



"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."

A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

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George L. Faull, Editor

Summit Contemplates Expansion of its Outreach



In the past 27 years, Summit Theological Seminary has been one of the pioneering degree-granting institutions in the Restoration Movement for those who decided to earn their degree by Independent Study.



This has been our focus and we feel we have succeeded in our original objective. God only knows how many students

are out preaching the Gospel around the world because of the opportunities that were offered for those who did not wish to go off to school in resident colleges for various reasons.

It is now very common for students to be able to take courses from other schools while continuing their ministry. For this we are very thankful.

Summit has always offered evening resident classes to those in a hundred-mile radius of the school. These drive-in students have numbered between 40 to 65 each semester from more than 18 towns.

Twenty-three students who enrolled in these classes have been immersed into Christ as a result of the bold and plain teaching from the Scriptures that one receives at Summit.

Obviously, since we do not compromise what the Word says, many students who have been taught in the resident school have not returned due to doctrinal disagreement.

Our students are taught that it not only makes a difference if one believes in Christ, but **what** one believes are the teachings of Jesus Christ and His Apostles.

We unapologetically prefer faithfulness to the Lord to the number of students that go on to graduate. We do not desire to put out wolves who feed on the flock, but men who feed the flock.

The School has not sought, and has no intention of, seeking accreditation. We have always been up front about our desire not to be accredited. Also, Summit has never requested donations, yet God's people have been generous to the school.

Summit is debt-free and seeks to avoid debt. Only the Lord has been solicited for the funds to operate the School above the tuition since its beginning. We feel that a debt-free school with more than 2,500 students, who have enrolled in courses through the 27 years, speaks well of our management and faithfulness to Christ.

We now have the opportunity to solicit serious minded men to move to Summit to study for the work of an Evangelist because we can now offer housing to resident students.

God also has opened up an opportunity for us to meet the needs of young men who want to attend the Seminary in residence. Perhaps we can accommodate them as well as continue our off-campus degree program.

We now have the opportunity to acquire the buildings you see pictured on this page. They have been offered to us free for the renovation of these beautiful buildings. We are now doing a feasibility study of this additional ministry that we can offer the Lord's Church.

Your comments will be appreciated. Dozens have encouraged us already through their prayers, notes, and gifts, to jump at this opportunity.

It may be 'of God' and we want to be wise in our decisions and do not wish to assume anything.



We are not starting a new school, but merely giving Summit new heights of opportunities of service for the Lord. Some observations are in order if we decide to acquire these dorms.

The residence school will be a preaching school only for men who hold to the Restoration principles that Summit has always advocated.

The instructors will be men with earned degrees who are serving the Lord in a local church setting. It will be preachers training men to preach the Word. These men can draw from their experience and give practical application of the Word to those who desire to serve in either small or large churches, missions, or church planting.

We will not have sports, music, counseling, or youth programs. It will be exclusively for those who want to preach.

Even though Summit is not accredited, as we have always done, the Liberal Arts courses can be taken at any of the many colleges and universities that are in the area that are accredited. These Liberal Arts credits can be transferred into Summit. This will allow students who may change their mind about preaching to transfer their Liberal Arts credits to State schools. The wisdom of this is that Summit will not bear the cost of the Liberal Arts department, nor suffer from the liberalism that so often comes into a school from the non-theological faculty.

We intend to keep our tuition very low and the housing cost as low as possible. Our goal is to graduate men free from debt so they can go to smaller churches, plant churches, or go to foreign fields without a huge debt hanging over their heads.

The School will not accept grant money, student loans, VA benefits, or any other federal aid so that the School may be free in Christ.

We believe that God has ordained Evangelists to commit the Word to faithful men who shall be able to teach others also. **2 Timothy 2:2**

In light of this, the students will be selected not for their ability to play ball, sing, play musical instruments, or attain high scholastic honors, but will be judged upon their faithfulness to the Lord and His work.

As a result, the student's morals, attitudes, determination, and commitment to Christ will be the basis of their acceptance into this unique opportunity. Are you one of the men who want to preach the truth, the whole truth, and nothing but the truth? If so, contact us.

Brethren pray for us and write us of your thoughts.

George L. Faull, President

I Still Believe....

