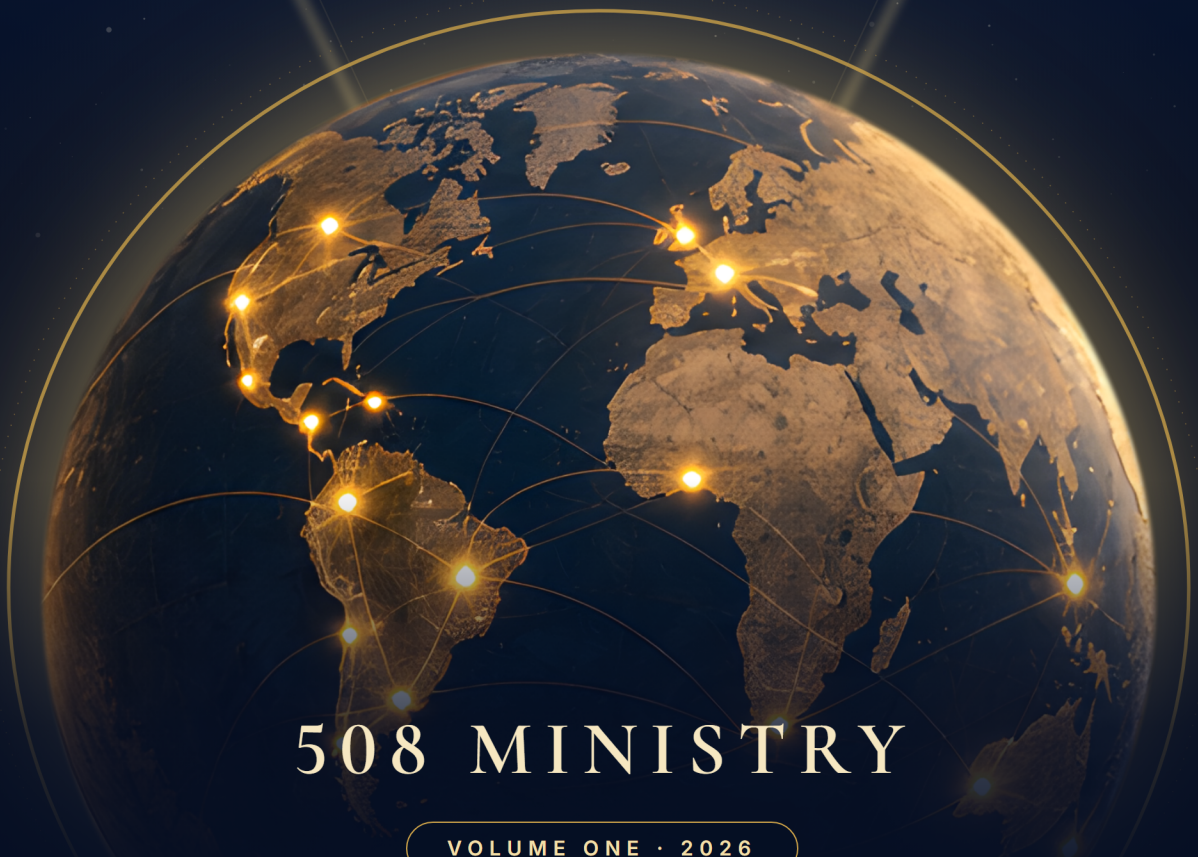
THE 508 MINISTRY STORY

FOUR CORNERS

Carrying the Gospel to every corner of the earth

"from the four corners of the earth" ISAIAH 11:12



508 MINISTRY

VOLUME ONE · 2026

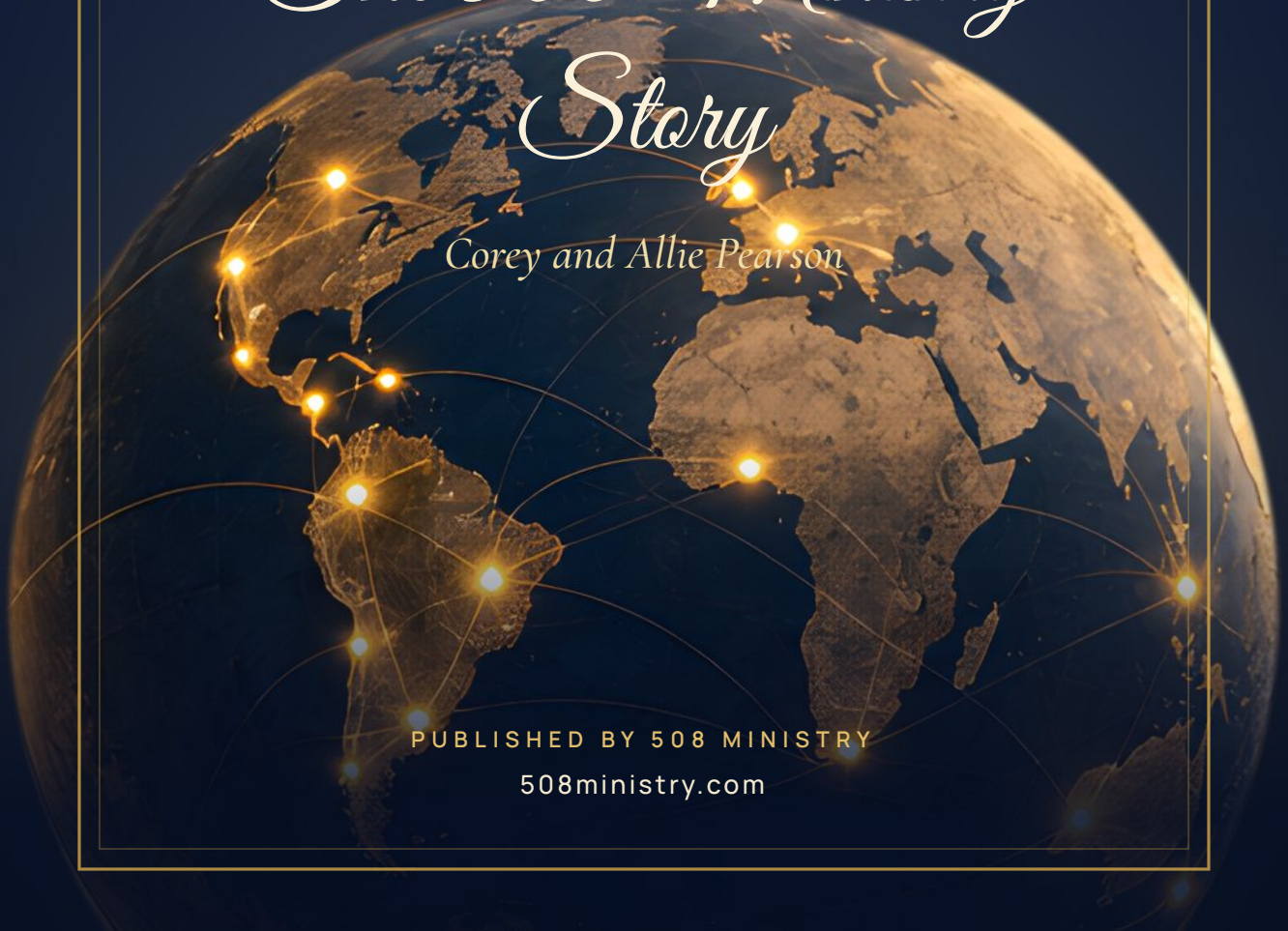
FOUR CORNERS
Publishing of 508 Ministry

FOUR CORNERS

VOLUME 1

The 508 Ministry Story

Corey and Allie Pearson



PUBLISHED BY 508 MINISTRY

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For every minister who started with nothing but a call, and for the ones who carried it to a country we have never seen.



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Introduction

A note from Corey and Allie Pearson





A ministry is a story before it is an organization. Somebody prayed. Somebody drove. Somebody answered a phone at eleven at night. We have been the ones answering for a good while now, and this book is the record of it.

We help a person start a ministry. Not a business with a cross on it, and not a waiting room for a permission slip. A real ministry: a 508(c)(1)(A) trust, ordained, equipped, and online, so the work can begin the week it is called. Then we stay. A website. A giving page. A dashboard that shows what came in and where it went. A worship room that translates the sermon into fourteen languages. A map of partner churches. A verse every morning, and art on the wall, and a card in a prison pocket.

None of that is the point by itself. The point is that good works and testimonies should reach every corner of the earth. Four Corners is the publishing arm of 508 Ministry, and it exists so

the words of ministries and believers can be read far beyond where they were written: in print, on Amazon, in a magazine, in a street booklet, in a comic tract a child will read twice.

This first volume is our own story. Where we came from. The ministries we have helped along the way. The ambassadors who carry the work into nations we have never stood in. We have tried to tell it plainly. Where we did not know a thing, we said so rather than dress it up.

If you are holding this book because somebody handed it to you, that was not an accident. Read a chapter. Then go start something.

Corey and Allie Pearson
Las Vegas, Nevada

Corey and Allie Pearson



A pencil study from this chapter





CHAPTER ONE

The Corner Nobody Was Reaching

Las Vegas, Nevada, today

Picture a woman at her kitchen table. It is late. The house is quiet. She has a Bible open and a notebook beside it.



She believes God has given her a work. Maybe a small church. Maybe a room for teens. Maybe a table of food for people who have none. She has carried this thing in her heart for years.

She has no money for lawyers. She does not know the words trust or nonprofit. She has never met a pastor who would stand with her. She has asked around, and the answers did not fit her life.

So she does a small thing. She writes a list of names on the page. Then she prays over the list. Then she goes to work in the morning, and she carries it all again.



We know this woman. You may be this woman. She is the corner nobody was reaching.

The house she lives in may be rented. The car may be old. The church down the road may have a sign out front and a pastor with a salary. She may love that church and still not fit inside its plan.

She has tried the usual roads. She looked up how to start a nonprofit, and the page wanted thousands of dollars. She asked a lawyer, and the lawyer was kind and honest. He said it would cost more than she had.



So the calling sat in a notebook for another year. Then another.

There is a verse we keep coming back to. It is in the book of Isaiah, in the older part of the Bible. Isaiah spoke for God to a people who had been scattered. Some of them were far from home. Some had been gone so long they had stopped expecting to be gathered.

KING JAMES VERSION

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11:12

Read that again, slowly. God does not say he will gather the ones near the middle. He says the four corners. He says the outcasts. He says the dispersed.

An ensign is a flag. It is a mark you can see from far off. A flag on a hill tells every traveler the same thing. Here is the place. Here is the people. Come this way.

That is the picture we want you to hold. God lifts a flag at the edges of the map. The people at the edges see it first.

Now think about the words four corners. They mean the four directions. North, south, east and west. They mean the whole earth, not a tidy part of it.



A corner can be a country. A corner can be a city block. A corner can be one house on a long road, where one woman prays alone and thinks she is the only one.

We started this ministry for that woman. Not for the pastor with a building and a staff. For the person with a calling and no map.

Here is how the ordination road looks from her side. She writes to us. She tells us what God has put on her. She answers the questions honestly.

Then a certificate is made. It carries her name and the date. It is signed by Allie Pearson, our co-founder. Corey Pearson, our founding minister, holds a certificate signed the same way.



That piece of paper is not magic. It is a marker. It says this work is not only in her head, and she is not doing it alone.

A certificate on a wall does not save anybody. The person does, and that person is her. The paper is just the paper. It hangs there to remind her of the day she stopped waiting.



Our name for that work is 508 Ministry. Our website is 508ministry.com. What we do is simple to say. We help a person start and run a 508(c)(1)(A) ministry trust.

That is a long name for a small church structure. It is a structure that does not need the IRS exemption process. We will walk

through it slowly in chapter four. For now, hold this much. It is a way for an ordinary believer to stand up a real ministry, in the open, with papers that make sense.

People hear the word ministry and think of a building. A steeple. A parking lot. A board of elders in dark suits.



The word is smaller than that, and bigger than that. A ministry is a work done in God's name for people. It can be a food table. It can be a prayer line. It can be a ride to a doctor. It can be a jail visit on a Tuesday.

If the work is real, the papers should catch up to it. Not the other way around.

We make ordination free on purpose. A person who is already poor should not pay a fee to be told she is called. That is not how a body works. A hand does not bill the foot for blood.



When a ministry opens its dashboard, it sees its own name. Its own verse. Its own people. That sounds small until you have been the person with no name anywhere.

A website with a giving page changes one thing. A friend three states away can give ten dollars at midnight. A man who cannot sit in a service can still be part of the work.

None of this replaces prayer. All of it serves prayer.



Here is what is waiting for that woman today. It is all real. It is all running now.

First, ordination. We offer it free. It runs through what we call the 508 Church Monastery Repository. When a person is ordained, we send a commissioning certificate.

Second, trust packages. A person orders one through our questionnaire app. The app asks the plain questions. Then the package comes together.

Third, a church dashboard. Every ministry gets one at app.508ministry.com. It is the back room where the work is kept.



Fourth, a website. Every ministry gets a site of its own, with giving pages. That means a person can give from a phone, in another state, at any hour.

Fifth, worship rooms. These carry live sermon translation in 14 languages. A sermon spoken in one tongue can be heard in another.

Sixth, a partner church directory and a world map. A ministry can find a friend. A friend can find a ministry.



Seventh, a daily verse. Along with it we make original art. Some of that art is sold as prints and licences. We also make fellowship cards.

Eighth, translation glasses. They are called 508 Hear and Vision, and there is a ring that goes with them. They are still in RFQ with the makers. That means we are still talking with the people who build them. We will not pretend they are in your hands yet.

Fourteen languages is not a decoration. A grandmother who prays in her first tongue should hear the sermon in that tongue. A man

who reads slowly in English may read fast in the language of his childhood. The gospel does not need a passport.

Ninth, and this is the part you are holding, Four Corners. It is our publishing arm. It makes books, series, magazines, street booklets and comic tracts.



Four Corners is not a side project. It is how the words travel. A sermon is heard once by the people in the room. A book is read by a stranger in another country, years later.

Look at what the imprint already makes. There is a cover with a golden globe. There is a cover with four winds blowing from the corners. There is an imprint mark, a compass laid over a cross.



There is a magazine. There is a street booklet you can fold into a pocket. There is a comic tract with panels a teenager will read before he reads a page of text. There is an art book, and a box set that holds the series.

Those are not dreams on a slide. They are real files, built and ready.

Our owner put it in one line. Good works and testimonies should reach every corner of the earth. Four Corners publishes the words of

ministries and believers, in print and on Amazon, so they can be read far beyond where they were written.

That is the whole reason for this book. Not to sell you something. To hand you a flag you can see from where you stand.



Now look at the map with us. The ministry serves 37 countries. They are marked green and amber on our world map. Green means we are moving. Amber means we are watching and praying and waiting for the door.

The United States is our home base. It is a big field. It has 335 million people, and 64% of them are Christian. But the United States is not one of the 37. We count it separately, because it is where we live and where the work is anchored.



Our address is 1155 Twain Ave #108148, care of Corey Pearson, Las Vegas, Nevada 89169. Our email is outreach@508ministry.com. Our phone is (615) 728-5082. A real person reads what comes in.

The 37 countries are not a slogan. They are a list with numbers behind it. Those numbers come from Pew Research Center and from

national censuses. The map file keeps its own source for each one. We will not quote a number without that source.

ALONG THE WAY

2010

79% of people in the Philippines are Catholic

2020

91% of people in the Philippines are Christian

2020

64% of people in the United States are Christian

2020 91% of people in the Philippines are Christian

2020 64% of people in the United States are Christian

Look at the Philippines for a moment. It is a green country on our map. It has 115 million people. 91% of them are Christian. 79% of them are Catholic, and 8% are Protestant. That is one corner of the earth, and it is full of believers.

Our co-founder, Allie Pearson, came to this country from those islands. You will read her story in chapter three. When she tells us about the Philippines, she is not talking about a dot on a map. She is talking about family.



Then look at Nigeria. It is amber. 43% of the people there are Christian. Look at Indonesia. Also amber. 10% of the people there are Christian. Look at the Netherlands. Green. 35% of the people there are Christian.

Three corners. Three different pictures. One flag.



Now walk the whole list with us. This is the part most books skip. We would rather show you the map than describe it.

Brazil. Green. 215 million people. 81% are Christian. 57% are Catholic, and 24% are Protestant.

Mexico. Amber. 89% of the people are Christian. We do not have a population figure for Mexico in our map file. So we will not give you one.

Guatemala. Amber. 92% of the people are Christian. Honduras. Amber. 88%. Peru. Amber. 94%. Colombia. Green. 52 million

people. 88% are Christian, 71% Catholic, 17% Protestant. Argentina. Green. 46 million. 88% Christian, 63% Catholic, 15% Protestant. Chile. Green. 20 million. 70% Christian, 54% Catholic, 16% Protestant.

Now cross the water. Ghana. Green. 34 million people. 71% are Christian, 10% Catholic, 49% Protestant. Kenya. Amber. 86% Christian. Ethiopia. Amber. 62%. Uganda. Amber. 88%. Tanzania. Amber. 65%. Zambia. Amber. 98%. Zimbabwe. Amber. 87%. The Democratic Republic of the Congo. Amber. 96% Christian.



Then the old world. Italy. Amber. 80% Christian. Spain. Amber. 69%. France. Amber. 46%. Germany. Amber. 56%. Poland. Amber. 91%. Romania. Amber. 99%. Ukraine. Amber. 83%.



Then the islands. Jamaica. Green. 3 million people. 69% are Christian, 2% Catholic, 65% Protestant. Trinidad and Tobago. Amber. 70%. New Zealand. Green. 5 million. 40% Christian, 9% Catholic, 10% Protestant. Australia. Green. 26 million. 47% Christian, 20% Catholic, 18% Protestant. Canada. Green. 39 million. 53% Christian, 30% Catholic, 14% Protestant. The United Kingdom. Green. 67 million. 49% Christian, 9% Catholic, 24% Protestant. South Africa. Green. 60 million. 85% Christian, 6% Catholic, 72% Protestant.

South Korea. Amber. 32% Christian. Singapore. Amber. 19%. The Dominican Republic. Green. 11 million. 78% Christian, 57% Catholic, 21% Protestant.

That is the list. Fourteen of those countries are green, and 23 are amber. Twenty-three of them have no population figure in our file. We left them blank on purpose. A blank is honest. A guess is not.



Amber is not a failure. Amber is a waiting room. We pray over those countries by name. We look for one person there who will carry the flag.

That is how a country turns green. Not by a campaign. Not by a budget. By one person who says yes.



Some of those countries are closed to a man with a microphone. Some are open and empty. Some have a church on every corner and no one to train the pastor. The map does not tell you which is which. The map only tells you where the flag is not yet planted.

This is why we say it that way. A ministry for the person nobody equipped. Not because we are the only ones who care. Because most people who care are already busy, and the person at the table is alone.



Now let us say plainly why this book exists. A ministry can be real and still be invisible. It can meet in a living room for ten years and never be read by anyone outside that room. That is a waste of something God gave.

Books fix that. A book goes where a pastor cannot drive. A book sits on a shelf in a country you have never visited. A book waits for the person who needs it and does not know your name.



A book also does what a building cannot do. It crosses a border in a suitcase. It sits in a prison library. It gets read out loud in a kitchen by someone who reads slowly.

That is what Four Corners is for. We take the words of ministries and believers and put them in print. We put them on Amazon. We put them in street booklets that cost almost nothing. We put them in comic tracts a teenager will actually pick up.

So this first book is the story of us. It tells where we came from. It tells who we are. It tells what we do for ministries, and it tells about the ambassadors who carry the work to other nations.



Chapter two is a boy with a computer. He is eleven years old, and his father brings home a machine most adults had never seen. Chapter three is a girl who crosses an ocean as a child and grows into the front of the house.

Chapter four is the plain words for what a ministry trust is. No lawyer talk. Chapter five is a marriage that has held for thirty years, and the lesson on forgiveness that keeps it standing. Chapter six is the first five ministries we served, by name.



Chapter seven is a website that works while you sleep. Chapter eight is a room that speaks 14 languages. Chapter nine is a daily verse and a wall of art. Chapter ten is the map with the pins.

Chapter eleven is the ambassadors, the people who carry the work to other nations. Chapter twelve is the next corner, and the invitation we are handing you now.

We cannot print the names of the ambassadors in this edition. That list belongs to the owner. We will not invent one line of it.



That is the whole book. It is not a brochure. It is a family story, told in the open, with the gaps left in.

Here is what we can say without a number. We have served ministries with real names and real people. You will meet five of them later in

this book. Mitchel Jon. Mended Wings. Patricia Edwards, who leads Oil of Joy. Shane Byrd, who has three trusts. Selah Worship Collective.

Those are not test cases. They are churches and works with people in them. We will tell their stories the way they gave them to us, and no further.

We will not put a number there. We would rather leave a gap than write a number that is not true. If you want the count, write to us and ask. When the owner gives it, it goes in the next printing.

FROM THE MAP

The ministry serves 37 countries. The United States is home base with 335 million people, and it is not counted as one of the 37.

There is one more picture in the Bible we want you to see. It is near the end, in the book of Revelation. A man named John is shown a crowd. He cannot count them. They are not from one tribe or one tongue.



KING JAMES VERSION

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb

REVELATION 7:9



Nations. Kindreds. People. Tongues. Four words for four corners. John does not see a crowd that looks like one country. He sees the whole map at once, and every pin is a person.

That is where all of this is going. Not to a bigger building. To a crowd nobody can count, from places most of us will never visit.

KING JAMES VERSION

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

JOHN 15:16

Notice the order in that verse. He chooses. He ordains. Then he sends. Then fruit comes. The sending is not something you earn. It is something you receive.

Notice one more thing. The verse says your fruit should remain. Fruit that remains is fruit that outlives the season. A tree in the yard drops its fruit and it rots. A seed in the ground makes another tree. That is what a book is. That is what a ministry trust is. That is what a certificate on a wall is, when it sends a person who would never have gone.

A corner can be a country. A corner can be one house on a long road, where one woman prays alone.

He chooses. He ordains. Then he sends. Then fruit comes.

So here is our question for you, before you turn the page. Where is your corner? Not the whole world. The corner. The street. The school. The shop. The room where you already are.

Not everyone reading this is called to start something. Some of you are called to hold up the arms of the one who does. That is a real calling too.



You can give. You can drive. You can watch a nursery. You can write a letter to a pastor in another country who thinks nobody knows his name.

The map needs both kinds of people. The one who plants the flag, and the one who pays for the pole.

You do not have to see the other 36 countries today. You have to see one. Write the names down. Pray over the list. Then take one small step toward the door that is open.

The list in her notebook may hold three names. It may hold thirty. That does not matter tonight. What matters is that she writes them.



Some of those names will say no. One will say yes. One is enough to start.

A calling that is not started does not stay still. It gets quieter. The notebook goes in a drawer. The list of names is lost in a move.

Ten years later the woman is in a different church, and the work was never done. Not because she stopped believing. Because nobody handed her a door.

We are handing you one. It is open. It is free where we can make it free. It is plain where the world likes to be complicated.

We will walk with you from there. That is what this ministry is for. That is what this book is for.



SCAN CODE Q1

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q1

No phone at hand? Every link is printed in the QR Reference at the back.





CHAPTER TWO

The Boy With the Amiga

The Midwest, the late 1980s

Corey Pearson was eleven years old. His father bought him a computer. It was an Amiga 2500 HD.



That name will mean nothing to most readers. So here is the plain version. It was a big beige machine with a keyboard and a screen. It was not a toy. It was a tool for making things.

The name itself is worth one sentence. Amiga is a word from another tongue. It means friend.

We do not know what that machine cost his father. We only know it was rare in those years. Somebody looked at an eleven-year-old boy and decided he should have it.



Most homes in the late 1980s had no computer at all. A boy with one was unusual. A boy with that one was rarer still. His father had bought him something scarce, and he knew it.

He did not use it to play alone in a corner. He used it to get out.

Before 1990, he was online. Not online the way you are online now. No pictures. No video. No scrolling. You picked up a phone, you heard the line sing, and a screen filled with text.



He was among the first 80,000 people online in the world. Think about that number. 80,000 people. That is smaller than a football stadium full of people. That was the whole crowd.

There was no map of that place. There was no guide. You learned by breaking things and fixing them. You learned by reading the manual twice. You learned by asking a stranger on the other end of a phone line.

Early online life was mostly reading. You typed something and waited for a reply. Sometimes it came in a minute. Sometimes it never came at all.



So you learned to write clearly. You learned to say what you meant in one line. You learned that the stranger at the other end was a real person, even with no face on the screen.

That habit is still in him. Write to 508 Ministry and you get a plain answer. Somebody reads it. Somebody answers.

That is where a certain kind of patience comes from. A machine in 1988 did not forgive you. If you typed the wrong thing, nothing happened. You sat there and thought about what you had done.

Corey learned that lesson early. He learned that a machine is not magic. It follows rules. If you learn the rules, the machine does what you say.

ALONG THE WAY



1980s Corey is among the first 80,000 people online, before 1990

Now move ahead three years. He is fourteen. He is not at a desk. He is in a corn field.

Detasseling is the job. You walk a row of corn and pull the tassel off the top of each plant. The leaves are wet in the morning. The sun comes up while you are still working. By noon your shirt is soaked through.

It is hard work for a grown man. It is harder for a boy. The rows are long and the pay is by the week.



He made $400 a week. In his words, that was hitting the jackpot.

Let us say what that money was not. It was not an allowance. It was not a gift. Nobody handed it to him on a Friday because he was a good boy.

It was pay. It came from hours in the sun. If he quit at noon, the money stopped.

So the first thing he bought was not really a toy. It was more gear. Games, yes. But also the parts that made the machine do more. A boy who earns his money spends it differently.



We are not saying he was a saint. He was fourteen. He bought what a fourteen-year-old buys. But he bought it with his own hands, and that changes a person.

Think about what $400 a week meant to a fourteen-year-old. It meant he could buy his own gear. It meant he could buy games. It meant the computer his father gave him was not the last thing he would ever own.



That is the first lesson of this chapter, and it is not about technology. It is about work. A boy who earns his own money learns something no one can teach him in a classroom. He learns that his hands are worth something.

A crew in the corn is a strange little family. You are put in a line with people you did not choose. You walk at the same speed. If one person slows down, the whole line slows down.

So you learn to keep up. You learn to watch out for the person beside you. You learn that a job is not finished until the last row is finished, no matter how tired you are.



Nobody gives you a speech about teamwork in a corn field. The field teaches it anyway.

He kept working. Odd jobs came and went. Some paid well. Some paid almost nothing. He took them anyway.

A man who has done odd jobs learns to walk into a strange place and ask what needs doing. That is a skill. Nobody teaches it in a classroom.

It is also the skill a missionary needs. You arrive somewhere new. You do not know the rules. You ask, and you listen, and you make yourself useful.



He was also, by his own account, a wild kid. He grew up on action films. Rocky. Sylvester Stallone. Arnold Schwarzenegger. He thought he was an action star.

So he jumped off roofs. He ramped his bike. He had bottle rocket fights with his buddies. He calls that crew "crazy wild Lutherans from the sticks."

That is his phrase, not ours. We would not soften it. A boy who jumps off a roof and a boy who reads a manual twice are often the same boy. Both are testing what the world will let them get away with.

There is a verse about work that fits this part of the story.

KING JAMES VERSION

Seest thou a man diligent in his business? he shall stand before kings

PROVERBS 22:29

Diligent means steady. It does not mean brilliant. It means you show up and you finish. A boy in a corn field at fourteen is learning to be diligent before he knows the word.



Now the military. Corey served, and he speaks about it with real affection. He recommends it to anyone who is unsure of their path.

His advice is plain. Serve a couple of years. Serve four. Serve a tour. It does not matter which. What matters is that you go.

Here is what he says it gives you. Communication skills. Attention to detail. Discipline. Honor. Courage. Commitment to the fellow man beside you.



Those are not slogans on a poster. They are habits. A person who has them can be dropped anywhere and will find work. A person without them can have a degree and still struggle.

And there is one more thing he says. If you carry a walk of faith into that life, you are going to be a warrior for Christ.

That sentence is worth sitting with. A warrior is not a bully. A warrior protects. A warrior stands in the gap so somebody weaker does not have to.

Basic training is mostly waiting, and then suddenly running. It is standing in a line before the sun is up. It is folding a shirt the same way fifty times.



That sounds pointless until you meet someone who was never taught it. A person who cannot keep small order will not keep a ministry office in order either. Small order makes big order possible.

The service also puts you beside people you would never have picked. Different towns. Different churches. Different politics. You eat with them. You sleep near them. You learn that the man in the next bunk is not your enemy because he thinks differently.

1990s Corey serves in the military and works odd jobs

We should be honest here about what this book does not know. We do not have the branch of service in our notes. We do not have the years. We do not have the rank or the duty station.



We would rather leave that gap than fill it with a guess. The lesson does not need the details. The lesson is that he went, and it changed him.

Now the harder part of his story. Faith.



Before he married Allie, Corey had a walk of faith. He went to church. He believed. But he was not swept away.

His own words for it are better than ours. He says he had not caught the bug. He says he had one foot on the shore and one foot on the boat. He says he was riding fences.

That is a picture every reader will recognize. It is the man who sits in the back row and leaves before the last song. It is the woman who prays when things are bad and forgets when they are good.



Riding fences is not unbelief. It is a kind of waiting. You are not ready to leave the shore. You are not ready to push off either.

A lot of people live their whole lives on that fence. Corey did not. But the change did not come from a machine or a paycheck. It came later, and it came with a person. That is the next chapter.

If you are on that fence right now, we will not shame you. You are not the first. You will not be the last.



Here is what we would ask you to do. Do not pretend you are all the way in. Do not pretend you are all the way out. Tell God the truth about where you stand.

A man who says he is on the fence can be helped. A man who says he is on the shore is harder to reach, because he is lying to himself and to you.

What we want to say here is this. God does not waste the fence years. The skills a man builds while he is half in and half out are still skills. They still get used.



Now the businesses. In thirty years, Corey and Allie have started more than a dozen companies. He says it is actually twice as many.

That is not a boast about money. It is a report about attempts. Most of those companies are gone. Some did well. Some cost them.

We will not list the companies here. Some of them belong to other people now. But we can tell you their shape.

There were companies in communications. Companies in technology. Companies that sold a product on a shelf. Companies that sold a service over a phone.



Every one of them taught the same lesson from a different side. You cannot sell to people you do not understand. You cannot keep people you do not serve.

What he learned in all of them is one thing. A business is a machine. If you build the machine right, it can turn into a cash machine.

That phrase is his. A machine into a cash machine. It sounds cold until you understand what he means. He means that a person should not have to be present for every dollar to come in. He means the work should keep working.



He learned it the day his desk produced money. There was a monitor. There was a keyboard. There was a mouse. There was a tower on the floor. That was the whole shop.

Then one day the screen showed an order. Then another. He had the bug.

Here is what that bug does to a person. It makes him restless. He stops watching so much television. He starts reading about how things work.

He builds one funnel. Then he builds another. Some bring in money. Some bring in nothing. He learns the difference by watching the numbers, week after week.

He also learns that a customer is a person. A person who is confused will leave quietly. A person who is helped will tell a friend.

Funnels are the word for it now. A funnel is just a path. A stranger finds you. A stranger reads one page. A stranger gives you an email. Then a stranger becomes a customer.

Every business he has built since has been some version of that path. Some were good paths. Some were ruts. He built them all himself.

KING JAMES VERSION

Through wisdom is an house builded

PROVERBS 24:3

That verse does not say a house is built by luck. It says wisdom builds it. Wisdom is the slow part. It is the years of small decisions that nobody claps for.



Now look at the thread that runs through all of it. Every decade since that first computer, Corey has been in technology. Not as a hobby. As a trade.

And what has he done with it? He has served others. He has gotten their websites dialed in.

That is a small sentence for thirty years of work. It means he has sat with people who did not understand what they were buying. He has explained the same thing three times. He has fixed a page at midnight because a customer could not check out.

He has also watched good people with good work fail because nobody could find them. That is the part that sticks.



A church with no website is invisible. A ministry with no giving page cannot receive a gift from a stranger. A pastor with no email is unreachable on Monday.

That is why 508 Ministry looks the way it does today. The dashboard. The website. The giving page. The worship room. The translation. Every one of those is a machine that keeps working when the person is asleep.

None of it is fancy. All of it is built by someone who was eleven once, in front of a beige box, learning that rules can be learned.

KING JAMES VERSION

Iron sharpeneth iron

PROVERBS 27:17

That verse is about people, not tools. A man sharpens a man. A woman sharpens a woman. You do not get sharp alone.

Corey did not get here alone. His father bought the machine. His buddies ran in the streets with him. The military taught him to stand in a line. And a woman from the other side of the world taught him to stay.



There is one more piece of this road we want to name. The failures.

We are not going to list them, because this book is not a business memoir, and because some of them belong to other people. But they

were real. There were months that did not work. There were ideas that looked good on paper and died in the market.

What we will say is this. A person who has failed at something and kept going is a different kind of person. He is harder to scare. He is easier to talk to. He does not need you to be impressed.

That is the man who sits across the table from a woman who wants to start a ministry and has no money. He does not tell her it will be easy. He tells her what the first step is.

A stranger finds you. A stranger reads one page. Then a stranger becomes a customer.

A person who has failed at something and kept going is harder to scare.

DID YOU KNOW?

Corey was among the first 80,000 people online in the world, before 1990. He got his first computer at 11.



Now let us step back and look at the whole road. A boy with a rare machine. A teenager in the corn. A young man in uniform. A man building companies and websites for thirty years.

Not one of those steps looks like ministry. There is no seminary in this chapter. There is no ordination. There is no church building.

And yet every step is being used. The computer taught him systems. The corn taught him work. The military taught him honor. The businesses taught him how to build a machine that keeps running.

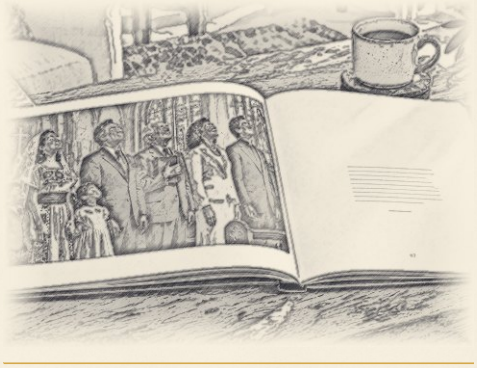
When the call came, he did not have to go learn a new trade. He had been learning it for thirty years. He just had to point it at something that mattered.



That is what we want you to take from this chapter. God is not wasting your years. The job you hate right now

is teaching you something. The skill you think is unrelated is the skill you will need.

We have watched it happen in our own house.



If you are young and reading this, here is our advice. Learn a trade. Any trade. Learn how machines work, or how people work, or how money works. Then lay it down at his feet and see what he builds.

Why does he push service so hard? Because it is the fastest way to find out what you are made of. A classroom can tell you what you know. A hard job tells you who you are.



It also puts you under someone else's orders. That is good for a young person. A man who has never been told what to do will struggle to lead anyone.

If you are older and reading this, here is our advice. It is not too late. The decades you think you wasted are the raw material. A man of fifty with thirty years of work behind him can do things a man of twenty cannot.



Here is a way to test your own trade. Ask yourself three questions.

What do people already pay me for? That is your skill. What do people thank me for? That is your gift. What would I do with a free Saturday? That is your love.

A ministry built on one of those will wear you out. A ministry built on all three will last.

One more thing. Corey would tell you the most important thing he learned was not technical. It was that he could not do it alone.



He says it plainly. He was riding fences. He had one foot on the shore. He needed somebody to pull him the rest of the way, and it was not a machine that did it.

A machine can take an order at two in the morning. It cannot forgive a man who stole from the till. A machine can carry a sermon into fourteen languages. It cannot sit with a widow until she stops crying.



A machine can hold a list of names. It cannot pray over the list.

That is why we say the tools are never the ministry. The tools are wheels. A wheel does nothing without a hand to steer it.

So this chapter ends where the next one begins. A woman gets on a plane. She is a girl, and she is leaving the only country she has known. She does not know she is about to meet the man who needs her.

That is how God works. He does not send you a manual. He sends you a person.

We have seen that in our own house more than once. A man with a machine and no anchor. A woman with a plane ticket and no plan. Two people who would have been lost alone.



The next chapter is her story. It is harder than his in some ways, and gentler in others. We tell it with care, because it is her family, and she gets the last word on it.

SCAN CODE Q2

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q2

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CHAPTER THREE

The Girl From the Philippines

The Philippines, then the United States

A girl gets on a plane. She is young. She is leaving the only country she has ever known.



She does not know what the new country smells like. She does not know that the winters will be cold in a way her bones have never felt. She does not know a single person on the other end except her mother.

Here is what a girl like that carries in a bag. A few clothes. A photograph. Maybe one small thing from her grandmother's house.

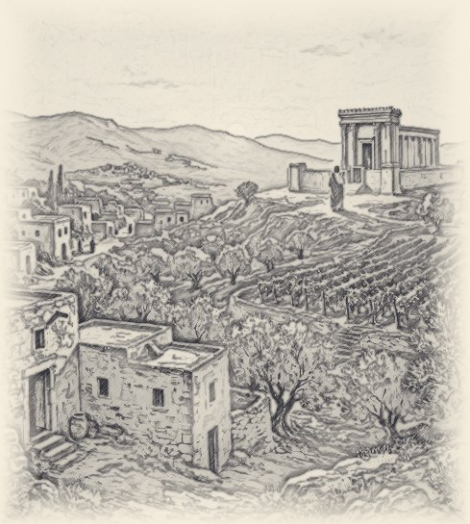
She does not carry a plan. Children do not make the plan. They are told, and then they are on the plane.

Most of us have a story like this somewhere in the family. Somebody got on a boat. Somebody got on a plane. Somebody left everything so the next generation could have something.



This chapter is that story for our house. It belongs to Allie Pearson. She is our co-founder, and she is the reason this ministry can talk to people at all.

We will tell it the way she and Corey gave it to us. We will not add color. We will not fill gaps with guesses. Where the record is thin, we will say so.



The Philippines is a green country on our map. It has 115 million people. 91% of them are Christian. 79% of them are Catholic, and 8% are Protestant.

Those numbers come from Pew Research Center, and they are in our map file with the source attached. We do not quote a number without one.

In a country where 91 of every 100 people are Christian, a child grows up inside the sound of faith. There is a cross on the wall. There is a feast day. There is a neighbor who prays out loud in the street.

You do not have to be devout to absorb that. It gets into you the way a language does. Years later, when you are far away and tired, it comes back without being called.

ALONG THE WAY



2020 91% of people in the Philippines are Christian

So when Allie talks about the Philippines, she is not talking about a statistic. She is talking about a place where almost everyone she knew growing up went to church. A place with heat and rain and family crowded into one house.



She came to the United States as a young girl. Before that, her family was in the Philippines because of her father's service.

He was in the U.S. military. That is how the family came to be there. The family account is that he had some experience working with General MacArthur.



We are repeating that exactly as it was given to us, with the same hedge. We were not there. We do not have papers on it. If the family wants it said differently, the family says so, and this paragraph changes.

The era had strife in it. There were bandits. That is the word the family uses. It was not a quiet place to raise a child.

That is all we will say about it, because that is all we were given. A writer can always make a hard time sound more dramatic. That would be a lie dressed up as a story.

Her father met her mother there. They fell in love. That part is simple and we will keep it simple.



Then her mother came to the United States with him. She left her country for a man. She left her language and her neighbors and her food.

Her mother was, in the family's words, relatively uneducated. That phrase matters. It does not mean she was not wise. It means the world had not given her much school.

A woman with little schooling who crosses an ocean is doing something brave. She cannot read the forms easily. She cannot ask a stranger for directions without fear. She does it anyway.



We want to be careful with that word, uneducated. It is the family's word, and we use it because they use it. It describes school, not sense.

A woman can raise children in two countries and never finish a grade. A woman can hold a family together and never write a letter without help. That is not a lack of intelligence. That is a lack of chances.

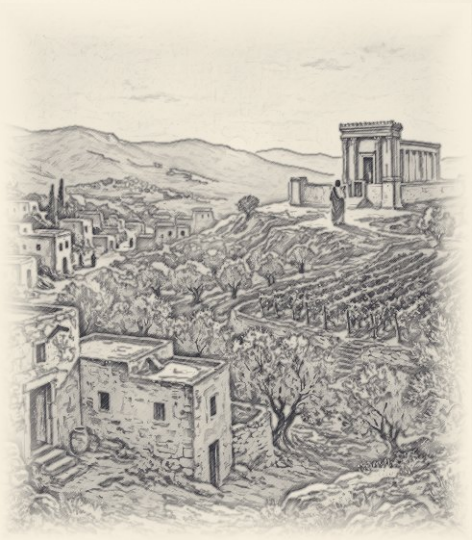
Then came the hard years. Her father drank. Alcoholism took hold of the house, and it did not stay in one room.



Her mother was abused by him before he was saved. We will not describe it. We will not make a scene of it. It happened, it shaped the family, and it is not ours to dress up.

It was hard for a long time. That is the family's own summary, and we will let it stand as the summary.

We want to say one thing carefully here. A man who does harm is not the whole man. The record also says he was saved. Something changed in him.



We are not going to pretend the change erased the years. It did not. Wounds do not close because somebody says sorry once. But a house can hold both truths at the same time. A hard beginning and a different ending.

If you grew up in a house like that, you already know what we are describing. You know the sound of a car in the driveway. You know how to read a room before you can read a book.

Children in those houses learn fast. They learn to be quiet. They learn to be useful. They learn to watch faces.



Some of them grow up to be people who can walk into any room and see what is needed. That is not a coincidence. It is a scar that turned into a skill.

We are not going to say God caused it. We will say God used it. There is a difference, and the difference matters to the person who lived it.

Now bring the story forward. A young girl becomes a young woman in a new country. She learns the language. She learns the customs. She learns that she will always be asked where she is from.



That question is not always kind.
Sometimes it is.
Sometimes it is a way of saying you do not belong here.

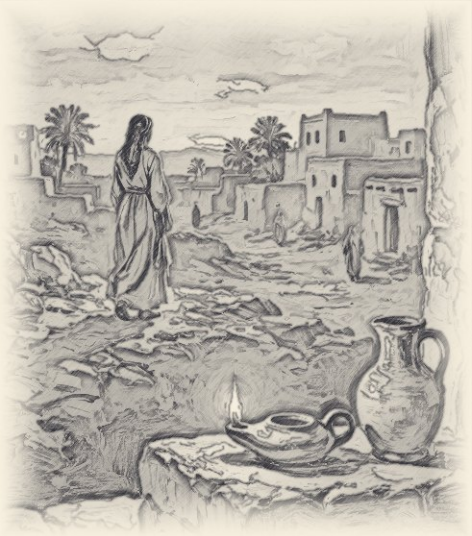
We have watched people answer that question for a living. Some get hard. Some get small. The best ones learn to answer it with a smile and then change the subject.

