



September 2026

THE BEACON BEAM

The Kind of Preaching the Church Needs

by Costi Hinn

The church needs bold, biblical, unashamed preaching. Though most every church will claim they “preach” and that they preach the Bible, that isn’t necessarily the case.

If there is one thing that a church must excel in prioritizing it is not a building campaign, story-telling, TED talks, pragmatic growth strategies, or more programs. It is preaching. Real, biblically-saturated, passionate, accurate, counter-cultural, Jesus-glorifying preaching. That is the ministry that every other ministry flows out of.

It is through preaching that the stewardship of the gospel — which has been entrusted to the church — is faithfully dispensed to a lost and hurting world (Romans 1:16-17).

It is through preaching that the saints are equipped for the work of service and thus build up the body of Christ (Ephesians 4:12). It is through preaching that faith comes to the one who hears the word of Christ (Romans 10:17). It is through preaching that wayward sinners repent (Luke 15:7). It through preaching — and, preaching the whole counsel of God — that preachers themselves fulfill their call to be faithful “stewards” (Acts 20:27; 2 Timothy 4:1-5).

Catherine Marshall once wisely explained, “The faithfulness of a steward consists in his dispensing to the household exactly what has been committed to him; the faithfulness of a witness lies in his declaring with honesty and candour exactly what he knows, neither concealing part of the truth, nor distorting it, nor embellishing it.”

When such an explanation of stewardship is applied to preaching, how can we not conclude that any church and its preacher is required to preach exactly what the Bible declares if it is to be defined as “faithful?”

I was recently reflecting on the vitality of faithful preaching in the church today and at least 4 “needs” came to mind.

1. The church needs preaching that fears God

If we’re absorbed with fearing God, there is no time or energy left with which to fear men. But we’re human. So naturally, we’ll waver from time to time. All the more reason to be absorbed in fearing God.

Some preachers fear for their paycheck because their church culture is as such that they must preach to please men, not God. Others avoid words like “repent,” or “sin,” in favor of softer language that is less offensive. But such language is in the Bible, and therefore, directly given by God (2 Timothy 3:16-17). It is impossible to preach with a deep reverence for God when busy catering to the mood swings of people or tip-toeing around hard truths. That is not God’s will for His church or His preachers. Churches need to expect their pastors to comfort the afflicted and afflict the comfortable. It does not do a church any good to have preachers that are little more than puppets.

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N. Hunter Strength, *Minister of Youth*
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

have preachers that are little more than puppets.

Jesus' sobering reminder in Matthew 10:28 is fitting here as He declared to His disciples, "And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell."

The church needs preachers who fear God; who are unashamed and unreserved as they boldly enter the pulpit and unleash logic on fire.

2. The church needs preaching that feeds them Scripture

It's easy to find great stories, emotional manipulation, and cultural pandering in many pulpits today. It's harder to find biblical preaching. A dear pastor friend will often exhort younger men to ask themselves this convicting question when assessing their approach to preaching: "Am I using the Bible to preach my message, or is the Bible using me to preach its message?"

The bottom line is: *the church needs Scripture*. No matter how important the financial needs of a church are, no matter what programs the church wants to push or what upcoming events need to be announced, the most important item of "business" when the church gathers is not the business of fundraising or convincing people to register for the women's tea, it is the business of feeding sheep the word of God. Many practical things will certainly need to (and should) happen when the church gathers, but nothing is more essential than preaching.

Like those in John 12:21 who came to Philip with a request, the church must demand of its preacher: "Sir, we wish to see Jesus."

3. The church needs preaching that focuses on eternity

Richard Baxter exclaimed, "I preached as never sure to preach again, and as a dying man to dying men."

This is eternal perspective in preaching. A preacher should rightly ask himself, "What if this were the last sermon I ever preached?" Not only that, but the church needs preaching that points them to their eternal home. The letters of 1 & 2 Peter are the embodiment of eternal focus in amid a chaotic culture. Peter places a strong emphasis on the fact that believers are aliens, sojourners, or exiles, just passing through while here on earth. Our citizenship is in heaven.

