

Where Do We Go From Here?

*A Guidebook for the
Cell Group Church*

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REVISED EDITION

RALPH W. NEIGHBOUR, JR.



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To my wife RUTH

*In all the years we have shared,
she has never failed to exalt her Lord.*

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Foreword to the Revised Edition

On election night in 1992, God spoke to me clearly and told me: *Two things are coming in America: Harvest and Hostility. Your church is not prepared for either of them. I will show you something soon that will prepare you for what is coming upon the earth.* I spent November contemplating the impressions of that election night, calling out to God to give me more insight.

My prayer was answered within the month when a pastor friend who shared with me how his church was making the transition to becoming a cell church. He gave me a copy of Dr. Ralph Neighbour's book *Where Do We Go From Here?*, and I spent the next month or so reading the book, nearly infuriated by its message. I was frankly outraged at how easily Dr. Neighbour disposed of the traditional American church and described a new paradigm of church structure called the "cell church."

Gradually, my anger turned to intrigue as the book explained how the principles of the early church in Acts have birthed huge cell churches throughout the world today. My anger and doubt gave way to a soft reverence for something I saw as awesome and supernatural.

I caught the vision and was able to impart it to our staff and church. We took the plunge and transitioned to a cell church, beginning in April 1993 with 54 cells. Since then, our church has grown both numerically and spiritually. Presently, we now have over 600 cell groups, and ministry has never been more exciting. God has indeed given the church today a blue print to returning us to our New Testament roots — in community, structure, discipleship, body ministry, and evangelism.

I owe a great debt of gratitude to Ralph Neighbour as one of the pioneers in the cell church movement. His heart has yearned to see the Church all over the world embrace a New Testament model of ministry which equips and empowers believers to do the work of ministry. I am eternally grateful for the impact *Where Do We Go From Here?* has had on my ministry and the church I pastor. I pray as you read this book, you too will be open to the Holy Spirit doing a new thing in you and in your church.

Larry Stockstill, Senior Pastor
Bethany World Prayer Center

Foreword to the First Edition

This book may be the second most important book you have ever read. That doesn't mean it will be easy to read. Quite the contrary!

I'm not referring to the writing style. It's well written, often captivating. But to some, it will be difficult to read because of our excess baggage of tradition and culture.

Let me make a suggestion: before you begin this book, agree with me to do four things:

First, lay the book aside and pray the Holy Spirit will guide and instruct you according to His will. Certainly, we can all agree this is a fair and non-threatening request.

Second, deposit the baggage of your church's tradition and your cultural heritage at the end of the book. You may reclaim it when you arrive there. Some of that baggage is good, and some is excess weight that will burden your spiritual journey. Let the sole measure and authority for your evaluation of this book be according to God's Word under the tutelage of the Holy Spirit.

Third, agree to read the entire book.

A majority of the readers will find sections that will take them out of their present "comfort zones." Those at either end of the theological poles may find passages that will raise questions for them. Don't stop — to understand the book, you must finish it.

Pastors of traditional churches may be offended at some points. If you are one of them and fail to capture the spirit of love that the author has for you — read on! Leaders of churches who are not doing any

evangelism may be overwhelmed — but read on!

You don't have to agree with everything written here in order to benefit from the book. There are some points made where I am still unsure and searching. But, I challenge you: if you disagree, use scriptural exegesis as your basis for disagreement, rather than your tradition and heritage.

Fourth, when you reclaim your baggage at the end, don't just pick up your bags and walk on. Open your luggage and examine it. See if there are any items you may no longer need — items that will just add to your burden and make your journey more difficult. Lighten your load! Consider where you are going, and move on to the fulfillment of the task God has called you to complete.

I hope your curiosity has been aroused. I don't think you will be disappointed. This may be the second most important book you will ever read.

Now, put the book down for a moment and prayerfully prepare yourself to read it!

Dr. David Finnell, Professor of Evangelism
Columbia International University

Introduction to the Revised Edition

I wrote the first edition of this book in 1989. It was a lonely time for me! Back then, the cell church movement did not exist. It was only a dream.

I had left the traditional church 20 years earlier, seeking to find a more effective and biblical model for church life. Our move to Houston in 1969 was a “back to the future” journey to form an “experimental church.” *What would a New Testament church look like in our generation?* Most of my pastor friends treated me like I had just run off with the organist. They thought I was crazy to leave behind the security of a denominational post to experiment with alternate forms of church life.