Here is the thing about that question. It is not really about where you are from. It is about whether you are one of us. The answer to that cannot be given in a sentence. It has to be lived, year by year.



Allie did not let that question make her small. She did the opposite. She learned to talk to people. She learned to make them comfortable. She learned to make a stranger feel like a guest.

That is not a small gift. In business it is worth money. In ministry it is worth more.



Here is what a partnership like that does over thirty years. One person is always thinking about the machine. The other is always thinking about the person on the other end.

The machine person will build something nobody wants. The people person will promise something nobody can build. Together they keep each other honest.

Corey and Allie married, and they have been in business and communications together for the last 30 years. That is her own sentence, and it is the spine of this chapter.

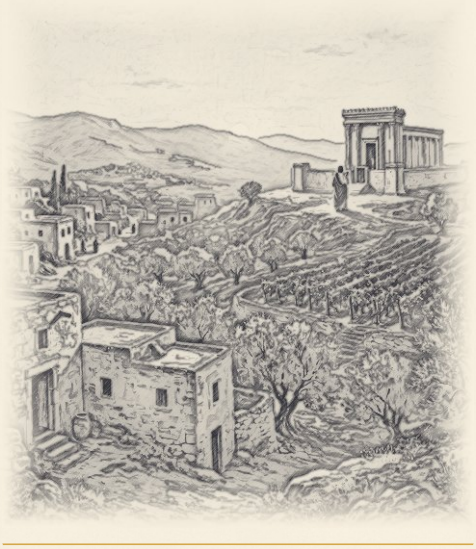
We do not have the story of the day they met. It is not in our notes, and we will not build one out of imagination. A meeting can be told in one sentence or in ten pages. The ten pages are hers to give.



What we do have is the thirty years after. That is the part that proves something. Any two people can have a good first year. Thirty years is evidence.

1990s Corey and Allie marry and begin building businesses together

Thirty years is a long time to work beside one person. Most business partners last three years. A marriage and a business in the same house is harder still.



Here is how they divide it. Corey builds the machine. Allie runs the front of the house.

That phrase comes from restaurants. The back of the house is the kitchen. The front of the house is where the guests are. The front is the first face, the first voice, the first impression.

In every business they have built, she has run the front of the house. She is the communications manager.

What does a communications manager actually do? She answers. She calls back. She explains the thing that was confusing. She hears the fear under the question.



When a person writes to a ministry and gets a cold answer, they do not write again. When they get a warm answer, they tell a friend. That is the whole job, and it is the whole reason a ministry grows or dies.

Picture how a call can go. A woman calls and says she wants to start a church. Her voice shakes. She says she has no money, no schooling and probably no business calling.



A cold answer ends that. A warm answer changes a life. The warm answer says this. You are not wasting my time. Tell me your name.

Somebody has to make that decision ten times a day. It is not in any software package. It is the front of the house.

Allie is good at it in a way that is hard to teach. Corey says it better than we can. In his words, the stuff that falls out of her mouth, he blesses and thanks God for every day.

Read that line again. He is not praising her for being polished. He is praising her because something true comes out of her without a script.

That is the gift. A scripted answer can be copied by anybody. An unscripted kindness cannot.

A scripted answer can be copied by anybody. An unscripted kindness cannot.

So when you call 508 Ministry and somebody is kind to you, that is not an accident of hiring. It is the shape of the house. The front of the house was built by a woman who knows what it is like to arrive somewhere with nothing.

Now her place in this ministry. Allie Pearson is the co-founder. That is the plain fact, and it is on our site.

A map with 37 countries is not only a picture. It is a records problem. Somebody has to keep the names right. Somebody has to know which country is green and which is amber.



We will not claim she keeps every pin herself. We will say this. A ministry that cannot keep its own records cannot keep its promises. The front of the house is where the records live.

She is also the one who signs. Corey's commissioning certificate, his own paper as Founding Minister, is signed by Allie Pearson.

Think about what that means. The founder's authority does not come from himself. It comes through her hand.



That is not a formality. A ministry that only answers to one man is a fragile thing. A ministry that answers to two people who have been married for thirty years is a different kind of thing.

Here is what a co-founder actually does in a small ministry. She reads the mail. She notices the person who wrote twice and got no answer. She keeps the calendar. She remembers the name of a man's daughter.

None of that shows up in a brochure. All of it shows up in whether people stay.

It also means this. When a woman writes to us and asks whether she can be ordained, a woman reads that letter. When a couple writes and asks whether their marriage can survive a ministry, a woman who has been married thirty years reads it.

We are not going to claim Allie does every one of those things herself. We are saying the house was built with her at the front, and that shape holds.

There is a verse about her kind of strength. It is in the book of Proverbs, at the end, in a passage about a woman who fears the Lord.

KING JAMES VERSION

She openeth her mouth with wisdom

PROVERBS 31:26

That is the whole job in one line. She opens her mouth, and wisdom comes out. Not noise. Not flattery. Wisdom.

There is a verse in Matthew that belongs here too. It is about the last day, and about what counts.

KING JAMES VERSION

I was a stranger, and ye took me in

MATTHEW 25:35

A stranger. Not a member. Not a donor. A stranger.

That is the test, and our house was built to pass it. A woman who was once the stranger knows what a stranger needs. She needs a name, a chair, and somebody who is glad she came.

The verses around it say more. Her children rise up and call her blessed. Her husband praises her. She looks well to the ways of her household.



Thirty years of answering the phone has a cost. A person who holds the front of the house holds a lot of other people's fear. She carries it home. She prays over it at night.

So the front of the house needs somebody to hold her up too. In this house it is the man who builds the machine. Sometimes it is a friend who calls on a Tuesday for no reason.



Be that friend to somebody. It costs you ten minutes. It may hold up a whole ministry.

We are not going to apply every line to one person. That passage is a portrait, not a photograph. But a portrait can still look like somebody you know.

KING JAMES VERSION

Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.

PROVERBS 18:22

Corey would tell you that verse is about him. He found a good thing. He says so in his own words, and he says it after thirty years, which is the only test that counts.

A wedding is easy. A marriage is the years after. The vows are said once. They are kept every morning.

There is an older story about a woman who left her country. Her name was Ruth. She said something to her mother-in-law that people still read at weddings.

KING JAMES VERSION

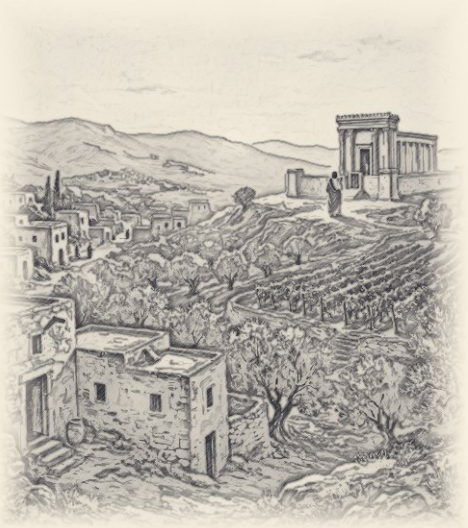
whither thou goest, I will go

RUTH 1:16

Ruth did not know where she was going. She only knew who she was going with. That is the whole of it.

We are not saying Allie is Ruth. We are saying the shape is the same. A woman leaves a country for a person. She does not know the road. She knows the one she walks beside.

We will come back to that in chapter five, because they renew those vows every year. Here we only need this much. The woman at



the front of the house is not an employee. She is half of the thing.

Now let us say what this chapter is not. It is not a full biography. We do not have the dates. We do not have the schools. We do not have the names of her parents on the page.

That second gap is the important one. A writer can describe a girl on a plane. Only Allie can tell you what she was thinking.



If you came out of a house with a drinking man in it, you may have learned to be quiet. You may have learned that your job is to keep the peace.



That skill has a place. A person who can calm a room is worth a great deal. But there is a line between calming a room and vanishing inside it.

The women who last in this work learn the line. They serve. They do not disappear.

So we leave the space open. If she fills it, this chapter gets better. If she does not, the chapter is still true, and it is still hers.

FROM THE MAP

The Philippines has 115 million people. 91% are Christian, 79% are Catholic and 8% are Protestant.

There is one more thing we want to say, and then we will stop.

A ministry that serves 37 countries is easy to talk about and hard to do. The hard part is not the map. The hard part is the phone call from a person who does not speak your language well and is afraid of being a bother.

Somebody has to answer that call with patience. Somebody has to hear the fear and not the grammar.

That is the front of the house. That is the job Allie has done for thirty years. It is the reason a stranger can write to us and feel like a guest.

The front of the house is the first face, the first voice, the first impression.

So here is what we would ask of you, the reader. If you have a person like this in your life, tell them. Not at the funeral. Now.

A woman who holds the front of the house rarely gets a plaque. She gets the phone at ten at night. She gets the person who is crying and cannot say why. She gets the small repairs that nobody sees.

Say thank you while she can hear it. That is not a small thing. That is the whole thing.

And here is a word for the person who is sure they have nothing to offer. You are wrong about that.



You can answer a phone. You can learn one name. You can write one letter to one prisoner and keep writing it. That is front of the house work, and it does not need a degree.

The Kingdom is not built by people who can do everything. It is built by people who do the one thing in front of them, and then do it again next week.

And if you are that woman, hear this. The work you do in the front of the house is real work. It is not less spiritual than the pulpit. It is the door the pulpit walks through.

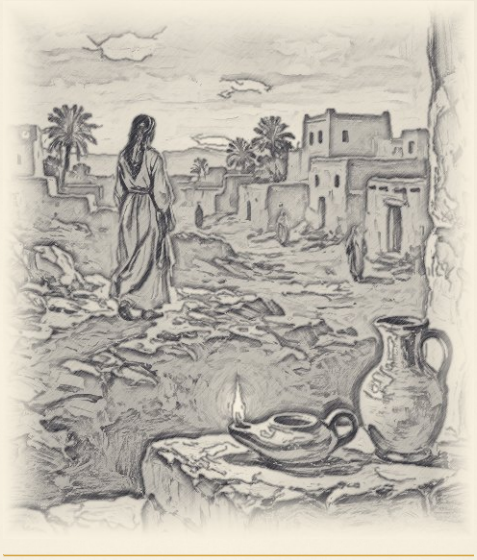
KING JAMES VERSION

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

GENESIS 2:24

One flesh is not a slogan for a wedding card. It is a description of a working partnership. Two people who cannot be separated without tearing something.

That is what we have in this house. A man who builds, and a woman who answers. A boy from the corn fields, and a girl from the islands.



Two houses made this ministry. A boy who was handed a machine and told to work. A girl who was handed an ocean and told to go.

One learned systems. One learned people. Neither one went to seminary.

That is why we say what we say to the person at the kitchen table. Your house is not a disqualification. Your house is your training.

Neither of them saw the other coming. That is how God works. He does not send a plan. He sends a person, and then he sends another person, and then he puts them in the same room.



SCAN CODE Q3

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q3

No phone at hand? Every link is printed in the QR Reference at the back.



A pencil study from this chapter





CHAPTER FOUR

A Ministry Anyone Can Start

Las Vegas, Nevada, today

Here is the question we hear most. Can a person like me really start a ministry?

The person asking is usually not a pastor. She is a woman with a job and a burden. He is a man who teaches Sunday school and drives a truck on Monday.



The answer is yes. Not because we are generous. Because the door is already open in the law, and most people have never been told.

This chapter is the plain explanation. No lawyer talk. No fine print read aloud. Just what a ministry trust is, what it is not, and what the first three steps look like.

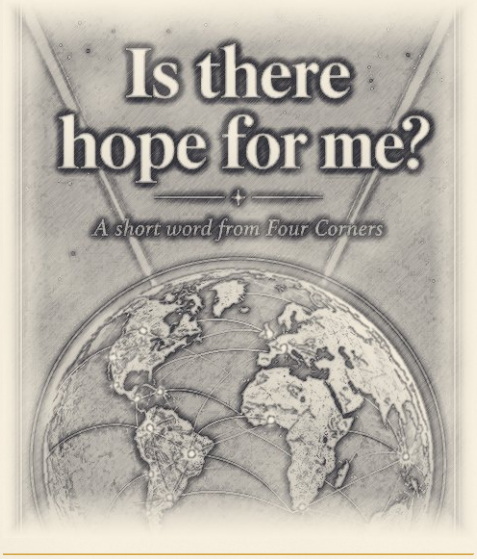
One thing first, and we mean it. We are not lawyers. This book is not legal advice. Rules differ from state to state, and they change. When your money and your house are on the line, pay a professional where you live.



What we can do is tell you what we built, and how it works for the ministries we serve.

Start with the name. A 508(c)(1)(A) ministry trust. That long string is a street address in the tax code.

Read it like a set of directions. Section 508. Subsection c. Paragraph 1. Subparagraph A. That is all the letters and numbers mean. It is a place in the code, not a secret handshake.



Now the plain words. It is a small church structure. It is a structure that does not need the IRS exemption process.

Most charities have to apply. They fill out a long form. They wait. They answer questions. Then, if they are approved, they are treated as exempt.

A church is treated differently. The code has a place for small church ministries that does not require that application. That is the door. That is the whole reason this ministry exists.

So what is a trust? Think of a container. A good container has a lid, a label and a bottom that does not leak.



A ministry trust is a container for a work. You put the name inside it. You put the purpose inside it. You put the money inside it, and the money is held for the purpose, not for you.

That last part matters. A trust is not a wallet. It is a promise with a box around it.

A trust has three parts, and they are easy to name.

The first part is the name. A ministry with a name can be found, written to and remembered. A ministry without a name is only a good intention.

The second part is the purpose. That is one or two plain sentences about what the work does. Not what you hope to feel. What the work actually does.



The third part is the trustees. These are the people who answer for the work. In a small ministry that may be you and one other person. That is normal. That is how most of them start.

Here is the difference in one picture. A man with a calling and no trust keeps the money in his own pocket. Every dollar is his dollar. Every dollar is also mixed with his rent and his groceries.



A man with a calling and a trust has a separate place for the work. The work has a name. The work has a bank account. The work can receive a gift without confusing the tax man or the giver.

That is not a small thing. A giver wants to know where the money goes. A trust lets you answer that question in one sentence.



When money comes into a ministry, three things should be true.

The money goes into an account with the ministry's name on it. The money is spent on the purpose written in the papers. The records are kept, so a person can look later and see what happened.

That is not bureaucracy. That is love for the next person who gives.

People give to a ministry because they trust the person in front of them. That trust is the real asset.

Papers protect it. Records prove it. A missing receipt can cost you a giver who stood with you for years.

ALONG THE WAY

2026

508 Ministry offers free ordination, trust packages and a dashboard for each ministry

Now the second question we hear. Is this a way to avoid paying taxes?

No. And we will not pretend otherwise, because a lie here hurts the person who believes it.

A trust is not a hiding place. If you take money out of the ministry for yourself, that is your income. The structure does not change that. It only makes the work honest and separate.

The structure is not a shield either. It does not protect you from breaking the law. It does not make a bad deal good. It does not turn a hobby into a church.

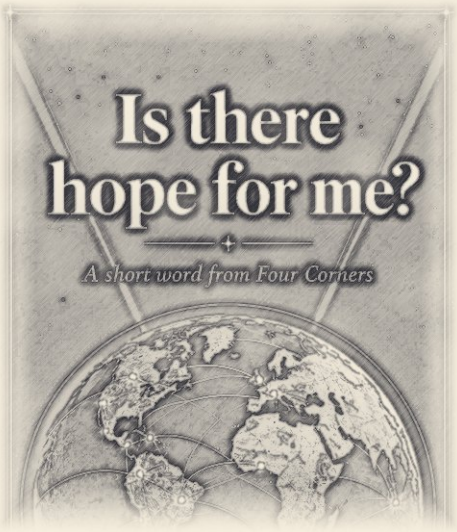


What it does is simpler and better. It gives a real work a real name, so the work can stand on its own two feet.

Now the second thing we hear. Do I need a building?

No. A ministry can meet in a living room. It can meet in a rented hall. It can meet at a picnic table behind a church that lets you use the property.

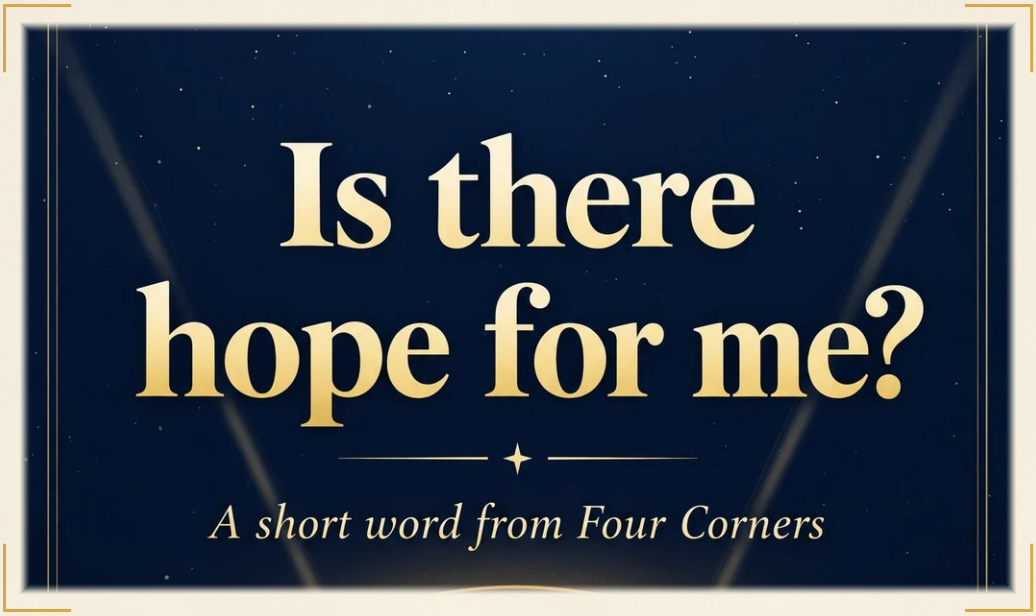
A building is not what makes a ministry. A ministry is people, a purpose and a person who answers for it.



Here are works we have seen in small places. A food table on Saturday. A ride to a doctor. A Bible study in a shop after closing. A phone line for people who are alone at night.

None of those need a sanctuary. All of them need a name, a purpose, and a person who shows up.

That is the ministry. The trust is what lets the ministry be seen.



Do I need a board? Do I need a staff? Do I need a salary?

You need people who will stand with you. You do not need a payroll. Most of the ministries we serve are small. That is not a weakness. Small is how almost everything starts.

Do I need to be ordained?

That depends on your calling and your state. Many people are. Some are not. Ordination is not a magic key, and it is not a rank. It is the church saying, we see this calling and we send you.



We make ordination free. That is not a marketing line. It is a decision we made and keep making.

Here is how it runs. A person asks. We answer. The ordination runs through what we call the 508 Church Monastery Repository.

Then a commissioning certificate is made. It carries the person's name. It is signed.

Corey Pearson is our Founding Minister. His own certificate is signed by Allie Pearson. That is the pattern in this house. The one who is sent is signed by another believer.

A certificate on a wall will not do the work for you. It will not preach. It will not visit the sick. It will not pay the light bill.

What it does is this. It marks a day. It tells the person who is afraid that a body of believers looked at the calling and did not laugh.

WHAT IT COSTS

Ordination through 508 Ministry is free, and it comes with a commissioning certificate.

Now the third piece. The trust package.

A package is the set of papers that puts the container together. The name. The purpose. The trustees. The language that says what the ministry is for and who answers for it.

We build those packages. A person orders one through our questionnaire app at 508-trust-services.vercel.app.



The app exists for one reason. Papers are only as good as the answers behind them. If the answers are vague, the papers are vague. If the answers are clear, the papers hold.

So the app asks the plain questions a trust needs answered. It does not ask you to know the vocabulary. It asks you to know your own work.

We have seen two kinds of answers to a questionnaire. One is written to impress. It borrows words from a brochure. It says the ministry will reach the nations and transform a generation.

The other is written plain. It says we feed twelve men on Saturday and we pray with them. That one builds a trust that holds.



A trust is not a vision statement. It is a fence around a field. The fence should match the field.

Then the package comes together, and the ministry has something to sign.

Now the fourth piece, and this is the one people do not expect. The dashboard.

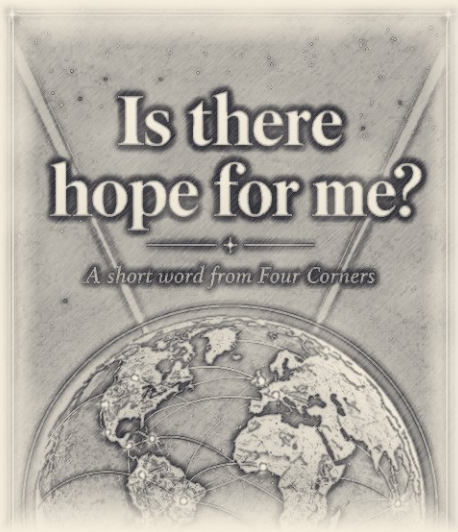
Every ministry gets one, at app.508ministry.com. It is the back room. It holds the name, the verse, the people, the giving and the records.



A pastor who has never had an office suddenly has one. It is not a room. It is a page. But it does the same job. It keeps the work in one place.

A dashboard answers the question every small ministry asks. Where is that thing I wrote down?

The name of a donor. The date of a meeting. The verse you chose in the first week. The receipt you will need in April.



A ministry that keeps its records can receive a gift without panic. A ministry that loses its records looks untrustworthy even when it is honest.

Then the website. Every ministry gets a site with giving pages. That means a person in another state can give at midnight. A missionary's mother can give from her kitchen.

We will spend a whole chapter on that later. For now, hold this. A website is not vanity. A website is a door that stays open while you sleep.

There is more in the room. Worship rooms with live sermon translation in 14 languages. A partner church directory and a world map. A daily verse, original art, prints and licences, fellowship cards.

There are translation glasses in RFQ with the makers. There is Four Corners, the arm that prints books, series, magazines, street booklets and comic tracts.

None of that is required to start. All of it is waiting when you are ready.

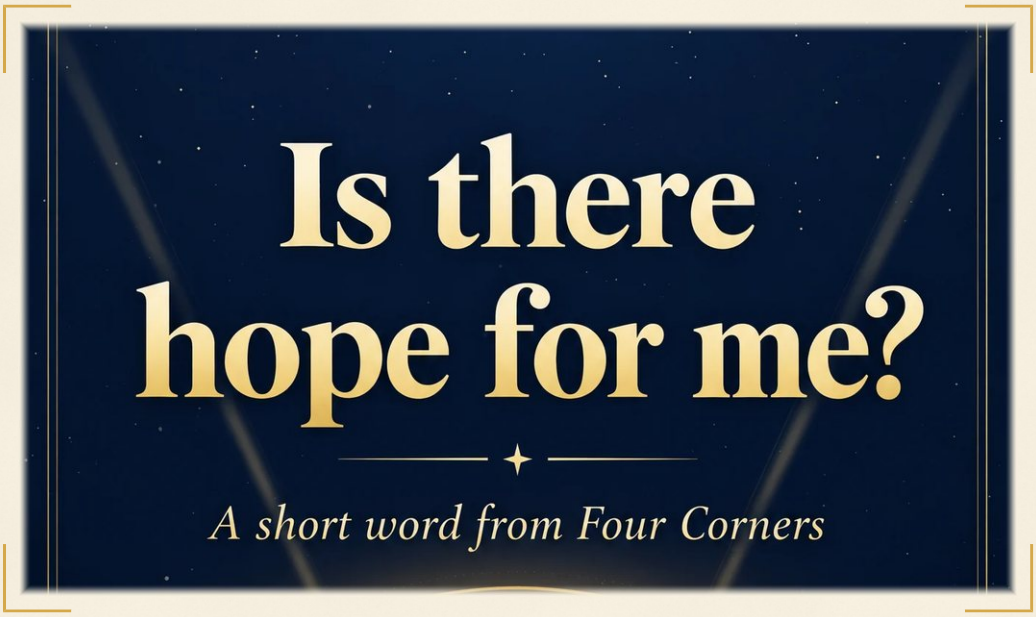
KING JAMES VERSION

The things which are impossible with men are possible with God.

LUKE 18:27

We like that verse for this chapter because it is blunt. Impossible with men. Possible with God.

A woman with no money looks at a trust package and sees a wall. A man with no schooling looks at a website and sees a language he does not speak.



Then somebody hands him a questionnaire with plain questions. The wall becomes a door.

That is the only trick we have. We take a thing that feels impossible and break it into steps a person can actually take.

Here is the honest list of what we do not have. We do not have a count of everyone ordained through this ministry. We do not have the date the ministry began. We do not have the name of the first ministry we served.

We could write a nice paragraph with round numbers in it. It would read well. It would also be false, and a false number in a book about trust is worse than a blank.



So the blank stays. If you are the person who needs the number, write to us. The owner would rather answer you than have us guess.

Here is what we can name. Mitchel Jon. Mended Wings. Patricia Edwards, who leads Oil of Joy. Shane Byrd, who has three trusts. Selah Worship Collective.



Those five are real. They are ministries with people in them. Chapter six tells what a build looks like from their side, and no more than they gave us.

Before the week, let us answer the fears. They are real, and they stop more ministries than money ever does.

Fear one. I am not qualified. Nobody is. Qualified is a word from a job posting. Called is a word from God.



Fear two. My family will think I am strange. Some of them will. Some of them will be the first to help you carry chairs.

Fear three. I tried something before and it failed. So did we. Many times. A failure is a tuition payment, not a verdict.

Fear four. I am a woman. So is our co-founder. Her signature is on our founding minister's certificate.

Fear five. I am too old. Moses was old when he started. Abraham was older.

Fear six. I am too young. Timothy was young, and Paul told him not to let anyone despise that.

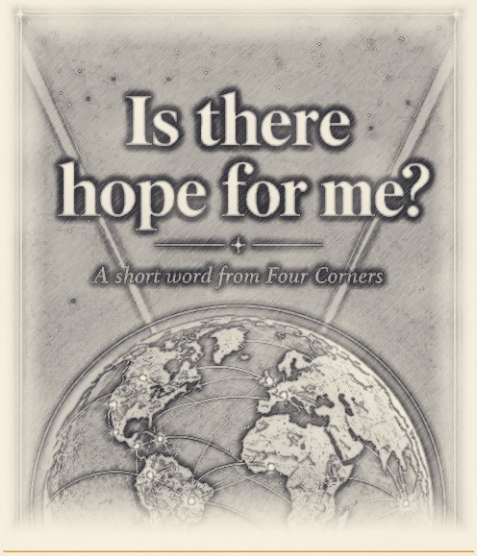


Fear seven. I do not have the money. Ordination is free. The questionnaire is a conversation. Start there.

Now let us walk the first week, because that is what a person actually needs. Not a lecture. A week.

Day one. Write down what the work is, in one sentence, in your own words. If you cannot say it in one sentence, you do not have it yet.

Day two. Write down who it serves. Not everybody. Somebody. A street. An age. A need.

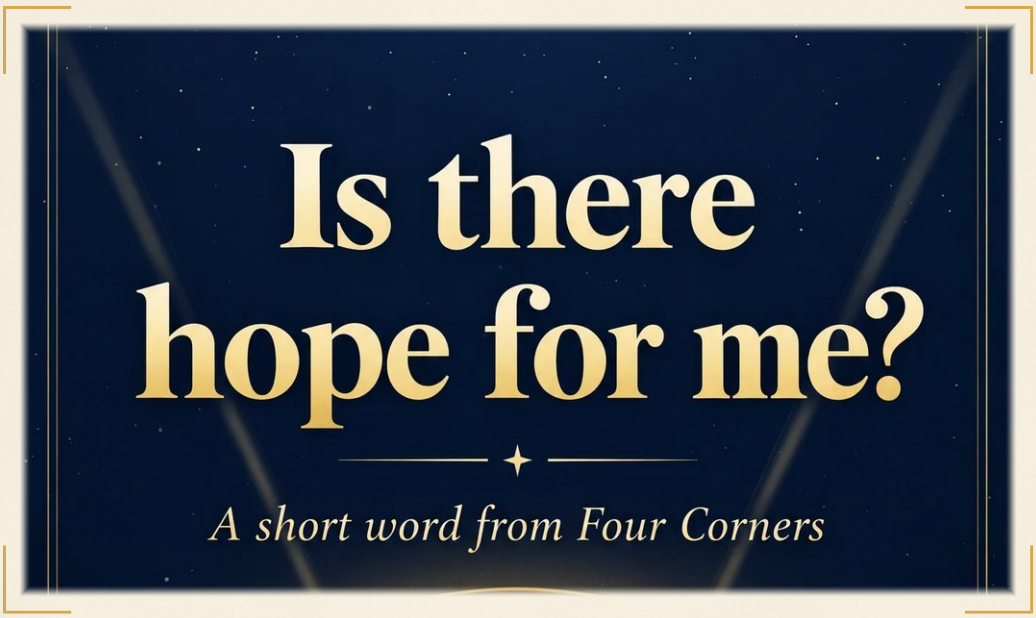


Day three. Write down where it meets. A room, a porch, a park, a phone line.

Day four. Write down who answers for it. Your name goes there. If something goes wrong, it is you.

Day five. Ask us for the ordination, if that is your call. It is free. It takes a conversation, not a degree.

Day six. Open the questionnaire. Answer the plain questions. Do not try to sound impressive. Sound true.



Day seven. Rest. Then read what you wrote and take out every word that is not true.

That is the whole first week. No lawyer. No building. No crowd. Just a person, a page and a door.

One more word about starting alone. You can start alone. You should not stay alone.

Find one person who will pray with you. Find one who will tell you the truth when your plan gets strange. Find one who will keep the records when you are sick.



Two are better than one. That is not a slogan. It is the reason most small ministries survive their first hard year.

The first year will not be glamorous either. It is a calendar and a list of names.

You will meet on a day. Somebody will not come. You will meet again. Two people will come. One of them will bring a need you cannot solve.

You will learn to say I do not know. You will learn to say let me find out. Those two sentences will carry you further than a good sermon.



KING JAMES VERSION

For where two or three are gathered together in my name, there am I in the midst of them.

MATTHEW 18:20

Two or three. Not two hundred. Not two thousand. Two or three is a ministry. Two or three is a church.

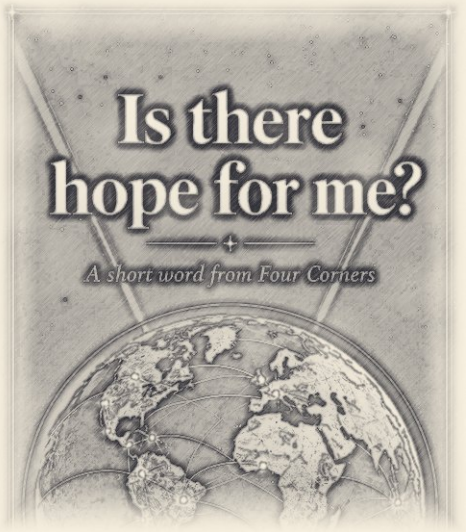
That verse is the answer to the person who says, I am only one. You are one. Then find one more. Then you are a gathering.

That is the only trick we have. We take a thing that feels impossible and break it into steps a person can take.

A certificate on a wall will not do the work for you. It will mark a day.

There is one more thing to say, and it is the most important thing in this chapter.

The papers are not the ministry. The papers are the frame around the picture. A frame can be beautiful and the picture inside can be empty.



We have seen people collect the papers and never do the work. We have seen people do the work for years with almost no papers, and God used them anyway.

So do not fall in love with the structure. Fall in love with the people the structure is for.

What the structure gives you is a place to stand. It gives the widow a name to write on a check. It gives the stranger a door to knock on. It gives the work a way to keep going after you are tired.

That is worth the paperwork. That is worth a week of plain answers.

KING JAMES VERSION

So shall my word be that goeth forth out of my mouth: it shall not return unto me void

ISAIAH 55:11

Not void. That is the promise. The word you speak in a living room does not evaporate. It goes somewhere.

The papers are how it goes further. A trust lets the word outlive the room. A website lets it outlive the hour. A book lets it outlive the teller.



We are not asking you to build a cathedral. We are asking you to build a container that will hold what God gave you, so it does not spill on the floor.

A business asks what the market wants. A ministry asks what God has put in front of you. Both need a plan. Only one needs a calling.

We are not against business. This house has run more than a dozen of them. But a ministry is not a business with a Bible verse taped to the sign.

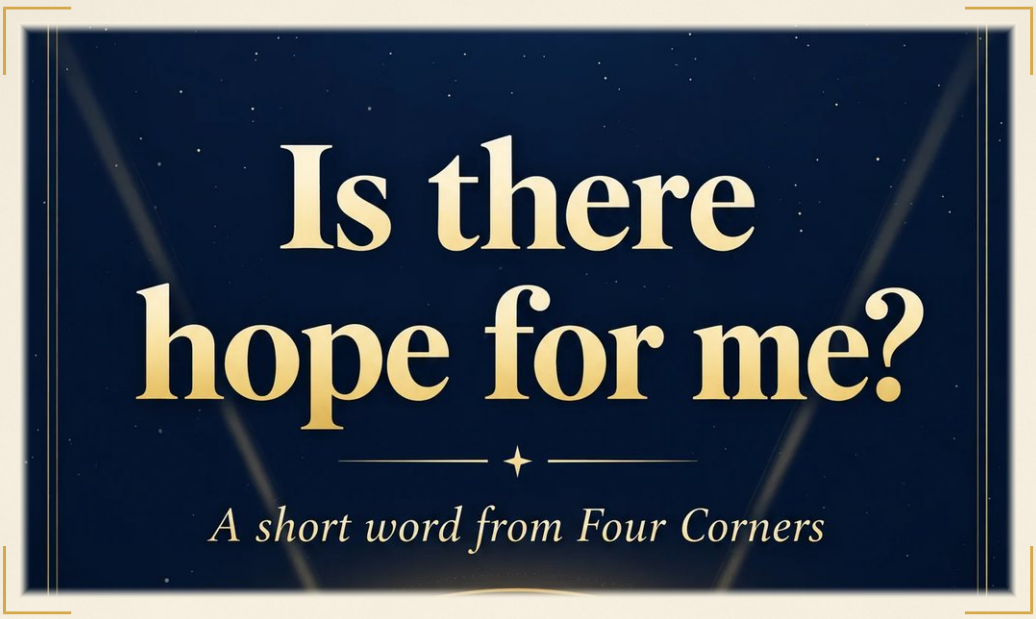


So here is our invitation, plainly. If you have been carrying a work and waiting for permission, this is the permission. Not from us. From the door that is already open.

Ask for the ordination. Open the questionnaire. Take the dashboard. Put your verse on the page.

Then go do the work. That is the part nobody can do for you.

And if you are reading this far from the United States, we will be honest with you. The door we describe is a door in American law. Your country has its own rules, and we are not going to pretend to know them.



Write to us anyway. Tell us where you are and what the work is. If we can help, we will. If we cannot, we will tell you so, and we will pray for you by name.

SCAN CODE Q4

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q4

No phone at hand? Every link is printed in the QR Reference at the back.



A pencil study from this chapter


THE ART OF
FOUR CORNERS
Paintings of 508 Ministry
508 MINISTRY



CHAPTER FIVE

The Front of the House

Today, Las Vegas, thirty years in

Think about a restaurant. There are two rooms in the building, and only one of them has a door to the street. The front of the house is where you walk in. It is the lights, the tables, the smell from the kitchen. It is the person who looks up and says your name. The back of the house is the kitchen. That is where the heat lives.



Both rooms have to work. If the kitchen is slow, the front room feels it. If the front room is cold, nobody comes back to taste the food. A good place to eat is never one room. It is two rooms pulling in the same direction.

Our marriage has run like that for thirty years.

Allie has run the front of the house in every business we have built together. That is not a small title. She is our communications manager. She is the one who talks to people. She listens to them. She remembers what they said the last time. When a customer is angry, she is the one who calls back. When a partner goes quiet, she is the one who notices the silence first.



Corey puts it this way. "The stuff that falls out of her mouth I bless and thank God every day for her."



That is high praise, and it is meant to be. Plenty of people can build a machine. Fewer people can make a stranger feel welcome in the first ten seconds. That second thing cannot be bolted on later. It cannot be taught in a weekend class. You either carry it or you do not, and Allie carries it.

So the work split early, and it never came apart. One of us sits with the code, the copy, the plan and the wiring. One of us sits with the people. The people come first for a reason. A business is not a machine that makes money. A

business is a group of people who trust somebody enough to hand over a piece of their life.

Communications manager is a plain title for a hard job. It means you are the door. You take the calls nobody else wants. You write the note that has to be gentle. You hold the calendar so that two people do not promise the same hour to two different customers. You keep the front room calm while the kitchen is on fire.



You also carry the bad news. Somebody has to tell a customer that the thing did not work. Somebody has to tell a partner that the date moved. That job is easier when the person doing it is trusted. Allie is trusted. She earned it one phone call at a time, for thirty years, and she is still earning it.



A ministry office has the same two rooms as a restaurant. The back room holds the papers, the websites, the filings and the late work. The front room holds the person in trouble. If the back room is not in order, the front room cannot help anybody. If the front room is cold, the back room never gets the chance.

Thirty years is a long time to keep a front room warm. We have been in business and in communications together for all of it, since the year we married. The work has changed shape many times. The split never did.

ALONG THE WAY



People ask how many companies we have started. The true count is more than a dozen. Corey says it is closer to twice that. Some of them were small and short. Some of them ran for years and fed our house. Not one of them started with money in the bank. They started with a problem somebody had and a phone call we took.

Here is what thirty years teaches anybody who is paying attention. Start smaller than you want to. A first customer is worth more than a first plan. Answer the phone. Half of the small businesses we have known died because nobody picked up. Tell the truth about what you cannot do, and tell it early, while the person can still make another plan. Keep the books clean enough that a stranger could read them. Pay people on time, even when it costs you. None of that is clever. It is the whole game.



A dull business that serves people will outlive a bright one that serves nobody. We have seen that more than once. The shop with the plain sign and the good answer is still there. The clever one closed.



Money follows work done well, and it rarely arrives first. If you need the money before you need the work, you will cut the work short. That is why so many small things fail. Not for lack of skill. For lack of patience. Thirty years teaches patience, or it teaches nothing.

Thirty years also teaches you what a customer really buys. They do not buy a page or a package. They buy the feeling that somebody

will answer. They buy the belief that the thing will still be there next month. That is why we still answer the phone.

Some of those businesses were strange. Some were boring. Some were the kind of thing you would never put on a poster. We learned funnels in one of them. A funnel is a plain idea dressed in a fancy word. It means a path. Somebody finds you, somebody trusts you, somebody buys, somebody comes back. Draw the path on paper and you can see where people fall off.



Corey calls the day it clicked the day the machine turned into a cash machine. His old monitor, his keyboard, his mouse and his computer could finally make money while he sat there. Once that happened, he had the bug. Not for money. For the fact that a thing he built in a quiet room could reach a stranger he would never meet.

A thing he built in a quiet room could reach a stranger he would never meet.

That is the same idea behind everything we do today. A website for a small ministry is not a decoration. It is a door that stays open at night. A giving page is not a fancy button. It is a plate that does not have to be passed by hand. The skills came from shops and funnels and late nights. The use came later, and the use is better.

DID YOU KNOW?

Corey and Allie have started more than a dozen companies in 30 years. Corey says the true number is about twice that.

Before we married, both of us had a walk in faith. We went to church. We believed. But we were not swept away by it. We had not caught the bug. Corey says it this way. We had one foot on the shore and one foot on the boat. We were riding fences.

A fence is a strange place to sit. You can see both fields. You belong to neither. A lot of people live their whole life on that rail. They are good people. They are kind people. They just never put both feet down on one side.

Marriage put our feet down. Not all at once, and not because we were clever. It happened the way it happens for most people. Life got heavy, and the heavy parts needed something

stronger than a good attitude. We found out that a promise made in front of God holds weight when the week goes bad.

That is the ground under the vow renewal.

Every year Corey marries Allie again and both renew the vow



Every year, Corey marries Allie again. It is not a show. There is no crowd waiting for it. It is a yearly return to the same words, said on purpose, by two people who know a little more about each other than they did the year before. Then every morning there is a smaller version of the same thing. A fresh promise to serve and care for the other one. She does the same for him.

It has never ended. That is the part we want you to hear.



Memory works in days and in years. Days are where the work happens. Years are where the meaning happens. A person can have a hard day and a good year at the same time. A renewal puts the year back in front of you, so that one hard season does not become the whole story.

A wedding is big and loud and over in an afternoon. A renewal is small and quiet and comes back every twelve months. The first one tells the world what you meant. The ones after that tell the truth about what you did.



Most people think a marriage is a paper you sign once. Then you spend the rest of your life trying to remember what you agreed to. A vow renewal says something different. It says the promise is a habit. You do it again because you mean it again. You do it again because you learned this year what you did not know last year.

Thirty years of doing that does not make a marriage easy. It makes it honest. We both know we are flawed. We both know we are sinners. We do not pretend otherwise, and we

do not keep score. We show up every day. We get on our knees and pray. We walk in faith and in the Spirit, and we do it again the next day.

A yearly vow sounds romantic. In practice it is closer to maintenance. A roof gets looked at. A fence gets fixed. Two people sit down and say the true thing instead of the easy thing. Then they get up and go back to work.



Maintenance is not a small word. It is the word that keeps a building standing and a marriage warm. Nobody praises a person for fixing a fence. Everybody notices when the fence is gone.

Every morning A fresh promise to serve and care for each other

Now here is the lesson that holds the whole thing together. It is about forgiveness, and we did not learn it from a book.



We heard Billy Graham say it in one of his big meetings. He said a marriage wins when both people are good forgivers. Not one good forgiver and one person who is always right. Both. He said we all mess up. Then he

said something that stayed with us. When you point a finger at somebody, some fingers point back at you.

Go ahead and look at your own hand. One finger out. Three folded back toward your own chest. That is the picture, and it is not a soft one. It means the person doing the pointing is standing in the same courtroom.



Forgiveness is the hardest work in a house. It is harder than money. Money problems are loud, and loud problems get solved. Quiet problems

sit in a room for years. A harsh word at the wrong time. A decision made alone. A season where one person carried too much and the other one did not notice. None of that shows up on a balance sheet. All of it shows up at the dinner table.