A faithful preacher doesn't guarantee "your best life now." A faithful preacher declares that your best life is yet to come.

4. The church needs preaching that is fueled by love

On the subject of a preacher's love, Martin Lloyd-Jones said, "To love to preach is one thing, to love those to whom we preach quite another."

Love is giving people the truth. Love is preaching with a moist eye. Love is seeing them as souls in need of their beautiful Savior!

As a young pastor, I was once in a meeting where I heard a leader refer to people as "giving units." I'd never heard such a term but quickly realized that this how many church administrations view people. Such talk is disgusting for a preacher of God's word and whether one realized it or not, such talk trains the mind to view people as a means to the financial bottom line. Yes, we can make projections and see families within the local church as those who support the work of ministry and allow that budgets be created and sustained. But they are never to be referred to or seen as "giving units." They are precious people who need the gospel. And, their giving and spiritual gifts are the outworking of gospel transformation that occurs when God uses the loving and faithful preaching of church leaders (Ephesians 4:12).

In 1 Timothy 1:5 Paul reminds his young protégé in the faith, "The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith." Preachers motivated not by money or pragmatic results, but by love, are what the church needs today.

If you're a preacher, may you fulfill your ministry with a heart of love for God's glory and God's people. If you're a member of Christ's flock, may you find and flourish in pastures led by faithful preachers of God's word.

Costi W. Hinn serves as the Teaching Pastor of [The Shepherd's House Bible Church](#) in Chandler, Arizona and is the Founder and President of [For The Gospel](#), an online ministry dedicated to providing sound biblical doctrine for everyday people

LESSONS FROM HIP SURGERY

by Greg Barkman

Marti and I were in Greenville, SC, visiting our second daughter, Cherith Newton and her family. We spent several enjoyable days, and now it was April 28, time to celebrate my birthday. I'm at an age when acknowledging another birthday is not as exciting as it used to be, but birthdays are a reminder of God's gracious protection and provision through another year of life and are therefore a celebration of God's faithfulness and kindness.

I woke up on the morning of the twenty-eighth and could hardly walk. I tried to hobble about with the use of a large umbrella for a cane, but I could travel only a few steps until I had to sit down. It happened so quickly. One day I was fine, and the next I could scarcely walk. That was the first chapter in a medical adventure called hip surgery. Having had my left hip replaced five years ago, dealing with my right hip didn't seem terribly daunting, but it turned out to be more challenging than I expected.

THINGS THAT WERE THE SAME. Upon our return to North Carolina, I went immediately to the same clinic, EmergeOrtho, and was placed under the care of the same surgeon, Dr. James Bowers. He did an outstanding job before, and I was grateful to have him attending my right hip this time. "Bone on bone," he told me after he saw the x-rays. You need hip replacement as soon as possible." That's exactly what he told me five years ago, so I expected a virtual repeat of the previous experience.

When the surgery was over, I was assigned to the same physical therapist, Phillip Davidow, and I was happy to have him again. He is an outstanding therapist and was even more effective this time than last. Thus I had my therapy and follow-up at the same clinic as before. In many ways, this seemed like "old hat," and I expected my second experience to be like the first. However, I was mistaken.

THINGS THAT WERE DIFFERENT. Dr. Bowers told me that my second surgery might not go as smoothly as the first one. Second hip replacements are normally more difficult than the first, especially in regard to recovery time.

"Yeah, sure," I thought. "This one will go as smoothly as the last. In fact, I expect it to go even better." Wrong again. The first difference was the onset of the problem. With my left hip, I went for several mildly painful years before I finally

sought surgery. Yes, the pain was occasionally severe, but mostly tolerable, and I toughed it out for a long time before it became unbearable. When I finally asked Dr. Morayati, my primary care physician, where I should go for treatment, he recommended EmergeOrtho, so I walked in and asked to see a doctor. In the providence of God, Dr. Bowers was present and consented to see me. When he examined the x-rays he said, "This is one of the worst hips I've ever seen. I don't understand how you can be walking around. Most people come to me long before it gets this bad. You must have a high tolerance for pain." I've never thought of myself in that category, but it was true that I had lived with hip pain for several years, so I supposed he must be right. A second difference involved the severity of pain. The left hip involved mild and manageable pain for a long time before it became unbearable. The right hip went from no pain to unbearable pain almost overnight. I was desperate for hip replacement a couple of days after onset. So much for having a high level of pain tolerance. I was hurting and I needed relief now! Let's get this show on the road as soon as possible.