I bought a picture painted by Fred Machetanz, the artist laureate of Alaska. It shows an Eskimo with his dogsled, the lead dog sitting pensively beside his master. The man had ventured onto new ice on the edge of the rocks to hunt seals. The ice has cracked from the shoreline and a great gap of icy water is now between him and the shoreline. He is drifting away from the land, unable to return. The picture is titled, “What Every Hunter Fears!” I really identified with that Eskimo.

During the 1980’s, I tried hard to convince pastors and churches and even denominations that the future of the local church would require transitioning to a cell-based structure. I taught classes in several seminaries, held hundreds of seminars, consulted with dozens of churches. I even briefly joined the staff of a “megachurch” whose pastor promised me he was willing to transition but later reneged, deciding he would continue to dance with traditional structures, a safer option for him.

It didn't seem that Christian workers were as tired as I was with "business as usual." The pastors I tutored met with stiff opposition from "Church Pillars" who saw their positions of prestige threatened by the theology that taught all believers were ministers.

As I mentioned in the first edition of this book, there came that final phone call from another dear pastor in California telling me he had just been sacked for trying to transition his church. With great pain, I decided it was not worth it to crusade further for change in American churchianity.

I now publicly repent from the caustic comment I made in the first edition that the new wineskin could never exist in American churches. Time has demonstrated I was wrong about that. But I have come to some conclusions about why it seems to be so difficult in the United States for the cell church movement to take hold. I am now preparing a companion book to this one which will be titled *Never Ask A Fish What Water Is Like*. I will deal with this issue in depth in that volume.

Let me bring you up to date about what has happened since the first edition was released.

A New Opportunity

The story begins with the renewing of a broken friendship. Back in the 1970's, I served briefly in Singapore as a missionary planting "house churches." At that time, I was greatly impressed with a young college graduate, Lawrence Khong, who had more potential than any pastor I met there. Soon after I returned to pastor *The People Who Care* in Houston, he came to the United States with his new bride to attend seminary. I brought him to serve on my staff as a pastor intern working with youth cells for a summer. We were quite close until he began to accept the seminary's teaching that all the gifts of the Holy Spirit had ceased with the passing of the original disciples. While I do not consider myself a Pentecostal, my own journey into cell church life confirmed that the proper use of spiritual gifts is mandatory for edification and for evangelism. As a result, our friendship cooled.

My friend returned to Singapore and began to grow a very large Baptist church. Imagine his shock when, without any exposure to the charismatic movement, he broke out in a prayer language while alone in his study. It scared him to death! He immediately began to "test the

spirits” by saying, “Jesus is Lord!”

In purity of heart, he drew together the deacons and explained to them that his theology did not match either his experience or his further examination of Scripture. They did the only Christian thing to do: they summarily fired him!

As I was writing the first edition of this book, he called me and explained what had taken place. He asked for my advice. I said, “This is good news! Now that you have realized that spiritual gifts exist, it is time for you to start a cell church.” He agreed, but insisted I should come over to meet with him and his staff of five pastors. Thus, I found myself back in Singapore consulting with a 600-member split of a traditional church.

Using a pure cell base, they quickly grew to 1,000, then 1,500. Commuting back and forth did not make sense. I agreed to become the “guru” for this congregation, a “pure” cell church from the start.

As soon as I could arrange my affairs, I resigned from teaching at Columbia Biblical Seminary, gave away KEYY radio station in Provo, Utah to a missionary organization working among the Mormons, turned TOUCH Outreach Ministries over to a fine young man and moved to Singapore.

The next four years were the most exciting and productive in my entire life. Here was a pastor who would not drag his feet when I proposed what should be done. His brilliance in the pulpit and in management, along with the experience I brought to the table from years of testing the cell models, provided a perfect environment to fine-tune the equipping of converts and the training of pastors.

Nearly all I had learned about cell life proved to be effective when tested in Singapore. The pastoral staff was committed to win the lost and develop a pure cell church. We spent endless hours brainstorming and planning, skipping more lunches than I care to remember.