--By Phillip Young

The Restoration Principle is good, valid, and needed because:

1. Rightly understood, it involves an attempt to purify the practice of religion in the same way the prophets called Israel to repentance and reform.
2. It professes to honor Christ and His Word above men and tradition.
3. It leads all who abide by it to test their beliefs, worship, and life by the divine standards.
4. It rightly gives prominence to the ordinances of Christ, our Head.
5. It provides the only practical basis for Christian union.
6. It provides the incentive to search the Scriptures. This result follows the application of the principle everywhere and every time it is tried.
7. It emphasizes the fact that God is not pleased with "will worship" and substitutions for divine mandates.
8. It points men to the person of Christ rather than to theological speculation and ethical theory.
9. It promotes an evangelical religion, which is **chosen**, not **inherited**, experienced **personally** and not by **proxy**; offered by **grace** and received by **faith**.
10. It restores the principles of those who turned the world upside down for Christ, who went to the regions beyond, who went everywhere preaching the Word, whose faith was sounded out throughout the whole world.

This was written in 1968 and is still pertinent in 2011 and will be until Christ comes to receive us unto Himself.



**The Back Courtyard of the Resident Buildings.
See the Dorm Buildings enlarged at
www.summit1.edu**



Is Baptism a Work?

The denominational world informs us that baptism is a work and then quotes us Scriptures that we are not saved by works. They love to quote **Ephesians 2** to prove their theory. Amazingly, the average person buys into that much too quickly.

Let's see if it makes sense. **If baptism is a "work", then:**

- × **Jesus did a work to fulfill all righteousness.**
Matthew 3:13-15, "13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him."
- × **John preached a work was necessary for remission of sins.**
Mark 1:4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."
- × **Doing a work justifies God and one rejects the counsel of God if he does not do this work.**
Luke 7:29-30, "29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."
- × **Peter told the Jews to do a work for the remission of their sins and to receive the gift of the Holy Spirit.**
Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."
- × **When a person gladly did a work he was added to the church.**
Acts 2:41, "Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls."
- × **Since Paul asked what he must do, and he was told go to Damascus and he would be told what he must do (Acts 9:6). The only thing that Ananias told him to do was to be baptized.** But the theory says that baptism is a work.
- × **Paul washed away his sins by doing a work.**
Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."
- × **When Phillip preached to the Eunuch "Jesus," he must have preached a gospel of works, for the Eunuch asked what hindered him to be baptized.**
Acts 8:35-36, "35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. 36 And as they went on *their way*, they came unto a certain water: and the eunuch said, See, *here is water*; what doth hinder me to be baptized?"
- × **In the great commission Jesus commands us to go and get people to do a work.**
Matthew 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"
- × **He that believeth and does a work shall be saved.**
Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
- × **When Peter preached words whereby Cornelius might be saved he commanded him to do a work.**
Acts 11:14, Who shall tell thee words, whereby thou and all thy house shall be saved."
Acts 10:48, "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."
- × **Peter says that a work is the answer of a good conscience.**
I Peter 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:"
- × **Paul says we are buried with him by doing a work since a work is required for one to be raised to a new life.**
Romans 6:3-4, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."
- × **To get into Christ, we must do a work.**
Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ."

All these verses show that baptism was to be done to be saved. **So since Paul says we are not saved by works, it must be obvious to any logical mind that baptism is not a work and has nothing to do with what Paul is talking about in Ephesians 2 when it says we are not saved by works.**

In regards to not being saved by works, Paul speaks often in many other Scriptures that we are not saved by the works of the Law.

- ↳ **Galatians 2:16**, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, **and not by the works of the law: for by the works of the law shall no flesh be justified.**"
- ↳ **Galatians 3:2**, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?"
- ↳ **Acts 13:38-39**, "38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 **And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.**"
- ↳ **Romans 3:20, 28**, "20 **Therefore by the deeds of the law there shall no flesh be justified in his sight:** for by the law *is* the knowledge of sin. 28 **Therefore we conclude that a man is justified by faith without the deeds of the law.**"

The **Ephesians 2** passage, which is so badly abused by "faith only" advocates, does not say what they imagine it says.

Ephesians 2:5-10, "5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. 8 **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.** 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Considering the above verses we know that Paul speaks often about "works salvation". **But remember that grace is always contrasted to Law keeping.**

Faith is always contrasted to the works of the law. It is salvation that is the gift of God, not faith.

Salvation is because of God's giving us what is unmerited, not because we earned it or deserve it by good works we have done.

We were created in Christ Jesus to do good works. Good works is not the cause of our salvation but the purpose of our salvation.

We do good works because we are saved, not to be saved.

Question:

Did He save us to do the work of baptism? Of course not.