So we made forgiveness a practice instead of a feeling. Feelings come late. Practice comes first.

Feelings come late. Practice comes first.

Here is what that practice looks like in plain words. Say the sorry fast. Do not wait for the right mood or the right evening. Say it while the thing is still small enough to hold in one hand. Do not add a reason, a defense or a small

jab at the end of it. "I was wrong, and I am sorry" is a complete sentence. Most of us ruin it by talking for another minute.

Then do not keep the list. A list is a strange thing. It feels like protection and it works like poison. If you have forgiven a thing, you cannot bring it up again next spring as evidence. That is not forgiveness. That is a receipt.



Then go back to the table. This is the part people miss. Forgiveness is not a verdict you hand down from a distance. It is a return to the same table, the same work, the same bed, the same life. You do not forgive somebody and then move to another room in your heart. You forgive them and pass the bread.

We have run businesses on that. It is not a theory for us. When two people own a company and one of them is carrying a grudge, everybody in the building feels it inside a week. Staff read faces better than they read memos. They know when the front room is cold. So forgiveness is not only a marriage skill. It is a management skill, and it is the cheapest one there is.

Peter asked Jesus a fair question once. How many times should I forgive my brother? Seven times? To Peter that sounded generous. Jesus gave him a number that is not really a number.

KING JAMES VERSION

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

MATTHEW 18:22

Then Jesus told a story about a servant who was forgiven a huge debt. That same servant went out and grabbed a man who owed him a little. The story is not about money. It is about arithmetic. If you keep count of what you are owed, you cannot keep count of what you have been forgiven. The two ledgers will not fit in one hand.



That story is the reason for the yearly vow. A renewal is a way of tearing up the smaller ledger on purpose, once a year, in front of God

and in front of each other. Not because the hurt was nothing. Because the bigger debt was already paid, and we did not pay it.

None of this means we are gentle all the time. We are not. We are two strong people with strong opinions. We have had loud years and quiet years. But we have never had a year where the promise was off the table. That is the difference. The promise is the table.

DID YOU KNOW?

Billy Graham said a marriage wins when both people are good forgivers. We heard him say it in one of his big meetings.

Here is the harder truth, and it is the one that turns a marriage into a mission.

Our mission is not about us. It is about the mission and the message. Spreading the good word. We will be gone in no time. What matters is the people we touch, from the young

to the elderly. Everyone needs compassion. Everyone needs understanding. Everyone needs a platform to be heard, to be loved and to be listened to.

Our mission is not about us. It is about the mission and the message.

Read that list again slowly. Compassion. Understanding. A platform. To be heard, loved and listened to. That is not a marketing plan. That is what a person needs before they can hear anything about God at all.

Think about who walks into a small ministry. Often it is somebody who has been talked over. Somebody who was told their church was too small to matter. Somebody who has a call on their life and no idea what to do with it. They

do not need to be impressed. They need to be heard. There is a difference, and most of the internet does not know it.



That is why the front of the house matters so much in this work. When a person calls 508 Ministry, they are not calling a company. They are calling two people who pray, who fail, who say sorry and who show up the next morning. The voice on the phone is the ministry. Allie has been that voice for thirty years.

There is a picture in the book of Exodus that we keep coming back to. Israel was in a fight down in the valley. Moses went up the hill with the staff of God in his hands. While his hands were up, Israel was winning. When his arms grew heavy and came down, Israel began to

lose. So two men took a stone and put it under him, and they held his arms up, one on each side.

KING JAMES VERSION

And his hands were steady until the going down of the sun.

EXODUS 17:12

Look at who gets the credit in that story. Moses gets the name on the hill. Two other men get the steady hands. A marriage that builds things is that hill. One of us stands in the open with the work. The other one holds the arms up. Neither of us lasts alone, and the sun does not go down early for anybody.

We also try to treat our neighbors the way we treat ourselves. That sounds simple until you try it on a bad day. Then we try to serve them. Then we try to respect the temple God gave us,

which is the body we were handed and the years we were given. Rest is part of the work. So is sleep. So is a meal at a table with somebody you love.

Most people think a ministry is built out of sermons. Ours is built out of a marriage that stayed. That is the plain truth. A man and a woman who keep showing up, keep praying, keep forgiving, and keep the door open.



So when you see the name 508 Ministry on a page, you are seeing the front of the house. Behind it is a kitchen. In that kitchen is thirty years of work, more than a dozen companies, a lot of mistakes, and two people who decided that the promise was worth more than being right.

ALONG THE WAY

30 years	Every year	Every morning	Today
Corey and Allie build and run businesses side by side	Corey marries Allie again and both renew the vow	A fresh promise to serve and care for each other	**The same two people run 508 Ministry and Four Corners**

We do not know how many years we have left. Nobody does. What we know is what we want the years to be for. Not for a name on a building. Not for a number in an account. For people. For the ones who have not been heard yet. For the ones in the corners nobody visits.

Here is a verse we have leaned on for the building part of our life.

KING JAMES VERSION

Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

PSALM 127:1

A dozen companies. Three decades. Two people. All of it holds only because somebody else is holding it. We are not the builders. We are the ones who show up with tools.

And here is the verse for the marriage part, the part that has to forgive before the sun goes down.

KING JAMES VERSION

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

COLOSSIANS 3:13

Now a question for your own house. Not for ours. Yours.

Who is the one person you have stopped forgiving? You know the name. You have known it for a while. You have a good reason, and the reason may even be true. Here is the thing about a reason. It keeps you on the rail. One foot on the shore, one foot on the boat, riding fences.

You do not have to fix that today. You could start smaller. Say one true sentence to God about it, and then say one kind sentence to the

person. That is how a vow renewal works. Small, on purpose, again next year, and again tomorrow morning.

The four corners of the earth are full of people who need that. It starts in a kitchen.



SCAN CODE Q5

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q5

No phone at hand? Every link is printed in the QR Reference at the back.





CHAPTER SIX

The First Five

Today, five names, five different rooms

Picture a room with nothing in it. There is a folding table and one chair. Somebody has written a name on a sheet of paper and put the paper on the table. The name is the whole ministry. There is no sign on the door, no bank account, no phone number, no way for anybody to find it.



That is how most ministries start. Not in a building. In a room, with a name.

A name is a heavy thing to carry. It has to be spoken out loud by strangers. It has to be spelled right on a form. It has to survive a search on a phone at eleven at night, when somebody is looking for a church that will not turn them away. A

ministry can be real and still be invisible. Those are two different problems, and only one of them is spiritual.

This chapter is about five names. They are in our own records, and we are allowed to print them. Mitchel Jon. Mended Wings. Oil of Joy, which is Patricia Edwards. Shane Byrd, who came to us with three trusts. Selah Worship Collective.



That is all we can tell you about them here. Not because there is nothing to tell. Because their story is theirs. When a person builds a ministry, the testimony belongs to that person, not to the company that helped with the paperwork. We do not put words in a ministry's mouth. Not in a book, not on a website, not in a sermon.

So this chapter does something different. It shows you what a build is, and it shows you the shape of the five. The rest waits for them to say it in their own words.

ALONG THE WAY

Five	Three	A build
Five named builds in the ministry's own records	Shane Byrd carries three trusts, each with its own records	Structure, ordination, papers, page, dashboard, room

Before the tools, there is the thing no tool can supply. A person has to have a call. They have to believe God said something to them, and they have to be willing to say it out loud in a room where nobody is clapping yet.



We cannot give anybody a call. We cannot check one either. What we can do is take a person at their word and build the frame around it. That is a strange kind of work. It is closer to carpentry than to sales.

A person also brings the people. A ministry without people is a name on a page. The people might be six, sitting in a living room, with one guitar and a coffee pot. That is a church. It has been a church for two thousand years, in rooms exactly that size.

Start with what a build actually holds.



A person comes to 508 Ministry with a calling and a name. The first thing they need is the structure. A 508(c)(1)(A) ministry trust is a small church structure that does not need the IRS exemption process. That sentence is worth reading twice. It means a person can start a church without a long fight with a government office. It does not mean the rules vanish. It means the door is open.

Then comes ordination. Ours is free, through the 508 Church Monastery Repository, and it comes with a commissioning certificate. Free matters more than people think. A person who has been told their whole life that the good things cost money needs to hear one thing that does not.



A certificate is a piece of paper, and people joke about pieces of paper. But a certificate does a real job. It says a body of people looked at your call and said yes. It gives you something to hand a landlord, a bank, a hospital, a family that is not sure about you yet. It is a small square of authority for a person who has none.

Our own commissioning certificate is signed by Allie Pearson. Think about that for a second. The first signature on the founding minister's paper belongs to his wife. That is the front of the house signing the back of the house. It is also a picture of how this ministry works.

Then there is the paperwork that makes a trust usable. Trust packages are ordered through our questionnaire app. The app asks the plain questions. What is the name? Who are the people? Where does it meet? A questionnaire is a humble tool. It is also the difference between a good idea and a stack of papers that a bank will accept.

A questionnaire is a humble tool. It is also the difference between a good idea and a stack of papers that a bank will accept.

Here is a plain picture of a trust, for the person who has never seen one. A trust is a box with a name on it. The ministry's money goes in the box. The ministry's papers live in the box. The box belongs to the work, not to the person. That is the whole idea, and it is a good one, because a work that is mixed up with a person's household account cannot grow past that household.



A church structure like this one does not go through the IRS exemption process. That is what makes it usable for a small ministry with no lawyer on call. A person can start a church this week without a large fee up front. That has never been true for most of church history, and it is true now.



One honest note. This book is not legal advice, and it is not tax advice. Rules differ by state and they change. If your situation is complicated, talk to a professional. We say that plainly because a book should not pretend to be a lawyer.

Then the part people see. A website for the ministry, with giving pages. A church dashboard for the ministry, at app.508ministry.com. A place in the partner-

church directory and on the world map. A worship room, where the sermon can be heard in other languages. A daily verse, original art, fellowship cards. Books and booklets through Four Corners. And, still in the works, the translation glasses we call 508 Hear and Vision.

That is the whole build in one paragraph. It is not a product line. It is the list of things a small church needs and cannot afford to hire out.

DID YOU KNOW?

The named showcase builds are five. Shane Byrd came to 508 Ministry with three trusts.

Now the five names, one at a time, and what each one shows.

Mitchel Jon put a person's name on the work. That is the oldest way to do it and the bravest. A ministry named for a person cannot hide

behind a logo. If the teaching is thin, people know who taught it. If a promise is broken, people know who broke it. A personal name is a signature.

It is also a form of honesty about size. A big organization can have a name that means nothing in particular. A person's name means one face, one voice, one phone. For a small ministry that is not a weakness. It is the whole advantage. People do not trust an institution. They trust a person they have met.



A person's name also has to be findable. That sounds like a small thing until you watch it fail. Somebody hears the name at a meeting. They go home and type it into a phone. If the page is not there, or the spelling is different, or the first result is somebody else with the same name, the ministry just lost a visitor it never knew it had.



Simple things fix that. One spelling everywhere. One page that loads. One phone number that a person answers. A name is a promise to a stranger, and the internet makes you keep it or lose them silently.

Mended Wings took a name about healing. Anybody who has sat with a hurt person knows why that name works. A person in pain

is not looking for a program. They are looking for a place where the wound is not a problem to be managed. The name says what the door is for before anybody speaks.

The Bible uses the picture of wings for exactly this. The prophet Malachi wrote about the sun of righteousness rising with healing in his wings. Isaiah wrote that those who wait on the Lord shall mount up with wings as eagles. A wing is what covers something small and fragile. It is also what lifts.

A wing is what covers something small and fragile. It is also what lifts.

A ministry like that has a special duty online. Healing work is private work. The internet is a public square. Those two things pull against each other every day. A website for that kind of ministry has to say enough to be found and

little enough to protect the people who come. That is a design problem, and it is also a moral one.

Here is what a hurting person needs from a page, in plain words. A phone number they can call and a person who picks up. A sentence that says what happens in the room. A door that does not ask for money before it asks for a name. A way to send a private note. Nothing else. Everything else is decoration.



Small things decide that. A font that a tired eye can read. A form that works on a cheap phone. A page that loads when the signal is weak. None of that is spiritual. All of it is the difference between a person reaching out and a person closing the tab.



Oil of Joy belongs to Patricia Edwards. The name comes from the promise in Isaiah, where God gives beauty for ashes and the oil of joy for mourning. Think about what that means as a name for a ministry. It does not say "everything is fine." It says there was mourning, and God traded it for something better.

A woman's name attached to a promise is a strong thing. Plenty of women have been told in a church hallway that their calling was a helper's job. The name on this ministry says otherwise. It is a ministry, it has a trust, it has a person, and the person is a woman who heard God and moved.



Shane Byrd came with three trusts. Three is a number worth stopping on. One trust is a work. Three trusts is a load. Each one has its

own name, its own papers and its own duty to keep straight. If the records blur together, the whole thing gets weak at the joints.

That is the unglamorous truth about this work. The spiritual part is the easy part for most people. They have the fire. What they do not have is a clean file, a correct name on a bank form, a page that loads on a cheap phone. Three trusts means three of everything, done right, year after year.



Three Shane Byrd carries three trusts, each with its own records



Selah Worship Collective is a group, not a person. Selah is a word that shows up in the Psalms, and most readers take it as a pause, a breath, a moment to let the words land. A collective is a group of people who make one sound together. Put the two words side by side and you have a picture of worship that is patient and shared.

A group brings its own problem. A group has many mouths, and a website has one front page. Somebody has to decide what the page says. Somebody has to answer the messages. Somebody has to keep the calendar. When a ministry is a collective, the build is partly a peacekeeping job.



A worship collective also needs a room where the sound can travel. That is what the worship rooms are for. A group sings in one place, and the sermon goes out in 14 languages at the same time. For a small collective, that is not a luxury. It is how a small group reaches people in other countries without buying a plane ticket.

So look at the five together. One person's name. One name about healing. One name about a promise. One man carrying three works. One group that makes music. That is not a target market. That is a row of doors on the same street, each with a different room behind it.



The mistake we could make is to treat them as one thing. To give them all the same page with a different name at the top. That would be faster and cheaper and wrong. A ministry

named Mended Wings should not look like a ministry named Selah. The people who need one are not the people who need the other.

Here is what stays the same across all five. The name is spelled right. The address is right. The phone works. The giving page goes to the right account. The trust papers match the name on the bank form. The person who calls gets a human voice. That list is boring. It is also the list that decides whether a ministry is real to the outside world.

DID YOU KNOW?

Every ministry we build for keeps its own name, its own trust and its own dashboard. We do not put our name over theirs.

That last point is worth more words. We are not a franchise. A franchise puts its sign over your door and takes a cut of your work. What

we do is closer to a workshop. A person brings a name and a calling. We help with the frame. Then they take it home and run it.

That is why the directory is a directory and not a chain. Each ministry keeps its own name on the map. When somebody in another country looks for a church, they should find that church, not ours.



The map matters more than it sounds. We serve 37 countries, and the United States is the home base rather than one of the 37. Thirty-seven is a number you can hold in your head. It is also thirty-seven sets of rules, thirty-seven sets of holidays, and thirty-seven time zones if you count the way a sleeping person counts

them. A directory takes all of that and turns it into a picture. A person finds a pin, reads a name, and knows there is somebody there.

A pin on a map is a small thing. To a person in a country where their kind of church is rare, it is not small at all. It says: you are not the only one. That sentence is worth a whole website.



There is a risk in a chapter like this. A book about five builds can start to sound like a sales page. So let us say what a build is not.

A build is not a guarantee. A website does not make a ministry holy. A trust does not make a person wise. A giving page does not make a giver cheerful. All of these are tools, and a tool is only as good as the hand that holds it. We have watched a person with a beautiful page do nothing with it. We have watched a person with a plain page change a neighborhood.

A build Structure, ordination, papers, page, dashboard, room



A build is also not the end. The day the site goes live is not the finish line. It is the day the work becomes possible. Before that day, a ministry is a name in a room. After it, a stranger can find the door.

A folder on a desk is not a ministry yet, and a page on the internet is not one either. But between the two, something starts to be possible. Somebody can find you. Somebody can give. Somebody can ask a question and get an answer from a real person.



And a build is not ours to describe. That is the rule we keep coming back to. We can tell you that these five exist. We cannot tell you what

God did in their meetings last month. If we wrote that down, we would be borrowing something that was never ours.

So when the day comes that these five want to tell their own stories, this book will have room. Their words, checked by them, printed with their permission. That is the only honest way to do it.

In the meantime, what can we say about them?



We can say they were first. Somebody has to be first. In any work, there is a short list of people who trusted you before there was proof. They take the same risk a first customer takes. They read the page when it was thin. They said yes when the thing was still a folder on a desk.

We keep that list. Not as a trophy. As a reminder of what trust costs the person who gives it.



There is a duty that comes with it. A person hands you their name, their address, their paperwork, and often their hardest story. That is a heavy package to hold. So the records stay clean, the passwords stay private, and the files stay where they belong. A ministry that trusted us should never have to wonder where its papers went.

When we are slow, we owe them a straight answer. When we are wrong, we owe them a sorry without a defense attached. That is the same lesson from the front of the house, moved into the office. A build is a relationship with a deadline on it.



If you are reading this and you have a name on a piece of paper, you are not late and you are not small. The five in this chapter started exactly there. A folding table, a chair, and a name. Everything else was added one honest piece at a time.

One day we hope these five will not be names in our book. We hope they will be authors in their own. That is what Four Corners is for. A ministry that has lived something has a book

inside it, and a book does not need a big publisher to be true. It needs paper, a cover, and somebody who will spell the names right.

Here is a verse for the ones who are tired in the middle of the build.

KING JAMES VERSION

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

GALATIANS 6:9

In due season. Not this week. Not because you were clever. Because you kept going.

And here is one for the ones who are hurt, the ones a Mended Wings was made for.

KING JAMES VERSION

He healeth the broken in heart, and bindeth up their wounds.

PSALM 147:3



Bindeth up. That is the language of a person wrapping a wound with cloth. Slow, close, careful work. It is also a fair picture of what a build should feel like to the person on the other end of it.

Now a word for the reader who is not starting a ministry. You will meet these people. They will be at a kitchen table with a laptop and a name. They will not have a budget. They will have a call and a doubt, and the doubt usually talks louder. You do not have to build anything for them. You could do what the first five did for us. You could take them seriously.

SCAN CODE Q6

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q6

No phone at hand? Every link is printed in the QR Reference at the back.



A pencil study from this chapter


Is
hop



CHAPTER SEVEN

A Website That Works While You Sleep

Two in the morning, a phone on a nightstand

It is two in the morning. A phone lights up on a nightstand. Somebody is awake, and they are typing into a search box.



One person is typing "how do I start a church." They have felt the pull for two years, and they have told nobody. Another person is typing "church near me open Sunday." They just moved, and they do not know a soul. A third person is typing the name of a ministry they heard about once, in a hospital hallway, from a stranger who prayed with them.

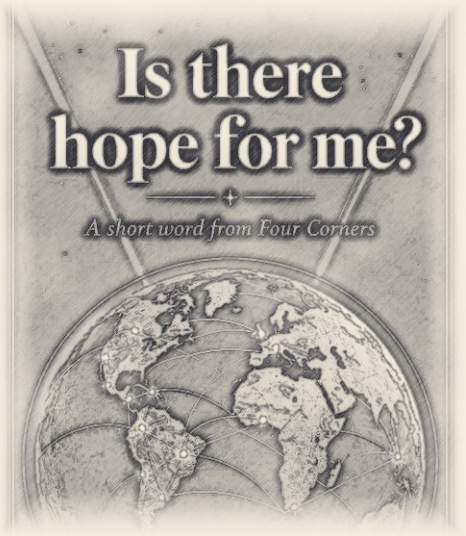
None of those people will call an office. The office is closed. There is nobody to answer. The only thing awake at two in the morning is a page.



The first person is the hardest to help. They have a call and no covering. They have looked at the rules and closed the laptop. They think the door is shut because they are not a pastor with a building and a board. What they need at

two in the morning is not a sermon. It is one sentence that says the door is open to them too.

The second person is lonely. They moved for a job and the boxes are still in the hall. They do not want a program. They want an address and a time, and a face that will not look surprised when they walk in.



The third person is grieving. They are not looking for theology. They are looking for the name they heard once in a hospital hallway. If that name is not on a page, it is gone.

Three people. Three different needs. One page can serve all three if it says the true thing in plain words and does not make anybody work for it.



That is the whole reason a ministry needs a website. Not for a brand. Not for a logo. For the person awake when everybody else is asleep.

A website is a sign that stays lit. A shop can turn off its lights and lock the door. A page cannot be turned off by bedtime. It sits there at

three in the morning, at noon on a Tuesday, on Christmas Day, in another country, in another language, for a person you will never meet.

That is a strange kind of ministry. It is quiet. Nobody claps. But it is real work, and it is work that a small church can actually have.

Here is what a ministry gets from us, in plain words. A website, with its own name at the top. A giving page, so a person can support the work without mailing a check. A church dashboard, at app.508ministry.com, where the ministry keeps its own information. And the trust paperwork behind it, ordered through our questionnaire app, so the structure matches the name on the page.

ALONG THE WAY



Start with the name at the top. That sounds simple, and it is the first thing that goes wrong in most small ministries. The name on the trust papers, the name on the bank account, the name on the page and the name on the sign have to be the same name. One letter off and a bank will send the whole thing back.



We have a folder of small mistakes like that. Different spellings. An old address. A phone number from a previous year. A page that still says "coming soon" two years later. None of them look like a spiritual problem. All of them cost a person a Sunday.

A small ministry does not need many pages. It needs four, and it needs them to be right. One page that says who you are and what you

believe, in sentences a child could follow. One page that says where you meet and when, with a map and a time. One page where a person can give. One page where a person can ask for help or for prayer, and know that a human being will read it.

Everything else is optional. A sermon archive is good. A photo gallery is good. A blog that stopped in 2021 is worse than no blog at all, because it tells a visitor the place went quiet when it did not.



Then take the phone test. Stand in your own parking lot on a Sunday and load your own page on a phone with one bar of signal. If the time and the address are not on the first screen, a nervous visitor will not find them. People do not scroll when they are scared. They leave.



Then the giving page. This is the part people feel awkward about, so let us say it plainly. A ministry needs money to keep the lights on. That is not a lack of faith. That is a building.

The old way was a plate passed down a row. Somebody dropped in cash and nobody knew what anybody gave. The new way is a page. It

is more private and it is less personal, and both of those things are true at once. What we try to protect is the cheerful part.

A page can take a gift. It cannot make a giver cheerful. That part is between them and God.

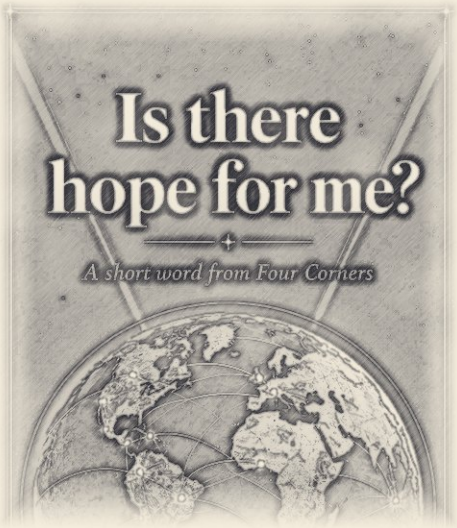


Here is the rule we keep in front of us. A person should be able to give in under a minute, see that it went through, and get a

record they can keep. Anything that makes that harder is a bug, not a feature. A long form is not reverence. It is friction.

A giving page owes a person three things. A clear sentence about what the money is for. A receipt they can keep. A way to change or stop a monthly gift without writing a letter to somebody they have never met. That is the whole list, and almost every giving page on the internet is missing one of the three.

Paul told the church at Corinth that God loves a cheerful giver. Cheerful is the key word. A person is not cheerful when they are not sure where the money went. A clear



purpose and a clean record are not business details. They are how you keep a giver cheerful.

And a ministry should never treat a gift as a subscription. A person who gives once is not a lead. They are a person who gave once. The thank you note should be short and true, and it should not come with three more asks in the same week.

DID YOU KNOW?

Our home base holds 335 million people. About 64 in 100 of them call themselves Christian.

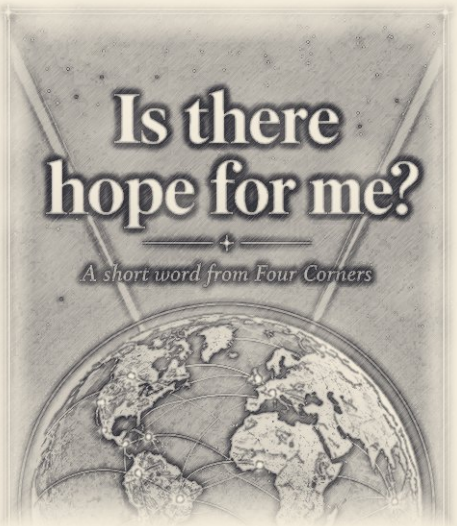
That number is worth sitting with. Most people in our own country still wear the name of Christ. Most of them are not in a pew on Sunday. Some of them are awake at two in the morning with a phone in their hand. That is not a market. Those are neighbors.



Now the dashboard, which is the least romantic part and the most useful.

A church dashboard is the back room. It is where the ministry keeps its own information, in one place, under its own name. Every ministry we build for gets one, at app.508ministry.com. We are not going to describe every button in a printed book, because buttons move and books do not. What matters

is the idea. A small church should have one place to stand on, instead of six notebooks and three email folders.



Think about a pastor with a day job. He works all week. He preaches on Sunday. He keeps the names, the gifts and the details in his head and in a phone. That works until it does not. A dashboard does not make him holy. It gives him back an evening.

Records are a form of care. That sentence sounds cold until you see it work. A church that knows who came last month can call a person who stopped coming. A church that has the giving records right can hand a family a clean statement at the end of the year. A

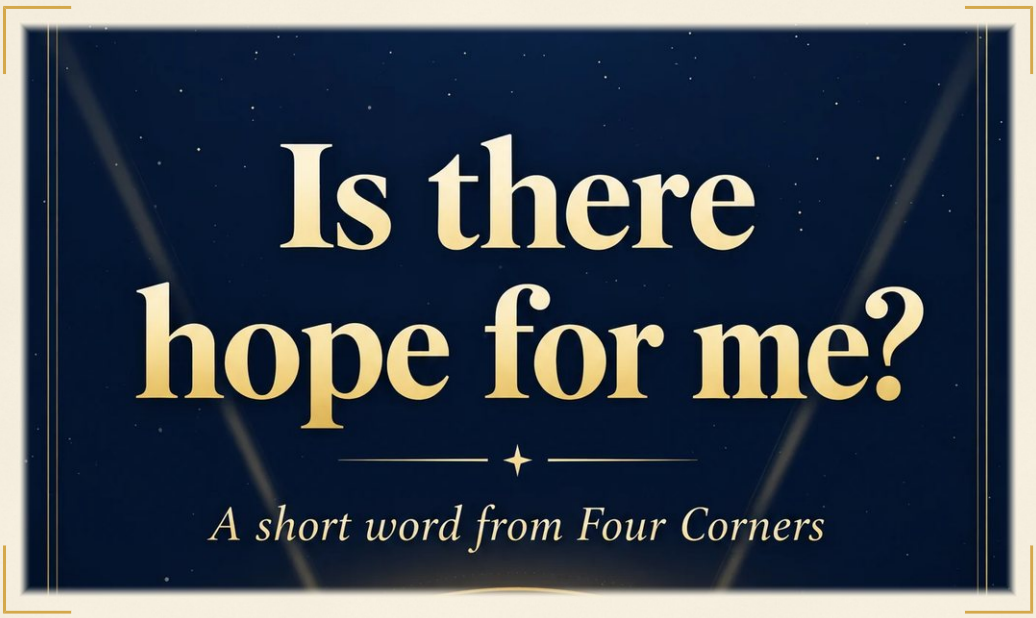
church that keeps its papers in one place does not lose a member's baptism record when a laptop dies.

Most small ministries do not fail because they lacked faith. They fail because the records were in three places and the person who knew where they were moved away.

A dashboard does not make him holy. It gives him back an evening.

The trust questionnaire works the same way. It is a page that asks plain questions, one at a time, so a person can start a ministry without calling an office during business hours. Think about who that helps. A nurse finishing a night shift. A man in a country eight hours ahead of us. A woman with three children and no quiet room until they are asleep.

A form is not a conversation. We know that. But a form at two in the morning is better than a closed door at two in the morning.



One page Plain questions replace a phone call nobody can make at night

Here is where honesty matters. A website cannot do the work of a pastor. It cannot sit with a widow. It cannot pray with a dying man. It cannot tell whether the person typing is serious or lonely or both.



So do not ask a page to do that. Ask it to do what a page can do. Open the door. Answer the plain questions. Hand over a phone number. Take a gift safely. Keep a record. Then get out of the way and let a human being be a human being.

There is a real danger in building something that works while you sleep. It is easy to think the machine is the ministry. It is not. The machine is a servant. The moment it becomes the point, the work gets cold. You can feel it on a site that has a hundred pages and no phone number.

So here is the test we use, and you can use it on your own page tonight.



Ask five questions. What is this place? Where does it meet, and when? Who is the person in charge? How do I give? How do I ask for help?

If a page answers those five in a way a tired person can read on a small screen, it works. If a person has to hunt, it does not. Big type. Few words. One clear button. A phone number that a real person answers.

That is the whole craft. It is not glamorous. It is the difference between a ministry that can be found and one that cannot.



One more plain word about being found.

There is a difference between chasing attention and being findable. Chasing attention means tricks. A headline that shocks. A countdown clock. A promise you cannot keep. It works for a week and then it costs you the one thing a ministry cannot buy back, which is trust.

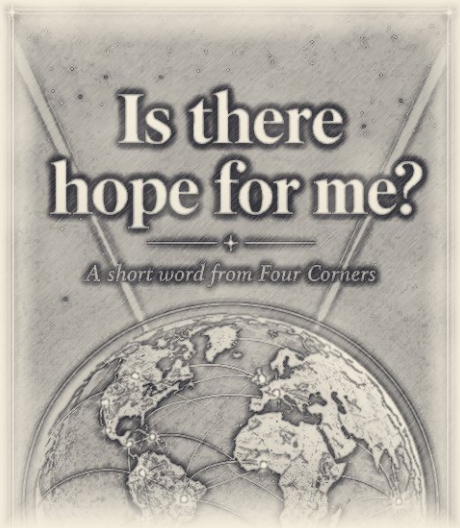
Being findable is slower and quieter. Your name, spelled the same way everywhere. A page that says where you are. A sentence that

answers the question a person actually typed. A map pin. A phone number that works. That is all. It is not exciting, and it is enough.



We have watched ministries spend money on attention while their address was wrong. It is like painting a sign and hanging it in a closet.

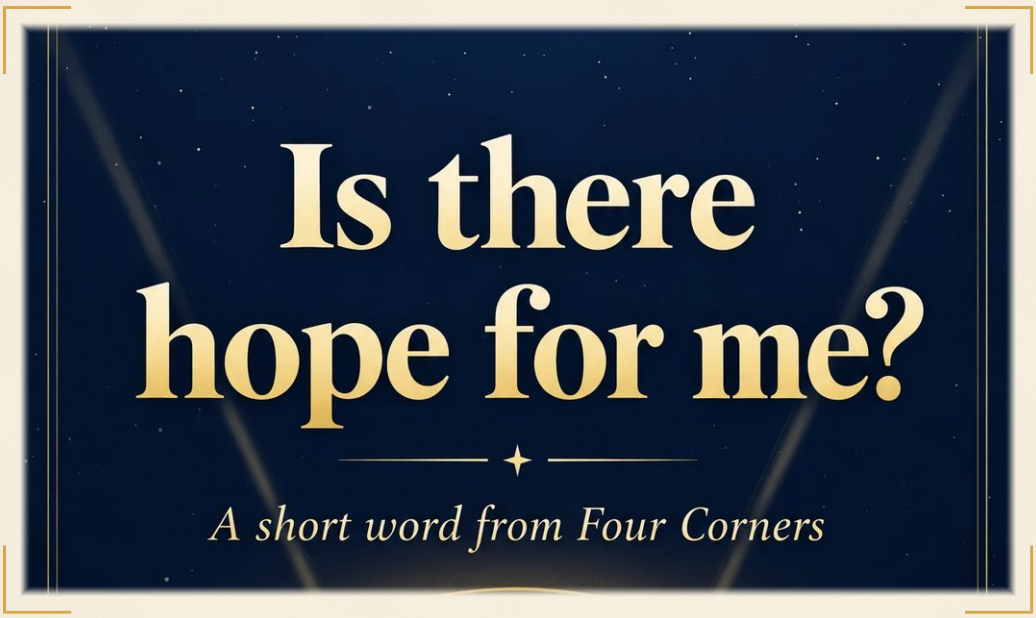
Now think about scale for a moment, because this is where the small church has an advantage it does not know it has.



A large organization has to build a page for everybody. It ends up saying nothing to anyone. A small ministry can say one true thing to one kind of person. A page about healing. A page for a worship collective. A page for a man carrying three trusts. Each one is narrow, and narrow is strong.

That is why we do not build one big site with a list of ministries inside it. Each ministry gets its own page under its own name, and it gets a place on the directory and the world map so a stranger can find it. We serve 37 countries. That is a lot of doors. A door is only useful if it has an address.

The directory is the second door. The first door is your own page, and it works when somebody already knows your name. The directory works when they do not. A person opens a map, finds a pin near them, and reads a name. That is how a stranger becomes a visitor, and how a visitor becomes a friend.



A pin is also a comfort. We serve 37 countries, and in some of them a small church is a rare thing. A pin on a map tells that person they are not the only one in their country holding this. That is worth more than traffic.



Some of our pages also show up in other languages, because the person at two in the morning may not read English. That is the next chapter.

There is another side to this, and it is the side nobody puts in a brochure. The work does not end when the site goes live. Pages break. A host goes down. A form stops sending mail. A domain quietly expires, and the ministry does not find out until a member mentions it.

So a build has to include somebody who will look again next month. That is boring maintenance, and it is the same rule as the roof and the fence in the front of the house. Nobody praises you for it. Everybody notices when it is gone.



We keep a monthly habit. Load the page on a cheap phone. Try the form. Try the giving button and see where it goes. Check the name and the address. Call the number. It takes an evening, and it saves a season.

Every month Load the page, test the form, call the number

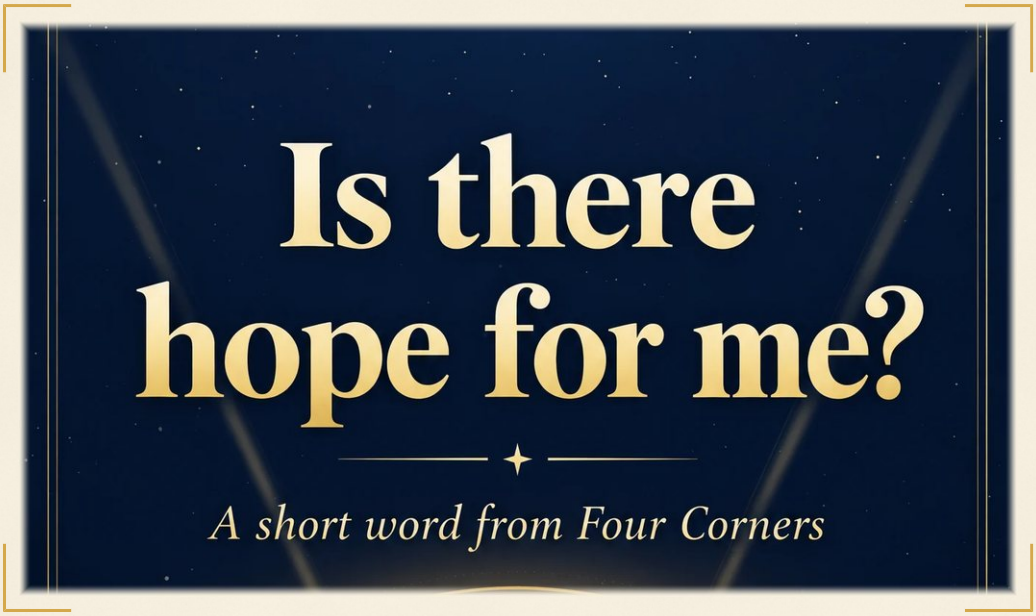
Now, the quiet part.



There is a kind of person who finds a page at two in the morning and then does nothing. They read everything. They close the tab. They come back three weeks later. Then one Sunday they walk in, and they tell you they have been reading for a year. That happens more than anyone expects.

You will never see the first visit. You will never know how many there were. The only record is in the quiet. That is what it means to work while you sleep. The work is real and the credit is not yours.

That is a good place for a ministry to be. A page that does not chase a person is a page that a person can trust. No pop up. No countdown. No trick. Just a door, a light, and a sentence that tells the truth about what happens on the other side.



Here is a verse for the night shift.

KING JAMES VERSION

Behold, he that keepeth Israel shall neither slumber nor sleep.

PSALM 121:4

Neither slumber nor sleep. Somebody is awake. It is not the server. It is not the website. It is God, and He does not need a page to find one person in the dark. We build the page because we are the ones who sleep.

And here is one about the giving side, for the person who wonders whether a small gift matters.

KING JAMES VERSION

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

PROVERBS 11:25

Watering is a plain picture. You pour on a plant and you get wet hands. A gift does something to the giver, not only to the one who receives. A page should never get in the way of that.



If you are the person awake right now, this part is for you. Maybe you are the one with a call and no idea what to do first. Maybe you are the one who needs a church and cannot face a phone call. Maybe you are the one who wants to give and cannot find a way.

You do not have to solve it tonight. You could write one sentence in a note. You could come back in the morning. You could call us at (615) 728-5082, or write to outreach@508ministry.com. Our mail goes to 1155 Twain Ave #108148, c/o Corey Pearson,

Las Vegas NV 89169. A real person reads it. That person sleeps sometimes, but they wake up.

DID YOU KNOW?

508 Ministry keeps a mailing address at 1155 Twain Ave #108148 in Las Vegas, and the phone number ends in 5082.

The page will still be there tomorrow. That is the promise of a website, and it is a small promise. It is not a promise that anybody will find you. It is a promise that the door will be unlocked.

SCAN CODE Q7

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q7

No phone at hand? Every link is printed in the QR Reference at the back.



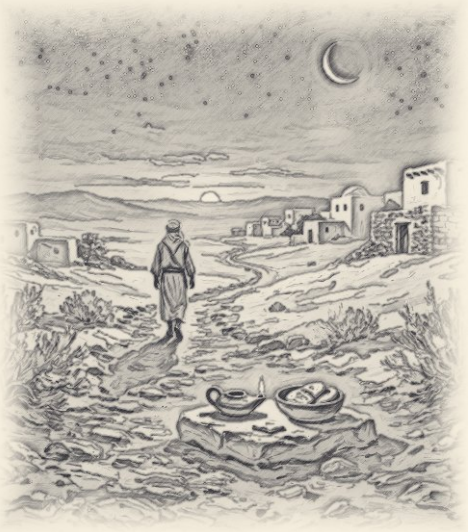


CHAPTER EIGHT

Fourteen Languages

A room where one voice is heard in fourteen tongues

A man stands up to preach. He has one voice. He has one tongue. He learned it from his mother and he has used it his whole life.



The room in front of him is not one tongue. That is the thing nobody tells a young preacher. The room is many.

There is a woman in the third row who prays in a language her children do not speak. There is a man near the door who reads slowly in English and fast in the language of his childhood. There is a family that came from

another country and sits together and sings the songs and understands almost nothing else.

They come because they want God. They stay for a while. Then they stop coming, and nobody ever knows why.

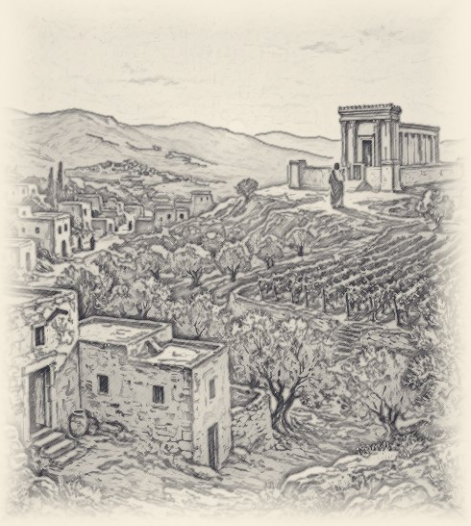


Now we know why.

This chapter is about a room that speaks. Not the building. The room inside the ministry, the one we call a worship room. In that room, a

sermon spoken in one tongue can be heard in another tongue. Our worship rooms carry live sermon translation in 14 languages.

Say it the way you would say it to a friend who is not a church person. A person speaks. A person listens. The listener hears the words in the language she dreams in.



That is all. That is the whole gift.

The word live matters. It does not mean a recording made on Sunday and posted on Wednesday. It means the sermon arrives in the other tongue while it is being spoken. The preacher does not stop and wait. The room

does not sit in silence. The words come, and they come in more than one language at the same time.

Picture a service with one preacher and seven listeners. Six of them hear him in the tongue he learned as a child. One of them hears him in her own. Nothing in the room looks different. There is no second pulpit. There is no man in a glass booth in the back. The room simply carries both.



That is the plain picture. Hold it, and the rest of this chapter will make sense.

A word about the order of a build, because a ministry should not start here.



A person comes to us with a calling and a name. First comes the structure. A 508(c)(1)(A) ministry trust is a small church structure that does not need the IRS exemption process. Then ordination, which is free, through the 508 Church Monastery Repository, with a commissioning certificate. Then the papers, and a dashboard of its own at app.508ministry.com, and a website with giving pages.

The room comes after the name. It has to. A room with no ministry behind it is just a broadcast. The thing that makes it a church is the people who answer the phone and visit the sick and bury the dead.



Now let us say why a small ministry needs this, because a big church takes it for granted.

A large church can hire an interpreter. It can pay a person to sit in a booth with headphones and turn one language into another. That person costs money. The equipment costs

money. The booth costs money. It works, and it is good, and most small ministries will never touch it.

A small ministry meets in a living room. It has one guitar and a coffee pot and a pastor who works a job in the daytime. It does not have a booth. It does not have a budget line for a booth. So the family from another country sits there and smiles and understands nothing.



Here is the thing we keep saying in this book. A small church needs a short list of things and cannot afford to hire any of them out. A website. A dashboard. A giving page. A room where the sermon can be heard. None of those should be a luxury for the

church with a big parking lot. All of them should be normal for the church with six people and one guitar.