The surgeries involved different hospitals. The first time, Dr. Bowers gave me a choice of a hospital in Durham, which was his preference, or our local hospital which I preferred. To me it seemed unnecessary and therefore unwise to travel out of town, so I chose Alamance Regional Medical Center. The night after surgery at ARMC was a bit uncomfortable, but I assumed my experience was normal, so I didn't think much about it. However, Dr. Bowers informed me that this surgery would be done at North Carolina Specialty Hospital in Durham. No other choice was offered. He announced the location where he performs hip-replacements, and if I wanted him to do this surgery, it was Durham or nothing. I was in too much pain to argue. Just give me the quickest opening on your schedule, and I'll be there. I am now grateful for his insistence. He was right, North Carolina Specialty Hospital was superior for my surgery, since they only do orthopedic surgeries like hips, knees, and shoulders. The hospital staff is trained for these procedures, and they know what helps patients with these conditions. The night I spent in Durham was so pleasant that I told one of the attending nurses that I would gladly stay another night.

A third difference was the bigger gym for physical therapy. EmergeOrtho constructed a new building since the first surgery, and the difference is impressive. Before, the gym was crowded and seemed to be lacking in therapists. Now the gym is spacious, even with a dozen or more therapists working at the same time.

But the biggest difference has been the rate of recovery. I was told that this recovery would probably be longer, but because of my first experience, I didn't expect it. I was wrong again. Five years ago, I was able to walk without a cane or walker within a week of surgery. This time, I needed a walker for four or five weeks after surgery. What made the difference? No one seems to know. "After all, you are five years older," Dr. Bowers reminded me. Thanks, Doc, but that alone didn't seem sufficient to explain the difference. "No one really knows why," the doctor said, "but most people experience the same pattern. The second recovery usually takes longer than the first." And so, it was.

WHAT TO LEARN. There are no doubt many lessons in this account. Perhaps the most obvious is that nothing in life is ever exactly the same. God is always the same. He changes not, but human experience changes constantly. We would prefer to keep things the same. We feel more peaceful and secure when we think we know what to expect, but the experiences of life tell us that everything is constantly

changing in this present world. To expect unending constancy is not realistic. Expecting change is realistic because that's what experience teaches us to be true

A similar lesson might be that what you think you know may very well be wrong. I thought I knew how my second recovery would go. I was wrong. Just as I thought I knew a lot of things about God's Word that turned out to be wrong. Our understanding of the Bible is a mixture of what we have been taught, what we read, what we hear, what we suppose to be true, and sometimes, most of all, what we want to be true. Many times, we have a notion that is very dear to us but is not really what the Bible teaches. It may be based upon something in the Bible but has been shaped by what we think the Bible ought to say rather than what it actually says. My point is simple. Keep an open mind. We should not jettison what we think we believe without substantial Biblical evidence, but neither should we cling to every traditional idea as if it is the infallible Word of God. What we think about the Bible and what the Bible actually teaches may be very different. Study the Bible with a humble attitude and desire to learn and grow. Acknowledge that you could be wrong about some things. Ask God to show you His unchanging and infallible truth. All of us still have a great deal to learn about God and His ways. Let's not allow wrong expectations to rob us of divine realities.