He saved us to do good works to bless others. **It is obvious that baptism is not the works of which He speaks in this Ephesians passage.**

We are not saved by the good works of the Law or of our own initiative. We are saved by Gods grace and salvation is received when we appropriate to ourselves by faith in what Jesus did, not by things we have done.

Suppose you are lost in a snowstorm in the Northwest. Finally you find a cabin. You go in it and a note is on the table. It says, "to whoever is in need of the things in this cabin, greetings. Feel free to use the firewood, food, coats, and blankets that are in this cabin to keep yourself warm in the event that you get snowbound. Signed, the owner."

Now that was an act of grace on his part, wouldn't you say? The owner did not decide who was going to come to the cabin but he stocked those things necessary to save a freezing and hungry man. **Would you be saved by works if you built a fire, put on the coats, or snuggled under the blankets?**

In other words, **when you appropriated to your use that which was provided by grace by the host, would you go and tell people you were saved by your own ingenuity and works, or would you say you were saved by the owners' grace in providing you the things that you need for your salvation from the storm?**

I am amazed, in fact I marvel, at the stupidity of those who equate grace with doing nothing at all. Noah was saved by faith when he obeyed God and built an ark. It plainly says Noah found grace in the eyes of the Lord. Lot was saved from Sodom, because he obeyed and fled the city.

Was Rahab not saved by faith when she hung the scarlet thread out the window of her house? James says she was. Wasn't that grace?

Yes... Each of these was saved by grace, through obedient faith. Like wise Paul received grace by the obedience to the faith.

Romans 1:5, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:"

And so the "Gospel" is made known to all nations for the obedience of faith." **Romans 16:26**, "But now is made

manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, **made known to all nations for the obedience of faith:**"

In the New Testament we are told plainly that the grace of God that bringeth salvation teaches us to deny ungodliness and worldly lusts and to live soberly and godly in this present age. **Titus 2:11-12.**

Grace is not a sin permit. Grace is not a license to sin.

The grace of God allows us to appropriate the salvation that He offers. This is done by coming into Christ and accepting His forgiveness and His Spirit. He give His Spirit unto those who obey Him.

Acts 5:32, "And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him."

Baptism is not a work of salvation. It is the means of laying hold of His offer of getting into Him. **A man given a coat must put it on to enjoy its benefits. Likewise, we are baptized into Christ.**

Also, when we were baptized we dramatized personally the Gospel. We died with Him. We were buried with Him and were raised with Him to a new life. When one is baptized one is playing the role of a dead man!!! See **Romans 6:3-6, 15-18.**

How much work does a dead man do? It is not a work of righteousness or obedience to the Law of Moses that saves us, nor our faith in baptism.

Our faith is what God did when we were buried with Christ in baptism.

Read it for yourself.

Colossians 2:12-13, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened (made alive) together with him, having forgiven you all trespasses;"

Who did the work at your baptism? Was it you or was it God?

Is it faith in what we have done, or faith in what He has done that saves us?

God did the work!!! In our baptism, we appropriated the merits of Jesus' death by dying with Him, being buried with Him and letting Him raise us to a new life in Christ.

Glory to God, great things HE HATH DONE.

J. W. McGarvey "A Specimen"

A Satire on Biblical Criticism

[May 27, 1893.]



I commend to the consideration of Professor Nordell and his class of critics a specimen of criticism on an English classic, which he has probably never seen, and which may be of service to him in his future efforts at literary criticism. As the document has not yet been copyrighted, I will not disclose the name of the

book from which it is an extract. It is entitled "The Literary Analysis of an Ancient Poem." As the poem is a brief one, we shall quote it in full:

"Mother Hubbard went to the cupboard, to get her poor dog a bone. When she got there, the cupboard was bare, and so the poor dog had none."

In the uncritical ages of the past this poem was believed to be the composition of a single person--a very ancient English woman by the name of Goose. Whether we should style her Mrs. Goose, or Miss Goose, we have no means of deciding with certainty, for the stories which have come down to historical times concerning her are mostly legendary. It might be supposed that the title "mother" would settle this difficult question; but, as in certain convents of our own day, venerable spinsters are styled *Mother*, so may it have been in the days of Goose.

But, leaving this interesting question as one for further historical inquiry, we turn to the poem itself, and by applying to it the scientific process of literary analysis, we find that the document did not originate, as our fathers have supposed, from a single author, but that it is a composite structure, at least two original documents having been combined within it by a Redactor. This appears from the incongruities between the two traditions, which evidently underlie the poem. One of these traditions represents the heroine of the poem, a venerable Mrs. Hubbard, as a benevolent woman, who loved her dog, as appears from the fact that she went to the cupboard to get him some food. If we had the whole of this story, we should doubtless find that she did this every time the dog was hungry, and as she would surely not go to the cupboard for the dog's food unless she knew there was some in the cupboard, we can easily fill out the story of her benevolence by assuming that she put something away for the dog when she ate her own meals.