Fourteen is a number worth stopping on.



Not one. Not two. Fourteen. That is fourteen different rooms inside one room. Fourteen ways for a sentence to land. Fourteen chances for a person to hear the one line God has been trying to get into his heart for years.

We did not pick fourteen to sound big. It is the number we serve, and we hold it the way we hold the 37 countries on our map. It is a count, not a boast.



We will not guess at that list. If we wrote fourteen language names down the page, some of them would be wrong, and a wrong name is not a small thing. A person reads a name and says, that is my mother's tongue. If it is not there, she notices. If it is there and we spelled it badly, she notices that too.

So here is what we can say about the fourteen without naming a one. Fourteen is not a decoration. Fourteen is a decision about who gets to hear.

Think about the day the church started. The book of Acts tells it. The followers of Jesus were together in one place, and the Spirit came, and they began to speak in other tongues. Then a crowd gathered from many nations, and here is the line that has stayed with us for two thousand years.

KING JAMES VERSION

And how hear we every man in our own tongue, wherein we were born?

ACTS 2:8

Every man in our own tongue. Not every man in the tongue of the man with the microphone. Every man in the tongue he was born into.

That verse is the whole reason for a worship room. The preachers in that crowd were not holy men with a translation budget. They were

ordinary followers who had been given something and could not keep it in one language.

We are not claiming to repeat that morning. Nobody repeats that morning. But the shape of it is a good shape, and we try to follow it. The word goes out in the tongue of the person who needs it.



There is a second picture, older still, and it is the reason translation is not a small thing. In the book of Genesis, the whole earth spoke one

language. Then the people built a tower to make a name for themselves, and God scattered them and confused their speech, and they could not understand one another.

We do not read that story as a punishment to be argued with. We read it as a fact about the world we live in. People came apart. Language is one of the seams. And every time a person hears the gospel in her own tongue, a small piece of that scatter is put back together.

That is why a translated sermon is not a convenience. It is a repair.

ALONG THE WAY

1980s	2010	2020	Today
The founder is given an Amiga 2500 HD at 11 and is among the first 80,000 people online before 1990	Pew's country table records the Catholic and Protestant shares we print for these countries	Pew records the Christian share of every country on our map	The worship rooms carry live sermon translation in 14 languages

2010 Pew's country table records the Catholic and Protestant shares we print for these countries

2020 Pew records the Christian share of every country on our map

ALONG THE WAY

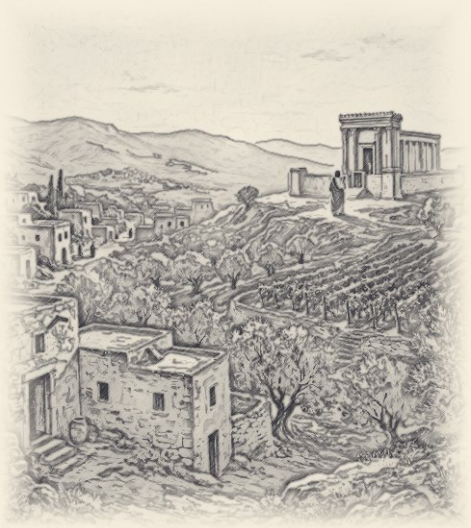
1980s	2010	2020	Today
The founder is given an Amiga 2500 HD at 11 and is among the first 80,000 people online before 1990	Pew's country table records the Catholic and Protestant shares we print for these countries	Pew records the Christian share of every country on our map	**The worship rooms carry live sermon translation in 14 languages**

Now you should know why this ministry would be the one to build such a room, and the answer is not spiritual. It is a family habit.

Our founding minister was online before almost anyone. His father brought home an Amiga 2500 HD when he was eleven years old, a machine that was rare in the late eighties, and he was among the first eighty thousand people in the world on the network before

1990. Every decade since then has been spent in technology, serving other people, getting their websites dialed in.

We say that plainly because people sometimes hear the word technology in a church book and get nervous. They think a machine is being put where prayer should be. That is not what we mean. A microphone is a machine too. So is a hearing aid. Nobody accuses a hearing aid of unbelief.



Technology is only a longer arm. It lets one voice reach a room it could not reach by shouting. That is all it has ever done, and it is enough.

Here is what the room looks like from the inside of a ministry.

A pastor opens his dashboard at app.508ministry.com. His ministry has its own name on it. His own verse. His own people. He sets the room for a service, and the service goes out with translation. He does not need to hire anyone. He does not need to buy a plane ticket. He does not need to learn a language he has never studied.



That last part deserves a moment. For most of church history, a man who wanted to reach another nation had to go there. He had to learn

the tongue, or he had to bring someone who already knew it. That took years. It still takes years, and it is still the best way to do it. A translated sermon is not a replacement for a person who moves.

But it is a start, and a start is what most ministries never get.



Think about a small ministry in a city where three or four languages live on the same block. The pastor preaches to the people who understand him. The others come for a while and drift away. With a worship room, that same pastor is speaking to all of them at once. Same sermon. Same man. Same coffee pot. Four different sets of ears.

And here is the part that surprises people. The room does not only serve the stranger. It serves the grandmother.



There is an older woman in many of our ministries who came to this country young, who raised children here, who prays in English every day and prays in her first tongue every night. When she hears a sermon in the language of her girlhood, something in her chest lets go. She is not being taught. She is being met.

Our co-founder knows this from the inside. Allie Pearson came to the United States from the Philippines as a young girl. The Philippines is a green country on our map, with 115 million people, and 91 percent of them are Christian. When she talks about those islands, she is not talking about a dot on a map. She is talking about family.



So when we say fourteen languages, we are not saying a slogan. We are saying that a woman like our co-founder should not have to translate her own prayers.

There is a small thing that happens in a room like this, and it is worth writing down.

A man hears his own tongue in a service, and the first thing he does is look around. He looks to see if anyone noticed. That is what it is like to be the one who has been translating in his head for years. When the words finally come in his language, he feels seen, and being seen is not comfortable at first.

Then he brings his brother. Then his mother. Then a neighbor who does not speak the language of the street. A room that speaks does not only keep the people who are already there. It brings the ones who were waiting outside.

That is why a translated sermon is not a convenience. It is a repair.

Now the honest part, because this book has promised to leave the gaps in.

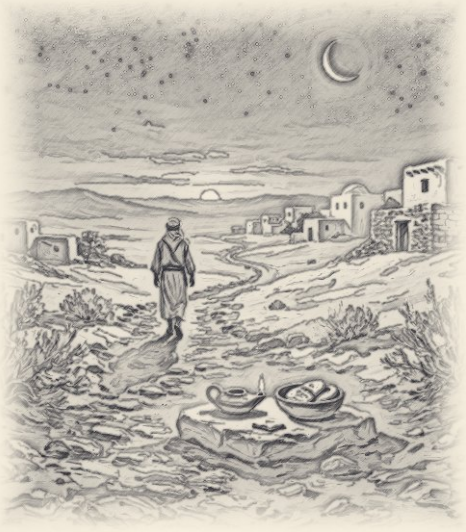
A translated sermon is a tool. A tool is not a heart. A man can hear the gospel in his mother's tongue and still walk away from it. A woman can hear every word in the language she dreams in and still go home to the same hard life. We are not selling a machine that saves anybody. We are handing a small church one more thing it could not afford.



Translation is also not perfect, and we will not pretend it is. Every language carries its own weight. A word in one tongue does not sit

down in the same chair in another. Some preachers use long sentences and old words. Some jokes do not travel. A good translation is a kind of work, and work has failures in it.

What we will not do is dress the failure up. If a sermon lands wrong in a language, better to say so than to pretend.



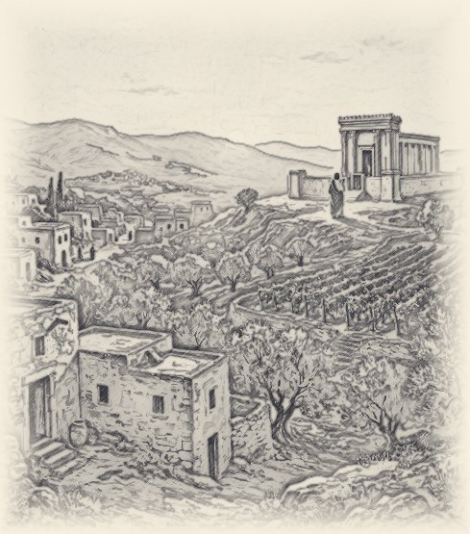
We will say this much, because it is true of every tool we build. The person matters more than the machine. A room with perfect translation and no one to visit the sick is a room with good sound and no church in it.

Then there are the glasses, and here we have to be careful, because people read about them and start looking for a store.

They are called 508 Hear and Vision, and there is a ring that goes with them. They are still in RFQ with the makers. That means what it sounds like. It means we are still talking with the people who build them. It means papers are going back and forth and nothing is in a box on a shelf.



So we will not tell you they are in your hands. They are not. If you want them today, you cannot have them today, and a book that pretends otherwise is a book that has started lying on page one hundred.



What we can tell you is the idea, and the idea is plain. The room is one way to carry a sermon to another tongue. A pair of glasses is another. One is for the person who comes in the door. One is for the person who cannot come in the door, or who is in a country where there is no room at all.

We will tell you the day they are real. Until then, we will keep saying RFQ, and you can keep asking us when.

DID YOU KNOW?

Every ministry gets a worship room, and our worship rooms carry live sermon translation in 14 languages. The translation glasses, 508 Hear and Vision, and the ring that goes with them, are still in RFQ with the makers.

Now let us think about the map, because the languages and the map are the same subject.

We serve 37 countries. Fourteen of them are green on our world map. Twenty-three are amber. Green means we are moving. Amber means we are watching and praying and waiting for the door.

A worship room is one of the ways an amber country moves toward green. Not by a campaign. Not by a budget. By a sermon that reaches a person in a tongue he can actually hear, in a country where nobody has ever built him a room.

That is a strange thought, and we like it. A small church in a small building can carry a word into a country its pastor has never seen. He does not have to pack a bag. He does not have to raise the money for a ticket. He sets his room, and he preaches, and the word goes.



Some of those countries are closed to a man with a microphone. Some are open and empty. A room on the internet is not a church in a

village, and we should not confuse the two. But a room on the internet can reach a village where a church is not allowed to stand.

We have watched a man hear a sermon in a language he had not heard preached since he was a boy. He wept in his kitchen. Nobody laid a hand on him. Nobody drove to his house. A room was open, and the words were in his tongue, and that was enough for that night.

That is what fourteen languages means.



Let us also say what it does not mean, because we have seen this go wrong in other hands.

It does not mean a ministry can skip the people in front of it. A pastor who preaches to fourteen languages and ignores the widow

across the street has not built anything. The room is an addition. It is not a substitute for a visit, a meal, a ride, a hand on a shoulder.

It does not mean every service has to be a production. A room can be quiet. A room can have one speaker and four listeners. A room can be a man in his car with his phone on the seat, listening while he eats lunch. The point is not the size of the crowd. The point is that the words arrive.



And it does not mean the ministry is finished. A room is a door. A door is not a house. We keep saying that because we have watched people build a beautiful door and stand in front of it admiring the hinges while the house behind them is empty.



Here is what we ask a ministry to do with this room.

Set it. Preach into it. Then watch who comes.

Somebody will come from a place you did not expect. Somebody will write to you in a language you cannot read, and you will have to find someone to read it. Write back. That letter may be the whole reason the room exists.

Then do the harder thing. Ask the person who came what he did not understand. Ask what sounded wrong. A translation is only as good as the person who is willing to hear that it failed.



That is the work. It is not glamorous. There is no ribbon to cut on a room that speaks fourteen languages. There is only a Sunday, and a man standing up, and a room full of people who hear him each in his own tongue.

A last picture, and then we will let you go.

Picture a family in a country we will never visit. The father has a phone. It is not a good phone. The signal is weak and the room is loud and there is a child on his knee.

He opens the room, and he turns the language to the one his mother gave him. And a man he has never met, in a city he will never see, says a sentence that he understands.



He does not know the man's name. He does not know our name. He may never write to us. That is fine. He was not looking for us. He was looking for the words.

That is what a room is for. That is what fourteen languages is for.

There is a verse we keep on the wall of this part of the work, because it asks for exactly this and nothing more.



KING JAMES VERSION

That thou mayest make known thy way upon the earth, thy saving health among all nations.

PSALM 67:2

Make known thy way. Not our name. Not our brand. Not our ministry. His way, among all nations, in whatever tongue a nation happens to speak.

We will keep building the room. You keep preaching into it. And when the glasses finally come, we will hand them out and start again.



SCAN CODE Q8

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q8

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THE ART OF FOUR CORNER



Paintings of 508 Ministry

508 MINISTRY



CHAPTER NINE

The Daily Verse and the Art

Las Vegas, Nevada, every morning

Think about the first minute of your day. Your eyes open. The room is still gray. Before your feet touch the floor, something is already talking to you. Maybe it is the phone. Maybe it is the news. Maybe it is the list of things you did not finish yesterday.



That minute is a corner too. Most people never think about it. It is the smallest room in the house, and the whole day walks through it.

We wanted that minute to hold something better. So every day we send out a verse. One verse. Not a chapter. Not a sermon. A verse you can carry in your head until supper.

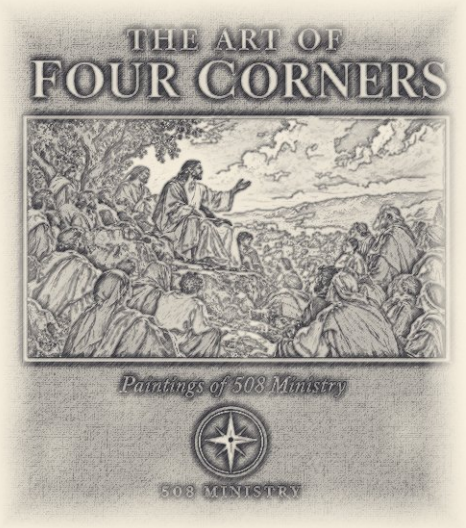
It comes with a picture. The picture is ours. We make it for that verse, and for no other.

That is the quiet work of this ministry. No stage. No lights. No crowd. Just a verse and a picture, going out again tomorrow, and the day after that.



A verse is a small thing. That is the point. A small thing can go with you into a hard room. You cannot carry a whole Bible into some places in your mind. You can carry one line.

We are often asked why we send a verse and not a thought for the day. The answer is simple. A thought for the day is somebody's words about the verse. A verse is God's words, and it does not need our help.



We add a picture and a short line. Then we get out of the way. The words have done more good than any comment we could write under them.

That is also why we do not tell you what the verse means for your life. You have a teacher. He knows your life better than we do.

David knew this. He wrote a song about a lamp.

KING JAMES VERSION

Thy word is a lamp unto my feet, and a light unto my path.

PSALM 119:105

Look at where the lamp sits. It is not over the whole road. It is at the feet. It shows the next step, and then the step after that.

That is how a verse works on a hard morning. You do not get the whole map. You get enough light for today. Tomorrow the lamp is there again.

You do not get the whole map. You get enough light for today.

We have watched people try to live on big events. A conference. A concert. A night that lifts you up. Those nights are good. But you cannot warm your hands on a memory for long.

A verse is different. It is small enough to be used. You can say it in a car. You can say it in a hallway. You can say it with your eyes closed while a nurse reads a chart.



So how do you pick one verse for a whole day? You read. You pray. You wait. Then one line stops you. You read it again. You know somebody out there needs that line more than they need your good advice.

Some days need a soft word. A family is burying a father. A woman is waiting on a test result. A man is out of work and out of words. A soft word goes out to that house.

Some days need a hard word. A person is drifting. A habit has a grip. A church has gone quiet. Then the verse comes like a hand on the shoulder, and it does not let go.



We do not know who opens it. That is fine. A letter does not need to see the face at the mailbox.

Here is something else we have learned. You cannot aim a verse at one person. You send it out and it lands where it lands. The same line that comforts one reader can correct another. God is better at delivery than we are.



People save them too. A verse goes out on a Tuesday and a woman keeps it. A year later she scrolls back and finds it again. It said what she needed then. It says something new now.

That is the difference between a verse and a headline. A headline is dead by Friday. A verse can wait in a folder for a year and still be alive.

Then there is the art. A verse on a screen is easy to scroll past. A verse in a frame is harder to walk past. Your eye catches it while you are doing the dishes. Your child asks what the words mean.



The art is not a picture of the verse. It is a place for the verse to rest. It gives the words room. It gives your eye something calm to hold while your mind works.

So we keep the picture plain. The words have to stay readable. If the art shouts, the verse is lost. The picture is the servant. The verse is the guest.

There is an old proverb for this. It is one of our favorites.

KING JAMES VERSION

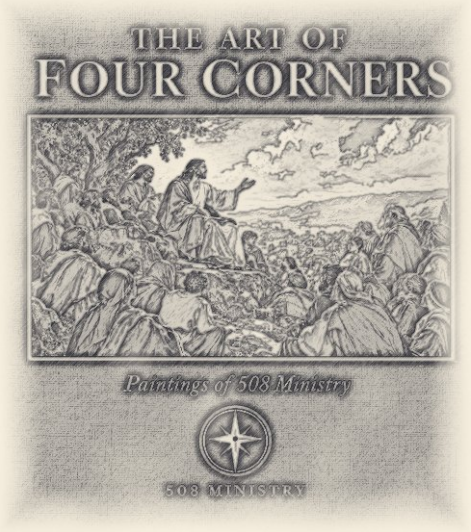
A word fitly spoken is like apples of gold in pictures of silver.

PROVERBS 25:11

Apples of gold in a silver setting. The gold is the word. The silver is the frame that holds it up. One does not fight the other. They make each other look right.

That is the whole idea behind the art. We are not decorating a wall. We are setting a word where a tired person will find it.

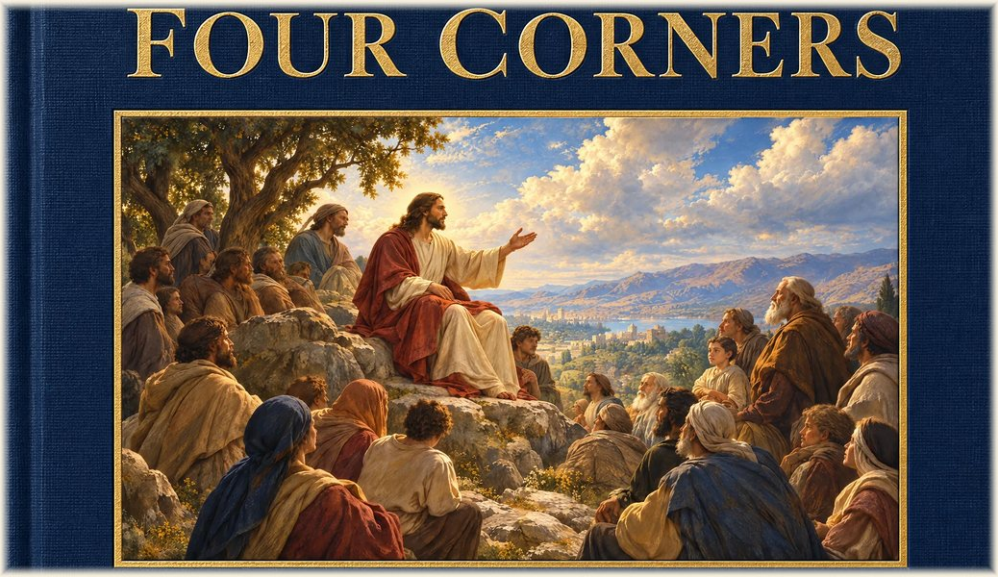
A good verse picture has one focus. One hand. One road. One window with light in it. When a picture has five things to look at, the eye gives up and moves on.



It also needs quiet space. Empty space is not wasted space. It is the room the words need to breathe. A page crowded with shapes is a page that hurries you.

And it needs to be honest. We do not draw a Jesus we invented. We do not put a face on God. The art points at the truth and then steps back, so the verse can speak.

One rule we keep is this. The art must never add to the scripture. We do not paint a scene the Bible does not give. We do not put words in the mouth of Jesus that he did not say.



A picture can carry a mood. It cannot carry a new teaching. The moment art starts explaining God, it has gone too far. So the picture stays quiet and the verse stays plain. What you remember is the line, not the brush.

Art also takes time. A picture that looks simple took hours. The hand is wrong. The light is wrong. The words do not sit well on the page. A maker throws away more than he keeps.



We do not mind that. The verse is worth the second try. There is no shortcut to a calm page. Calm is the hardest thing to draw.

Children read a picture before they read a word. Give a child a verse card and watch. The eyes go to the picture first. Then the finger goes to the letters. Then the question comes.

That question is the door. A mother can answer it at a kitchen table. She does not need a lesson plan. She needs the card in her hand.

A print is a verse that can live in a house. You can hang one by a kitchen sink. You can put one in a shop where people wait. You can put one in a hallway where somebody walks at two in the morning.



Think about a waiting room. Hard chairs. A clock that is too loud. A man with a folder of papers he does not understand. Now put one verse on that wall. It is the only kind thing in the room.

Think about a barracks. A young man far from home, with a bunk and a locker. One small print taped inside the locker door. He sees it every night before lights out.



Think about a mission house in another country. A wall with nothing on it. A print arrives in a tube, and somebody finds a nail. That wall is not empty anymore.

Families order prints for hard days too. A verse read at a graveside can go home and hang in a hallway. The funeral is over. The flowers are gone. The verse is still on the wall, and it still says what it said at the grave.

A wall can do something for a grieving house. It gives the sorrow somewhere to look.

One of our pictures was made for a broken heart. The verse is from Psalm 34.

KING JAMES VERSION

The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

PSALM 34:18

The LORD is nigh. Not far. Not waiting for you to pull yourself together. Nigh. Close enough to hear a whisper.

That picture has gone out on a hard day for somebody. We will never know which day. We will never know which house. That is all right.

Grief does not read a chapter. Grief reads one line, and then it reads it again.

A print does something a phone cannot do. It stays. It does not buzz. It does not ask for a reply. It just holds the words where your eye can land on them again.



We think about the person who is not online. There are more of them than you would think. A grandmother with no account. A man in a shop with no time for feeds. A patient in a room with one window.

Paper still works for them. Paper waits. Paper does not need a password. Paper does not go dark when the power does.



Some of those rooms have no signal at all. A basement chapel. A rural clinic. A mission post at the end of a dirt road. A screen is a dead rectangle there. A wall is not.

Paper also has a weight in the hand. A person who cannot read a screen still knows a gift when it is given to him.

Sometimes a ministry wants the art for its own place. A bulletin for Sunday. A banner for a hall. A wall where people gather to pray. That is what a licence is for. A licence lets a ministry use the art in its own house.

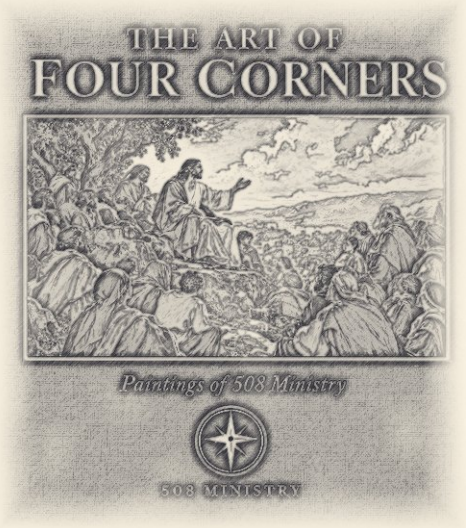
We like that part. A small church with a small budget can have something beautiful. Beauty should not belong only to the big rooms.



Most small ministries have no designer. They have a laptop, a printer and a willing heart. A licence gives them art that already carries a verse, so they do not have to start from nothing on a Friday night.

Then there is the smallest thing we make. A card.

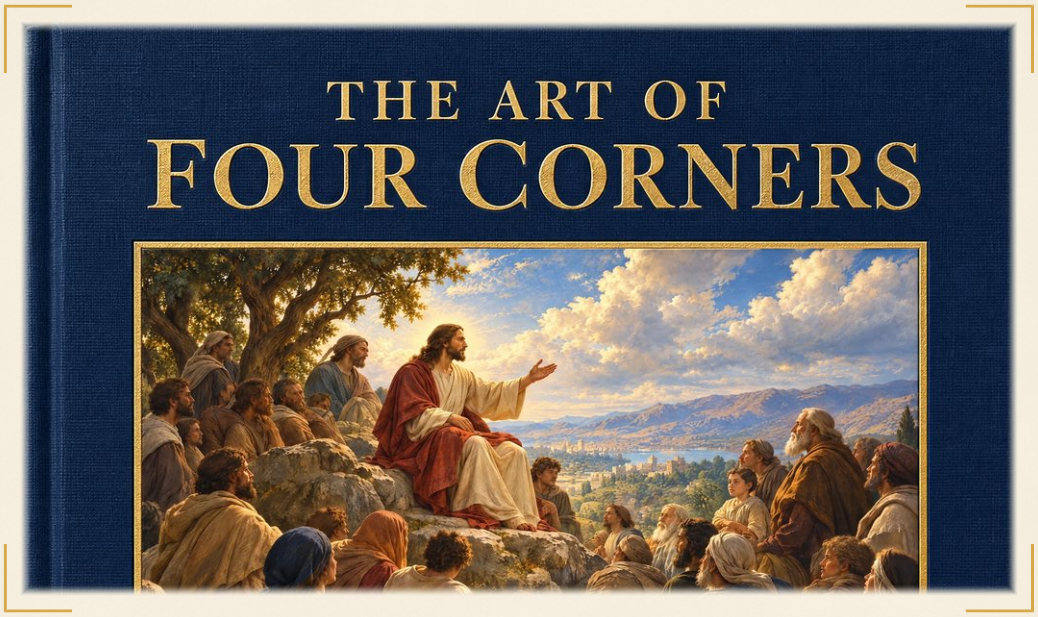
A fellowship card is a verse and a picture on a small piece of card. It fits in a pocket. It fits in a hand. It fits inside a Bible, near the front, where a person will find it again in a year.



A card can be given. That sounds simple. It is not. A gift has a face on it. A gift says, I was thinking about you this week. I did not forget you.

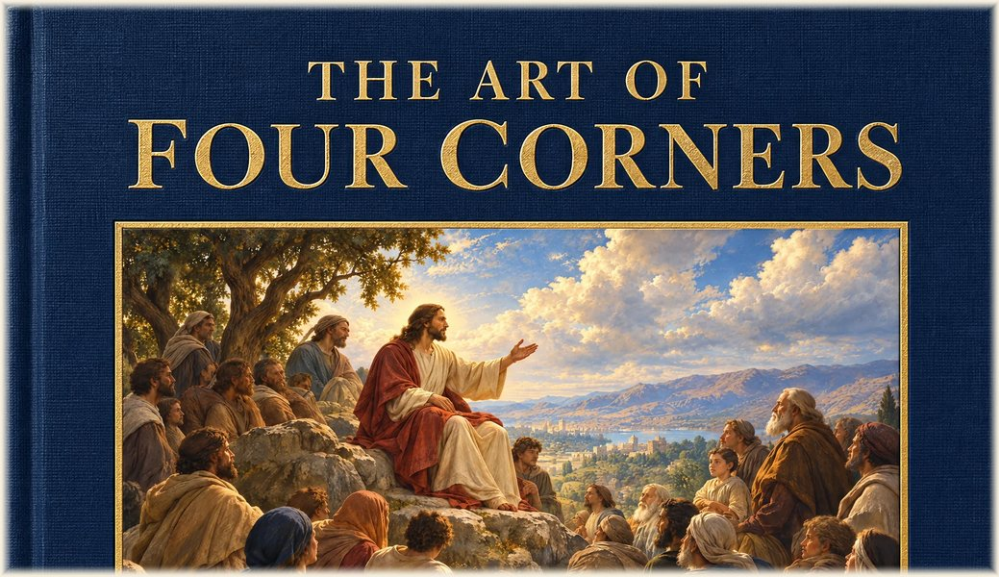
A card goes where a sermon cannot. Into a hospital room at ten at night. Into a funeral home hallway. Into a jail visiting room. Into an envelope for a soldier far from home. Into the hand of a woman who has not been to church in years.

A card also starts conversations. You hand one over and say, this one is for you. Then you wait. Often the person talks. They were waiting for somebody to ask.



A small church can use a hundred cards in a month. One in every food box. One taped to a meal that goes out the door. One handed to a man who came in for help and stayed for the sermon.

You do not have to say much. The card says it for you. Then you say the name of Jesus with your own mouth, and the card stays in his pocket.



Nobody claps for a card. There is no report on it. No one takes its picture for a feed. It just goes from one hand to another, and something in a heart moves.

Jesus told us that this counts.

KING JAMES VERSION

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

MATTHEW 10:42

A cup of cold water. Not a feast. Not a building. A cup. Small things are not small to God. He keeps the receipts on every one of them.

Now let us be honest about the daily part. A daily thing is a hard thing. Anyone can do a big thing once. Doing a small thing every day for years is a different kind of work.

Solomon wrote about that kind of work.

KING JAMES VERSION

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

ECCLESIASTES 11:6

Sow in the morning. Sow in the evening. Do not stop your hand. You do not know which seed will come up. So you keep sowing.

That verse is the charter for a daily verse. We do not know which line lands. We do not know which morning a person finally reads it. So we send it again.



Any daily work has flat mornings. You do not feel like it. The verse feels thin. The art looks like the last one. That is normal. You do it anyway, because the work is not measured by your mood.

Now a word about what a verse cannot do.

A verse is not a charm. You cannot say it three times and make your trouble leave. It is not a replacement for a doctor, or a counselor, or a friend who will sit with you.

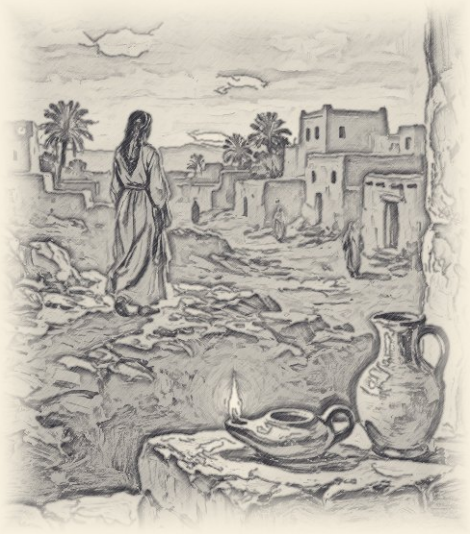
A verse is a word from God in a hard hour. It holds you up while you do the next right thing. It does not do the next right thing for you.



There is a second reason to keep at it. A daily habit teaches the people who receive it. They learn to expect a word in the morning. They start to look for it. That is a small door opening in a busy life.

We have also learned to keep the verse short on the page and slow in the reading. So here is a way to read one. Read it once with your eyes. Read it again out loud. Say the part that catches you. Then ask what it asks of you today.

That takes about a minute. A minute is all most people have at six in the morning. A minute is enough for a lamp at your feet.



The verse does not stop at your mailbox either. The same verse goes into the worship rooms.

Those rooms carry live sermon translation in 14 languages. A verse that goes out in the morning can sit in a room where people pray in another tongue by the afternoon. The room is different. The words are the same.

A ministry can also take the verse into its own service. On the screen. In the bulletin. On a banner for a street meeting. That is the licence at work again. One picture can serve a whole church for a season.



That thought stays with us. A believer in another country may never see this book. He may never hear our names. But the same line can be in his room on the same day, in his own language, and he will never know where it came from.

That is how the kingdom works. One body. Many hands. Nobody keeps score on who sent what.



The art in our books comes from the same well. A picture made for one verse goes onto a magazine page. Then it goes onto a wall. Then it goes onto a card in a pocket. Nothing is wasted in this work. One picture can serve four rooms in four countries.

If you lead a small group, teach this habit. Give each person one card a week. Ask them to give it away before the next meeting. Then ask what happened. Let them tell it in their own words.

This is how a quiet ministry grows. Not with one big day. With a thousand small ones, stacked up like firewood, ready for a cold night.

We have learned something about small work over the years. The big things get the photographs. The small things get the work. The small things are what people remember when they are scared.

The big things get the photographs. The small things get the work.

Think about the last time you were afraid. Did a slogan help you? Did a big event help you? Or did one sentence, said by one person, in one small room, hold you up?

That is the work of a verse and a picture. It is not impressive. It is not loud. It is there at two in the morning, on a wall, in a frame, in a hand.

Isaiah saw a day when the scattered would be gathered. He used the corners of the earth to say it.

KING JAMES VERSION

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11:12

That is the verse our imprint is named for. Read it slowly. God does not gather a crowd. He gathers the outcasts and the dispersed. The ones who were far out. The ones nobody went to get.

A picture on a wall in one corner of the earth can reach a heart in another corner. That is not a slogan. That is how words work. They travel where the sender cannot go.



So we keep the daily verse small on purpose. A verse fits in a bag. It fits in a memory. It fits in a language we do not speak yet, once someone carries it there.

Some of this story is not ours to tell. The dates and the numbers belong to the owner of the ministry.

We would rather leave a line empty than fill it with a guess. When the owner sends those facts, this chapter gets its proper dates and its proper thanks.

DID YOU KNOW?

Every day 508 Ministry sends out one verse with original art made for that verse. The same art can be ordered as a print or licensed for a ministry to use in its own place, and it also goes out on fellowship cards. The worship rooms carry live sermon translation in 14 languages.

Here is what we want you to take from this chapter. The kingdom is not built only by preachers on stages. It is built by people who show up on a Tuesday with a card.

Ask a person near the end of life what verse they carry. It is almost never a paragraph. It is a line. The LORD is my shepherd. I can do all things. Be still. Lo, I am with you alway.

Those lines were planted early. Somebody put one on a card, on a wall, in a hand. That is the work. Plant the line now, so it is there at the end.

You can do this. You do not need a printing press. You do not need a budget. You need one verse and one person.

Pick a verse this week. Write it on a card. Put it where you will see it before your phone. Then write a second one for somebody who is having a harder week than you.

David had a line for the morning too. It is short. It fits on a card.

KING JAMES VERSION

This is the day which the LORD hath made; we will rejoice and be glad in it.

PSALM 118:24

This is the day. Not yesterday, with its regrets. Not tomorrow, with its fears. This one. Made on purpose. Handed to you like a card.

ALONG THE WAY

Every morning	The same day	Any day
One verse and one new piece of art go out from the ministry	That verse can sit in a worship room that prays in another language	A print, a licence or a card carries the verse into a house

- **The same day** That verse can sit in a worship room that prays in another language
- **Any day** A print, a licence or a card carries the verse into a house

SCAN CODE Q9

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q9

No phone at hand? Every link is printed in the QR Reference at the back.





CHAPTER TEN

The Map With the Pins

Thirty-seven countries, and one home base

There is a map in our work. It is not a decoration. Every country we serve has a place on it, and every place has a marker we call a pin.

Thirty-seven pins. That is the number. Thirty-seven countries outside the United States.



The United States is home base. It is where the ministry sits. It is where the address is. It is not counted as one of the thirty-seven. So the map has thirty-eight places on it in all, and one of them is home.

You can count the pins yourself. Ten in Europe and Canada. Eleven in Latin America and the Caribbean. Ten in Africa. Six in Asia and the Pacific. Ten and eleven and ten and six make thirty-seven.

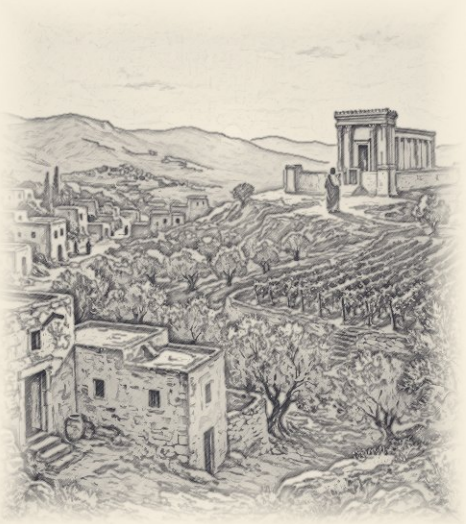


That is the whole map. Now let us look at who lives in those places.

The map has a partner-church directory beside it. That part is plain and useful. A man who moves to another country can find a church before he lands. A woman who travels

for work can find a table where she is welcome. A pastor can find a brother in a city he has never seen.

That is what a pin is for. It is not a trophy. It is an address.



Two shades make up the count. Green and amber together are the thirty-seven. We did not pick a round number and then look for work to fill it. The work came first, and the number came after it.

We count for a reason. A pin is easy to move. A number is harder. If we say we serve a country, we should know what that country looks like.

How many people live there. How many of them call themselves Christian. Which church family they belong to.

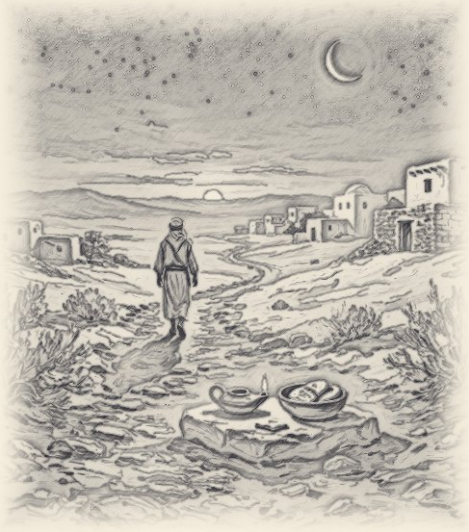
So this chapter is full of numbers. We will name the source beside every one. If we cannot name a source, we do not print the number. That rule is not ours to bend.



Here is where the numbers come from. The share of Christians in each country comes from Pew Research Center, in its 2020 count of the world's religions. The Catholic and

Protestant shares come from an earlier Pew country table, from 2010. The population figures come from national censuses, as our own country table records them.

Two different Pew records. Two different years. We keep them apart, and we say which is which. A number without a year is a rumor.



Here are five checks we run on every number in a book like this. You can run them too.

First, find the year. A share from 2010 and a share from 2020 are two different claims. Do not mix them in one sentence.

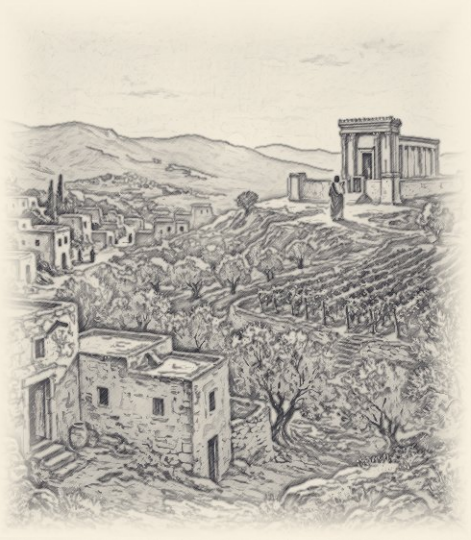
Second, find the question. Some tables count everyone who says Christian. Some count church members. Some count people who attend. The answer depends on the question.



Third, find the unit. Percent is not people. A high share in a small country can be fewer souls than a low share in a large one.

Fourth, find the gap. If the columns do not add to a hundred, something is missing. Say so. Do not fill it.

Fifth, find the source. If nobody signed it, it is not a fact. It is a mood.



Those five checks are not hard. They take a minute. They will save you from repeating a number that was never true.

Start at home. The United States has about 335 million people. Pew puts the Christian share at 64 percent.

Before the numbers, here is a way to feel one. Picture ten people standing in a room. If a country is 99 percent Christian, then all ten stand. If a country is 10 percent Christian, then one stands and nine stay seated.

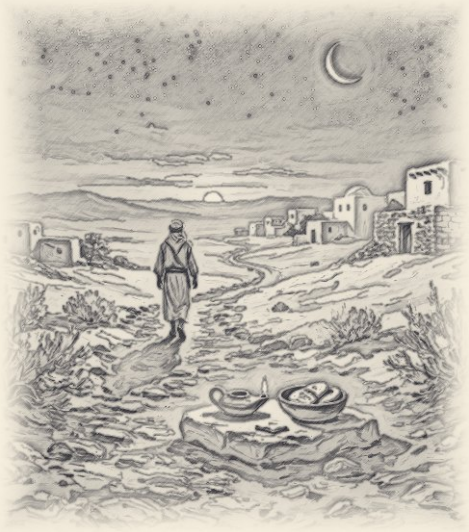
That is all a percentage is. It is a room of ten, made large. When you read a number in this chapter, see the room.



Now the corners.

The West first. Canada, the United Kingdom, France, Germany, the Netherlands, Italy, Spain, Poland, Romania and Ukraine. Ten countries. This is the old Christian ground. It is also where the ground has shifted most.

Romania is 99 percent Christian, by Pew's 2020 count. Poland is 91. Italy is 80. Ukraine is 83. Spain is 69. Germany is 56. The United Kingdom is 49. France is 46. The Netherlands is 35.



Read that list again. The countries that sent missionaries to the world a hundred years ago now have the smallest shares on our map. The Netherlands is 35 percent. France is 46. That is not a reason to write them off. It is a reason to pray.

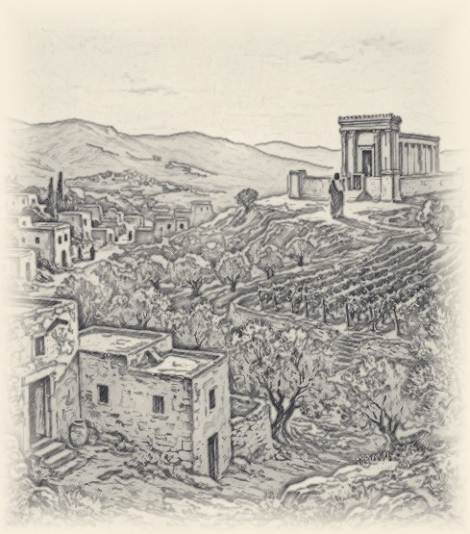
Most of the map sits in the middle. Trinidad and Tobago is 70. Chile is 70. Spain is 69. Jamaica is 69. Tanzania is 65. Ethiopia is 62.

Germany is 56. Canada is 53. These are not the headlines. They are the long middle of the field.

South now. Mexico, Guatemala, Honduras, the Dominican Republic, Jamaica, Trinidad and Tobago, Colombia, Peru, Chile, Argentina and Brazil. Eleven countries.



This corner runs high. Guatemala is 92 percent Christian. Peru is 94. Mexico is 89. Colombia is 88. Argentina is 88. Honduras is 88. The Dominican Republic is 78. Chile is 70. Jamaica is 69. Brazil is 81.