Even more importantly, I found myself in an environment where I could focus on one of the greatest flaws in traditional church life: *equipping every single believer to become an effective minister.*

Equipping Every Believer

From the beginning of my journey into the cell church movement, I had struggled with the problem of discipleship materials that were not functional. The traditional church pastors were not able to prepare each

Christian for ministry. Their focus was on training 10 to 15% of the members to fill the positions needed to conduct church programs. There was training to teach Sunday School, sing in the choir, serve on the budget committee, etc., but equipping every believer for service was placed on the back burner. I had dabbled in this field and had seen massive use of my booklet *A Survival Kit For New Christians*. However, a full journey into ministry had not yet been written.

At that time, nothing was in print to walk a new convert through the steps of moving from a “little child” to a “young man” to a “father” (1 John 2:12-14). My skills in writing programmed learning materials, developed under the tutoring of Avery Willis years before, motivated me to write *The Year of Equipping* modules. Everything I wrote was carefully tested over four years through several generations of converts, revised after each cycle. It is the most important contribution I will ever make to the cell church movement.

We eliminated weekly training classes to be held in a traditional way in a church building. Instead, the *Daily Growth Guides* I prepared in *The Year of Equipping* modules were combined with weekly mentoring by a “Sponsor.” We also added exciting weekends for bonding cell members together: the *Spiritual Formation Weekend*, the *Spiritual Victory Weekend*, the *Touching Hearts Weekend*, and the training for “Fathers” to develop Share and Target Groups in the *Opening Hearts Weekend*.

Of great importance was helping the “little child” become a “young man” by learning how to deal with the “evil one.” Inner strongholds and soul ties that were dragged into the new life like grave clothes had to be removed. For this, a careful blending of materials in *The New Believer’s Station* and *The Arrival Kit* prepared the convert for the deliverance received in the *Spiritual Victory Weekend*.

Since writing the first edition, I have not only developed *The Year of Equipping* for Cell Members, but I have completed training tracks for all levels of leadership. I called it the TOUCH Equipping Stations. My experience in Singapore gave me the opportunity to structure equipping tracks for Cell Leaders, Zone Supervisors and Zone Pastors. From this base, many models are now being developed and distributed.

It is a delight to see the many adjustments that have been made to it to fit different environments. For the illiterate Causas in South Africa, one pastor took my materials and tape-recorded the materials so his

members could listen to audiotapes. Another man, working with a tribe in the east of the country, drew stick figures on one side of a piece of paper and wrote a few simple words on the back side for the “trainer” to remember what to say about the illustrations.

A Great Harvest

It became obvious to us that as new converts came to Christ, their *oikoses* became ripe harvest fields. Thus, we began to structure an annual calendar that had three cycles of sowing, cultivating, and finally reaping. We incorporated *Harvest Events*, three in number: *Let’s Celebrate Christmas!*, an event that drew 48,000 to the Singapore Indoor Stadium; *Let’s Have A Good Friday!*, a luncheon where cell groups invited unbelievers into their homes for a special Easter meal; and a drama presentation in July/August where cells would bring guests for a powerful presentation of the Christian life.

It was thrilling to see the results of equipping every believer. The receptionist had a board behind her desk with the words HEARTS OPENED. Numbered cards were changed through the day to show the total figure of conversions since the first of the year. Cell members were encouraged to phone in a report of each new convert by the hour. Thus, as I would pass through the lobby it was thrilling to see the number of conversions recorded increase by the hour. We averaged five new conversions a day, 365 days a year. I would repeat to myself as I looked at the report board, *“And the Lord added daily to the church those who were saved!”*

Never in America had I seen mass baptisms, but we did in Singapore. Cell leaders and Zone Supervisors did the baptizing. A part of the training of all cell leaders was to learn how to baptize converts. This was usually done in a hotel swimming pool during their weekend of orientation. Cell members with cameras would photograph their friends at baptismal services, jamming close to the water to get close-ups.

Touching the World

Singapore was not the only place where the cell church movement was taking hold. A 1990 trip to Hong Kong caused me to meet a long-

haired “hippie” type of pastor named Ben Wong. He had just completed his training at a seminary and was specializing in reaching “grass roots” people. Ben followed me around, picking my brain, begging me for my books. He was one of several men who formed cell-based churches. Soon his Shepherd Community grew to several hundred and launched a training center for potential cell pastors. He translated many of my books into Chinese. Repeated trips back to Hong Kong to do seminars organized by him for other pastors generated a transition of dozens of traditional churches. At present, over 168 churches in Hong Kong are all linked together across denominational barriers, and there is a new 14 story building to house their training events.

