covenants are characterized by promises and obligations, much like marriage. This God makes promises and always keeps them!

The Exodus, as the escape of the Israelites from Egypt is known, "formed the foundation for Israel's understanding of God. If you were to ask an Old Testament believer about his or her God, the answer would be that God is the one who delivered Israel from Egyptian bondage. It was this deliverance that taught them basic truths about God, centering their faith and their hope in Him." (1)

*Far as the Curse is Found*

by Michael Williams

# 5 Myths About Hospitality

by Rosaria Butterfield

*Rosaria Butterfield is a writer, speaker, homemaker, and former tenured professor of English at Syracuse University.*

## Myth #1: Only people with the “gift” of hospitality are expected to practice it.

Hospitality is not a gift unto itself, but a means through which other spiritual gifts are displayed: mercy, serving, giving, and evangelizing. The dynamic teaching on hospitality found in the New Testament shows that hospitality is rooted in our love for God and our brothers and sisters in Christ, and our desire to see all of our neighbors know the salvation of Jesus. When Christians refuse to give or receive hospitality, that speaks to their lack of love, first for the body of Christ, next for their neighbors, and ultimately, for the Lord (1 Pet. 4:8–10).

## Myth #2: Hospitality is woman’s work.

Hospitality is a biblical mandate for church elders, who are men entrusted with the teaching and ruling leadership of the church. The call to practice hospitality goes out to elders—men—first, and next to the rest of the body. Hospitality requires old-fashioned hard work on the part of everyone—men, women, and children. It is often inconvenient, costly, and during times of persecution, dangerous. Table fellowship, biblical teaching, singing of Psalms, prayer, caring for each other’s basic needs, and providing housing for both brothers and sisters in the faith, and also the stranger in our midst, all fall under the umbrella of hospitality (1 Tim. 3:1–2).

## Myth #3: Only married, well-off people with large homes can practice hospitality.

The most hospitable Christians are often those with great love and meager means. But all believers can practice hospitality well. Hospitality relies on all demographics and personalities and incomes. Be who you are in Christ, and gather others in. Paul, the single apostle, zealously practiced life-giving hospitality on house arrest while imprisoned in Rome (Acts 28:30).

## Myth #4: Hospitality should never be extended to known sinners, for the Bible tells me so. If you dine with sinners, others will think you approve of their “lifestyle.”

Hospitality should not be extended to false teachers (2 John 10–11) or to unrepentant brothers or sisters under church discipline (1 Cor. 5:11–13).

False teachers introduce ideas that, if true, would falsify the Christian gospel of salvation. A false teacher is someone who claims that name “Christian,” but holds an unbiblical or extra-biblical understanding of human origin and endings, biblical authority, the centrality of the Cross, sexual ethics, the means of grace, the means of justification before a holy God, and nature of God. False teaching is both seductive and destructive to the Body.

“Unrepentant sinner” refers to a fellow church member who walks in continual, unconfessed sin. This is a person under the discipline of the church, and who is receiving counsel and instruction and care from the elders. Acting as if it is all “business is usual” is deleterious to his lost sheep’s need for confession and repentance.

The command to withhold hospitality refers only to those inside the church, to those who are misusing the church, its teachings, and its people. There are no biblical commands against extending hospitality to unbelievers.

## Myth #5: Hospitality and fellowship are forms of entertainment.

No! Hospitality comes to us from the Greek word *philoxenia* or love for the stranger. Christian hospitality aims to meet strangers and make them neighbors, and meet neighbors and, by God’s power, welcome them into the family of God through belief, repentance, conversion, and church membership. Hospitality may include fellowship with believers, but neither hospitality nor fellowship is interchangeable with entertainment.

Entertainment puts on airs and shoots for the making of good impressions; hospitality opens arms and doors wide and transparently breaks our hearts over this lost world and the image-bearers, who like us before the Lord’s rescue, stumble in seductive darkness. When we practice hospitality, we live out our real, messy, and redeemed lives before stranger and brother alike, demonstrating to a watching world that the blood of Christ is thicker than the bond of shared last names or the blood of biology.

Hospitality seeks the salvation of the stranger, and fellowship seeks the building up in faith of the brother and sister. We serve a God who sought us out while we were strangers. God found us, took us in, made us part of his family, and brought us to his table. Our homes are not castles, but incubators and hospitals. And the gospel comes with a house key (Mark 10:28–30).

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## THE BEACON BROADCAST

### Monday thru Friday

WTTA 1490 AM (Knoxville, TN) 9:30 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.  
WGNQ [mixlr.com/wgng-radio](http://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.

# BEACON HIGHLIGHTS FOR SEPTEMBER

## CALENDAR

**03** ESL (*English as a Second Language*)  
**04** Labor Day  
*(Church Office Closed)*  
**05** Coffee n' Courage  
**06** IMPACT Clubs  
**07** Elders/Deacons Meeting  
**09** Fellowship Film Night  
**09-13** Ocean City Bible  
 Conference-New Jersey  
**10** Lord's Table  
**13** IMPACT Clubs  
**17** Members Meeting  
 ESL  
**19** Coffee n' Courage  
**20** IMPACT Clubs  
**21** Silver Saints  
**24** ESL  
**26** Coffee n' Courage  
**27** IMPACT Clubs

## MEMBER BIRTHDAYS

**01** Sue Ann Phillips  
**06** Dianna Wood  
**07** Dawn Burns  
 Steve Lynch  
**10** Jan Via  
**14** Priscilla Starnes  
**15** Virginia Noonan  
 Corey Oakley  
 Kathy Rhoades  
**16** Linda Nance  
 John Spencer  
**20** George Wilson  
**21** Brenda Shaw  
**22** Doris Loftis  
 Alan Starnes  
**23** Toni Brown  
**25** Bobby LaTour  
**27** Ken Elliott

## MISSIONARY BIRTHDAYS

**03** Luca Giuliani\*  
**04** David Vaughn  
**16** Perpetua Johnson\*  
**24** Esther Vahala\*  
**28** Noah Johnson\*  
**29** Patricia Snider

\*Children of Missionaries

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

Norma Channel  
 Imogene Manning  
 Arty Parlan  
 Anne Scott  
 Carol Underwood

*The Beacon Beam*  
 Beacon Baptist Church  
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