The Catholic share tells its own story. The Philippines is not in this corner, but its 79 percent Catholic is the highest on our map. In this corner, Colombia is 71 percent Catholic. Argentina is 63. Brazil is 57. The Dominican Republic is 57. Chile is 54. Jamaica is 2.

Africa next. Nigeria, Ghana, the Democratic Republic of the Congo, Ethiopia, Kenya, Uganda, Tanzania, Zambia, Zimbabwe and South Africa. Ten countries.

Africa holds the top of the map. Romania is 99 percent Christian, and Romania is in Europe. After Romania, the next three are African. Zambia is 98. The Democratic Republic of the Congo is 96. Then Peru at 94. Kenya is 86. Uganda is 88. Zimbabwe is 87. South Africa is 85. Ethiopia is 62. Nigeria is 43.



That last number surprises people. Nigeria is famous for its churches. Pew still counts it at 43 percent Christian. A share is not a crowd. We will come back to that.

Ghana is 71 percent Christian. It is also 49 percent Protestant, the third highest Protestant share on our map.



Now Asia and the Pacific. South Korea, the Philippines, Indonesia, Singapore, Australia and New Zealand. Six countries.

This corner holds both ends of our map. The Philippines is 91 percent Christian. Indonesia is 10. Singapore is 19. South Korea is 32. Australia is 47. New Zealand is 40.

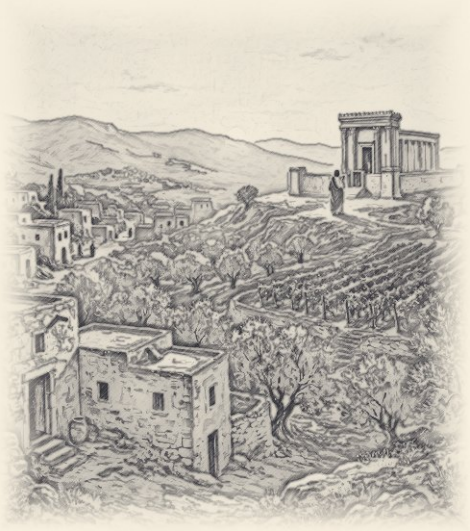
Ten percent is the lowest share we print. Indonesia is a country of many islands and many mosques. It is also a country where a church can be full on a Sunday morning. Both things are true at once.

Picture a church of twelve in a country where one in ten believes. Those twelve are a small light in a large room. They meet in a front room. They sing low, because the walls are thin.



That church is why we do not sneer at a low number. Ten percent is not nothing. It is a room with one person standing, and that person has a family.

Now the Protestant column, because it tells you what kind of Christian ground each country is. Only fourteen of our countries carry this column in the table. South Africa leads at 72 percent Protestant. Jamaica is 65. Ghana is 49. Brazil is 24. The United Kingdom is 24. The Dominican Republic is 21. Australia is 18. Colombia is 17. Chile is 16. Argentina is 15. Canada is 14. The Netherlands is 14. New Zealand is 10. The Philippines is 8.



That is the widest spread in the table. South Africa at 72 and the Philippines at 8. Both are Christian countries. They are not the same kind of Christian country. A book that pretended otherwise would be a poor guide.

Now a word about the other twenty-three countries. They carry one column in our table, the Christian share, and no Catholic or Protestant split. Romania is 99 percent Christian. We cannot say how much of that is Orthodox, because the table does not say.



We could fill those rows from other places. We have chosen not to. A row built from three sources is a row nobody can check. So twenty-

three pins stand with one number each. That is enough to pray. It is not enough to preach a sermon about.

Catholic and Protestant do not add up to the whole in most of these rows. There are Orthodox believers, and Anglicans counted apart, and smaller families. The table gives us two columns. We print two columns. We do not fill the gap with a guess.



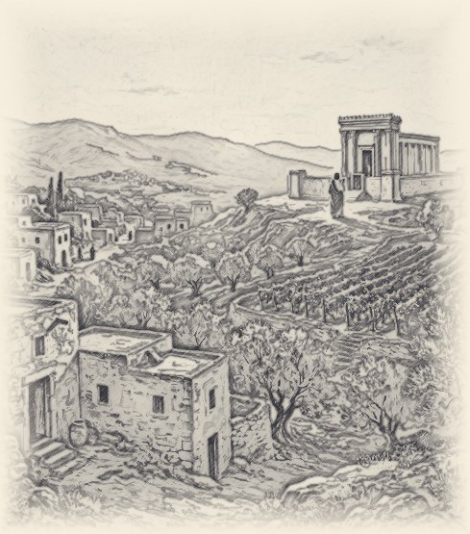
Population is the other column we can quote. Brazil has about 215 million people. The Philippines has about 115 million. The United Kingdom has about 67 million. South Africa has about 60 million. Colombia has about 52 million. Argentina has about 46 million. Canada has about 39 million. Ghana has about

34 million. Australia has about 26 million. Chile has about 20 million. The Netherlands has about 18 million. The Dominican Republic has about 11 million. New Zealand has about 5 million. Jamaica has about 3 million.

Those fourteen countries are the ones with a population figure in our table. Add them and you get about 711 million people. That is a sum of what we have, not a count of the whole map. The other twenty-three countries have no population figure in our file, so they get no number here.



Put two columns side by side and you see what a single number hides. Brazil is 81 percent Christian, and it has about 215 million people. Jamaica is 69 percent Christian, and it has about 3 million.



Brazil's share is higher, and its field is larger by far. Jamaica's share is lower, and its field is small. Both are on the map. Both get the same verse in the morning.

A big field needs more workers. A small field needs the same love. Neither one is a smaller part of the body.

That is the discipline of this chapter. We print what we have. We say what we do not have.

The map is not the world. Thirty-seven countries is a work list, not a verdict on the rest. There are believers in places we have never served. There are churches in countries we cannot name here.



A work list has to stop somewhere. Ours stops at the countries where we have a relationship and a way to send. That is a limit of our reach, not a limit of God's.

So when you look at the map, do not ask who is missing. Ask who is next. That is a better question, and it is the one we ask in every planning meeting.

Now the part the numbers cannot carry.



A share is not a soul. Ten percent of a country is not a small thing if you are one of the ten. A country at 99 percent is not a finished work either. A nation can be Christian on paper and cold in the heart.

A census asks a question. The answer is one word. Christian. That is all a table can hold.

The table cannot tell you if that word is a living faith or a family habit. It cannot tell you who prays on a Tuesday. It cannot tell you whose Bible is open on the kitchen table.

So we do not preach from this table. We use it to find the doors. Then we go and knock.

A share is not a soul. Ten percent of a country is not a small thing if you are one of the ten.

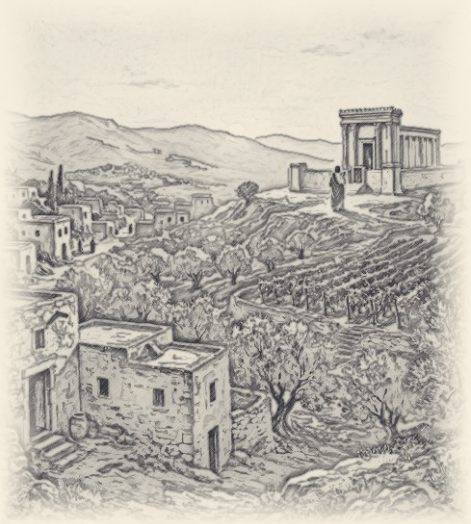
We also cannot tell you how many believers there are in Nigeria, because our table has no population for Nigeria. Pew says 43 percent. We will not multiply 43 percent by a number we do not have. So we say this. Nigeria has a great many Christians, and we cannot count them from here.

The same is true of the Congo, Ethiopia, Kenya, Uganda, Tanzania, Zambia, Zimbabwe, Mexico, Guatemala, Honduras, Peru, Poland, Romania, Spain, Italy, France, Germany and Ukraine. No population in the table means no arithmetic from us.



We could guess. Guessing is easy, and it makes a page look strong. But a guessed number in a book about good news is a small lie with a long life. Somebody will quote it in a sermon. So we leave it out.

Two shades sit on our map. Some countries are marked green and some are marked amber. Both shades are served. All thirty-seven are served. The shade is not a rank.



Our worship rooms carry live sermon translation in 14 languages. Thirty-seven countries do not speak fourteen languages. So some believers hear a sermon in a second language, and some hear it in a third.

That gap is real, and we name it here. It is a reason to keep adding languages. It is not a reason to stop.

Now the pins themselves.

A pin is not a country. A pin is a person. Behind every marker there is a pastor with a small church and a large electric bill. There is a woman who teaches children in a back room. There is a man who drives two hours to preach and two hours home.



We have never met most of them. That is the strange gift of this work. We serve people we will not see this side of heaven.

Distance is part of the cost. A pin in Australia is a long flight and a hard week. A letter to Zambia takes time to arrive, and a reply takes time to come back. You learn to work slowly with people far away.

You also learn to trust. A brother you cannot see is still a brother. A church you cannot visit is still a church.



Here is what actually crosses a border for us. A verse, every morning, in a language a person can read. A picture made for that verse, on paper that can hang on a wall. A card that fits in a pocket.

Then the bigger things. A worship room where the sermon is translated live, so a visitor hears the Word in his own tongue. A book or a magazine with the same art inside it. A website that keeps working while everyone sleeps.



None of that needs a passport. All of it needs a sender.

The name Four Corners came from Isaiah. It also fits the map. On our map the pins fall in four directions from one home base. Ten to the west and north. Eleven to the south. Ten across the Atlantic. Six across the Pacific.



Four corners, and one sender. That is the whole shape of the work.

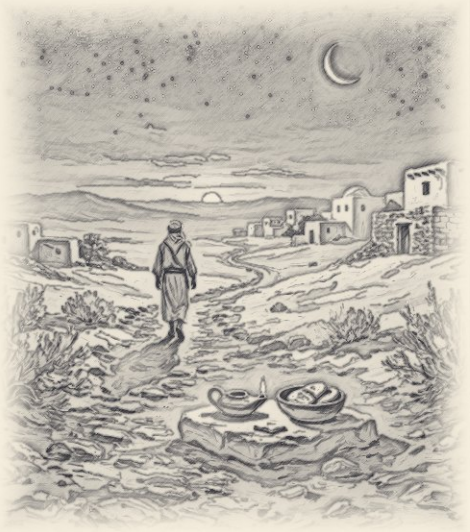
That is also why the map matters. When you pray over a map, you are not praying over ink. You are praying over houses you have never entered.

Here is what the map does for us. It keeps us honest about size. It is easy to think our own county is the whole world. The map says otherwise. Thirty-seven countries, and the United States is one of thirty-eight places on it.



It also keeps us humble about numbers. The biggest Christian shares on our map are not in the countries with the most money or the loudest media. Zambia is 98. The Congo is 96.

Peru is 94. The Philippines is 91. God has been doing his work in places that never make our news.



There is one more thing the table shows, and it is the reason this book exists. Look at the countries with the high shares and the small churches. Look at the countries with the low shares and the empty buildings in Europe. In every one of them, somebody needs a verse and a room and a person who will stand with them.

That is the work. Start a ministry. Get a website. Get a room where people can pray. Put a book in a hand. The pin goes on the map, and then the real work starts.

David wrote a song about that work. It is short and it is plain.



KING JAMES VERSION

Declare his glory among the heathen, his wonders among all people.

PSALM 96:3

Among all people. Not among the ones who look like us. Not among the ones who speak our language. All people. That is a map with a lot of pins on it.

John saw the end of that work. He tried to describe the crowd, and he ran out of words.

KING JAMES VERSION

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb.

REVELATION 7:9

No man could number. Think about that. We spent this chapter counting, and John says the crowd cannot be counted. Our numbers are a small window on a large room.

That is the right way to hold a table of numbers. Hold it like a window, not like a wall. The numbers tell you where the doors are. They do not tell you what is inside.

So we keep the map. We keep the pins. We keep the numbers, with the source named beside them. Then we get to the work that no table can show.

> **FROM THE MAP**
>
> The ministry serves 37 countries. The United States is home base, with 335 million people and a 64 percent Christian share, and it is not counted as one of the 37.

Here is what we want you to do with this chapter. Do not read it like a report. Read it like a prayer list.

A number should never do three things. It should never be a boast. It should never be a target. It should never stand in for a name.

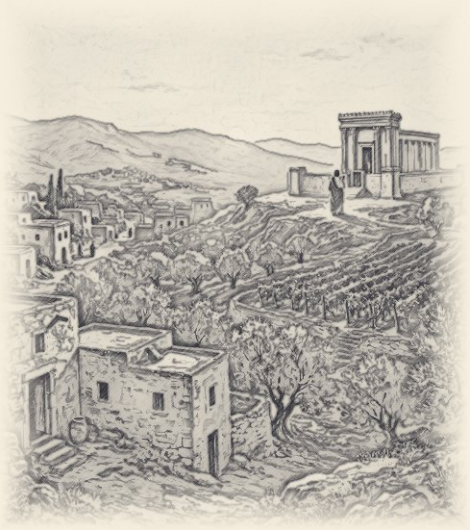
A boast says, look how wide our reach is. A target says, get the count up by spring. A number in place of a name says, we serve a country, when we mean we sent one box to one address.

We have felt that pull. A map with many pins looks like success. A map with few pins looks like failure. Neither look is true. The truth is in the letters that come back.



Here is the cost of a wide map. Postage. Translation. Time zones. A call at two in the morning. A package that arrives damaged and has to go again. None of it is glamorous, and all of it is the work.

It is easy to spread thin. A ministry can add a country and lose a friendship in the same week. So we try to grow one pin at a time, with a person at the end of it.



Pick one country. Read its number out loud. Then pray for the people behind that number, by name if you know one, and by hope if you do not.

Four steps are enough. Say the country. Say the number. Say one name, if you have one. Then ask God to keep the work there.

Do that each day, and the map gets covered. Not in one long session. In small mornings, one country at a time.

We will do the same. That is what a map with pins is for. It turns a wide world into a list of names you can carry.

ALONG THE WAY

2010	2020	Today
Pew's country table records the Catholic and Protestant shares we print	Pew records the Christian share of every country on our map	The map carries 37 countries, and the United States is home base

- **2020** Pew records the Christian share of every country on our map
- **Today** The map carries 37 countries, and the United States is home base

SCAN CODE Q10

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q10

No phone at hand? Every link is printed in the QR Reference at the back.





CHAPTER ELEVEN

The Ambassadors

An envelope, a certificate, and a country you have never seen

A certificate comes in the mail. It is folded inside a stiff envelope, and the envelope has been handled by three or four people before it reaches the house.

The person who opens it is not a famous preacher. There is no church bus outside. There is no staff. There is a kitchen, a table, and a pair of hands that are not sure they should be opening this.



The paper has a name on it. It has a date. It is signed by Allie Pearson, our co-founder. It says the person who holds it has been ordained,

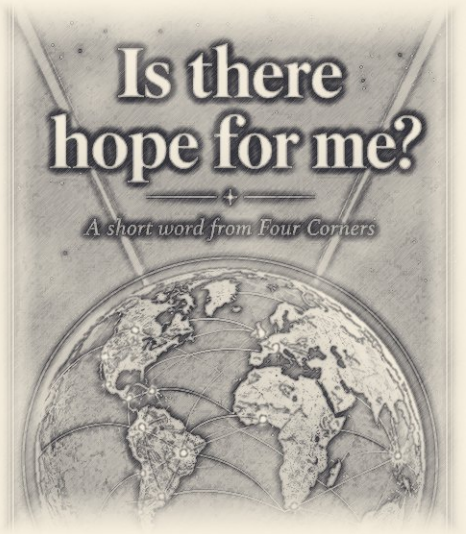
and it is called a commissioning certificate. Corey Pearson, our founding minister, holds one signed the same way.

That is what ordination looks like from the outside. A piece of paper. A name. A date. Something you could file in a drawer and forget.



But look at the word on the paper. Commissioning.

A commission is not a title. A title is something you are given and then you own. A commission is something you are given and then you carry somewhere. The paper is not the end of a process. It is the start of a journey, and the journey has a direction.



This chapter is about the people who take that journey. We call them ambassadors.

Say the word ambassador out loud and see what it brings up. Most of us think of a man in a suit in a big city, standing in a building with a flag outside. He is important. He has a car. People open doors for him.

That is not what the word means.

An ambassador is someone who lives somewhere he is not from, and speaks for someone else. He does not speak for himself. He carries a message that was given to him. He cannot change the message to make it easier. He can only deliver it, in the language of the place where he stands.



And here is the part most people miss. An ambassador gives up his own country's comfort to live where the message is needed.

He learns the food. He learns the weather. He learns to be patient with a people who do not know him yet.

That is the job. It is not a reward. It is a posting.



Now put the two words together. Ordination and ambassador. A person is ordained, and then a person is sent, and the sending is the point. The certificate is not the destination. The certificate is the ticket.

We did not invent this shape. It is in the Bible, and it is old.

KING JAMES VERSION

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

JOHN 15:16

Look at the order of it. He chooses. He ordains. Then he sends. Then fruit comes.

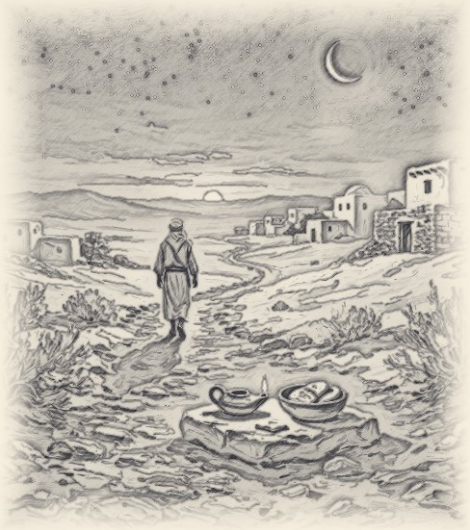
The order matters, because we have watched people try to run it backwards. A person decides he is called, and he goes, and he never gets ordained, and he never has anyone who will say yes to him. He carries the work alone until he is tired. Another person gets the paper and never goes anywhere. He has the ticket and he never gets on the boat.

Chosen, ordained, sent, and then fruit. Four steps, in that order, and the fourth one only comes after the third.



Ordination is free with us. We say that in every chapter because it is the reason most of the people we serve ever had a chance. A person who has been poor her whole life has been told again and again that real things cost money. A certificate that costs nothing is a strange kind of gift, and it takes a while to trust.

So we make it free, through what we call the 508 Church Monastery Repository. A person asks. A person answers the questions honestly. Then a certificate is made.



Notice what the free ordination does not include. It does not include a salary. It does not include a building. It does not include a crowd, or a choir, or a parking lot, or a board of elders in dark suits. It includes a paper and a name, and the name is the person's own.

What it does include is a sending. That is the part we care about most in this chapter.

Now look at the map with us again, because the map is where the ambassadors live.

We serve 37 countries. Fourteen of them are green and 23 are amber. The United States is our home base and is not one of the 37, because it is where we are anchored and where the work begins.



Green means we are moving. Amber means we are watching and praying and waiting for the door.

Here is the truth about a map. A map does not turn itself. A pin does not walk to a country. Somebody has to go. Somebody has to pray.

Somebody has to write a letter, make a phone call, and find one person in that country who will say yes.

That somebody is an ambassador.

ALONG THE WAY

2010 — **Pew's country table records the Catholic and Protestant shares of the countries on our map**

2020 — Pew records the Christian share of each of those countries

Today — Fourteen countries are green on our map and 23 are amber, and the work moves by one person at a time

2020 Pew records the Christian share of each of those countries

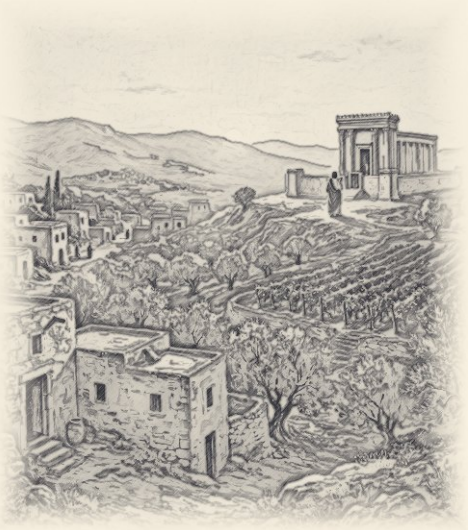
Today Fourteen countries are green on our map and 23 are amber, and the work moves by one person at a time

We want to be plain about how a country turns green, because people hear about 37 countries and picture an office and a strategy.

There is no strategy that turns a country. There is a person.

One person in one city hears about this ministry. Maybe a friend sends a link. Maybe a pastor mentions it. Maybe he finds the partner-church directory at two in the morning when he cannot sleep and his own church is falling apart.

He writes to us. He tells us he has a calling and no map. He is not asking for money. He is asking whether the thing in his chest is real.



We write back. A real person reads what comes in. That is not a slogan either. Our address is 1155 Twain Ave #108148, care of Corey Pearson, Las Vegas, Nevada 89169. Our email is outreach@508ministry.com. Our phone is (615) 728-5082.

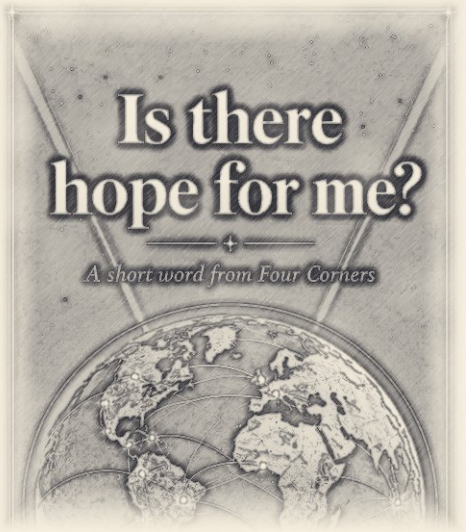
Then the work starts, and it is slow, and it is mostly paper.



We help him stand up a 508(c)(1)(A) ministry trust. That is a small church structure that does not need the IRS exemption process. We walk him through the questionnaire app, and the plain questions get answered one at a time. What is the name? Who are the people? Where does it meet?

Then ordination, which is free, and a commissioning certificate with his name on it.

Then a dashboard at app.508ministry.com, and a website with giving pages, and a place in the partner-church directory, and a pin on the world map.



And then he is the ambassador. Not because we named him. Because he is the one standing in that country, and we are not.

That is a strange thing to hand a stranger, and we do not do it lightly. Think about what he is carrying. He has a paper with his name on it. He has a website that says his church exists. He has a giving page that takes money from people who trust him. He has the good name of every ministry we have ever served sitting behind him.

If he handles that badly, he does not only hurt himself. He hurts the woman in the next country who was going to write to us next month.

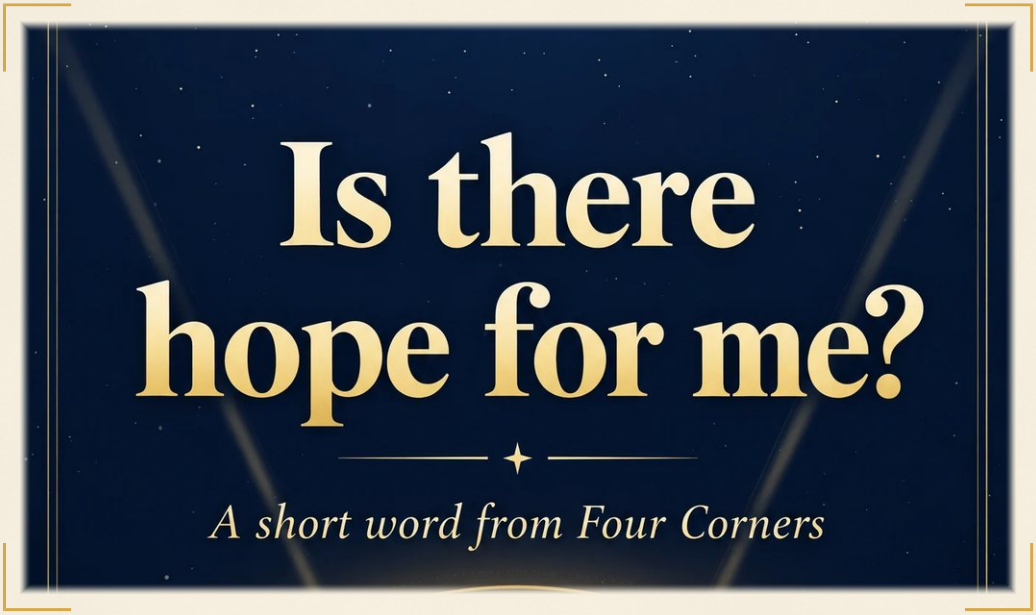
So we say this to every ambassador we send. The paper is a weight before it is a privilege.

The paper is a weight before it is a privilege.

There is a temptation that comes with a title, and we have seen it in other hands.

The temptation is to start believing the title is about you. To sign letters with it. To introduce yourself by it. To use it to get a better table at a restaurant, or a hearing with a government office, or the respect of a man who has not yet decided whether to trust you.

An ambassador who forgets he is carrying someone else's message is worse than useless. He is a liability. He speaks for a country he no longer represents, and everybody in the room can tell.



We do not want that for the people we send. So we say the plain thing. You are not the message. You are the envelope.

An envelope is a good thing. Nobody frames an envelope, but nothing arrives without one. Somebody has to be willing to be the thing the message travels in, and to be thrown away at the other end.

That is the job. It is not glamorous. It is the reason anything gets delivered.



Now look at the directory, because the directory is where the ambassadors become visible to each other.

A partner-church directory is a simple tool. It is a list of ministries with their names and their places. A person can search it. A traveler can use it. A pastor moving to a new city can find a church that will not look at him like a stranger.

A directory is also a form of protection. When a man says he is a minister, a person can look him up. When a church says it is real, a person can find it on a map. A directory takes a claim and gives it a place to stand.



A pin on a map is a small thing, and we know it. But to a person in a country where her kind of church is rare, a pin is not small at all. It says: you are not the only one. Somebody else in this country is doing what you are doing. Somebody else is tired in the same language.

We serve 37 countries, and the pins are not evenly spread. Some countries have one. Some have none yet. A map with gaps in it is an honest map, and an honest map is a map you can pray over.



There is one more thing a pin does that a list cannot. A pin tells a stranger that the work has a body. A list of countries is a claim. A pin with a name and a phone behind it is a person. When a woman in another country sees a pin near her city, she is not reading a statistic. She is deciding whether to make a call.

That is why we keep the map clean. A pin that nobody answers is worse than no pin at all.

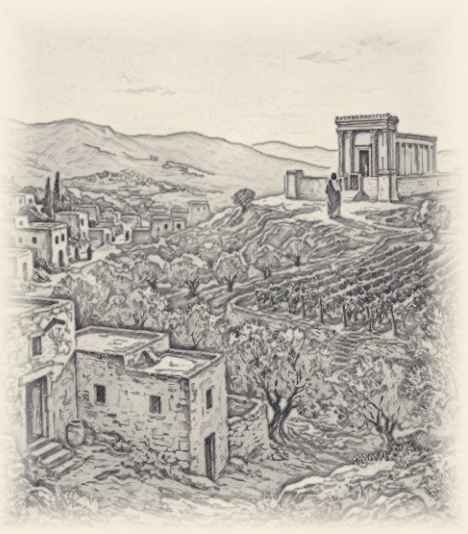
We will not invent a name to fill the space.



A made-up ambassador would be a small lie that ruins a large book. A reader would meet a person on the page with a country and a story and a calling, and that reader would pray for someone who does not exist. We would rather leave the space empty and let you see the gap.

So here is what we can say about the ambassadors without naming a one.

They are not paid. We do not have a payroll of people in other countries. A person who carries this work carries it because he believes God put it in his hands, and he does it in the hours he has.



They are not ours. A ministry keeps its own name. It keeps its own trust, its own papers, its own dashboard. We do not put our name over theirs, and we do not treat their work as ours. What we do is closer to a workshop than to a franchise.

They are not alone. That is the reason for the directory, the map, the worship rooms, and the daily verse. When a person in another country

opens the room at two in the morning, he is not opening an empty building. Somebody built the room. Somebody keeps the light on.

And they are few. We would rather say few than pad the number. A country turns green one person at a time, and one person is a small number, and small numbers are how every real thing in the world has started.



We can tell you why we want the count, though, and it is not for the number.

A count is a way of remembering. Every ordination is a name, and every name is a person with a kitchen table and a doubt and a paper he is not sure he deserves. When the owner gives us the number, we will not put it in a chart. We will put it in a sentence, and we will say what it means. It means that many people stopped waiting.

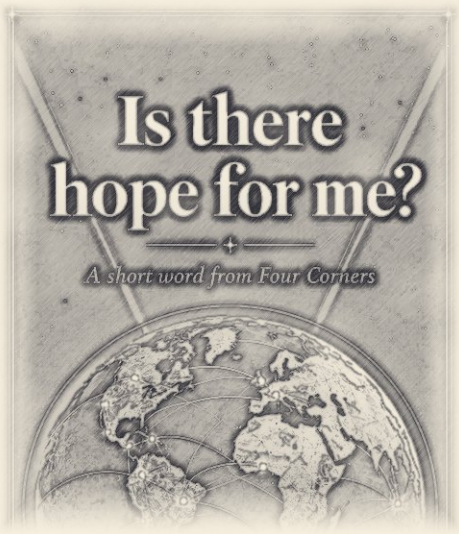
DID YOU KNOW?

Ordination is free with 508 Ministry, and it comes with a commissioning certificate. Our founding minister's certificate is signed by our co-founder, Allie Pearson. Every ministry also gets a place in the partner-church directory and a pin on the world map.

Now let us say something about what an ambassador actually does in a week, because the word sounds grand and the work is not.

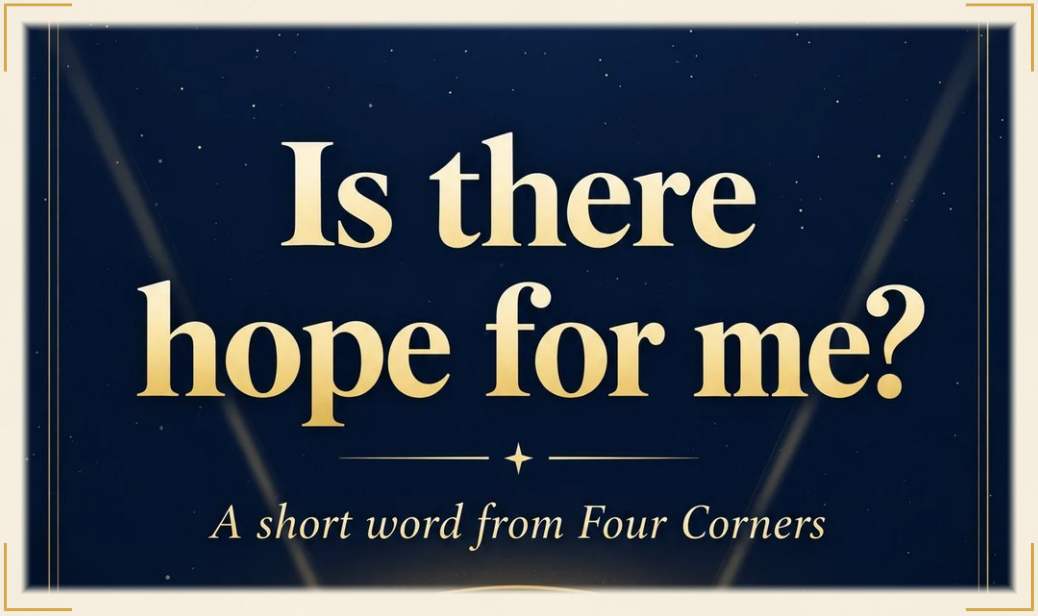
He prays for his country by name. Not the whole world. His country.

He answers the question when somebody asks what a 508(c)(1)(A) ministry trust is, and he answers it in plain words, because a person who does not understand the answer will not come back. He knows the sentence by heart. A small church structure that does not need the IRS exemption process.



He helps a person set up a website. He shows a woman how to make a giving page. He sits with a man who has three trusts and cannot keep the names straight, and he does not laugh, because three trusts is three loads and the man is doing his best.

He writes to us when the paperwork does not work. He writes to us when a bank asks a question nobody planned for. He writes to us when he is tired, and we write back, and neither of us pretends the work is easy.



He also does the work nobody sees. He visits a sick woman in a country where the hospital is far. He brings food. He sits with a family in the first hour after a death, when there is nothing to say and the only thing that helps is a body in the room.

Nobody puts that in a report. It is the whole work.



Our founders put the mission in one sentence, and we come back to it because it is the truest thing in this book. Our mission is not about us. It is about the mission and the message, spreading the good word. We will be gone in no time. What matters is the people we touch, from youth to elderly. Everyone needs compassion, understanding, a platform to be heard, loved and listened to.

A platform to be heard. That is what an ambassador builds. Not a stage for himself. A platform for a person who has never had one, in a country where nobody has ever asked her what she thinks.

An ambassador is a person who hands the platform to someone else and then steps back.



There is a cost to this, and we would be lying if we did not name it.

The cost is that an ambassador is often the only one. The only one in his city who has heard of this. The only one who believes the thing can be done. He carries a message in a place where nobody is clapping, and he does it for years.

Some of the people he helps will forget him. That is normal. A ministry grows, and the person who helped it grow becomes a name in a file, and then no name at all. Every builder in the world knows that feeling. You pour yourself into a thing and it outgrows the memory of you.



We tell our ambassadors the same thing we tell ourselves. The fruit is not the reward. The going is the obedience. The fruit comes later, and often to someone else, and that is fine, because the fruit was never yours.

Some will fall away. That is hard, and it is true, and we will not paper over it. A person starts with fire and stops answering letters two years later. His page goes quiet. The pin stays on the

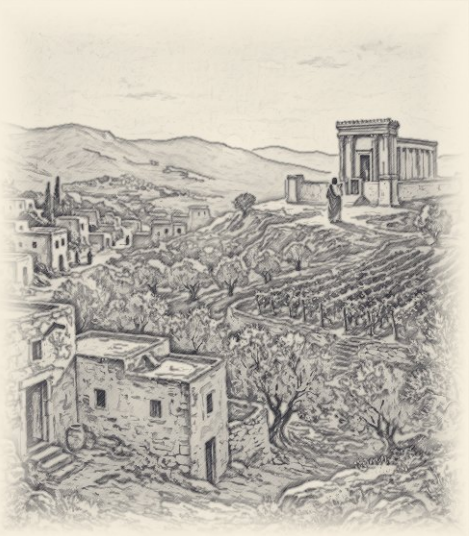
map, and nobody answers the phone behind it, and we have to decide whether to take the pin down.

That is a sad job. There is no good way to do it. All we can do is keep the record honest, so that a person looking for a church does not find an empty room.



Now a word for the reader who is not an ambassador and never will be, and who is wondering why we spent a chapter on this.

You will meet one. Not in a book. In your own life.



Somebody in your church will tell you he is starting something, and it will sound small and badly planned and a little foolish. He will not have a budget. He will have a paper with his name on it and a doubt that talks louder than the paper. He will be tired, and he will be trying to be brave, and he will not say so.

You do not have to go to his country. You could do what the first five ministries did for us. You could take him seriously.

Ask him what he needs. Write down the name of the place he is from. Pray for it on a Tuesday. Send ten dollars at midnight, when the giving page is the only light in the room.

That is not a small thing. That is the pole the flag goes on.

Here is the verse we keep on the wall of this chapter, and it is the reason we ordain at all.

KING JAMES VERSION

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11:12

An ensign for the nations. A flag at the edge of the map, where the people at the edges can see it first.

Somebody has to carry the flag out to the edge. That is an ambassador. Somebody has to hold the pole while he climbs. That is a friend. Somebody has to pay for the cloth. That is a giver. And somebody has to write it all down, so the next person knows the road.



That is what this book is. That is what Four Corners is for.

So if you are reading this and you have a paper with your name on it and no idea what to do next, write to us. Our email is

outreach@508ministry.com. Our phone is (615) 728-5082. Tell us the country. Tell us the name you would give the work. Tell us the part you are afraid of.

Somebody will write back. That is the first pin.



SCAN CODE Q11

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q11

No phone at hand? Every link is printed in the QR Reference at the back.





CHAPTER TWELVE

The Next Corner

The corner you are standing on

We want to tell you how this book ends, because a book should not stop in the middle of a sentence.



It ends at a kitchen table.

You have seen this table before. It was in chapter one. There is a Bible open on it, and a notebook beside the Bible, and a list of names in the notebook. The house is quiet. It is late.

The woman at the table has read this whole book, and now she is sitting with it open in front of her, and she is trying to decide whether any of it is for her.

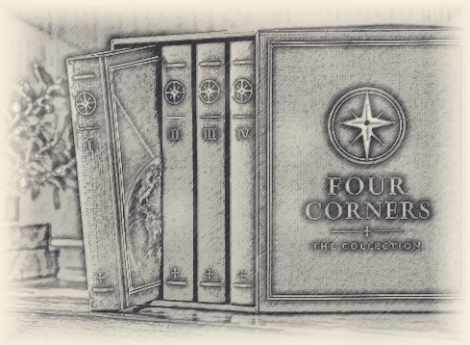
We wrote the book for her. Everything in it was for her.



So let us walk back through it one time, the way you would walk a friend through a house you just finished building. Not to show off. To show where the doors are.

We started with a corner nobody was reaching. A calling with no map. A woman with a list of names and no one to hand her a door.

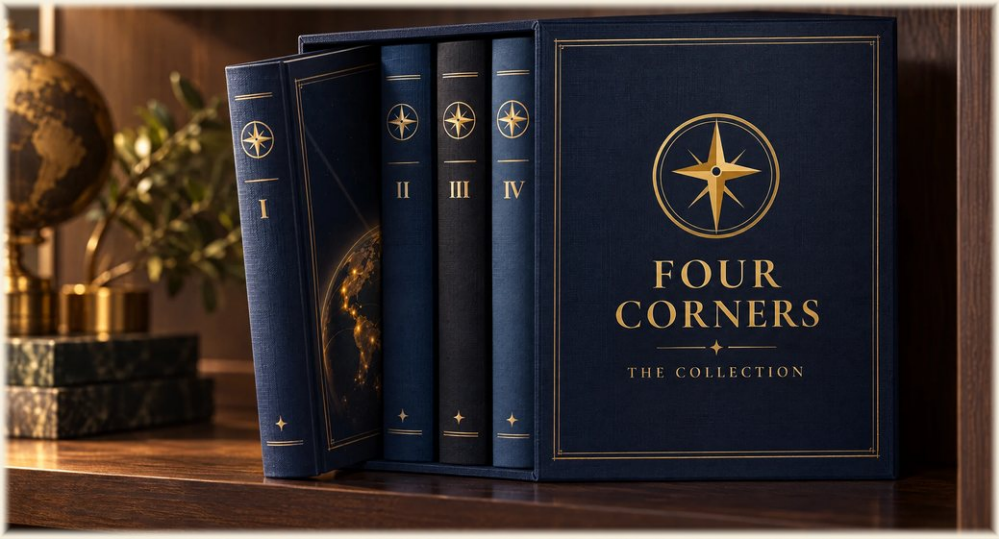
Then we told you where we came from. A boy with an Amiga 2500 HD at eleven years old, detasseling corn in the Midwest at fourteen, decades of technology and businesses, time in the military. A girl who came to this country from the Philippines as a child and grew into the front of the house. Thirty years of marriage and business, and a vow renewal every year, and a lesson on forgiveness that keeps it all standing.



Then we showed you what we actually do. A 508(c)(1)(A) ministry trust, in plain words. Free ordination, through the 508 Church Monastery Repository, with a commissioning certificate. Trust packages ordered through the questionnaire app. A church dashboard at app.508ministry.com. A

website with giving pages. A worship room where a sermon can be heard in 14 languages. A daily verse and original art. A partner-church directory and a world map with 37 countries on it. Translation glasses still in RFQ with the makers.

Then we told you about five ministries by name. Mitchel Jon. Mended Wings. Patricia Edwards, who leads Oil of Joy. Shane Byrd, who came to us with three trusts. Selah Worship Collective. Five names, five rooms, five different works.



Then the ambassadors. The people who carry the work to other nations, one person at a time, one country at a time, one pin on a map at a time.

That is the book. That is the whole story so far.



Now here is the part we have been saving, and it is the reason the imprint has a name.

Four Corners is our publishing arm. It makes books. It makes series and magazines. It makes street booklets you can fold into a pocket and comic tracts a teenager will actually pick up.

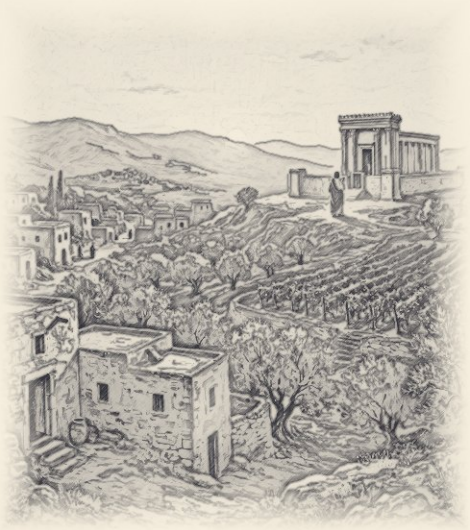
That is not a plan on a slide. Those are real files, built and ready. There is a cover with a golden globe. There is a cover with four winds blowing out from the corners. There is an

imprint mark that is a compass laid over a cross, and another that is a monogram, and another that is a globe with its lines of longitude showing.

There is a magazine with a cover and a spread. There is a street booklet with a front and an inside. There is a comic tract in three series, each with a cover, six pages and a back. There is an art book with a cover and a spread. There is a box set that holds the series.



You are holding one of those books right now. That is a strange thing to say in a book, and we know it. But it is true. The thing you are reading is a made object. Somebody laid out the pages. Somebody spelled the names right. Somebody chose the cover.



And this is only the first one. This book is the first in the series, which means there are others coming behind it, and it means the shelf is not finished. A series is a promise. It says the work will still be here when you come back for the next one.

Think about what a series of small books can do that one big book cannot.

A big book sits on a shelf and waits for a reader with time. A small booklet goes into a pocket. A comic tract goes into a hand that would never take a book. A magazine goes on a coffee table where a visitor picks it up while he waits for somebody to come out of the kitchen. The same words, in four or five shapes, meeting four or five kinds of people.



That is why we build so many shapes. Not because we cannot decide. Because the person we are trying to reach is not one person. He is

a teenager with a phone, a grandmother with a Bible, a man in a waiting room, and a woman who reads a page a night before she sleeps.