Back in 1990, Japan’s churches typically numbered 11 to 15 people. As one worker said, “In our country, 29 members makes a *megachurch!*” Several trips there to hold seminars brought the cell vision to the pastors of that nation. My equipping track was translated into Japanese. Now there are dozens of cell churches in Japan, many of them exceeding 250 members.

We went to Russia to hold seminars in Moscow that drew hundreds of pastors. The launching of the cell movement there was picked up by Chuck Squeri, a Christian worker from Ohio, who has now graduated over 1,000 pastors and has held seminars all over the CIS.

Kazakestan’s first seminar on the cell church was held in Almaty. While some of the old traditional pastors were insulting to us, the new converts from the post-Perestroika era soaked up all we taught. Later visits to Almaty astonished me: virtually every church in the city is now a pure cell-based structure. One week I taught over 500 cell leaders in a church formed by a Korean Pastor. The final evening God met us in a dramatic outpouring of His Spirit I had never before experienced.

Trips to Taiwan brought the entire church community there to consider the cell church model, and many of the largest congregations adopted the New Testament pattern of Basic Christian Communities.

Annual International Cell Church Conferences were held in Singapore, with over 23 nations attending. The American delegations included pastor Larry Stockstill and some of his team. Walking through the offices of our Zone Pastors, seeing all the charts of cell attendance and conversions, Pastor Larry caught the vision. Later he brought a team from Singapore to speak in his church in Baker, Louisiana. Other key

pastors from America also visited us and strong bonds were formed. Among them, Gerald Martin from Cornerstone in Virginia quickly grasped the concepts and applied them in the Shenandoah Valley.

The Next Step

As 1994 came to an end, I realized the “guru” was no longer needed in Singapore. I had completed the TOUCH Equipping Stations System (TESS) in 1990 and had by then graduated several hundred students who took our one year internal training course. Many of them were now on the staff as Zone Pastors. There was a feeling in my heart that staying too long would smother the creativity of the team there. Paul would plant and leave, deliberately getting out of the way so local leadership could develop. So it was that God moved me to another challenge even greater than the first one.

In South Africa, *apartheid* was drawing to a close. With the election of Mandela, the nation faced a paradigm shift in government, culture, and also church life. God arranged an invitation to lead five seminars in different locations in late 1994. I was stunned to discover the huge crowds that attended these three-day seminars: in the Johannesburg area, we had over 3,500 attend. It was a *kairos* moment in the history of that nation. One courageous pastor returned to his pulpit in Blomfontein and said, “I have just come from a cell conference. All positions of leadership in this church are dissolved! If you want to be part of the new leadership, you must begin a cell group!”

The zeal without knowledge of these pastors frightened me! The Lord brought to my mind the many visits I had enjoyed with an American missionary who was planting cell churches in the villages of India. He had seen several thousand new churches born by bringing in the pastor/evangelists to a central training time every three months. This week of instruction would then be applied as they returned to their fields. I realized this would work in South Africa. Thus, *The Year of Transition* was born. As I moved back to Houston, I began to commute to South Africa every three months to train pastors there. The response was great. Hundreds of pastors came to the seminars held in Johannesburg, Capetown, and Durban. The IFCC, a fellowship of charismatic churches, adopted the training immediately. Other pastors from the Presbyterian, Dutch Reformed, Methodist, and Rhema groups attended.

One Dutch Reformed Church in Ermelo developed 90 cells in their first year of transition.

Meanwhile, my friend Dion Robert came to minister with me in Zambia and Zimbabwe. My visits to his church included teaching over 3,000 of his cell leaders in a lovely government auditorium in Yammasukro during the week of a stadium crusade that saw many thousands come to Christ.