Now, in direct conflict with this, the other tradition had it that she kept the dog "poor;" for he is called her "poor dog;" and, in keeping with this fact, instead of giving him meat, she gave him nothing but *bones*. Indeed, so

extreme was her stinginess toward the poor dog that, according to this tradition, she actually put away the bones in the cupboard with which to mock the poor dog's hunger.

A woman could scarcely be represented more inconsistently than Mrs. Hubbard was by these two traditions; and consequently none but those who are fettered by tradition, can fail to see that the two must have originated from two different authors. For the sake of distinction, we shall style one of these authors, Goose A, and the other, Goose B. In these two forms, then, the traditions concerning this ancient owner of a dog came down from prehistoric times.

At length there arose a literary age in England, and then R put together in one the accounts written by the two geese, but failed to conceal their incongruities, so that unto this day Mother Hubbard is placed in the ridiculous light of going to the cupboard when there was nothing in it; of going there, notwithstanding her kindness to her dog, to tantalize him by getting him a mere *bone*; and, to cap the climax, of going all the way to the cupboard to get the bone when she knew very well that not a bone was there.

Some people are unscientific enough to think, that in thus analyzing the poem, we are seeking to destroy its value, but every one who has the critical faculty developed, can see that this ancient household lyric is much more precious to our souls since we have come to understand its structure; and that, contradictory as its two source documents were, it is a blessed thing that, in the providence of God, both have been preserved in such a form that critical analysis is capable of separating and restoring them.

SIMPLIFIED LOGIC OF MCGARVEY ON TRINE IMMERSION

[June 11, 1904.]

A brother who has been troubled by some trine immersionist friend, wants to know if the Greek word *baptidzo* means to "dip repeatedly." I answer that it does not, and, if it did, this would not help the doctrine of trine immersion; for in that case, instead of being limited to three dips, as he understands it, it could be as readily understood of five or six dips.

The brother also asks if this word *baptidzo* is the one used by Jesus in the commission. It is, and if it meant to dip repeatedly, then we would have Christ saying, "dipping them repeatedly into the name of the Father and of the Son and of the Holy Spirit." In Mark the commission would read, "He that believeth and is dipped repeatedly shall be saved." There is no end to the funny conceits into which men may be driven when they are trying to evade the plain teaching of the Scriptures.

"Whiskey Speech" orator Judge "Soggy" Sweat dies

The Clarion Ledger, Saturday, February 24, 1996, Jackson, MS, p. 3B.

CORINTH - Noah S. "Soggy" Sweat, Jr., a former judge and lawyer whose 1952 "Whiskey Speech" became a monument to political double-talk, died Friday after a battle with Parkinson's disease.

Sweat, 73, died at a Corinth nursing home. His professional and political career included stints as a legislator, district attorney, and circuit court judge and college professor. Sweat will be remembered most for his "Whiskey Speech" delivered in the Mississippi House in 1952 when lawmakers were debating legalizing liquor.

Sweat's "Whiskey Speech"

Here's the famous "Whiskey Speech; then-Rep. N.S. "Soggy" Sweat Jr. delivered on April 4, 1952, at a banquet while the prohibition issue was before the Legislature.

"My friends, I had not intended to discuss this controversial subject at this particular time. However, I want you to know that I do not shun controversy. On the contrary, I will take a stand on any issue at any time, regardless of how fraught with controversy it might be. You have asked me how I feel about whiskey. All right, here is how I feel about whiskey.

If when you say whiskey you mean the devil's brew, the poison scourge, the bloody monster, that defiles innocence, dethrones reason, destroys the home, creates misery and poverty, yea, literally takes the bread from the mouths of little children; if you mean the evil drink that topples the Christian man and woman from the pinnacle of righteous, gracious living into the bottomless pit of degradation, and despair, and shame and helplessness, and hopelessness, then certainly I am against it.