Give each of them the shape they will actually pick up, and the words travel. Give all of them the same heavy book, and most of them will never open it.

Why does any of that matter? Let us say it plainly.



A ministry can be real and still be invisible.

It can meet in a living room for ten years. It can feed people, bury people, marry people, and sit with people in the worst hours of their lives. And if nobody writes any of it down, it

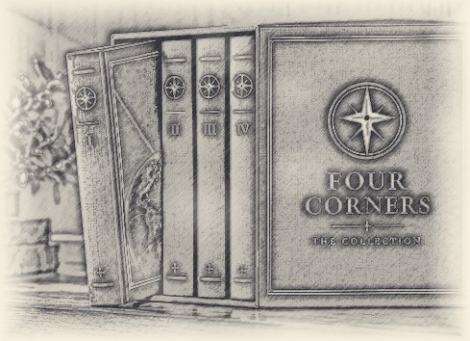
stays in that living room. The work is real. The record is not. And a work with no record cannot travel.

A book travels.



A book goes where a pastor cannot drive. It crosses a border in a suitcase. It sits on a shelf in a country you have never visited. It waits for a person who needs it and does not know your name, and it does not get tired of waiting.

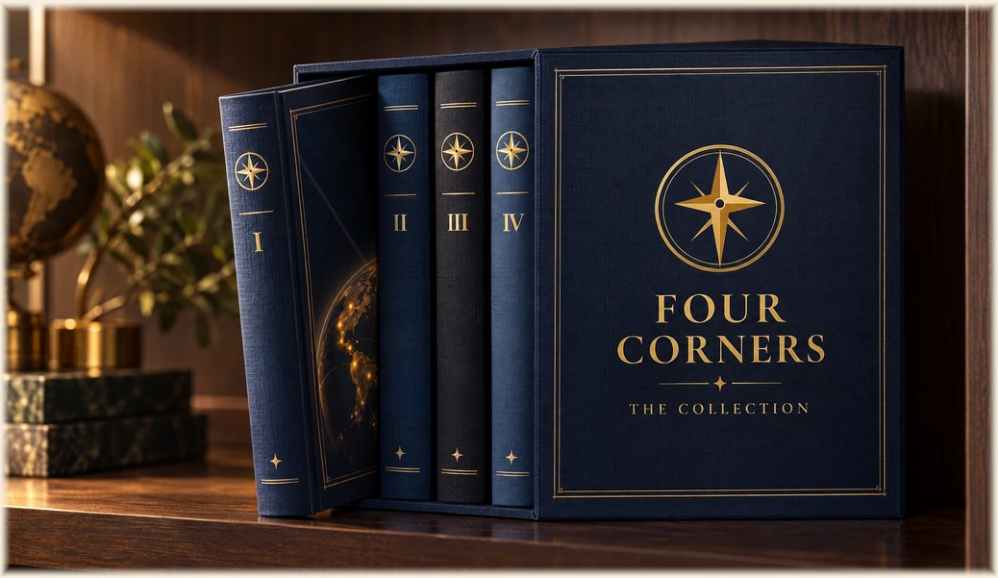
A book sits in a prison library. It gets read out loud in a kitchen by somebody who reads slowly. It gets handed to a teenager who would never open a sermon, and he reads the comic tract because the pictures carry him.



A book also costs almost nothing to give away. That is the part people underestimate. A building costs money every month. A booklet costs a few cents and it keeps working after you have forgotten about it.

The owner put the reason in one sentence, and we will quote it because it is better than anything we could write.

Good works and testimonies should reach every corner of the earth. Four Corners publishes the words of ministries and believers, in print and on Amazon, so they can be read far beyond where they were written.



Read that again. The words of ministries and believers. Not our words. Theirs.

That is the whole idea, and it turns the usual thing upside down. Most publishers publish people who are already known. We want to publish the ones who are not. A woman who

has run a food table for eleven years has a book inside her, and nobody has ever asked her for it. A pastor in another country has preached the same sermon four hundred times and never written a page down. A man who came back from a hard road has a testimony that would keep a teenager out of the same ditch, and it is sitting in his head, going nowhere.



Bring it to us. That is the invitation, and we will get to it in a minute. First let us be honest about what publishing is not.

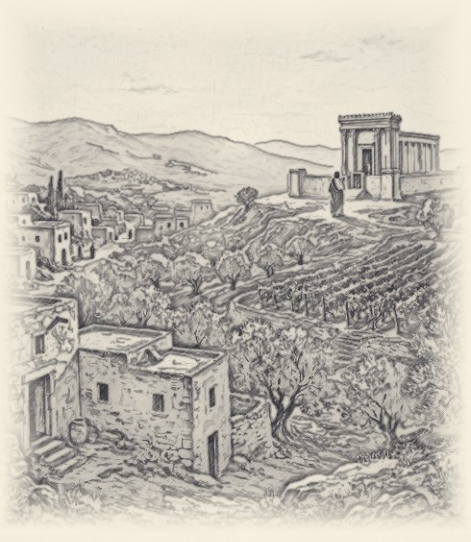
Publishing is not fame. A book does not make you known. Most books are read by a small number of people, and that is fine, because a

small number of people is how everything starts. A handful of people heard the first sermon. It went from there.

Publishing is not money. We are not going to tell you a book will pay your bills. It might not. That is not why a testimony gets written down. A testimony gets written down because somebody down the road needs it, and because a work that is not recorded is a work that gets lost.



Publishing is not perfection either. Your book will have mistakes in it. So does this one. Somewhere in these pages a comma is in the wrong place and a sentence runs long. We would rather hand you an honest book with a bad comma than a perfect book that never gets printed.



So what does a person actually do, if the thing in the drawer is a manuscript and not a calling?

You write to us. That is the first step, and it is the smallest one. Tell us what you have. A testimony. A study. A stack of sermon notes. A page of poems. A story your mother told you that nobody has ever written down.

You do not need a clean copy. You do not need a title. You do not need to know what a manuscript format is, or how an ISBN works, or what a print file even means. Those are our job. Yours is to say the thing that happened and to say it true.



Then we talk. Not about money first. About the work. What is it for? Who is it for? Who needs to read it and cannot get to a church to hear it? A book with no reader in mind is a book that gets printed and sits in a box in a garage.

And then we tell you plainly what we can do and what we cannot. We will not promise you a bestseller. We will not promise you a check. We will promise you a real book, with your name on the cover, spelled the way you spell it, and a way for somebody in another country to buy it or be given it.



2020 Pew records the Christian share of every country on our map

Today Four Corners publishes books, series, magazines, street booklets and comic tracts, in print and on Amazon

Now the second invitation, and it is the older one.

Some of you are not holding a manuscript. You are holding a calling, and it has been in a drawer for a while.



You have a name for the work. You have said it out loud once, to one person, and the person did not laugh, and you have been thinking about it ever since. You do not have money for lawyers. You do not know the words trust or nonprofit. You have never met a pastor who would stand with you.

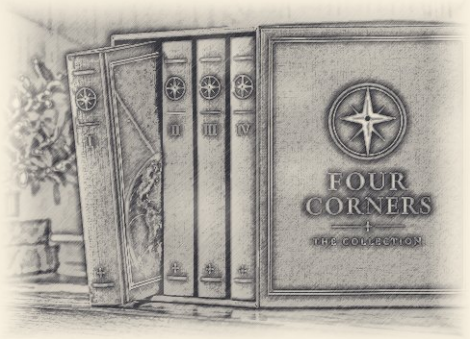
Start the ministry. That is the invitation. Not next year. Not when the money is right. Not when you have finished the thing you think you have to finish first. Now, or at least this week, because a calling that is not started does not stay still. It gets quieter.

Here is exactly how it goes, so that nothing is a surprise.



First, ordination. It is free. It runs through the 508 Church Monastery Repository. You answer the questions honestly, and then a certificate is made with your name on it and the date, and it is called a commissioning certificate. Our own founding minister's certificate is signed by our co-founder, Allie Pearson, and yours will be signed the same way.

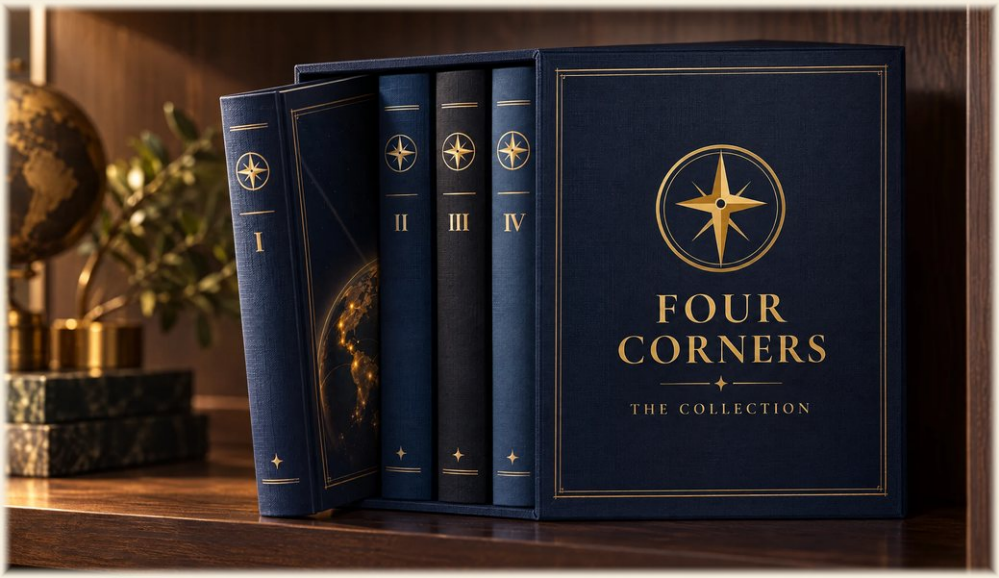
Second, the trust. A 508(c)(1)(A) ministry trust is a small church structure that does not need the IRS exemption process. You order a trust package through our questionnaire app. The app asks plain questions. What is the name? Who are the people? Where does it meet? Then the package comes together.



Third, the dashboard. Every ministry gets one at app. 508ministry.com. It is the back room where the work is kept. Its own name. Its own verse. Its own people.

Fourth, the website. Every ministry gets a site of its own, with giving pages. That means a friend three states away can give ten dollars at midnight, and a man who cannot sit in a service can still be part of the work.

Fifth, the worship room. A sermon spoken in one tongue can be heard in another, in 14 languages. A grandmother who prays in her first tongue should hear the sermon in that tongue. The gospel does not need a passport.



Sixth, the directory and the map. A pin in the right country, with your name on it, so a stranger can find the door.

That is the build. It is not a franchise. We do not put our sign over your door. You keep your own name, your own trust, your own papers, your own people. We help with the frame. You take it home and run it.



And it does not cost you the thing that keeps most people out. Ordination is free. A person who is already poor should not pay a fee to be told she is called.

One honest note, and then we will stop with the warnings. This book is not legal advice and it is not tax advice. Rules differ by state and they change. If your situation is complicated, talk to a professional. A book should not pretend to be a lawyer.

We will say why we want the date, though. A start date is a small thing, and it is also a way of saying we are not new at this. Somebody will read this book and wonder whether the ministry will still be here next year. A date answers that. It says we have been at this long enough to know where the stapler is.

When the owner gives us the date, it goes in the next printing. Until then, the gap stays where it is, and you can see it, and that is the honest way to do it.

FROM THE OWNER

Four Corners is the publishing arm of 508 Ministry. It publishes the words of ministries and believers, in print and on Amazon, so they can be read far beyond where they were written.

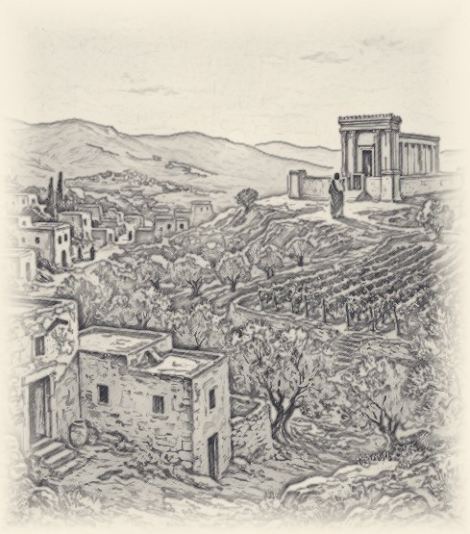
Now let us talk about the corners, because the name of this imprint is not a decoration.

Four corners means four directions. North, south, east and west. It means the whole earth, not a tidy part of it. It means the outcast and the dispersed, the ones who were scattered so long ago that they stopped expecting to be gathered.



We serve 37 countries. Fourteen are green on our map and 23 are amber. The United States is home base, with 335 million people, and 64 percent of them are Christian, and it is not counted as one of the 37.

A country turns green one person at a time. Not by a campaign. Not by a budget. By one person who says yes in a language we do not speak, in a city we have never seen, on a street we will never walk down.



Amber is not a failure. Amber is a waiting room. We pray over those countries by name. We look for the one person who will carry the flag.

Maybe you are that person. Maybe your country is amber and you are the reason it turns.

Here is the verse the imprint is named for, and we have quoted it before because there is no better one for a last page.

KING JAMES VERSION

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11:12

An ensign is a flag. A mark you can see from far off. A flag on a hill tells every traveler the same thing. Here is the place. Here is the people. Come this way.

God lifts that flag at the edges of the map. The people at the edges see it first.

We are not the flag. We are the people who sew it. That is a smaller job than it sounds, and a better one.

We are not the flag. We are the people who sew it.

Now the last thing, and it is the thing we have been walking toward since page one.

There is a corner near you. It is not the whole world. It is the street. The school. The shop. The room where you already are. The person you already know who is carrying something heavy and has not told anybody.

You do not have to see the other 36 countries today. You have to see one.

What can you do with one corner?

You can start something. You can be ordained, free, this week, and stand up a ministry trust, and get a dashboard, and a website, and a room. Write to us and we will walk you through it, one plain question at a time.



You can publish something. If you have a testimony, a sermon, a study, a stack of pages in a drawer, bring it. Four Corners will print it. We will put it in a book, or a booklet, or a magazine, and we will put it on Amazon so a

stranger in another country can find it. We will spell your name right, and we will not change your words to make them sound like ours.

You can carry something. Be an ambassador where you are. Pray for a country by name. Find the one person. Write the letter. Put the pin on the map and answer the phone behind it.



You can hold up the arms of somebody who is doing it. That is a real calling too. You can give. You can drive. You can watch a nursery. You can send ten dollars at midnight. You can write to a pastor in another country who thinks nobody knows his name.

The map needs both kinds of people. The one who plants the flag, and the one who pays for the pole.



Some of you will say no. That is allowed. God is patient with a no, and so are we. Some of you will say yes this week and mean it, and then the hard month will come, and you will want to quit. Everybody wants to quit in the hard month. Keep the paper on the wall and read it again.

And some of you will say yes, and it will hold. That one is enough to start.

Here is the address, one more time, because a book that ends without an address is a book that ends in a dead end.

508 Ministry. 1155 Twain Ave #108148, care of Corey Pearson, Las Vegas, Nevada 89169. Email, outreach@508ministry.com. Phone, (615) 728-5082.

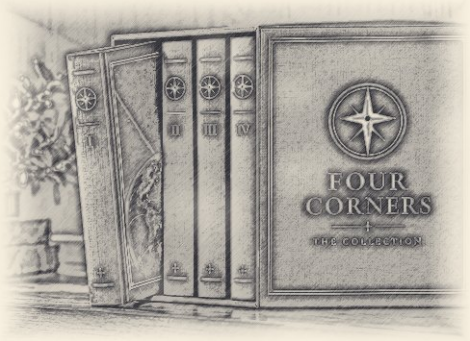
A real person reads what comes in. Tell us the country. Tell us the name you would give the work. Tell us the part you are afraid of. We will write back.

KING JAMES VERSION

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

MATTHEW 28:19

Go ye therefore. Not stay ye therefore. Not wait until the building is paid off. Go.

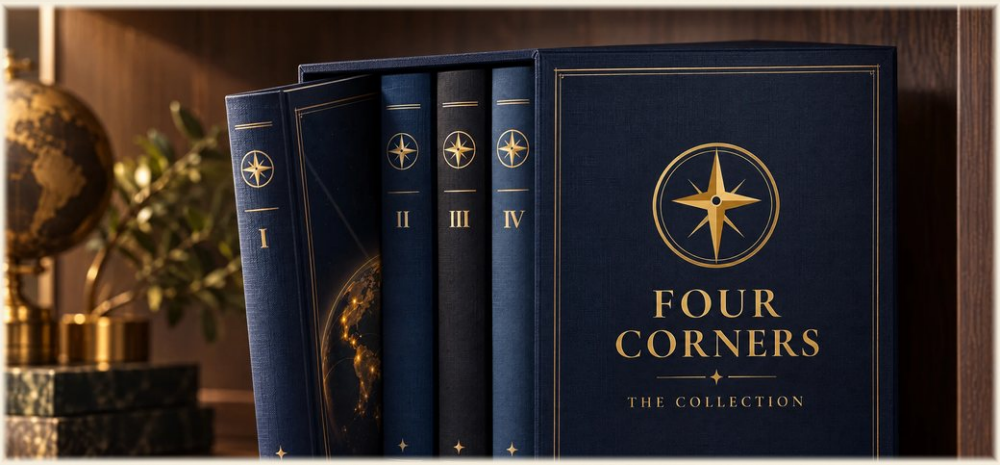


All nations. Every corner. Every tongue. Every kitchen table with a Bible open on it and a list of names beside it.

The woman at the table is still there. She has read the book. She has prayed over the list. And in a minute she is going to do the small thing she has been putting off for years, and it will take her ten minutes, and it will change the rest of her life.

We hope she does. We hope you do.

If you are the one, then you are the next corner. And the corner after that is already waiting for you to hand it a flag.



SCAN CODE Q12

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q12

No phone at hand? Every link is printed in the QR Reference at the back.



A pencil study from this chapter



“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

MATTHEW 11:28



CHAPTER THIRTEEN

The Instruments

A folder, a signature, and a number on a page

A ministry does not begin with a building. It begins with a folder.



That is not a humble way of talking. It is what the work looks like from our side. A person writes to us. We write back. Papers go out. Papers come back signed. The folder gets thicker.

People hear the word paperwork and their eyes go flat. We understand. Nobody grew up dreaming of a three-ring binder. Nobody pinned a form to the wall and prayed over it.

But look at the word instrument. An instrument is not a decoration. It is a thing you hold in your hand that lets you do work you

could not do with your bare hands. A hammer is an instrument. A pen is an instrument. A key is an instrument.

That is what these papers are. They are not the ministry. They are the tools the ministry uses to stand up, be seen, and keep going.



This chapter walks through the instruments one at a time. The trust document. The trustees. The number. The bank account. The

records. We will say what each one is, and why it matters to a small ministry with no lawyer on call and no staff to keep the files.

We are not lawyers. We say that in every chapter that touches paper, and we will keep saying it. This is not legal advice. Rules differ from state to state, and they change. When your house and your money are on the line, pay a professional where you live.



What we can do is tell you what we hand a ministry, and why we hand it.

The first instrument is the trust document.

It is the paper that says the work exists. Not in your heart. On the record. It carries the name of the ministry. It carries the purpose, in plain sentences. It carries the names of the people who answer for it.



Three things, and they are not complicated. A name. A purpose. People who answer.

That is the whole shape of it. Everything else is detail around those three.

We build trust packages. A person orders one through our questionnaire app at 508-trust-services.vercel.app. The app asks the plain questions a trust needs answered. It does not ask you to know the vocabulary. It asks you to know your own work.



What is the name? Who are the people? Where does it meet? What does the work actually do?

Those questions sound easy until you sit down to answer them. Most of us have carried a calling for years without ever writing it in one sentence. The writing is the work.

Here is a way to answer the purpose question. Do not start with what you hope will happen. Start with what you did last month. If the work is a food table, say a food table. If the work is a ride to the doctor, say a ride to the doctor. If the work is a phone that rings at night and a person who answers it, say that.



Then read it back and take out every word that is not true. What is left is your purpose. It will sound smaller than the thing in your chest. It is supposed to. A purpose is a thing you can do on a Tuesday.



We have seen two kinds of answers. One is written to impress. It borrows words from a brochure. It says the ministry will reach the nations and transform a generation. The other is written plain. It says we feed twelve men on Saturday and we pray with them.

The plain one builds a document that holds. The impressive one builds a document that floats, and a floating document is no use when a bank asks a question or a giver asks where the money went.

A trust document is not a vision statement. It is a fence around a field. The fence should match the field.



Here is why the document matters to a small ministry. Without it, the work is real and invisible. The work happens in a living room, and the money moves through a personal account, and the whole thing depends on one person staying well and staying alive.

With it, the work has a place to stand. A giver can write a check to a name. A landlord can rent a room to a name. A stranger can look you up and find that you are not a rumor.

A name is a small thing until you have been the person with no name anywhere.



The second instrument is not paper at all. It is people.

The trustees are the ones who answer for the work. In a small ministry that may be you and one other person. That is normal. That is how most of them start.

We want to be plain about what a trustee is, because the word sounds like a title and it is not one. A trustee is not an honor. A trustee is a hand on the wheel.

When the ministry signs a paper, the trustee signs it. When the money is spent, the trustee can say why. When something goes wrong, the trustee does not get to say that was the other person. There is no other person. There is a name on a line.



That is a weight, and we do not pretend otherwise. Some people hear trustee and think of a boardroom. Most of the trustees we serve

are people with jobs. They answer for a work they love in the hours they have left after the shift.

So why take it on? Because the work needs a body, and one body is not enough. A ministry with one name on every line is a ministry that stops when that person is sick, or tired, or gone.



Two are better than one. That is old wisdom and it is also plain engineering. A second hand on the wheel is how a small work survives its first hard year.

There is one more reason, and it is the honest one. A trustee is a witness. When a person signs his name beside yours, he is saying in

front of God that he believes this thing is real. Some people never hear that sentence in their whole life.

One more word about trustees, because this is where small ministries get stuck. A trustee moves to another state. A trustee gets sick. A trustee dies. The work does not stop when that happens, but the folder does if nobody planned for it.

So write down what happens next. Name a person who steps in. Tell that person where the folder lives and what is in it. Do it before the hard week, not during it. A ministry that can replace a trustee without a fight is a ministry that will outlast all of them.

ALONG THE WAY

2026

508 Ministry offers free ordination through the 508 Church Monastery Repository

2026

A person orders a trust package through the questionnaire app at 508-trust-services.vercel.app

2026

The ministry opens its dashboard at app.508ministry.com

2026 A person orders a trust package through the questionnaire app at 508-trust-services.vercel.app



2026 The ministry opens its dashboard at app.508ministry.com

The third instrument is a number.

Almost every person who writes to us asks about it in the first few letters. What about the number? Do I need one? How do I get one?

We understand the worry. A number feels official. It feels like the difference between a real thing and a hobby.



Here is what we can say, and here is where we have to stop.

The number is the employer identification number, and it is the number the tax office uses to know a work by name. It is not a blessing and it is not a rank. It is a label the world uses so that one ministry is not confused with another. A bank usually asks for it before it opens an account.

So we will not describe a process we cannot back with a record.

What we will say is this. Do not let the number become a gate. We have watched people stall for a year on a step that takes an afternoon, because nobody would tell them plainly what it was for. A number is a tool. It is not a test of your calling.



And do not confuse the number with the ministry. A ministry is people, a purpose, and a person who answers for it. The number is what the world writes in a box.

The fourth instrument is the bank account.

This is the one that changes how a ministry feels from the inside.



Before the account, money is personal. A gift comes in, and it lands in the same place as the rent money and the grocery money. Every dollar is the minister's dollar. Every dollar is also a little unclear.

After the account, the money has a home. It goes into an account with the ministry's name on it. It is spent on the purpose written in the papers. It is not the minister's money. It is money held for the work.

That last sentence is the whole point. A trust is not a wallet. It is a promise with a box around it.

Why does that matter to a small ministry? Three reasons, and all three are about other people.



The first is the giver. A person who gives ten dollars wants to know where it went. Not because she is suspicious. Because she is poor too, and ten dollars was a decision. A separate account lets you answer her question in one sentence instead of a paragraph of explanation.

The second is the minister. A separate account protects you from yourself. It is easy, in a hard month, to borrow from the work. The work does not scream. It just gets smaller. A separate account puts one honest door between your need and the ministry's money.



The third is the record. Money that moves through a clean account leaves a trail. Money that moves through a pocket leaves a story.

Here is how it feels from the other side. A woman gives twenty dollars at Christmas. In February her car breaks and she wonders, for one second, whether that money went to the light bill or to the work. She is not accusing anyone. She is remembering that she never saw a statement.

If the account is separate, you can show her. Twenty came in. Twenty went to the food table. Here is the receipt. She stops wondering, and next Christmas she gives again.



If the account is mixed, you cannot show her anything. You can only tell her to trust you. Trust is a fine thing, and it does not survive many Februaries.

We have seen ministries do beautiful work with terrible books. We have also seen ministries with clean books and no work. The

clean books are not the ministry either. But the clean books are what let the work keep going when the founder is gone.

The fifth instrument is the record.



Every ministry we serve gets a dashboard at app.508ministry.com. It is the back room of the work. It holds the name, the verse, the people, the giving, and the records.

A pastor who has never had an office suddenly has one. It is not a room. It is a page. But it does the same job. It keeps the work in one place.

Any small ministry knows the question the dashboard answers. Where is that thing I wrote down?

The name of a donor. The date of a meeting. The verse you chose in the first week. The receipt you will need in April. The promise you made to a family in a hard hour.



A ministry that keeps its records can receive a gift without panic. A ministry that loses its records looks untrustworthy even when it is honest.

That is not fair, and it is true. A missing receipt can cost you a giver who stood with you for years. Not because the money was wrong. Because she could not see that it was right.



So keep the small things. Write the date on the envelope. Keep the thank-you note. Write down what the money bought. Do it the same week, while the story is still warm, because memory flatters and paper does not.

The record is also a form of love for the person who comes after you. Somebody will take this work over one day, or close it out, or answer a question you will not be there to answer. A folder that makes sense is a gift to that person.

There are two more instruments, and they are the ones people see.



The first is the commissioning certificate. Ordination is free with us, and it runs through what we call the 508 Church Monastery Repository. A person asks. We answer. A certificate is made. It carries the person's name and the date, and it is signed.

Corey Pearson is our Founding Minister. His own certificate is signed by Allie Pearson, our co-founder. That is the pattern in this house. The one who is sent is signed by another believer.



The certificate is an instrument in the plain sense. It is a paper you can hold that says a body of believers looked at your calling and did not laugh. It will not preach. It will not visit the sick. It will not pay the light bill. It marks a day, and a marked day is a thing you can stand on when the doubt gets loud.

The second is the website, with its giving pages. Every ministry gets one. A person three states away can give at midnight. A mother can give from her kitchen. A man who cannot sit in a service can still be part of the work.

A website is not vanity. A website is a door that stays open while you sleep.



Now let us say why this whole set of instruments matters, and say it in one place.

A small ministry has three enemies, and none of them is the devil.

The first is invisibility. Nobody knows the work exists, so nobody can help. Instruments make the work findable. A name in a directory. A page on a map. A site with a giving button. A certificate on a wall.

The second is confusion. Money gets mixed. Promises get remembered differently. Two people who love each other fall out over a hundred dollars because nobody wrote it down. Instruments keep the work honest when feelings run high.



The third is time. The founder gets old. The founder gets sick. The founder dies. A work held only in one head dies with that head. A work held in a folder can be picked up by another pair of hands.

That is what we are buying with all this paper. Not respectability. Continuity.

The papers are not the ministry. The papers are the frame around the picture. A frame can be beautiful and the picture inside can still be

empty. We have seen people collect the papers and never do the work. We have seen people do the work for years with almost no papers, and God used them anyway.

So do not fall in love with the structure. Fall in love with the people the structure is for.



But do not despise the frame either. A picture without a frame gets torn. A work without papers gets lost.

We have served ministries with real names and real people, and the instruments are how we serve them. Mitchel Jon. Mended Wings. Patricia Edwards, who leads Oil of Joy. Shane Byrd, who has three trusts. Selah Worship Collective.



Shane Byrd has three trusts. Think about what that means for a man's folder. Three names. Three purposes. Three sets of trustees. Three accounts. Three records, kept apart, because a work that is mixed is a work that cannot answer for itself.

We do not tell those stories for them. Chapter six does, and no further than they gave us. We name them here for one reason. The instruments are not theory. They are holding up real works with real people in them.

THE PAPER TRAIL

A trust package carries the ministry's name, its purpose, and the people who answer for it. Every ministry also gets a dashboard at app.508ministry.com, and ordination is free with a commissioning certificate.

KING JAMES VERSION

Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches.

PROVERBS 24:3-4

We like that verse for this chapter because it puts the house before the riches. Built first. Established second. Filled last.

That is the order we see in the work. A person builds the thing with wisdom, which here means plain answers and honest papers. Then

it gets established, which means it survives a bad month and a hard question. Then, and only then, the rooms fill.

People want the filling first. They want the crowd, the giving, the building with the sign. The instruments are for the years before the filling, when the work is small and only a few people know it exists.



There is a temptation in all this paper, and we should name it. The temptation is to think the folder is the ministry. To feel safe because the documents are done. To file the trust and never feed anyone.



We have felt that temptation ourselves. A finished package is a satisfying thing. It has weight. It looks like progress.

It is not progress. It is a tool on the bench. The work starts when you pick it up.

So here is the plain instruction we give. Do the papers in a week, not a year. Answer the questions true. Sign your name. Open the

account. Put the receipts in the folder. Then go do the work, and let the folder be the thing that keeps it standing.

And if the papers scare you, say so. Write to us. Our address is 1155 Twain Ave #108148, care of Corey Pearson, Las Vegas, Nevada 89169. Our email is outreach@508ministry.com. Our phone is (615) 728-5082. A real person reads what comes in.

Tell us which instrument is blocking you. The name. The purpose. The trustees. The number. The account. The record. We will answer that one first, and we will not make you feel stupid for asking.

A trust is not a wallet. It is a promise with a box around it.

There is one last thing to say about instruments, and it is the reason we keep them plain.



An instrument is only as good as the hand that holds it. A hammer in the hand of a builder raises a house. A hammer in the hand of a man who wants to look like a builder raises nothing but noise.

The papers we hand out are the same papers a fraud could hold. The difference is not the paper. The difference is whether there is a real work behind it, and real people in it, and a real God over it.



So we ask you to hold them lightly and use them daily. Do not frame the trust and stop. Do not laminate the certificate and call it a ministry.

Put the certificate where you will see it on the hard mornings. Keep the trust where you can find it in ten seconds. Keep the records where the next person can read them.

Then go to the room where the work is. The table. The porch. The phone line at night. The instruments will be there when you get back.



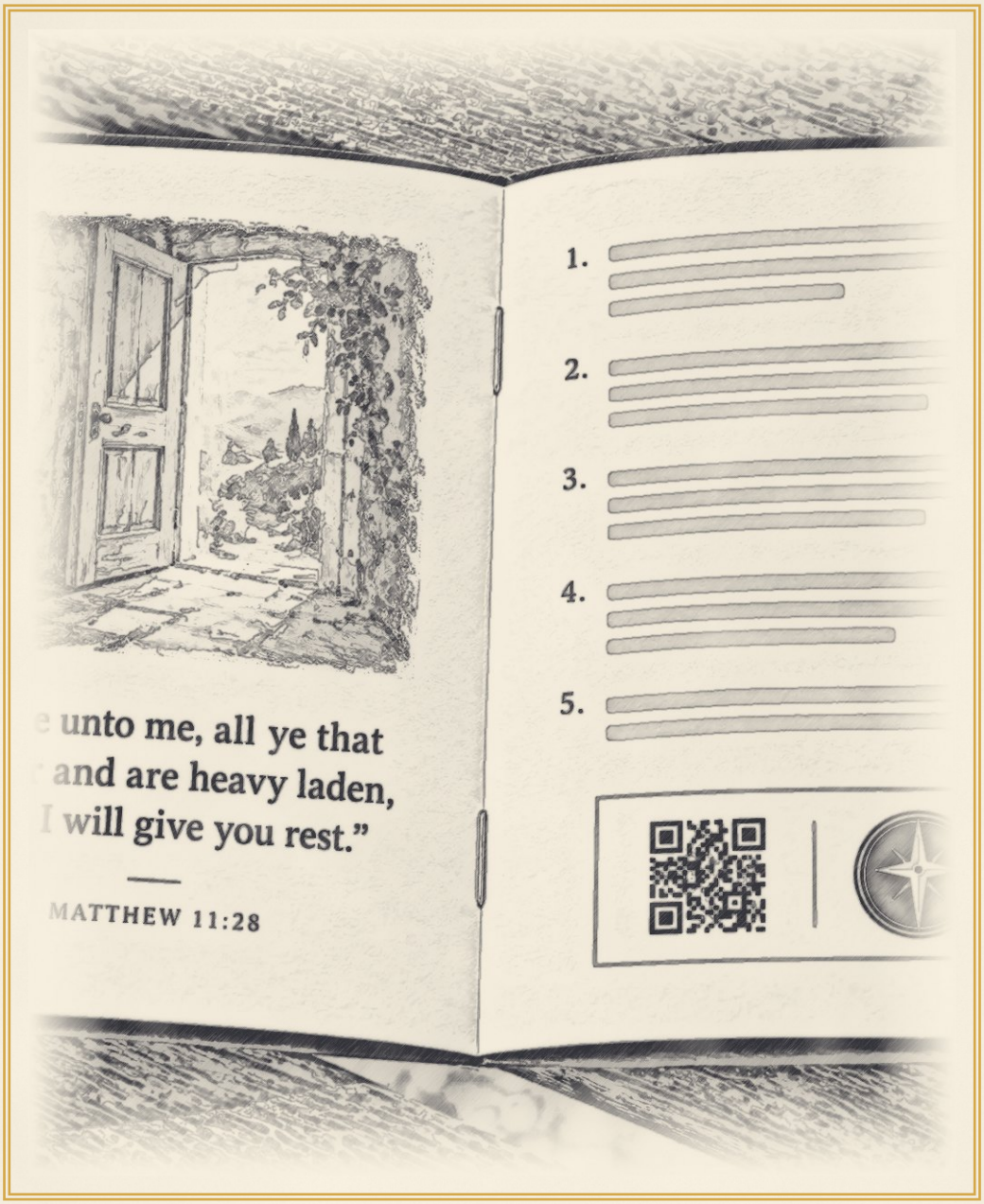
They are not the calling. They are what keeps the calling from slipping through your fingers.

SCAN CODE Q13

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q13

No phone at hand? Every link is printed in the QR Reference at the back.



A pencil study from this chapter

Is there hope for me?

A short word from Four Corners



508 MINISTRY



CHAPTER FOURTEEN

What It Costs to Say Yes

Free ordination, a package, and a sponsor who pays half

There is a question people ask us late in the conversation. It comes out sideways, because it is hard to ask straight.



They will say, I do not want to waste your time. Or, I need to talk to my husband first. Or they stop writing for two weeks and then send a short note that begins with sorry.

The question underneath all of that is simple. What does this cost?

We are going to answer it in the open, in this chapter, because a price that shows up at the end is a trap. A person gives us her calling, her name, her address, and the story of the thing God put on her heart. Then she finds out there

is a number. That is not a fair way to treat anybody, and it is not how a body of believers should act.

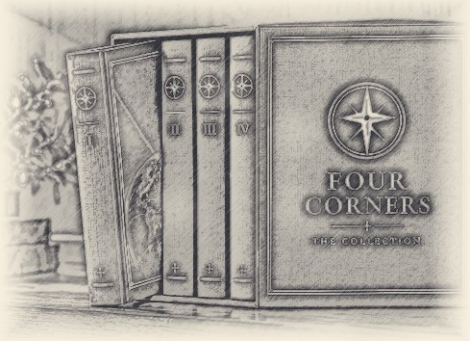
So here is the shape of it, before the details.



Ordination is free. It is free on purpose, and it stays free.

The trust packages are the part with a cost, because a package is work. It is papers, review, and a person's hours.

A sponsor can carry part of that cost for a ministry that cannot. That is what our sponsorship is for, and right now there is a 50% sponsorship offer that runs through December 31.

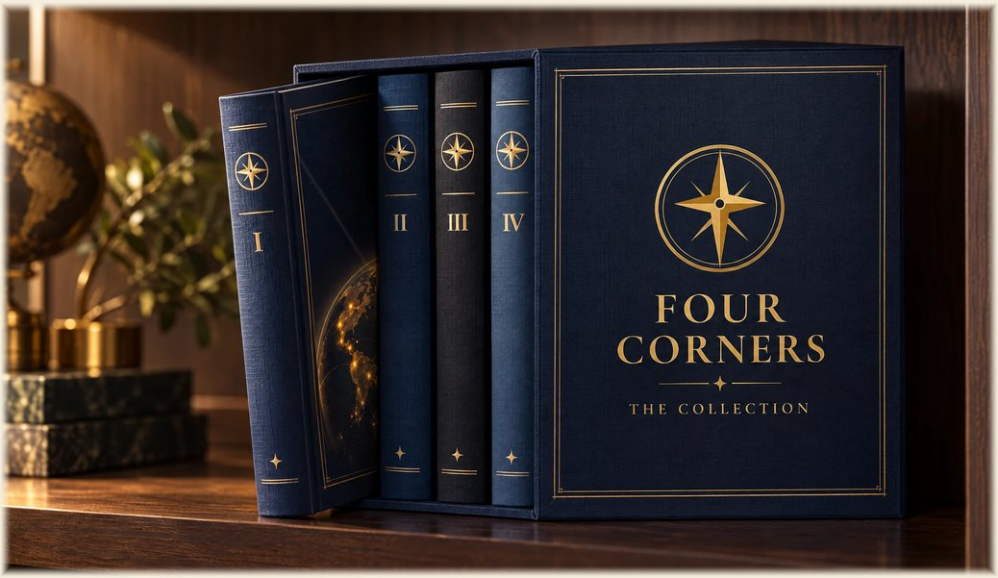


And the paperwork stays free or near-free because of one sentence we keep coming back to. A person who is already poor should not pay a fee to be told she is called.

That is the whole chapter in four lines. Now let us walk it slowly, because the details are where people get hurt.

Start with ordination.

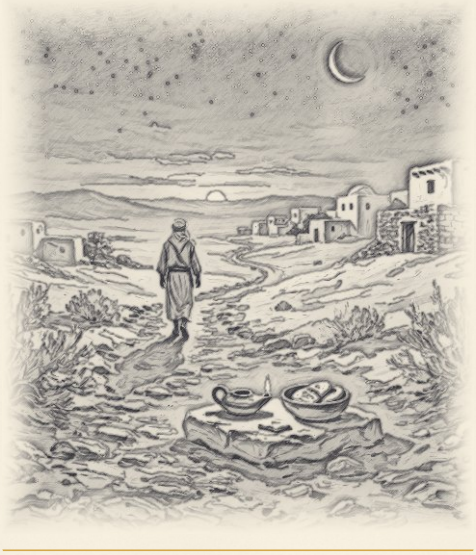
Ordination is free with us. It runs through what we call the 508 Church Monastery Repository. A person asks. We answer. A certificate is made, and it is called a commissioning certificate.



It carries the person's name. It carries a date. It is signed by Allie Pearson, our co-founder. Corey Pearson, our Founding Minister, holds a certificate signed the same way.

That is the pattern in this house. The one who is sent is signed by another believer. Not by an office. Not by a machine. By a person who looked at the calling and said yes to it.

Now let us be honest about what free does not mean.



Free does not mean worthless. We charge nothing because the thing being given is not ours to sell. A body does not bill its own hand for blood.

Free does not mean careless either. A person still answers the questions. A person still tells us what God has put on her. The certificate is not a form letter that goes out to anyone who clicks a button. It has a name on it, and the name is hers.

Free also does not mean we pay her. This is the part some people hear wrong. Ordination does not come with a salary. It does not come with a building, a crowd, a choir, a parking lot, or a board of elders in dark suits. It comes with a paper and a name.

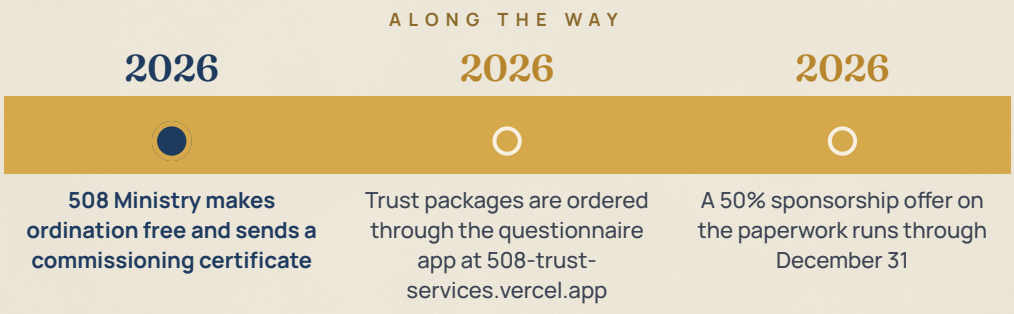


If that sounds like too little, we understand. And if it sounds like exactly enough, then you already know what a calling is.

Here is why we made that decision and keep making it. A person who has been poor her whole life has been told, again and again, that real things cost money. The good school costs money. The good doctor costs money. The good lawyer costs money. So when something real is offered for nothing, she does not relax. She waits for the catch.

There is no catch. There is a paper, and there is our name behind it, and there is a body of believers who will answer the phone when she calls.

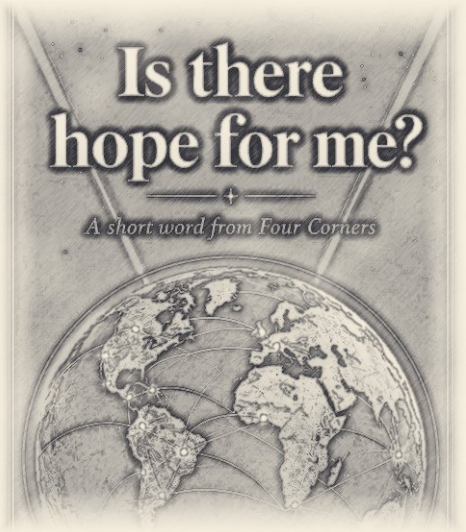
ALONG THE WAY



2026 Trust packages are ordered through the questionnaire app at 508-trust-services.vercel.app

2026 A 50% sponsorship offer on the paperwork runs through December 31

Now the second part. The trust packages.