The devotion of the Christians in his church in Abidjan is best illustrated by an event that took place in the summer of 1997. A crusade had been set to take place in a stadium in Bouake, the second largest city in the Ivory Coast. It is also the stronghold of a Rosicrucian cult. Word was sent to Pastor Dion that his crusade was under a curse, and he had better think twice about coming there. He had hundreds of Abidjan cell leaders who were transported by buses and vans to Bouake to help with the counseling of converts. On the way, a lumber truck plummeted into the oncoming traffic and sheared the cab of a bus from the frame. It rolled down a steep embankment with 28 cell leaders in it — all were killed! At the end of the procession, Pastor Dion came upon the scene of the recent tragedy. He slid down the bank, saw the bodies, clambered back up to his own vehicle and gave instructions to some of his pastors about what to do. He went directly to the crusade and preached. Thousands were converted. An American pastor present went to him after the service and said, “I don’t know how you could get up like that and preach after coming through the shock of the deaths of your cell leaders!” Pastor Dion put his thumb into the chest of the American pastor and said, “That’s the difference between the kind of Christianity you have in America and the kind we have here. For you, there is black and white and a lot of gray in between. You are so confused by the gray, and think that some of the events of life do not have to do with the battle between God and evil. For we Christians in Africa, there is no gray area. There is only the power of God and the presence of Satan and his evil deeds. I am a general, and I led my soldiers into a battle. I knew in advance the enemy would seek to destroy us. I have lost some soldiers, but look at the thousands of conversions — the enemy lost far more than we did!”

In Russia, Pat Robertson drew over 12 million letters when he transmitted a prime time series explaining the gospel. From that correspondence, 800,000 requested Bibles and a study book. I was then

asked to come to Kiev and make a proposal for how to conserve the results where people could not find a church to attend. I wrote a 16 page booklet explaining what a cell group was (“Basic Christian Community”) and how to form a cell with friends. I included 10 weeks of curriculum. As a result, tens of thousands of cells have been formed. An appeal to South African pastors to come and follow up these cells is presently taking place.

In Brazil, Roberto Lay has established TOUCH BRAZIL and is in the second year of teaching *The Year of Transition*, now called “ACT.” In April of 1999 I had the joy of training 964 people in the launch of the second cycle of training.

Back in 1980, a denominational executive said to me, “Ralph, you’re just ahead of your time. I suggest you hibernate by teaching in a seminary and 20 years from now, the church might be ready for you.” He was a prophet. In 1999, the International Mission Board of the Southern Baptist Convention blessed me with an opportunity to explain the cell church movement to church planting missionaries in Brazil, Paraguay, Uruguay, and to teach key missionaries from every major city in South and Central America in a Mexico City conference.

The Journey Ahead

As we enter the next century, the cell church movement will have a profound impact on traditional church life. More and more pastors are fed up with “business as usual.” Many new church plants are starting fresh with cell structures. Joel Comiskey’s material on the “Groups of Twelve” model, originated by Cesar Castellanos in Bogota, will be pivotal in forming the way cell churches organize themselves.

Here are some reflections for those who will be leading the movement in the next generations:

1. There must be a balance between basic Christian communities and the gatherings for celebration and worship.
2. The harvesting of unbelievers is best done through “body life” evangelism, where the unbeliever observes the life of Christ in the cell and confesses, “God is certainly among you!”
3. Far more emphasis is needed to stress that a cell embodies the literal incarnation of the Spirit of Christ. To say it another way, a true cell is the Body of Christ.

4. While men may think they can form a cell, the Scripture plainly teaches in 1 Corinthians 12 that it is the work of the Holy Spirit to baptize all men into the Body of Christ. We have not yet grasped that if all are ministers, then all are to be called by the Holy Spirit into the area of ministry where they serve. The more we can keep our hands out of organizing people, the more the Holy Spirit can freely call each person to the appropriate ministry.
5. There is no further excuse for delaying the militant equipping of every saint for the work of his or her ministry. Pastors who tolerate “sit and soak” Christians deserve what they get!
6. People do not change value systems by listening to sermons and lectures. They revise their values and habits through experiences. Also, we must remember it takes *six experiences* to make an impression on a life.
7. It is now time for the networking of cell churches around the world to develop. Watch for men who are Kingdom builders and not Castle builders to protect the movement from carnal leadership.

I pray that this new edition will advance the kingdom of God. Much has happened over the last 10 years in the cell church movement. I have updated crucial points in this new edition. Specifically, I have included new information on cell structures in chapter 14. My finalized equipping track for every member is fully explained in a new chapter. I inserted a new chapter on how to design harvest events in the cell church. And the new information on transitioning a church to cells will be much more helpful.

With Dr. Lorna Jenkins’ permission, I took out the chapters on children in the cell church. She has since written many excellent tools that surpass the introductory survey of the first edition. I encourage you to read them.

I conclude with the trilogy I have lived by during these years:

1. It is the task of a servant to obey his Master.
2. It is the obligation of the Master to provide for that servant.
3. Therefore, the servant must never be afraid!