On the Feminine Side

by Marti Barkman



It was in the summer of 1982. Our eat-in kitchen in the house on Woodbury Drive had been turned into a sewing room where play clothes and beach outfits for three little girls were being turned out as fast as I could sew. Beach toys and towels were collected and stacked in corners, ready to be packed. Excitement was high...we were going on a family vacation!!! It would be the first one since our move to North Carolina in 1973 and the first ever with little feet in tow. The town of Duck on the NC outer banks was our destination and Jodi (7) and Cheri (5) talked of nothing else. Bethany, (2) was always excited. (The kids were almost as excited as the parent.) I sewed, the girls played, and we talked beach, sand, sand castles and ocean, something the girls had never seen. Riding waves was a new concept. I wonder now what their mental picture was!

One quiet afternoon, as I was cutting out a new pattern, Cheri said in a tiny voice, "Mommy, I can't wait to go to the beach...I just wish the ocean wasn't going to be there."

Well, my precious Cheri Blossom, you've no doubt learned by now that beaches come with oceans and oceans come with waves. They are wonderful places to play and relax, but the waves can be big, the sand hot and sticking, and those little

holes in the sand? They usually come with a crab or two. But never the child who stayed fearfully on the sidelines, you were the first one in the water, fearlessly throwing yourself into the surf, and the last to leave the water at near dusk. You learned early, when the tide was in and that 'dip' was deep, that the place to be was on the far side where there were sand bars. And what fun it was out there, riding those waves that looked so frightening from the shore. But you had to brave the dip to get to get there. And you did, and you learned that you do not need to fear the ocean.

My memories contain twenty-five wonderful summers at that vacation home, the family growing to six, and more, and then...as families do...beginning to shrink to smaller numbers as adult responsibilities began to encroach.

It was not just at the ocean where you showed this same 'can do' spirit, but in your schoolwork as well, shutting yourself in your bedroom and completing projects, never asking for help. They didn't look quite as neat and complete as the classmates' whose moms helped them, but they were your work. And the day you came home from your first piano lesson? You were ready to master 'Indian Dance', one finger at a time, literally. Middle C with left hand, middle C with right hand. Over and over again. You were determined to get it right!

Dad, from upstairs: "Stop that banging on the piano!"

Mom, from the kitchen: "That's not banging. Cheri is practicing."

And then there was that leadership ability issue. When 'events' were taking place in the backyard when you girls and the neighborhood friends were playing...you were always in charge!

Summer, 2026: How things have changed! You are now the busy mom to four rapidly growing children...can we call them children anymore? Your days have been filled with homeschooling for the last eight years, being chauffeur to piano, violin, trumpet, and cello lessons. The banging has stopped and we love when you come home, hearing the beautiful music you bring with you.

But there's more. God has granted you and Eric the privilege of ministry and it has been beautiful to see how your children have served beside you. And now you enter a new phase. At the end of August, Eric will be installed as senior Pastor and that will bring a new level of responsibility for him, and that often grows into yours as well.

You are a fourth-generation pastor's wife. Your great grandmother was Glenna Monroe Kielhorn, married to William, a Presbyterian pastor in Wisconsin. Her daughter, Glenna Marie Kielhorn Grant, married to William Grant, was your Oma who served beside her husband on four different mission fields for more than thirty years. They were my parents and when I married in 1970, becoming Mrs. Greg Barkman, I was anticipating becoming a pastor's wife. Given my background, I shouldn't have been a novice, but I was. Thank God for his grace and patience with newbies!

What thoughts do I have for you as number four in this list. Our situations are different: I was only 24 and new to ministry. Our church was brand new, yours long established, and you and Eric have been serving in the ministry for some years. Your children are nearly grown, I was giving birth to mine. What are the similarities? Some years ago, I was preparing to teach a group of pastor's wives in Africa. As I prepared the lessons, I struggled with how to deal with the vast differences in our lives. Even simple illustrations one might use were difficult since we had so little in common. A family vacation? What is that? What did I have to help an African Pastor's wife, who at that time 15 years ago, was struggling to find water to keep their small garden producing enough to feed their family the bare minimum.

Are there any magic formulas that guarantee success in the role of pastor's wife? One can find scores of godly traits in the New Testament epistles, many more that will fit in this short paragraph. But these three words fit the space, and will serve you well: "Godliness, with contentment."