A package is the set of papers that puts the container together. The name. The purpose. The trustees. The language that says what the ministry is for and who answers for it.

We build those packages, and a person orders one through our questionnaire app at 508-trust-services.vercel.app. The app asks the plain questions. What is the name? Who are the people? Where does it meet? What does the work actually do?

Those questions are simple to ask and hard to answer. They are also the difference between a ministry that stands and a ministry that drifts. A vague answer makes a vague document. A clear answer makes a document that holds when a bank asks a question or a giver asks where the money went.



So why does this part cost anything at all?

Because it is work. Somebody reads the answers. Somebody turns them into papers. Somebody checks that the name is spelled the

way the ministry spells it, and that the purpose says what the work does, and that the trustees are the people who actually answer. That is hours. Hours belong to somebody.

We could pretend the hours are free. Then we would either stop doing them well or stop doing them at all. Both would hurt the person we are trying to serve.



So this chapter will not print a price. We would rather point you to the app, where the current number is always the true one, than put a number in a book that goes out of date before the ink dries.

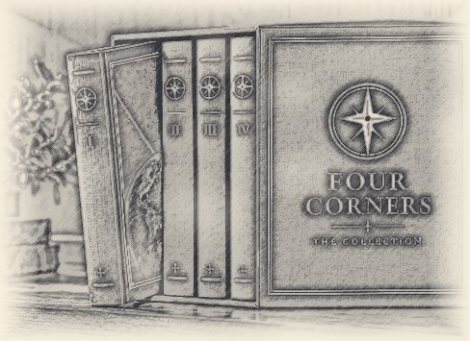
What we can tell you is how we think about the price. A price should be small enough that a person with a job and a burden can reach it,

and large enough that the work can keep being done. That is the whole policy. Everything else is arithmetic.

And if you want the current number, ask for it. Do not be shy about asking. We would rather send you a plain answer than have you guess from a page written months ago. Prices move. Paper costs move. The person on the other end of the email knows what is true this week, and that is better than anything we could print here.



Now the third part, and this is the part that makes the arithmetic possible. Sponsorship.

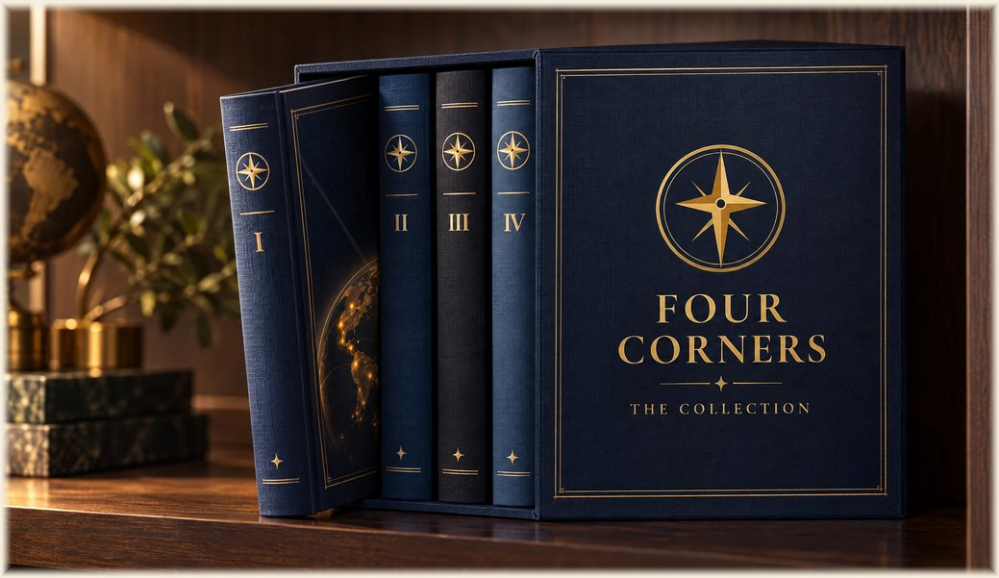


A sponsor is a person or a church who pays part of the paperwork for a ministry that cannot. Not a loan. Not an investment. A gift, given so that a work can stand up.

We call it sponsorship because that is the plain word for it. Somebody stands behind the cost the way a friend stands behind you at a hard moment.

Right now there is a 50% sponsorship offer, and it runs through December 31. That means half of the paperwork cost can be carried by a sponsor for a ministry that needs it.

We want to be careful here, because a discount is easy to hear as a sales pitch. It is not one. The offer exists because somebody gave, and the gift has a season. Seasons end. That is why there is a date on it.



So if you have been waiting, and the only thing between you and the papers is the money, this is the month to ask. Write to us and say that. Say the work is real and the money is not

there. We will tell you what is open right now, in plain words, and we will not make you feel like a beggar for asking.

Until then, we will say only what we know. The offer is real. The date is real. The rest belongs in a letter from us to you, not in a guess on this page.



One thing we can say about sponsorship, though, because it is the fear people bring to a discount.

A sponsored ministry does not owe us anything. Not a cut. Not a title. Not our name over the door. Sponsorship is a gift, and a gift with strings is not a gift, it is a contract in disguise.

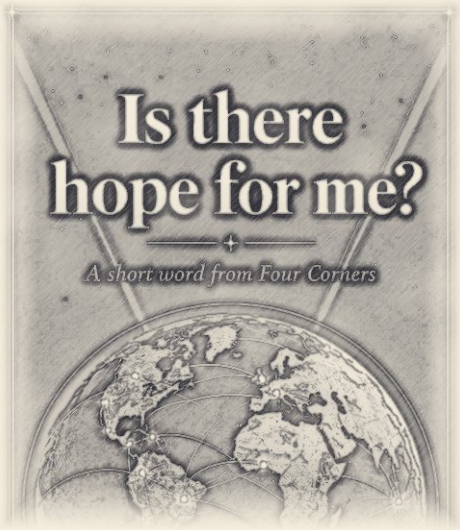
The only thing a sponsored ministry owes is the work. Do what the papers say. Keep the records. Answer the people who give to you. That is the whole debt, and it is owed to God and to the people you serve, not to us.



We say that plainly because we have seen what a price can do to a calling. A person takes a discount, and then she feels owned. She stops writing to us when the papers go wrong,

because she thinks she is a burden. She is not a burden. She is the reason the sponsorship exists.

So take the help if you need it, and then walk like a free woman. That is what the help is for.



Now the question under the question. Why do we keep the paperwork free or near-free at all?

There are three answers, and none of them is charity in the way people usually mean it.

The first answer is that a fee is a gate, and gates keep out the wrong people.

Think about who has money in this world. A person with a job, a car, a credit card, and a quiet house can pay a fee without thinking. A

person on disability, or a woman raising grandchildren, or a man just out of a hard year, cannot. If we put a price on the door, we do not filter for calling. We filter for cash.

That is backwards. The work we are for is the work that nobody else funded. The woman at the kitchen table with a Bible and a notebook. The man who teaches Sunday school and drives a truck on Monday. If the price keeps them out, then we have built a ministry for the people who did not need us.

The second answer is that the gospel does not come with a price tag.

KING JAMES VERSION

Freely ye have received, freely give.

MATTHEW 10:8

We did not write that sentence. We are trying to obey it. Everything we have, we were given. The breath, the years, the skill with a computer, the wife who runs the front of the house. None of it was earned in the way a paycheck is earned.



So when a person asks us for papers, we do not start with what she owes. We start with what she has been given, and then we try to make the road short.

The third answer is that a ministry is not a franchise.



A franchise sells you a name and takes a cut. We do not want a cut of anybody's ministry. A ministry keeps its own name. It keeps its own trust, its own papers, its own dashboard. We do not put our name over theirs.

That is why the costs we do have are for work, not for permission. You are not paying us to exist. You are paying for hours, and when the hours are covered by a sponsor, you are not paying at all.

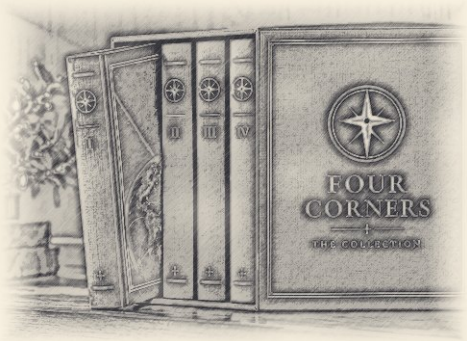
Now let us talk about the cost that does not show up on any page, because this is the chapter about saying yes and we would be lying if we stopped at money.

Saying yes costs time. Not a week. Years. The first year is a calendar and a list of names. You meet on a day. Somebody does not come. You meet again. Two people come. One of them brings a need you cannot solve.



Saying yes costs the comfort of being private. A ministry is public. Your name is on a page. Your face is at a door. People will ask you for things at the grocery store, and some of those things you cannot give.

Saying yes costs the illusion that you are the only one who has to be brave. You will meet people who are braver, and poorer, and more tired, and they will hand you something and expect you to carry it. That is not a burden anyone explains to you before you start.



Saying yes costs friendships. Some people will think you have changed. Some will think you have gotten above yourself. A few will leave. We have seen it, and we will not pretend it does not happen.

And saying yes costs you the version of your life where you did not try. That is the one people do not talk about. As long as you have not started, the thing is still possible. The day you sign the paper, it becomes a real thing that can fail.

We are not telling you this to scare you. We are telling you because somebody should have told us, and because a yes that is not counted is not a yes. It is a mood.

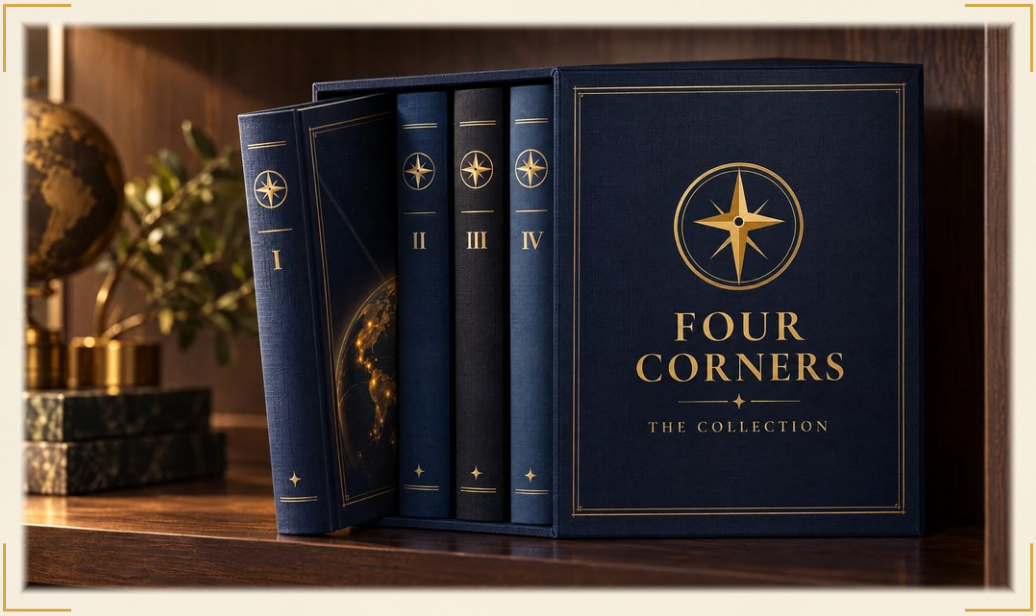
So count it. Write down what the yes will cost you in hours and in sleep and in the people who will not understand. Then look at the number and look at the calling, and decide in the open.

Most people who count it still say yes. That is the strange thing about a calling. When you see the price, it stops being a trap and becomes a trade. You are trading a quiet life for a real one.

WHAT IT COSTS

Ordination through 508 Ministry is free and comes with a commissioning certificate. A trust package is ordered through the questionnaire app, and a 50% sponsorship offer on the paperwork runs through December 31.

There is one thing money cannot buy, and we want to name it here so nobody confuses it with the paperwork.



Money cannot buy a giver's trust. That is earned, one receipt at a time, one honest answer at a time, one Sunday when the money was short and you told the truth about it.

Money cannot buy a calling either. A person can buy the papers, the website, the dashboard, the certificate. She cannot buy the thing that made her ask.

That is why we are not afraid of the free ordination. A paper costs us almost nothing, and a paper is not the ministry. If a person takes the paper and never does the work, we have lost a stamp. If a person takes the paper and does the work for thirty years, we have gained a corner of the earth.

The math is not close.



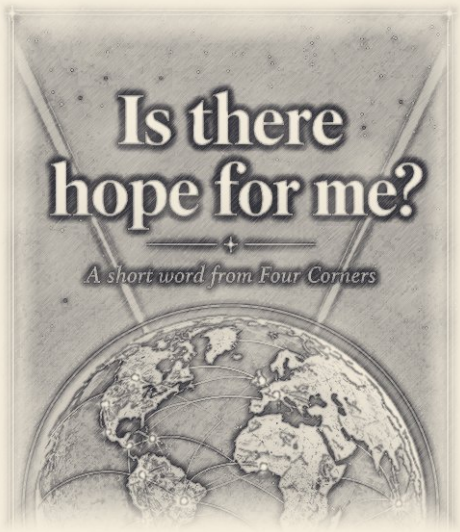
There is an old account of a widow at the temple treasury. Rich men came and put in large sums. She came and put in two small coins, worth almost nothing. Jesus called his disciples over and said she had given more than all of them, because they gave out of what they had left over and she gave out of what she needed to live on.

We think about that account when we set a price. The woman with two coins is not a smaller customer. She is the whole reason the treasury exists. If our paperwork is priced so that she cannot come, then we have built a table with a velvet rope around it.



And here is the other side of it. We do not pretend everything is free. That would be a different kind of lie. A trust package is work, and work has a cost, and a ministry that cannot pay can ask for a sponsor to carry half.

Near-free is an honest word. It means the cost is real, and it is small, and there is help for the person who cannot reach even that. We would rather say near-free and mean it than say free and then hand you a bill at the end.



So when you write to us, ask two questions. What does it cost? And what can be carried? Both answers are real, and neither one is a trap.

We have served ministries with real names and real people. Mitchel Jon. Mended Wings. Patricia Edwards, who leads Oil of Joy. Shane Byrd, who has three trusts. Selah Worship Collective.

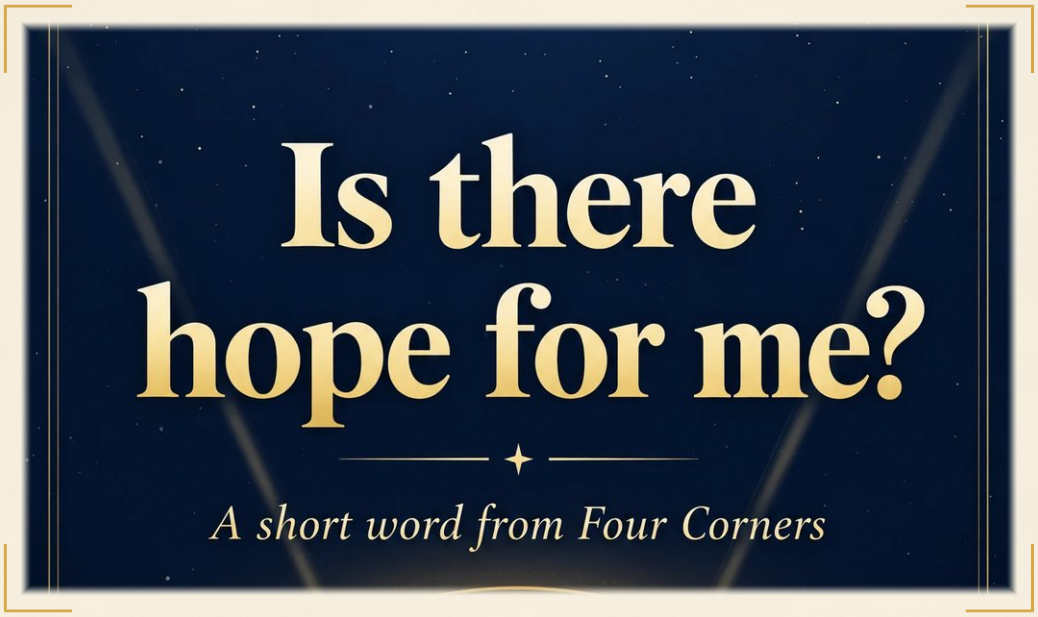
Those are not test cases. They are churches and works with people in them, and every one of them had a first day when somebody had to decide whether the cost was worth it. We will tell their stories in chapter six, the way they gave them to us, and no further.

What we can say now is that none of them is a number on a balance sheet. A trust package is not a product. It is a set of papers that lets a work stand up in the world, and the work is the thing that matters.

A fee is a gate, and gates keep out the wrong people.

So here is our invitation, and it is the same one we make in every chapter, because it is the only one we have.

If the money is the thing standing between you and the papers, say so. Do not be ashamed of it. Half the people who write to us say it in the first letter, and the other half say it in the third.



If the money is not the thing, and the thing is fear, say that too. Fear is more common than poverty in the letters we read. A person can have the fee in the bank and still not sign, because signing makes the dream a fact.

If the thing is that you do not know what to ask for, ask us what to ask for. That is not a stupid question. It is the question most people should ask first.



Our address is 1155 Twain Ave #108148, care of Corey Pearson, Las Vegas, Nevada 89169. Our email is outreach@508ministry.com. Our phone is (615) 728-5082. A real person reads what comes in, and a real person writes back.

Tell us four things. The name you would give the work. The place it meets. The people it serves. And the number you can actually afford, if the number is the problem. We will tell you what is open, what a sponsor can carry, and what the date on the offer means for you.

We will not pressure you. A yes that is pushed is not a yes. It is a sale.

KING JAMES VERSION

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11:12

An ensign is a flag. A flag costs cloth and a pole. Somebody has to pay for both. That is what a sponsor does, and that is what we do when we keep the paperwork free or near-free.

But the flag is not the point. The point is the people at the edges of the map who see it and start walking.

We would rather give away a thousand papers than charge one woman who was called and could not pay. That is not generosity. That is arithmetic. The papers are cheap. The people are not.



So count the cost. Then come anyway. The door is open, and the price has already been carried by somebody who believed in your corner before you got there.



SCAN CODE Q14

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q14

No phone at hand? Every link is printed in the QR Reference at the back.





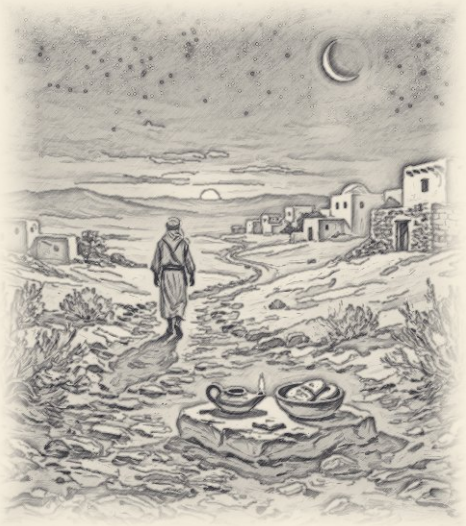
CHAPTER FIFTEEN

Three Places We Cannot Yet Reach

Three countries on our review list are marked red

There is a color on our map we have not talked about yet.

We have talked about green. We have talked about amber. We said that green and amber together make the thirty-seven countries we serve.



There is a third color. It is red.

Three countries carry it. Haiti. India. Nicaragua.

That is the whole list. Three out of the forty countries we have reviewed.

We are going to spend this chapter on those three, because a book that shows you a map should also show you the parts marked no.



First, the legend. It is short, and it is ours.

Green means straightforward. We prepare the documents, and a local partner files them.

Amber means possible with licensed local counsel. The road is open. There is a gate on it, and somebody who knows the local law has to walk through that gate with you.

Red means restrictive. That is the word on the card. It is a plain word, and it is not a kind one.



The United States is home base. That one is not a color. It is where the ministry sits.

Now the arithmetic, because the arithmetic is the honest part. Green plus amber is thirty-seven. Red is not inside that number. Red is not a lower rank of amber either. It is a different thing. It is a country we have reviewed and cannot yet serve.

So what does red actually say? It says two things, and both of them are about paper.

The first is the setup. On our country card there is a field called entity setup. In all three of these countries it reads Restricted. That means we cannot stand up the usual structure

in that country from an office in Las Vegas. A 508(c)(1)(A) ministry trust is a small church structure that does not need the IRS exemption process here. It is not a passport. It does not become legal in another country because it is legal in ours.

The second is counsel. On the same card there is a field called local counsel. In all three of these countries it reads Required. Somebody licensed in that country has to read the papers. We are not that somebody. We do not pretend to be.



So the ministry's answer to a red country is not a package. It is a name on a prayer list and a letter that says plainly what we can do and what we cannot.

Before we go on, one thing about what a status is.



A status is not a judgment on a people. It is a note about a piece of paper. Our card is a work list. It tells the office what it can and cannot do on a Tuesday. It does not tell God where he may work, and it does not tell us who is faithful.

The three red countries still have pages on our site. The anchor link works. The card loads. What the card cannot give you is a timeline or a price. Every country card in our file has a

place for both, and not one of them is filled. The page says Varies, and it offers to let you ask us. That is an honest empty field. It is better than a made-up number with a confident font.

So if you write to us from one of these three countries, here is what will happen. We will not hand you a price. We will tell you what our file says, and we will tell you the truth, which is that we do not know yet how this would work where you are.



Let us take the three of them one at a time. Haiti first.



Haiti is 89 percent Christian, by Pew's 2020 count. That is one of the highest shares on our whole map. Only a handful of countries sit above it.

The older table, Pew's country table from 2010, splits that share. Catholic, 56.7 percent. Protestant, 29.5 percent. Other Christian, 0.6 percent. Our file also carries 9 percent with no religion and 2 percent in folk and other faiths.

Read those numbers slowly, because they say something a map cannot. Haiti is not a country where the gospel is new. It is a country where the church is everywhere and the road is hard.

Our own country card puts it better than we can. Catholics and Protestants make up most Christians. Many people also take part in Vodou, and some mix the two. Pentecostal churches have grown.



Then the freedom note, as our file records it. The constitution protects freedom of religion, and Vodou has been legally recognized since 2003. Gang violence limits where people can travel and meet.

That last sentence is the whole chapter for Haiti. The law is not the problem. The road is the problem.



Think about what that does to a small church. A pastor plans a meeting. He does not know whether the road will be open. A family wants to come. They do not know whether it is safe to travel after dark. A congregation that met in one room for years may have to move, not because of a rule, but because of what is happening two streets away.

And yet the card also says this. Faith is a main source of hope and help in daily life. Churches run many schools and aid programs.

Both things are true at the same time. A country with one of the highest Christian shares on our map is also a country where a church cannot count on a road. We will not choose one sentence and drop the other.



What does that mean for a believer there? It means the work is not measured in buildings. It is measured in mornings. A verse read before the family leaves the house. A school

that keeps its doors open. A pastor who preaches to whoever can get there, and then prays for the ones who could not.

We cannot file a trust for him from here. We can send him a verse in a language he reads, and a picture for the wall, and a sermon translated so that a visitor hears it in his own tongue.



That is not nothing. That is the part of the work that crosses a border without a lawyer.

One more thing about Haiti, and we want to say it with care.

Our card says many people take part in Vodou, and some mix the two. We are not going to make a case out of that, and we are not going

to sort our neighbors into categories for a book. We print what the file says because a book that hid it would be a worse guide than one that names it. What a man does in his own house is between him and God. What we owe him is the same verse we owe everybody else.

Haiti also teaches us something about what a church is for.



When the road closes, the school is still there. When the government changes, the aid program is still there. Churches in Haiti run

many schools and aid programs, and that is why faith is a main source of hope there and not a hobby. A church like that is not waiting for a legal structure to become useful. It is already the most useful thing on its street.

India next.

India is 2 percent Christian, by Pew's 2020 count. Two percent. Hold that next to Haiti's 89 and you see how wide this map really is.



The 2010 table gives 0.9 percent Catholic and 1.5 percent Protestant, out of a Christian share it put at 2.6 percent that year. Our file also carries 79

percent Hindu, 15 percent Muslim, 3 percent folk and other faiths, and under 1 percent Buddhist.

Two percent is not nothing. Picture a room of a hundred people. Two of them stand.



Our card says Christians are spread across Catholic, Protestant, Orthodox and independent churches, and that large Christian communities are found in the

northeast and in Kerala. So this is not one church in one place. It is many churches, in many languages, across a very large country.

Our file has no population figure for India, so we print no count. Two percent of a number we do not have is a number we will not guess at.



Now the freedom note. The constitution protects freedom of religion, but several states have laws on religious conversion, and Christians in some places report pressure and violence. Foreign funding rules also limit some groups.

Read that carefully, because it changes what a day looks like. A pastor in one state may be free to do what a pastor in the next state

cannot. A baptism can turn into a question about a state law. A church that receives money from believers in another country may find that the money is the problem.

That last one matters to us more than it used to. Overseas giving is one of the things our websites are built to do. In India it is also one of the things that can get a church into trouble.



Our card also says this. Religion is part of daily life for most people, and Hindu, Muslim, Sikh and Christian festivals are all part of the

national calendar. A Christian in India is not a stranger in a country that has given up on God. He lives in a country that is openly religious. He just lives in a country where his faith is a small minority, and where in some states it is a watched one.

What can we do for him? Not the papers. Words.



A verse in a language he reads. Our worship rooms carry live sermon translation in 14 languages. That is not every language in India, and we will not pretend that it is. But it is some, and some is a start, and a start is how every country on this map began.

There is one more thing about India that we have to say plainly, because it is the reason the country sits where it sits on our card.



A church in India does not need us to tell it what a church is. Christian communities there are old. Our card names the northeast and Kerala, and it names Catholic, Protestant, Orthodox and independent churches. Those are not mission fields we invented. They are believers who were there long before anybody in Las Vegas had a website.

So the honest word for India is not help. It is company. A small church in a country where two in a hundred stand does not need a stranger to explain the gospel to it. It needs to know that somebody far away knows its name.



Nicaragua next.

Nicaragua is 85 percent Christian, by Pew's 2020 count. The 2010 table carries 58.5 percent Catholic, 26.5 percent Protestant and 0.9 percent other Christian. Our file also carries 13 percent with no religion and 2 percent in folk and other faiths.

Our card says Catholics and evangelical Protestants are the two big groups, and that evangelical churches have grown quickly.

Then the freedom note. The constitution protects freedom of religion, but since 2018 the government has tightened rules on churches. Human rights groups report limits on some church events and the closing of some religious groups.



And this, from the same card. Faith is important in family life. Churches also run schools and aid programs, which is why the rules on them matter to many people.

That is the shape of it. A country that is 85 percent Christian, where the government has spent years tightening the rules on churches. Not a country where faith is disappearing. A country where faith has become a thing the state watches.



What does that mean for a believer there? A church that ran a school now has to ask whether it may. A congregation that held an event now plans it around a permission. A family keeps its faith at home, at the table, in the evening, and it is still faith, and it is still real, and nobody had to sign anything for it.

There is no package for that. There is only the verse and the room and the people.

Nicaragua also changed most recently of the three, and that is worth a moment. A rule that tightens in 2018 is a rule that people alive today remember being different. There are pastors there who built something under one set of rules and now keep it under another. That is a hard kind of tired, and it does not show up in any table.



Now the honest limit of this chapter, and we will say it before anybody has to ask.

We are not lawyers. This book is not legal advice and it is not tax advice. The rules in these three countries are not our rules, and they change. A card that reads restricted today may read something else in five years, in either direction. What we print here is what our file says, from the sources our file names.



And here is what red does not mean.

It does not mean there are no believers there. Haiti is 89 percent Christian. Nicaragua is 85. India's two percent is small and it is not zero. Two percent of a country that large is a great many people, and we will not put a number on it that we cannot stand behind.

It does not mean God has stopped working there. It does not mean we stop praying. A red pin is a prayer request. It is not a closed door for God. It is a closed door for our paperwork.



It does not mean we are finished with the country either. Red can turn amber. Amber is what a country becomes when licensed local counsel is found and the papers can be walked through. That is how a place moves on our map. Not because we decided it should. Because a door opened.

So what do we actually do with these three?



We pray for them by name. That is not a small thing. Our daily verse goes out every morning, and our worship rooms carry a sermon in 14 languages, and none of that needs a passport. A verse can reach a house on a road we cannot drive.

We tell the truth on the website. The country page says what our file says. The setup field reads restricted. The counsel field reads required. If you write to us from Haiti, or India, or Nicaragua, we will not sell you a package we cannot deliver. We will tell you what we can do, and we will tell you what we cannot.

We look for the lawyer. That is the real work of a red country. Somebody, somewhere, licensed in that place, who will read the papers and say yes or no. Until we find that person, the pin stays red, and we say so out loud.



And we keep the count honest. Thirty-seven is thirty-seven. We do not add a country to the served list to make the map look better, and we do not drop one to make a page shorter.

Now let us put the three next to each other, because they are not the same kind of hard.

Haiti's trouble is the road. The law is friendly and the street is not.



India's trouble is the state. The constitution is friendly on paper, and several states have made conversion a matter of paperwork, and money from abroad is a matter of rules.

Nicaragua's trouble is the watcher. The constitution is friendly on paper, and since 2018 the government has been tightening the rules on churches.

Road, state, watcher. Three different problems. One answer between them, and the answer is not a package. It is people. A believer on the ground. A lawyer who will read the papers. A pastor who keeps meeting, whoever can come.

That is why we cannot do these three from here. A ministry trust is a piece of paper, and paper needs a hand to carry it. We can print the paper. We cannot be the hand.

A red pin is a prayer request.

FROM THE REVIEW LIST

Three of the forty countries we have reviewed are marked red: Haiti, India and Nicaragua. The thirty-seven we serve are green or amber, and the United States is home base.

Now the verse, because it is the reason this chapter can end anywhere but in despair.

KING JAMES VERSION

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11:12

From the four corners of the earth. Not from the three easy corners. Not from the corners where the paperwork is simple.

An ensign is a flag. A mark you can see from far off. God sets that flag up at the edges of the map, and the people at the edges see it first.

Some of those people are in Haiti, on a road that is not safe today. Some are in India, in a state where a baptism is a form to be filed. Some are in Nicaragua, in a church that has to ask permission to hold what it used to hold freely.

We cannot reach them yet. That is the plain truth, and we have tried to say it plainly.



But a corner is not a country, and a country is not a color. Red is a word on a card we made. It is not a word God used.

We will keep the three on the list. We will keep praying over them by name. And when the door opens, we will be at it with the papers in our hand and the verse already printed.

If you want to do something with this chapter today, here is a small thing, and it takes about as long as making coffee.



Pick one of the three. Say the country out loud. Then say what our card says about it, because the card is short. Haiti, the road. India, the states and the money. Nicaragua, the rules that tightened in 2018.

Then pray for three people you will never meet. A pastor who has to decide whether the road is safe. A woman who teaches children in a back room. A family that keeps the faith at the kitchen table because the building is not available.

That is a full prayer. It does not need a map, a flag or a lawyer.

And if you are one of those three people, and you are reading this in a country marked red on a card you have never seen, then we would like to hear from you. Not to sell you anything. To put a name where a color is. Write to us, tell us what your week looks like, and we will answer, and we will pray, and we will tell you the truth about what we cannot do.

A color on a card is a limit on an office. It was never a limit on you.

ALONG THE WAY

2003	2010	2018	2020
Haiti's constitution protects freedom of religion, and Vodou has been legally recognized since 2003	Pew's country table records the Catholic and Protestant shares for Haiti, India and Nicaragua	Nicaragua begins tightening its rules on churches	Pew records the Christian share of Haiti at 89 percent, Nicaragua at 85 percent and India at 2 percent

2010 Pew's country table records the Catholic and Protestant shares for Haiti, India and Nicaragua



2018 Nicaragua begins tightening its rules on churches

ALONG THE WAY

2003	2010	2018	2020
Haiti's constitution protects freedom of religion, and Vodou has been legally recognized since 2003	Pew's country table records the Catholic and Protestant shares for Haiti, India and Nicaragua	Nicaragua begins tightening its rules on churches	**Pew records the Christian share of Haiti at 89 percent, Nicaragua at 85 percent and India at 2 percent**

SCAN CODE Q15

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q15

No phone at hand? Every link is printed in the QR Reference at the back.





CHAPTER SIXTEEN

The Long Obedience

Why the work is slow, and why we are still here

This is the last chapter, and it is not a chapter about a win.



You have read about a map with thirty-seven pins on it. You have read about worship rooms in fourteen languages, a dashboard for every ministry, a verse and a piece of art every morning, a set of books and booklets and comic tracts with our name on the spine.

None of that happened in a year. Most of it did not happen in five.

So this chapter is about the part of the story that does not photograph well. The years. The small steps. The records in a drawer. The

things still undone, which we are going to list, because a book that only lists the finished work is a sales letter, not a story.

Let us start with the question people ask us most.



Why is it so slow?

There are three answers, and they are all plain.

The first is distance. A pin in Australia is a long flight and a hard week. A letter to Zambia takes time to arrive, and a reply takes time to

come back. A pastor eleven time zones away is asleep when you are at your desk, and you are asleep when he is free to talk. You learn to work in the gaps. You learn that a conversation with a brother on the other side of the world can take six weeks and still be a good conversation.



The second is permission. A country is not a door you walk through because you mean well. There is paper, and there is a person licensed in that country who has to read the paper, and there is a wait while somebody decides. We have a country card for every place we have reviewed, and the card has a status on it: green, amber, red. Green is straightforward. Amber means possible with

licensed local counsel. Red means restrictive. That card is the honest shape of our speed. We move at the speed of a stamp, a signature and a local lawyer's calendar.

The third is people. This work does not scale like a product. It scales like a friendship. One person says yes in a language we do not speak, in a city we have never seen. Then there is a second person, and the second one usually comes because of the first. That is not a marketing plan. It is how a body grows.



Three kinds of slow, and none of them is a mistake. A ministry that tried to skip any one of them would be a ministry that lied about something.

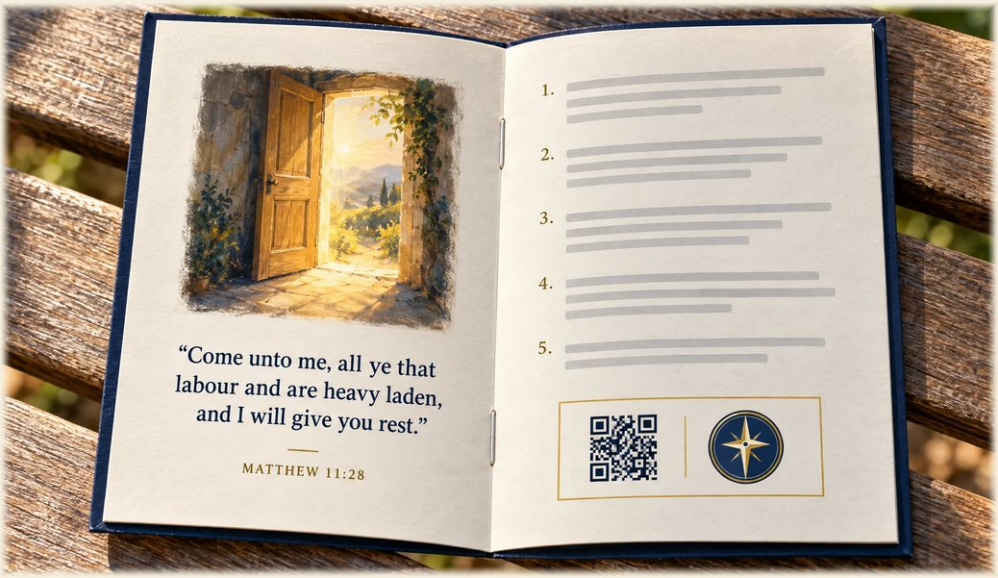
Now the small steps.



We keep one story in front of us when the work feels slow, and it is the owner's own story, which he told in his own words.

At eleven years old he was given an Amiga 2500 HD by his father. It was a rare machine in the late eighties. He was among the first eighty thousand people online before 1990, which sounds like a large number until you remember that it is a small room.

At fourteen he worked in the corn fields of the Midwest, detasseling corn. Four hundred dollars a week. He has said that felt like hitting the jackpot, and that the money went into computer gear and games.



He grew up on action films, and he jumped off roofs and ramped his bike, and he and his buddies had bottle rocket fights. His own name for that crew is the best line in the file, so we will quote it: crazy wild Lutherans from the sticks.

Then decades of technology. Then odd jobs. Then time in the military, which he still recommends to anyone who is unsure of his path. Then, with Allie, more than a dozen companies in thirty years. His own count is twice that.



He learned funnels along the way, the plain mechanics of turning a machine into a cash machine. He has said that once his monitor, keyboard, mouse and computer could produce income, he had the bug. That is a businessman's sentence, and it is also the sentence of a man who found out that a tool in his hand could carry something.

Not one of those steps looks like a ministry.

We do not have a photograph of the morning that turned into 508 Ministry, and this book prints no date for it, because the owner has not given us one. What the record does show is a boy with a computer, a teenager in a corn field, a man learning how a business works, and a marriage. Then a thing that had been building for thirty years had a name.



That is how most callings arrive. Not on a mountain. In a stack of small steps that only makes sense when you turn around and look at it.



So when a pastor writes to us and asks how long it takes to get a ministry standing, we tell him the truth. The ordination is fast. It is free, and it runs through the 508 Church Monastery Repository, and a certificate is made with your name on it and the date. The trust package through our questionnaire app does not take a decade either.

But the thing you are actually building will take years. The certificate is one morning. The ministry is the rest of your life.

That is not a discouraging sentence. It is the most hopeful one in this book, because it means the work is not a sprint you are losing. It is a walk, and you are allowed to be on it.



Now the records, because records are how a slow work survives.

We keep a record of every ministry. There is a church dashboard for each one, at app. 508ministry.com, and it holds the ministry's own name, its own verse, its own people. There

is a website for each one, with giving pages, so a friend three states away can give ten dollars at midnight.

We keep a record of the countries. One file holds every country we have reviewed, with its status, its population where we have one, and the Christian share with the source named beside it. Green and amber make thirty-seven. Red is three. Home base is one.



We keep a record of the numbers, and the record includes the year. The Christian share of each country comes from Pew Research Center's 2020 count. The Catholic and Protestant splits come from Pew's country

table from 2010. Two records, two years, kept apart on purpose. A number without a year is a rumor with a decimal point.

We keep a record of what we do not know. That is the strangest file in the office, and it is the one we are proudest of. When a fact is missing, we write the word BLOCKER beside it and leave the space empty until somebody who owns the fact fills it in. You have seen those lines in this book. They look like holes, and they are holes, and they are honest.



Here is why that matters more than it sounds.



A record does three things for a work like this.

First, it lets a stranger check us. If we say India is two percent Christian, you can find the source at the back of this book and read it yourself. If the source says something else, you have caught us, and you should say so. A ministry that cannot be checked is a ministry you have to take on faith, and faith is for God, not for a phone number.

Second, it lets the next person start where we stopped. A pastor who takes over a work should not have to guess what the last man did. He should be able to open a drawer, or a dashboard, and see the names, the dates and the letters.

Third, it lets the work travel. A work with no record stays in the room where it happened. Write it down and it goes into a suitcase, onto a shelf, into a country you have never visited. That is the whole reason Four Corners exists as a publishing arm. The words of ministries and believers go into print, and onto Amazon, so they can be read far beyond where they were written.



We keep the letters too. The ones that came in, and the ones that went out. A letter is the cheapest record there is and the one most likely to be thrown away, and it is usually the only one that holds a person's actual words. When somebody writes to us from another country, that letter is not paperwork. It is the beginning of a file that may outlive both of us.



A book is a record with a cover on it. A certificate is a record with a seal on it. A dashboard is a record with a password on it. Same idea, three shapes.

And here is the cost of keeping records, because there is always a cost.

Records are dull. Nobody thanks you for a correct date. Nobody frames a file naming convention. The work that makes a ministry last is the work that nobody will ever see, done on a Tuesday, by somebody who would rather be preaching.



We do it anyway, and we do it badly some weeks, and then we catch up. That is the honest report.

Now the other half of this chapter, which is not about paper at all.

Keeping records and keeping faith are two different jobs, and a ministry needs both. A file will not hold you up at two in the morning. A feeling will not tell you where the paperwork is.



So how do two people keep faith for thirty years?

The owner told us, and it is not complicated, which is why people do not believe it.

He marries Allie again every year. A yearly vow renewal, on purpose, out loud. And every morning he recommits to serve and care for her, and she does the same, and he says it has never ended. Not once. Not for a season. It has never ended.

That is the whole method. A vow, said again, on a schedule, by two people who know what they are.



They also know what they are not. Both of them had a walk of faith before they married, and both of them would tell you it was a shallow one. His words are that they had one foot on the shore and one foot on the boat, riding fences. Church on Sunday, and the rest of the week somewhere else.

What changed it was not a crisis, as far as the record shows. It was time, and it was a decision, and it was a sermon.



The sermon was Billy Graham's, heard in one of his big auditorium meetings. What stayed with them is this: a marriage wins when both people are good forgivers. We all mess up. And when you point a finger at somebody, there are fingers pointing back at you.

That is not a clever idea. It is a working rule, and they have worked it for thirty years.

Here is what those two things have to do with a slow ministry, and then we will get to the list of what is undone.

A slow work is mostly a work of forgiveness. You will be wrong about a country. You will send a box that arrives broken. You will promise a timeline and miss it. Somebody will be hurt by something you did not mean, and you will have to go and say so, and it will cost you a week you did not have.



A person who cannot be forgiven cannot do this work for long, because this work is mostly mistakes with good intentions.

And a slow work is mostly a work of repetition. The vow said again. The verse sent again. The letter written again to a pastor who did not answer the first time. Nobody claps for the fourth letter. The fourth letter is the work.



That is the long obedience. Not one big yes. The same small yes, said on a schedule, for years, by people who could have stopped and did not.

It is also the least impressive thing in this book, and the only thing in it that has ever held.

Now the part we promised you. What remains undone.

We will list it plainly, because you have read nine chapters of what exists, and a book owes you the other column.



The translation glasses are not finished. They are in RFQ with the makers, which means the request is out and the answer is not in. We will not print a date we do not have.

Twenty-three of our thirty-seven countries are amber. That means possible with licensed local counsel, not done. Twenty-three waiting rooms.

Three countries are red. Haiti, India and Nicaragua. Reviewed, named, and not yet reachable.



The worship rooms carry live sermon translation in 14 languages. Thirty-seven countries do not speak fourteen languages. Some believers hear a sermon in a second language, and some hear it in a third.