"But; If when you say whiskey you mean the oil of conversation, the philosophic wine, the ale that is consumed when good fellows get together, that puts a song in their hearts and laughter on their lips, and the warm glow of contentment in their eyes; if you mean Christmas cheer; if you mean the stimulating drink that puts the spring in the old gentleman's step on a frosty, crispy morning; if you mean the drink which enables a man to magnify his joy, and his happiness, and to forget, if only for a little while, life's great tragedies, and heartaches, and sorrows; if you mean that drink, the sale of which pours into our treasuries untold millions of dollars, which are used to provide tender care for our little crippled children, our blind, our deaf, our dumb, our pitiful aged and infirm; to build highways and hospitals and schools, then certainly I am for it. This is my stand. I will not retreat from it. I will not compromise."

That sounds like a politician if I ever heard one. But I am sorry to say it sounds like many preachers I know when you ask these questions:

- Is baptism essential to salvation?
- Can a woman teach men?
- Is the Lord's Supper for the Lord's people on the Lord's day?
- What's your stand on social drinking?
- Does God hate divorce?
- Will you marry a believer to a non-Christian?
- Do I have to go to church?
- Is one church as good as another?
- Are denominations sinful?

I've had some brethren answer these questions that sound as clear as "Soggy Sweat" does on whiskey. Or Bud Abbott and Lou Costello's, "Who's on First?"

The Church ought to give a certain sound. I **Corinthians 14:7-9**, "7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

This is not only true of tongues, but Bible Doctrine.

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- ↳ **Voices of Victory (tape, CD and article) Catalog** (Free)
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Whom Do You Support in Divorce?



- ↳ Who accepts responsibility for their sins, faults, and failings?
- ↳ Who admits to themselves their fault of the marriage breakdown?
- ↳ Who confesses their own failings to others?
- ↳ Who can apologize to their mate for anything at all?
- ↳ Who has proven their attempts to change the last few months?
- ↳ Who repented of their failures and stopped their sin?
- ↳ Who makes no attempt to change their behavior/thinking?
- ↳ Who listens to advice from Godly counsel?
- ↳ Who reads books on improving their marriage?
- ↳ Who reads God's Word for advice?
- ↳ Who does not want to hear the Word of God quoted to them by anyone?
- ↳ Who tries to slander/embellish their partner's faults and tell of their mates' failures?
- ↳ Who is cold to their mates?
- ↳ Who is telling lies on the other?

- ↳ Who really cares for what their children's future will be from divorce?
- ↳ Who is beginning to forsake God, His Word, and His people?
- ↳ Who is practicing deceit of little things?
- ↳ Who cannot say anything good about their mate?
- ↳ Who is trying to save the marriage and asking wisdom of God to save it?
- ↳ Who is drawing nigh to God and who is walking away from God?
- ↳ Who would push a button to make everything right if it were possible?
- ↳ Who wants to hear more proof of their mate's faults?
- ↳ Who only goes to people who will tell them what they want to hear?
- ↳ Who desires to embarrass, hurt, and hinder their mate's opportunities?
- ↳ Who weeps over what this means to their family, in-laws, and the cause of Christ?
- ↳ Who rejoices over their mate's calamities?
- ↳ Who begins to look for faults of their mate's family and friends?
- ↳ Who will not admit their mate's talents, abilities, and God-given gifts?

These questions ought to help you decide who really is the mature one and who is the one who is guilty of divorce before God.

Support the one who wants to be Godly and what is best for the children. Do not enable the guilty one.

“The Legacy that I want after I am dead is young men going around the world telling about the salvation that God offers through His Son, Jesus Christ.”



George L. Faull's 2011 Speaking Engagements

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|--------------------|--|
| Jan 10-13 | Florida Bible Conference
Lake Aurora, Lake Wales, FL |
| Feb 7-10 | Barnabas – W.W.W.
Pigeon Forge, TN |
| March 20-23 | Church of Christ at Wabash
1904 N. Wabash Street & Hwy 24
Wabash, IN |
| March 27-30 | Crossroads Church of Christ
1390 W. Lee Hwy
Wytheville, VA |
| April 8-9 | Leadership Seminar
Bethel Christian Church
2832 Jaeger Lane
Louisville, IL |
| April 17-20 | Mt. Carmel Christian Church
180 Furnace Junction
Ravena, KY |
| May 17-19 | Spring Clinic
Restoration Acres - Hillsboro, OH |
| May 20-21 | Preaching Camp
Restoration Acres - Hillsboro, OH |
| July 15-18 | Mountain View Family Camp
3511 Reed Road
Dansville, NY |
| July 25-28 | Hillsboro Family Camp
Restoration Acres - Hillsboro, OH |
| Aug 1-5 | The Northmen
Kalkaska, MI |
| Oct 6-8 | Men's Round-Up
Freedom, IN |