Godliness..."Having a reverent awareness of God's presence that permeates everything we do, from work, worship, and relationships."¹ **Contentment** ...living at peace with God's plan for your daily life. These two traits will characterize a good wife, whether in the Carolinas or in Africa, or anywhere else in the world. No matter his profession, a godly and content wife is what every man needs. But especially a pastor.



Formed by the Word: How Reformed Worship Shapes Us



by Greg Phillips

Is Sunday worship primarily an opportunity to express feelings and devotion to God? We gather to sing, to pray, and to, of course, worship. While genuine expression has its place, the Reformed tradition has emphasized something deeper and more foundational: corporate worship is first and foremost formative. God uses the gathered service of His people not only as an opportunity for response, but as His appointed means of shaping us into mature disciples who love, trust, and obey Him.

Scott Aniol and others you may have read here and elsewhere have helped to explain this biblical emphasis. Drawing on Scripture and the historic Reformed understanding of worship, Scott describes the Lord's Day gathering as covenant renewal. God Himself is the primary actor. He calls His people into His presence, renews His covenant promises through the gospel, and forms them by His Word and Spirit. The congregation responds in faith, but the initiative and the transforming power belong to the Lord. As Scott puts it, the goal of this kind of worship is "disciplined formation"—being shaped into the image of Christ so that our lives of worship throughout the week become increasingly acceptable to God.

The Reformers did not invent new forms of worship; they sought to recover a pattern in which the Scripture governed every element so that the people of God would be built up. The way we worship shapes what we believe and how we live. A service ordered by Scripture slowly but surely molds us into a people who know the gospel not only as information and truth, but also as the living reality that structures our entire life.

This order of worship (sometimes called by its synonym, *liturgy*) follows a clear biblical pattern often described as a conversation between God and His people. God always speaks first. He calls us to worship. He confronts us with His holy law and our sin. He announces the gospel of free forgiveness through the finished work of Christ. He speaks to us in the reading and preaching of Scripture. He feeds us at

His Table. And He sends us out with His blessing. Our responses of confession, thanksgiving, song, prayer, and dedication flow from what God has first declared.

Week after week we meet and use the same pattern of God's divine intervention in our lives, and which continues to mark the Christian life: conviction of sin, assurance of pardon, instruction in the Word, communion with Christ, and commission to live for His glory. Over time this repetition does more than just inform our minds. It forms the heart, trains the affections, and reorders the will. The way we worship forms our faith and our lives.

We understand that the gospel is most clearly declared in preaching, and we prominently emphasize preaching in our services. I do not minimize the power and necessity of the Word preached when I say that the formative power of our repeated Lord's Day gatherings is also evident in the music of the church. The Apostle Paul commands the church to "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs...." (Colossians 3:16). Singing is not merely an emotional outlet or a way to create a worshipful atmosphere. It is a significant means by which the Word of Christ takes deep root in the people of God. We receive the Word from the Lord and the preacher, but *we should actively teach and admonish one another in our singing*.

When we sing theologically rich hymns and psalms, several formative things occur. First, doctrine is memorized and internalized. We sing texts that carefully unfold the person and work of Christ, the holiness of God, the reality of sin and grace, the hope of the resurrection. These hymns embed truth in our hearts in a way that simple prose often cannot do. Most of us can testify of a hymn that we recall to mind in a challenging moment. Second, the affections are trained. Music has a unique capacity to shape how we feel about the truths we confess. A well-crafted hymn does not merely state that God is holy; it leads the congregation to a sense of reverence and awe appropriate to that holiness. Yes. Feelings..

Third, the congregation is united. Corporate singing requires us to join our voices and our attention in a shared act of praise and confession. Individual preferences and private experiences give way to the common voice of the body of Christ. This is a uniquely in-person effect.