Introduction to the First Edition

I am convinced that the traditional church worldwide is being slowly replaced by an act of God. Developments taking place today are as powerful as the upheaval in 1517 during the time of Martin Luther. One cannot say that Luther caused the first Reformation. He was only the tinder that lit the fire; the dead wood was ready to burn.

Historians have examined the forces which came into play at that moment of time. The development of the printing press, the seething impatience with the greed of Rome, the growing disillusionment about philosophical systems, the emergence of scientific methods, all made that century a time of transition. The church was reformed by the hand of God to prepare it for the new world that was about to exist.

The Catholicism of the Dark Ages was simply incompetent to cope with the new environment. The reformed church was a child of its time. It faced each new event with power from above. To be sure, it didn't come out of the old mold far enough — and the more conservative branches retained enough of the old ways to burn at the stake those who did go farther out.

The styles of church life so appropriate for the Reformation period are now impotent. The church is impotent. It cannot reproduce unless it first physically fathers new children. I have roamed this earth since 1974, and the impotence is widespread.

It is time for the second Reformation. The people of earth have moved into a new era, one which never existed before in all the history of man. Change comes faster and faster, and the church becomes more and more irrelevant to cope with the changes.

I pen these words on my way back to the United States from Singapore. Just a speedboat ride away from that modern world class city is the Indonesian island of Batam. It's not large — about double the size of Singapore. I met a Muslim man there who was over one hundred years old, and who had never seen the opposite side of the jungle-covered island.

The peace and quiet of fishing villages that have existed for a century is about to disappear. The local inhabitants are being given \$75 for each shack in their kampong and 50¢ for each coconut tree and told to move out to make way for resort hotels to be constructed. Both Singapore and Indonesia are sinking a billion dollars each into the development of Batam. All the land has been gobbled up by speculators. By 2000 A.D., the entire island will become a teeming city!

Cities of a million people will spring up during the next 20 years all over the earth. How can they be reached for Christ? Most certainly, not through planting existing church forms in them! That's why God is quietly ignoring religious power structures and those who make their living from preserving them.

I am going on 62 as I write, and I have felt for years like those old men in the Gospels who wanted to live long enough to see the Messiah with their own eyes. I have longed to see the new church in all its glory before I go to Glory. Praise God, it's here! He has launched a new form of church life called the "cell group church." At this stage, it's still pure enough to reach the exploding population of our day. This book is all about what I have seen and learned in the last 25 years concerning this new form of church.

The chapters will describe the problem with the old and will prepare the reader for the new by first discussing the theology of the cell group structure. Finally, I will tell everything I can think of which might help those who are ready to journey into the second Reformation — concepts which have been gleaned from many men and many groups in many nations.

Spare me the phone calls that begin, "Where is a cell group church in my area?" If there's one near you, you already know about it. Its detractors delight in slinging mud at it, and its members delight in harvesting the unchurched. If there's not one near you, take a trip. Visit one of the churches mentioned in this book, or better yet, start one yourself!

I had men come to see my experimental church in Houston by the droves. Most successful churches do what I did: they hold Pastors' Conferences to satisfy the curious. However, few men whom I have spent precious hours talking to or holding seminars for have ever done anything with what they learned. On the other hand, I have asked every cell group pastor I have met on my journeys, "When you started, did you make a trip to see a model of what you have here? Did you attend someone's seminar before you started?" In each and every case, the answer has been "No. I went to my knees and got marching orders from my Lord. I had no choice. He taught me as I went along."

After you have some battle scars, take that trip! Like those veteran missionaries who return to Columbia Biblical Seminary on furloughs, you will know what you're looking for is worth the investment of time you will require. I'm thinking just now of Jim Romaine, one of my doctoral students. With 15 tough years in Turkey under his belt, he drilled and grilled me in every class. How I love him! His new insights into God's activity in forming cell group churches will guide his coming years there, and I will avidly read his newsletters.

There are other materials you will want to peruse when you finish reading this book. You can find these on our website: www.touchusa.org.

Let's covenant now to pray for each other. The first birds in the air fly alone, and I can testify that it has been lonely up there. Drop a letter to the address on the copyright page, and let me know what the Lord is doing to you on the journey.

**Have you enjoyed what you've read thus far?
This book is available through TOUCH Publications
<http://www.touchusa.org> or by calling 1-800-735-5865**