Despite arguments to the contrary, music is not neutral. Musical forms themselves add to or detract from the truth of the lyrics. Songs that either proclaim God’s Word to the people or give the people biblically faithful words of response serve the purpose of the service to form us to be more like Christ. Songs designed primarily to generate intense emotional experience or to create a sense of immediate divine presence tend to form a different kind of worshiper, one oriented more toward subjective encounter rather than toward disciplined growth in the Word. The difference is significant. One approach treats music as a tool for personal expression or spiritual atmosphere; the other treats it as a means of grace through which God Himself forms His people.

This is why the Reformed tradition has historically prized the Psalms and carefully written hymns. The Psalter gives us inspired words for every season of the Christian life. We have lament and praise, confession and thanksgiving, fear and confidence. Hymns that follow the pattern of the Psalms with biblical content and appropriateness for congregational singing continue the formative work in us. When children grow up singing “O Blessed God, How Kind” or “All Hail the Power of Jesus’ Name,” they are not merely learning tunes. They are being catechized in the deep things of God.

Because worship is formative, the manner of our participation matters. Merely watching produces little lasting change. When we actively join in the prayers, sing the hymns with understanding, listen attentively to the Word, and participate in the ordinances in faith, the formative work progresses. The very acts of standing to confess the faith, of bowing our heads to pray, of lifting our voices to sing, and confirming our agreement with “Amen” reinforce the truths being proclaimed and help write them on our hearts.

Children learn the rhythms of the gospel by participating in them. They absorb the language of faith by singing it and hearing it week after week. The same is true for adults. The ordinary means of grace, used consistently and with faith, produce gospel fruit over a lifetime.

The ultimate purpose of this formation is the glory of God. God is creating a people who will worship Him not only on Sunday mornings but in every part of life. A congregation that is regularly renewed in the gospel, whose affections are trained by the Word set to music, and whose habits are shaped by a gospel-shaped service will increasingly live as those who belong to Christ. Our families, our work, our suffering, and our hope will bear the marks of people who have been formed by God living among His people.

In the midst of a daily culture that constantly tries to shape us in ungodly directions, the weekly gathering of the church is one of God’s primary means of preserving and maturing His people. We do not gather primarily to express ourselves. We gather to be addressed by the living God, to be renewed in His covenant, and to be formed more fully into the likeness of His Son. When we participate with faith and understanding, including through the rich heritage of psalm and hymn, we place ourselves under the influence of that formative grace.

May the Lord continue to use the ordinary, Word-centered worship of His church to make us a people whose lives declare His glory.

The way we
worship shapes
what we believe
and how we live.



BEACON BAPTIST
CHURCH

The Beacon Broadcast

Monday thru Friday

WNAH 1360 AM (Nashville, TN)	2:00 p.m.
WITA 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.
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.

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)

Saturday

WNAH 1360 AM (Nashville, TN)	2:00 p.m.
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BEACON HIGHLIGHTS FOR SEPTEMBER

Calendar

07	Labor Day/Office Closed
12	Movie Night
13	Lord's Table
15	Deacon/Elder's Meeting
17	Silver Saints
19	Impact Club Kick-off Party
20	Members Meeting
22	Coffee N' Courage
23	Impact Club begins

SUNDAY SCHOOL APPRECIATION
MONTH

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
22	Doris Loftis
	Alan Starnes
25	Bobby LaTour
27	Ken Elliott

Missionary Birthdays

03	Luca Giuliani*
04	David Vaughn
24	Esther Vahala*
29	Patricia Snider

*Children of Missionaries

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

**Donnan Faucette
Sharon Rhue Jones
Normand Pouliot**

LIVESTREAM SERVICES

beaconbaptist.com or sermonaudio.com

Sunday Morning Worship	9:30
Evening Worship	6:00

Welcome to Our New Member

Angela Haizlip
802 S. Williamson Ave.
Elon, NC 27244



Text: Text BEACONGIFT to 73256 followed by your desired amount.
After this is done, you will receive a link where you may enter the rest
of your information.

Website: You may also access this medium
through the "DONATE" tab on the Beacon website: beaconbaptist.com

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