Every country card in our file has a place for a timeline and a place for a setup cost. Not one of them is filled. The page says Varies, and it offers to let you ask us. That is an empty field doing an honest job, and it is also a to-do list.

And there are facts about our own work that we still do not have. They belong to the owner, and until he gives them, this book prints a gap.



Five gaps, printed where you can see them. That is not a failure of research. It is a rule we set on the first day: nothing invented, no number guessed, no name added, no quote composed.

A reader might ask why we would not simply fill those five lines with something reasonable. The answer is the same one we gave about the

map. A guessed number has a long life. Somebody quotes it in a sermon. Somebody builds a budget on it. Somebody puts it in a grant application, and then a stranger has to unwind it five years later.

So the gap stays. When the owner fills it, it goes in the next printing, and the book gets a little truer.

That is what a second edition is for. Not to fix a typo. To put the missing facts where the holes were.



Now, how do you hold a slow work without losing heart?

We have four habits, and they are not spiritual secrets. They are just things that work.

First, measure mornings, not months. Did the verse go out? Did the letter get written? Did somebody answer the phone? A month is too big to judge. A morning is the right size.



Here is what a year actually looks like in an office like ours, and it is worth saying because nobody prints it. A stack of letters in, a stack of letters out. A verse every morning, and a picture beside it. A handful of new dashboards. A country page edited because the status changed. A box of booklets mailed to an

address that took three tries to get right. One long call with a lawyer in another country. That is a year. There is no launch in it. There is no day you would put in a film.

And at the end of that year, somebody somewhere has a room, and a verse in her own language, and a name on a page. That is the return on a year. It does not look like much in a report. It looks like everything from her side of the ocean.



Second, keep the paper where you can see it. The certificate goes on the wall. The first ten dollars of giving goes in a frame, or the printout of it does. When the hard month comes, and it will, you will not remember why you started, and the paper will.

Third, tell one person the truth. Not the newsletter version. The version with the part you are afraid of. A work with one honest friend outlives a work with a hundred subscribers.



Fourth, forgive quickly, including yourself. It is the same rule as the marriage. You will mess up. Say so, fix what you can, and get back to the morning.

None of that is exciting. That is the point. Excitement is not a fuel. It is a weather event. You cannot run a ministry on weather.

One more honest word, and then we will close.



Slow is not the same as stuck.

A stuck work does not send a verse on Monday. A slow work sends the verse, and then waits three weeks for a reply, and then sends another. From the outside those two look identical. From the inside they are opposites.

The map on our wall has thirty-seven pins on it. They did not go on in one week, and they did not go on in one order that anybody wrote down. Each one took a letter, an answer, and a room. Which pin went on first is not

something this book can tell you, because our file does not record it, and we are not going to invent a first pin to fill the gap.

What we can tell you is this. The pins went on one at a time. Somebody prayed for a country. Somebody wrote a letter. Somebody answered it. Then there was a room, and a verse in a language, and a name on a dashboard. Then another country, and the whole thing again.



Four corners of the earth, one corner at a time. That is the only method we have ever had.



So if you are at year two of something that feels small, and nobody has noticed, and the folder is thin, read this page again and then go do the morning. The verse. The letter. The phone call. The record.

The work is not finished. It was never going to be finished in our lifetime, and that is not a sad sentence, because it was never ours to finish.

KING JAMES VERSION

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

ISAIAH 11:12

He shall set it up. Not we shall. We sew the flag, and we keep the record of where it was planted, and we hand both to whoever comes next.

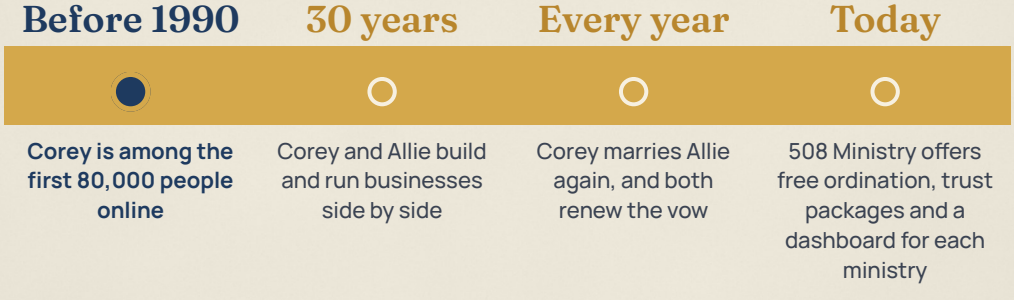
That is the long obedience. It is slow, and it is small, and it is still going.

Slow is not the same as stuck.

FROM THE RECORD

508 Ministry serves 37 countries, all of them green or amber, and every number in this book names its source and its year. Three countries on the review list are red.

ALONG THE WAY



30 years Corey and Allie build and run businesses side by side



Every year Corey marries Allie again, and both renew the vow

ALONG THE WAY

Before 1990	30 years	Every year	Today
Corey is among the first 80,000 people online	Corey and Allie build and run businesses side by side	Corey marries Allie again, and both renew the vow	**508 Ministry offers free ordination, trust packages and a dashboard for each ministry**

SCAN CODE Q16

The sources for this chapter, one tap away.

508ministry.com/four-corners/#q16

No phone at hand? Every link is printed in the QR Reference at the back.

How to Use This Book

We wrote this book for one person at a kitchen table. If that is you, you are the reason it exists. If you are reading with a group, this page is for you too.

There is no right speed. Some will read a chapter in twenty minutes and sit with it a week; some will read all twelve in two evenings and come back to the ones that hurt. The book does not have a test at the end.

Reading it alone

Take one chapter at a time. Read it through once without stopping, the way you would listen to somebody talking. Then put it down. Most chapters carry one idea, so you do not have to hold all of it at once.

Come back the next day with a pen. Read the chapter again, slower, and mark two things: the sentence you want to remember, and the sentence you do not believe yet. The second one matters more. A book that only agrees with you is not working.

Then open the study guide and answer two of the six questions in writing, two, not six, in your own words, in your own hand if you can. Writing slows you down enough to hear what you actually think.

The "Do this week" line at the end of each chapter is the part most people skip and the part that changes anything. It is deliberately small: write the list, do the phone test, say the sorry. Ten minutes of doing is worth an hour of agreeing.

If you are in a hard season, read out of order. Chapter five on forgiveness, chapter six on the tired, chapter nine on the morning verse. The book still makes sense. Grief does not read in order.

Reading it in a group

A group of four to ten works best. More than that and somebody stops talking, usually the person you most needed to hear.

Give it ninety minutes. Half an hour to read the chapter aloud, or to sit in silence with it. Then an hour to talk, which is not as long as it sounds once people start.

Read the chapter together before you discuss it, even if everyone read it at home. Something happens when a room hears the same words at once, and it is different from twelve people reading alone.

Pick three questions, not six. Ask one, then wait. The waiting is the work. Most groups fill a silence in four seconds, and most real answers arrive at eight.

Let people disagree. The book makes claims a good person can argue with, and a group that polishes it instead of arguing will be bored by chapter three.

Keep what is said in the room. Somebody will tell you something about their marriage or their money that they have told nobody else. That is not content for the group chat.

Close by praying the one sentence in the guide and naming next week's chapter. Then stop. Do not add a second hour.

What the QR codes are for

The codes are shortcuts, nothing more.

A phone keyboard is a bad place to type a long address, so we put a code beside the things a chapter points at. Each one opens what the chapter has just described: the ministry's site, the dashboard, the questionnaire, a worship room, the daily verse and art, the map. Nothing behind a code is a secret level of the book. If you never scan one, you will not miss a sentence of the argument, because the chapters say it in words.

If a code will not open, or the page has moved, let it go. The address is in the chapter beside it, and you can always write to us. A dead code is our problem, not yours.

One warning. A code is a door, not a person. The work in these chapters is done by people who answer the phone and sit with a family in the first hour. Do not let a link stand in for that.

How to use the study guide

Each chapter has a block with the same five parts, and they are meant to be used in this order.

The summary is three sentences. Read it after the chapter, not before, and use it to check yourself. If it says something you did not notice, go back and look.

The questions work in a group and alone. They are questions a person can answer without being clever, on purpose. We are not finding out who read closely. We are finding out what is true.

"Pray about" is one sentence. Pray it as written if you are tired, or use it as a door into your own words.

"Do this week" is one action, small enough to actually do. If you do one a month instead of one a week, you are still ahead of most readers.

The "How the chapter moves" section is for whoever is leading, or for the reader who wants to see how the chapter was built. It is not a script; do not read it out loud.

A last word

This book is not legal advice, and neither is this page. It is an invitation. Read slowly, do the small thing, and tell somebody.

Study Guide

Twelve chapters. Twelve weeks, or twelve evenings, or one long weekend if a group is eager. Each block below carries the chapter's title, a short summary in the chapter's own terms, six questions a small group can actually answer, one sentence to pray, and one thing to do before the next meeting.

Nothing here is required. If a group only gets through three questions and then talks for an hour, the meeting worked.

Chapter One: The Corner Nobody Was Reaching

Summary. The chapter opens on a woman at a kitchen table with a Bible, a notebook and a list of names, a calling with no money for lawyers and no pastor who will stand with her. It reads Isaiah 11:12, where God sets up an ensign and gathers the dispersed "from the four corners of the earth," then sets out what is already running for her: free ordination, trust packages, a dashboard, a website with giving pages, worship rooms in 14 languages, a directory and world map, a daily verse with original art, glasses still in RFQ, and Four Corners. It closes on a map of 37 countries, 14 green and 23 amber, with the United States counted separately as home base, and asks the reader a single question: where is your corner?

How the chapter moves. It begins small on purpose. Before there is a ministry, there is a table, a quiet house, and a woman who "writes a list of names on the page. Then she prays over the list." The chapter refuses to hurry past her. It names what she has already tried, the nonprofit page that "wanted thousands of dollars," the lawyer who was "kind and honest" and said it would cost more than she had, and then says the thing the rest of the book rests on: "If the work is real, the papers should catch up to it. Not the other way around."

From there it reads Isaiah slowly. An ensign is a flag, "a mark you can see from far off." God does not gather the ones near the middle; he gathers "the outcasts" and "the dispersed." A corner, the chapter says, "can be a country. A corner can be a city block. A corner can be one house on a long road."

Then comes the inventory, and it is deliberately unglamorous. Ordination is free "on purpose," because "a person who is already poor should not pay a fee to be told she is called." The certificate is "not magic. It is a marker." The chapter lists nine things already running and is careful about the eighth: the translation glasses are "still in RFQ with the makers," and it will "not pretend they are in your hands yet."

The map section is the longest stretch in the book, and it is a lesson in honesty as much as in geography. Fourteen countries are green, 23 amber. Twenty-three have no population figure in the file, and the book leaves them blank: "A blank is honest. A guess is not." Amber "is not a failure. Amber is a waiting room."

Then Revelation 7:9 and John 15:16 arrive together, a crowd nobody can number, and an order that cannot be reversed: "He chooses. He ordains. Then he sends. Then fruit comes."

Questions for the group.

1. The woman at the table "has carried this thing in her heart for years." What work has been sitting in a notebook in your own life, and what has kept it there?

2. The chapter says an ensign is "a mark you can see from far off." Where have you seen a flag like that raised for you, and what did it tell you?

3. Of everything listed as already running, ordination, trust packages, dashboard, website, worship rooms, directory and map, daily verse and art, Four Corners, which would have helped the woman at the table first, and why?

4. Green means "we are moving"; amber means "a waiting room." Which color is your corner, and who prays for it by name?

5. Why does the book refuse to print a population figure for Mexico and 22 other countries? What does "a blank is honest" protect that a good guess would ruin?

6. John 15:16 runs chosen, ordained, sent, fruit. Where have you seen that order run backwards, and what happened?

Pray about. Pray for the three names you would write on your own list, and ask God to keep you from putting the notebook back in the drawer.

Do this week. Write the list. Three names, on paper, in your own hand, then pray over it once a day for a week, and take one small step toward the door that is already open.

> *A corner can be a country. A corner can be one house on a long road.*

Chapter Two: The Boy With the Amiga

Summary. Corey Pearson was eleven when his father bought him an Amiga 2500 HD, a machine rare enough that the chapter stops to explain it, and before 1990 he was among the first 80,000 people online in the world. At fourteen he was detasseling corn for $400 a week and learning that "his hands are worth something," and later he served in the military, ran more than a dozen companies, and built websites for other people for thirty years. The chapter ends on the one thing the machine could not do, it can "hold a list of names," but it "cannot pray over the list", and hands the story forward to a girl on a plane.

How the chapter moves. It is a chapter about work before it is a chapter about technology. The Amiga gets one plain paragraph: "a big beige machine with a keyboard and a screen. It was not a toy. It was a tool for making things." Even the name gets translated: "Amiga is a word from another tongue. It means friend."

Then the corn field. Detasseling is described, not romanticized: wet leaves, sun coming up mid-row, a shirt soaked through by noon. "It was pay. It came from hours in the sun. If he quit at

noon, the money stopped." Out of that comes the first real lesson, and it is not about computers: "A boy who earns his own money learns something no one can teach him in a classroom. He learns that his hands are worth something."

The crew in the corn becomes the second lesson. You are "put in a line with people you did not choose," you walk at the same speed, and "a job is not finished until the last row is finished." Nobody gives a speech about teamwork in a field. The field teaches it anyway. Proverbs 22:29 arrives here, on diligence, "steady," the chapter says, not brilliant.

The military section is short, and honest about what the record does not hold: no branch, no years, no rank. The gap is named rather than filled. What the service gave, in his account: communication, attention to detail, discipline, honor, courage, commitment. And one line worth sitting with, carry a walk of faith into that life and "you are going to be a warrior for Christ."

The hardest part is faith. Before marriage he "had not caught the bug," had "one foot on the shore and one foot on the boat," was "riding fences." The chapter does not shame that. It says a man who admits he is on the fence "can be helped," and that "God does not waste the fence years."

Questions for the group.

1. The Amiga was "not a toy. It was a tool for making things." What tool has someone put in your hands that changed what you thought you could do?

2. "It was pay. It came from hours in the sun." What did your first real paycheck teach you that a classroom could not?

3. The corn crew was "a strange little family" you did not choose. What has a job taught you about the person walking beside you?

4. The chapter says some readers are on the fence right now and tells them not to pretend either way. What would it sound like to tell God the truth about where you actually stand?

5. Corey's three questions are: what do people already pay me for, what do people thank me for, what would I do with a free Saturday? Answer all three about yourself.

6. A machine can take an order at two in the morning but cannot forgive a man who stole from the till. Where have you let a tool do work only a person can do?

Pray about. Pray honestly about the fence you are sitting on, and ask God for one person, not a machine, to pull you the rest of the way.

Do this week. Answer the three questions on paper, what people pay you for, what they thank you for, what you would do with a free Saturday, then show the page to somebody who will tell you the truth.

Did you know? Corey was among the first 80,000 people online in the world, before 1990. He got his first computer at 11.

Chapter Three: The Girl From the Philippines

Summary. Allie Pearson came to the United States as a young girl from the Philippines, where 91 percent of the people are Christian and 79 percent are Catholic, and her family was there because of her father's military service. The chapter follows her from a hard house, her father's drinking, her mother abused by him before he was saved, into thirty years of marriage and business, where she runs "the front of the house" as communications manager and signs the founding minister's own commissioning certificate. It ends on the claim that carries the whole book: "Your house is not a disqualification. Your house is your training."

How the chapter moves. It opens on a plane and stays close to what a child would notice. "She does not carry a plan. Children do not make the plan. They are told, and then they are on the plane." Then the country itself: 115 million people, 91 percent Christian, in a place where "a child grows up inside the sound of faith", a cross on the wall, a feast day, a neighbor praying out loud in the street.

The family material is handled with visible care. The MacArthur connection is repeated "with the same hedge" the family used. The word "uneducated" is kept because it is the family's word, and then unpacked: "It describes school, not sense." The drinking and the abuse are stated and not dramatized, "It happened, it shaped the family, and it is not ours to dress up." And then the sentence that keeps the chapter from

becoming either a grievance or a gloss: "We are not going to say God caused it. We will say God used it. There is a difference, and the difference matters to the person who lived it."

The middle section turns on one question strangers ask: where are you from? The chapter says that question "is not really about where you are from. It is about whether you are one of us," and that the answer "has to be lived, year by year." Allie's answer was to learn people, to make a stranger feel like a guest. That is named as the gift that makes the front of the house work, and Corey's own sentence about her is quoted rather than improved.

The partnership section is plain economics of a marriage: one person thinks about the machine, the other about the person on the other end, and "together they keep each other honest." The chapter then makes the theological claim it has been building: the founder's certificate is signed by his wife, because "the founder's authority does not come from himself. It comes through her hand."

Questions for the group.

1. "Children do not make the plan." Who made a plan that carried you somewhere you did not choose, and what did you find when you arrived?

2. The chapter keeps the family's hedges instead of filling the gaps. Why does that matter when the story belongs to somebody else?

3. "We are not going to say God caused it. We will say God used it." How do you hold those two statements apart in your own history?

4. Where in your life has a scar turned into a skill, the way the chapter describes children who learn to read a room?

5. Allie signs the founding minister's certificate. What changes in a ministry when the front of the house has real authority?

6. The chapter asks you to thank the person who holds the front of the house "not at the funeral. Now." Who is that person for you, and what would you say?

Pray about. Pray for the person in your life who answers the phone and carries other people's fear home, and ask God to hold her up this week.

Do this week. Say thank you out loud, this week, to one person who does the unseen front-of-the-house work, and be specific about what you noticed.

> *A scripted answer can be copied by anybody. An unscripted kindness cannot.*

Chapter Four: A Ministry Anyone Can Start

Summary. This is the plain-words chapter: what a 508(c)(1)(A) ministry trust is, what it is not, and what the first three steps look like for an ordinary believer. It reads the code section like a set of directions, describes a trust as "a container" with a name, a purpose and trustees, and answers the fears out loud,

no building, no board, no staff, no salary needed, and no, it is not a way to avoid paying taxes. It closes with a seven-day plan, Matthew 18:20 on two or three gathered, and the warning that "the papers are not the ministry. The papers are the frame around the picture."

How the chapter moves. It begins with the question the ministry hears most: "Can a person like me really start a ministry?" The asker is not a pastor but "a woman with a job and a burden," a man who teaches Sunday school and drives a truck on Monday. The answer is yes, "because the door is already open in the law, and most people have never been told."

Then the disclaimer, stated once and meant: "We are not lawyers. This book is not legal advice." What follows is not legal drafting but plain description. The name of the section reads "like a set of directions. Section 508. Subsection c. Paragraph 1. Subparagraph A." A church is treated differently from a charity that must apply and wait. A trust is "a container for a work", and, crucially, "not a wallet. It is a promise with a box around it." Its three parts are named in ordinary words: the name, the purpose, the trustees.

The chapter is at its best on the money question. Three things should be true of every gift: it goes into an account with the ministry's name on it, it is spent on the purpose written in the papers, and the records are kept. "That is not bureaucracy. That is love for the next person who gives." Then the hard no: a trust is "not a hiding place" and "not a shield." If you take money out for yourself, that is your income, and the structure does not change it.

The seven fears get one line each, and the answers are almost blunt: "Qualified is a word from a job posting. Called is a word from God." "A failure is a tuition payment, not a verdict." "So is our co-founder." "Moses was old when he started."

Then the first week, day by day, and it is deliberately unimpressive: write what the work is in one sentence, who it serves, where it meets, who answers for it, ask for ordination, open the questionnaire, rest, then cut every word that is not true.

Questions for the group.

1. The chapter calls a trust "a container," not a wallet. What is the difference in practice, on a Tuesday?

2. "That is not bureaucracy. That is love for the next person who gives." How would keeping better records change the way you ask somebody for something?

3. Which of the seven fears is loudest in your own head, and what does the chapter say to it?

4. Why does it matter that ordination is free, rather than cheap?

5. "A trust is not a vision statement. It is a fence around a field. The fence should match the field." Where have you seen a fence built much larger than the field?

6. Day one asks for the work in one sentence. Try it now, out loud. Does it hold?

Pray about. Pray about the fear that has been quietly running the show, and ask God to make you honest about the size of the field he actually gave you.

Do this week. Do day one and day two on paper: the work in one sentence, and the somebody it serves, not everybody, somebody.

> *A certificate on a wall will not do the work for you. It will mark a day.*

Chapter Five: The Front of the House

Summary. Using a restaurant with two rooms, the chapter describes a thirty-year marriage split between the one who builds the machine and the one who runs the front of the house, and then turns to the practice that holds it together: forgiveness. It repeats Billy Graham's line that "a marriage wins when both people are good forgivers," reads Matthew 18:22 on seventy times seven, and explains the yearly vow renewal and the smaller morning promise as maintenance rather than romance. It ends with Exodus 17:12, where two men hold up Moses' hands, and a question aimed at the reader's own house.

How the chapter moves. The restaurant picture does the structural work. "The front of the house is where you walk in... The back of the house is the kitchen. That is where the heat lives." Both rooms have to work, and "a good place to eat is never one room. It is two rooms pulling in the same direction."

Then the work itself, described without flattery. Being the door means taking "the calls nobody else wants," writing "the note that has to be gentle," and carrying bad news. It is easier, the chapter says, when the person doing it is trusted, and trust was earned "one phone call at a time, for thirty years."

The business lessons are compressed into one paragraph and read like advice from somebody who lost money: start smaller than you want to, a first customer beats a first plan, answer the phone, tell the truth about what you cannot do while the person can still make another plan, keep books a stranger could read, pay people on time. "None of that is clever. It is the whole game." Money, it says, "follows work done well, and it rarely arrives first."

Then the turn. Both of them had a walk of faith before marriage but "had not caught the bug", one foot on the shore, one foot on the boat. "Marriage put our feet down." Not all at once, and not because they were clever.

The forgiveness section is the heart. Billy Graham's hand illustration is described physically: "One finger out. Three folded back toward your own chest." Then the practice in three moves, say the sorry fast, do not keep the list, go back to the table. "If you have forgiven a thing, you cannot bring it up again next spring as evidence. That is not forgiveness. That is a receipt." The yearly renewal exists to tear up "the smaller ledger" on purpose, because "the bigger debt was already paid, and we did not pay it."

Questions for the group.

1. Which room are you built for, the kitchen or the front of the house, and what happens in your household when only one room is working?

2. The chapter says a customer buys "the feeling that somebody will answer." Where have you been that feeling, and what did somebody do to create it?

3. "Money follows work done well, and it rarely arrives first." Where has impatience cost you more than lack of skill?

4. Billy Graham's hand: one finger out, three back at your own chest. What changes when you look at your own hand in the middle of an argument?

5. "That is not forgiveness. That is a receipt." What is on the list you have been keeping, and what would it take to stop producing it as evidence?

6. Who is the one person you have stopped forgiving? You do not have to fix it today, but can you say one true sentence to God about it?

Pray about. Pray for the name that came to mind, and ask God for the smaller thing first: one true sentence, and then one kind one.

Do this week. Say the sorry you have been waiting for the right mood to say, fast, without a defense attached, and without a small jab at the end.

> *Feelings come late. Practice comes first.*

Chapter Six: The First Five

Summary. The chapter opens in a room with a folding table, one chair, and a name written on a sheet of paper, then names the first five ministries in the ministry's own records: Mitchel Jon, Mended Wings, Oil of Joy with Patricia Edwards, Shane Byrd with three trusts, and Selah Worship Collective. It walks through what a build actually contains, structure, free ordination and a commissioning certificate, trust papers, a dashboard, a website, a place on the directory and map, a worship room, and insists that the testimony belongs to the ministry, not to the company that helped with the paperwork. It closes with Galatians 6:9 and Psalm 147:3 for the tired and the hurt.

How the chapter moves. The opening image is the smallest thing in the book and the most useful: "There is a folding table and one chair. Somebody has written a name on a sheet of paper and put the paper on the table. The name is the whole ministry." From there, a distinction that runs through everything: "A ministry can be real and still be invisible. Those are two different problems, and only one of them is spiritual."

Then the refusal. "Their story is theirs." The chapter will show the shape of a build, not the insides of five testimonies, and it says so three separate ways before it says anything else.

The build list is given twice, once as tools and once as a paragraph, and the paragraph ends with the line that keeps it from sounding like a catalogue: "It is not a product line. It is the list of things a small church needs and cannot afford to hire out."

The five names are then read as five different problems rather than five logos. Mitchel Jon put a person's name on the work, which is "a signature" and also "a form of honesty about size." Mended Wings took a name about healing, and the chapter uses Malachi's wings and Isaiah's eagles to say what a wing does, "It is also what lifts", then turns to the moral problem of a healing ministry online: "A website for that kind of ministry has to say enough to be found and little enough to protect the people who come." Oil of Joy belongs to Patricia Edwards, and the name comes from Isaiah's promise of beauty for ashes, which "does not say 'everything is fine.'" Shane Byrd came with three trusts, and "three trusts means three of everything, done right, year after year." Selah Worship Collective is a group, so its build is "partly a peacekeeping job."

The closing argument is that this is "closer to a workshop" than a franchise: "We do not put our name over theirs."

Questions for the group.

1. "A ministry can be real and still be invisible." Which of those two problems does your own work have right now?

2. The chapter says a questionnaire "is also the difference between a good idea and a stack of papers that a bank will accept." Where have you settled for the good idea?

3. Why is it important that the ministry does not tell the five stories for them? What would be lost if it did?

4. A person's name on a ministry is "a signature." What does your name commit you to that a logo would not?

5. "A wing is what covers something small and fragile. It is also what lifts." Which of those does somebody near you need this month?

6. The chapter says a pin on a map says "you are not the only one." When did somebody last tell you that, and how did they say it?

Pray about. Pray for the five by name as you have them, and for the person you know who is tired in the middle of a build.

Do this week. Take one person seriously who is starting something small, ask what they need, and then do one of the things they name.

Did you know? Every ministry we build for keeps its own name, its own trust and its own dashboard. We do not put our name over theirs.

Chapter Seven: A Website That Works While You Sleep

Summary. Three people are typing into a phone at two in the morning, one who wants to start a church, one who just moved and needs a church near her, one who is grieving and remembers a name from a hospital hallway, and the chapter argues that a page, not an office, is what is awake at that hour. It

gives the practical shape of the work: one name spelled the same everywhere, four pages that have to be right, a phone test with one bar of signal, a giving page that owes three things, and a dashboard that gives a pastor back an evening. It ends on Psalm 121:4, on the God who neither slumbers nor sleeps, and on why we build the page anyway.

How the chapter moves. The three strangers are drawn with care because they are three different jobs. The first has "a call and no covering" and needs "one sentence that says the door is open to them too." The second is lonely and wants "an address and a time, and a face that will not look surprised." The third is grieving and looking for "the name they heard once in a hospital hallway. If that name is not on a page, it is gone."

Then the claim: "A website is a sign that stays lit." Not a brand, not a logo, "for the person awake when everybody else is asleep."

The practical section is the most useful in the book, and it is unromantic. The name on the trust papers, the bank account, the page and the sign must be identical, because "one letter off and a bank will send the whole thing back." Four pages, not forty: who you are, where and when you meet, where a person can give, where a person can ask for help and prayer. Then the phone test, stand in your own parking lot with one bar and try to find the time. "People do not scroll when they are scared. They leave."

The giving page gets its own standard: give in under a minute, see that it went through, keep a record. And a warning about treating people as inventory, "A person who gives once is not a lead. They are a person who gave once."

The dashboard is defended in one sentence that reframes administration as pastoral work: "Records are a form of care." Most small ministries, the chapter says, "do not fail because they lacked faith. They fail because the records were in three places and the person who knew where they were moved away."

Then the honesty: a page cannot sit with a widow, and "the moment it becomes the point, the work gets cold." And the quiet part, people read for a year before they walk in, and "the work is real and the credit is not yours."

Questions for the group.

1. Which of the three people at two in the morning is closest to your own story, and what would have helped you first?

2. "Records are a form of care." What would change in your group if records were treated as pastoral work rather than paperwork?

3. Run the five questions on your own church or ministry page: what is this place, where and when, who is in charge, how do I give, how do I ask for help? Where does it fail a tired person on a small screen?

4. The chapter distinguishes chasing attention from being findable. Which one is your group actually doing?

5. "A person who gives once is not a lead." Where have you been treated as inventory, and what did that do to your giving?

6. "The work is real and the credit is not yours." What work have you done that nobody will ever see, and does that bother you?

Pray about. Pray for the person awake right now somewhere in your own city with a phone in their hand, and ask God to make your door findable.

Do this week. Do the phone test on your own church or ministry page with one bar of signal, and fix the first thing a nervous visitor cannot find.

> *A dashboard does not make him holy. It gives him back an evening.*

Chapter Eight: Fourteen Languages

Summary. A preacher has one tongue and the room in front of him has many, which is why families come for a while and then stop coming and "nobody ever knows why." The chapter describes the worship room, where a sermon spoken in one language is heard in another, live, in 14 languages, a thing a large church takes for granted with a booth and an interpreter and a small ministry has never been able to touch. It reads Acts 2:8 on hearing "every man in our own tongue," treats Babel as a seam that translation repairs, and is candid that the glasses, 508 Hear and Vision, are still in RFQ with the makers.

How the chapter moves. It starts with the room, not the technology. "The room in front of him is not one tongue. That is the thing nobody tells a young preacher. The room is many." Three people are described, a woman who prays in a language her children do not speak, a man who reads slowly in English and fast in his childhood tongue, a family that sings the songs and understands almost nothing else.

Then the plain definition, in the voice of somebody explaining it to a friend who is not a church person: "A person speaks. A person listens. The listener hears the words in the language she dreams in." The word live is then defended, not a recording posted on Wednesday, but the sermon arriving "while it is being spoken."

The economics of the small church come next, and they are the argument: a large church can hire an interpreter, a booth, equipment. A small ministry "meets in a living room. It has one guitar and a coffee pot and a pastor who works a job in the daytime. It does not have a booth." So the chapter makes the claim it repeats all through the book: a short list of things a small church needs "should be normal for the church with six people and one guitar."

The Bible section is careful. Acts 2 is not claimed as a repeatable event, "We are not claiming to repeat that morning. Nobody repeats that morning. But the shape of it is a good shape." Babel is read "as a fact about the world we live in," not as a punishment to argue with, and therefore "a translated sermon is not a convenience. It is a repair."

Then the honest part, which is the strongest page in the chapter. A tool is not a heart; a man can hear the gospel in his mother's tongue and still walk away. Translation is not perfect, "and we will not pretend it is." The chapter names what the record does not say, whether the translation is done by a person, a machine, or both, rather than guessing. And it says plainly of the glasses: "If you want them today, you cannot have them today."

Questions for the group.

1. Who in your own congregation or neighborhood is hearing everything in a second language, and what does that cost them on a Sunday?

2. "The listener hears the words in the language she dreams in." What would it mean to be met in your first tongue rather than taught in your second?

3. The chapter says a translated sermon "is not a convenience. It is a repair." Where do you see the scatter it is repairing?

4. Why does the chapter refuse to name the fourteen languages? What does that refusal protect?

5. "A room with perfect translation and no one to visit the sick is a room with good sound and no church in it." Where could a good tool quietly replace a visit in your own work?

6. A man hears his own tongue and "the first thing he does is look around." What does it cost to be seen like that, and who would you bring next?

Pray about. Pray for the grandmother who prays in one tongue all day and another all night, and ask God to let her be met rather than taught.

Do this week. Ask one person what they did not understand last Sunday, and then listen to the answer without defending anything.

> *That is why a translated sermon is not a convenience. It is a repair.*

Chapter Nine: The Daily Verse and the Art

Summary. The first minute of the day is "the smallest room in the house, and the whole day walks through it," so the ministry sends one verse every morning with one original picture made for that verse and no other. The chapter explains why it is a verse and not a thought for the day, how a verse is chosen, how the art is kept quiet so the words stay readable, and how the same picture travels onto a print, a licence and a fellowship card. It ends with Ecclesiastes 11:6 on sowing morning and evening, and with the admission that a verse is not a charm.

How the chapter moves. It starts before the day starts: eyes open, gray room, something already talking to you. "That minute is a corner too", the book's central word, moved indoors.

The case for a verse is made on size. "A small thing can go with you into a hard room. You cannot carry a whole Bible into some places in your mind. You can carry one line." And the reason it is not a devotional thought: "A thought for the day is somebody's

words about the verse. A verse is God's words, and it does not need our help." That is followed by the discipline behind it, "we do not tell you what the verse means for your life. You have a teacher."

Psalm 119:105 gets the best reading in the chapter. The lamp is "not over the whole road. It is at the feet. It shows the next step, and then the step after that." Hence: "You do not get the whole map. You get enough light for today."

The selection process is described as slow work, read, pray, wait, then one line stops you. And there is an admission about aim: "You cannot aim a verse at one person. You send it out and it lands where it lands. The same line that comforts one reader can correct another."

The art section has rules, and they are rules about restraint. The picture is "a place for the verse to rest," not an illustration of it. One focus, quiet space, and honesty: "We do not draw a Jesus we invented. We do not put a face on God." The hardest rule is stated flatly: "The art must never add to the scripture... A picture can carry a mood. It cannot carry a new teaching."

Then the uses, prints for a kitchen sink, a barracks locker, a mission house wall, a hallway after a funeral; licences so a small church can have something beautiful; and the fellowship card, which "goes where a sermon cannot."

The limits close it: a verse is not a charm, not a replacement for a doctor or a counselor or a friend, and it "does not do the next right thing for you."

Questions for the group.

1. What is already talking to you in the first minute of your day, and what would have to move for a verse to get there first?

2. "You do not get the whole map. You get enough light for today." Where are you asking for the whole map right now?

3. The chapter says a headline "is dead by Friday" but a verse can wait in a folder for a year. What line have you carried for years, and where did you first hear it?

4. Why does the ministry refuse to explain what the verse means for your life? Is that restraint or neglect?

5. "The art must never add to the scripture." Where have you seen a picture, a meme or a slide start teaching something the text does not say?

6. A card "goes where a sermon cannot." Who could you reach this week that no sermon will reach?

Pray about. Pray for the person who will open tomorrow's verse in a hard room, and ask God to make one line land.

Do this week. Pick one verse, write it on a card, put it where you will see it before your phone, then write a second one for somebody having a harder week than you.

> *The big things get the photographs. The small things get the work.*

Chapter Ten: The Map With the Pins

Summary. The map carries 37 countries outside the United States, and with the home base it holds 38 places: ten in Europe and Canada, eleven in Latin America and the Caribbean, ten in Africa, six in Asia and the Pacific. It names the source beside every number, Pew's 2020 Christian share, an earlier Pew table for the Catholic and Protestant splits, censuses for population, and prints only what the table holds, leaving 23 countries with one column and no population figure. It ends by insisting that a pin is not a country but a person, and that a share is not a soul.

How the chapter moves. It begins with an accounting rule that becomes a moral one: "We did not pick a round number and then look for work to fill it. The work came first, and the number came after it." The arithmetic is shown openly so a reader can check it: ten and eleven and ten and six make thirty-seven.

Before any country is named, it teaches the reader how to read a number. Five checks: find the year, find the question, find the unit, find the gap, find the source. "If nobody signed it, it is not a fact. It is a mood." Then the room of ten, if a country is 99 percent Christian, all ten stand; at 10 percent, one stands and nine stay seated. "That is all a percentage is. It is a room of ten, made large."

The regional walk is the body of the chapter, deliberately unexciting: shares for the West, the middle of the field, Latin America, Africa, Asia and the Pacific, then the Protestant

column country by country. The commentary is spare and pointed. Europe, which "sent missionaries to the world a hundred years ago," now holds the smallest shares on the map, "That is not a reason to write them off. It is a reason to pray." Nigeria at 43 percent surprises people: "A share is not a crowd." Indonesia at 10 percent is "the lowest share we print," and still "a church can be full on a Sunday morning."

The discipline section is the argument: twenty-three pins carry one number each, and the chapter will not build a row from three sources: "A row built from three sources is a row nobody can check." It refuses to multiply a percentage by a population it does not have, "A guessed number in a book about good news is a small lie with a long life." Then: "A share is not a soul."

Finally the pins become people, a pastor with a large electric bill, a woman teaching children in a back room, and the map becomes a prayer list: say the country, say the number, say one name, ask God to keep the work there.

Questions for the group.

1. "The work came first, and the number came after it." Where have you seen a number invented and then worked backward from?

2. Run the five checks on a statistic you heard this week. Which one fails first?

3. The chapter says the countries that sent missionaries now have the smallest shares on the map, and that this is a reason to pray rather than write them off. How do you pray for a place that has already heard?

4. "A share is not a soul." How does that change the way you read a country you have never visited?

5. Why does the book leave 23 countries with one column and no population figure? What is it protecting the reader from?

6. A pin is a person, not a country. Pick one pin this week: what is the name behind it, or what will you do until you have one?

Pray about. Pray over one country by name, with its number, and ask God to keep the work there and to raise up the one person who will carry it.

Do this week. Take the four steps once a day: say the country, say the number, say one name if you have one, and ask God to keep the work there.

Did you know? Twenty-three of the 37 countries carry one column and no population figure, because a row built from three sources is a row nobody can check.

Chapter Eleven: The Ambassadors

Summary. A commissioning certificate arrives in a stiff envelope at a kitchen table with no church bus outside, and the chapter reads the word on it: a commission is "something you are given and then you carry somewhere." It defines an

ambassador as someone who lives where he is not from and speaks for someone else, "You are not the message. You are the envelope", and walks through how a country turns green, one person writing in, one trust, one free ordination, one dashboard, one pin. It refuses to name a single ambassador, they are not paid, not ours, not alone and few, and ends with Isaiah 11:12 and the flag.

How the chapter moves. It starts with paper and hands, and the ordinariness is the point: "That is what ordination looks like from the outside. A piece of paper. A name. A date. Something you could file in a drawer and forget."

Then the word study, the hinge. "A title is something you are given and then you own. A commission is something you are given and then you carry somewhere." An ambassador is defined against the popular picture of a man in a suit with a car: "He does not speak for himself. He carries a message that was given to him. He cannot change the message to make it easier." And: "It is not a reward. It is a posting."

John 15:16 supplies the order, chosen, ordained, sent, fruit, and the chapter shows both ways of breaking it: the man who goes without ever being sent "carries the work alone until he is tired," and the man who gets the paper "never gets on the boat."

How a country turns green is procedural on purpose. One person hears, writes in, is written back to by "a real person," gets a trust, an ordination, a dashboard, a page, a pin. "And then he is the ambassador. Not because we named him. Because he is the one standing in that country, and we are not."

Then the warning: "The paper is a weight before it is a privilege." The temptation is to believe the title is about you, and "an ambassador who forgets he is carrying someone else's message is worse than useless."

The directory is defended as protection, "A directory takes a claim and gives it a place to stand", and then the gap is named: the names and countries are known only to the owner, and the chapter will not invent one, because "a reader would meet a person on the page... and that reader would pray for someone who does not exist."

The week of an ambassador is unglamorous: pray for his country by name, answer the trust question in plain words, help with a page, write when the paperwork breaks, visit the sick, sit with a family in the first hour after a death.

Questions for the group.

1. What is the difference between a title and a commission in your own life, and which one are you actually carrying?

2. The chapter describes both failures: going without being sent, and getting the paper and never going. Which is the nearer temptation for your group?

3. "You are not the message. You are the envelope." What does it cost to be the thing the message travels in and then be set aside?

4. Why does the chapter refuse to name the ambassadors, even though the gap makes the chapter shorter? What would a made-up name do to a reader?

5. "A pin that nobody answers is worse than no pin at all." What would it mean to take a pin down, and who should decide?

6. The ambassador is "often the only one," and "some of the people he helps will forget him." How do you keep going when the fruit goes to somebody else?

Pray about. Pray for the person carrying a message in a place where nobody is clapping, and ask God to keep him from believing the title is about him.

Do this week. Write to one person who is starting something in a hard place. Ask what they need, write down the name of the place they are from, and pray for it on a Tuesday.

> *The paper is a weight before it is a privilege.*

Chapter Twelve: The Next Corner

Summary. The book ends back at the kitchen table from chapter one, same Bible, same notebook, same list of names, and walks the reader through the house again: the corner nobody was reaching, the boy and the girl, the plain words for a trust, the five names, the ambassadors. Then two invitations: bring us the manuscript in the drawer, and start the ministry this week, six steps laid out, and the warning that this is not legal advice. It closes on Isaiah 11:12, "We are not the flag. We are the people who sew it", and on Matthew 28:19, "Go ye therefore. Not stay ye therefore."

How the chapter moves. It begins by refusing a quiet ending: "a book should not stop in the middle of a sentence. It ends at a kitchen table."

The recap names the doors rather than admiring the rooms. Then the publishing arm is described as real objects, a cover with a golden globe, a cover with four winds, three imprint marks, a magazine with a cover and a spread, a street booklet, a comic tract in three series, an art book, a box set. "That is not a plan on a slide. Those are real files, built and ready."

The argument for many shapes is the imprint's own: "A big book sits on a shelf and waits for a reader with time. A small booklet goes into a pocket. A comic tract goes into a hand that would never take a book." The person being reached "is not one person."

Then the turn: a ministry can be real and invisible, and "a work with no record cannot travel." Against publishing logic, the chapter wants the unknown, the woman who has run a food table for eleven years, the pastor who has preached the same sermon four hundred times and never written a page.

The three disclaimers follow: publishing is not fame, not money, not perfection. "Your book will have mistakes in it. So does this one." The promise is deliberately small: a real book, your name spelled the way you spell it, and a way for somebody in another country to buy it or be given it.

The second invitation is older, and urgent without being loud: "Not next year. Not when the money is right... a calling that is not started does not stay still. It gets quieter." The six steps are repeated in order, with the same limits, no franchise, no sign over your door, no legal advice.

The four corners close it, with four things a reader can do: start something, publish something, carry something, or hold up the arms of somebody who is doing it. "The map needs both kinds of people. The one who plants the flag, and the one who pays for the pole."

Questions for the group.

1. The book ends where it began, at the kitchen table. What has changed in the way you read that table now?

2. "A work with no record cannot travel." What is happening in your own church or family that nobody has written down?

3. The chapter says publishing is not fame, not money and not perfection. Which of those three has been quietly stopping you?

4. Of the four things you can do with one corner, start, publish, carry, hold up the arms, which is yours this year, and which is not?

5. "Some of you will say no. That is allowed." What does it mean that God is patient with a no?

6. "We are not the flag. We are the people who sew it." Where have you been trying to be the flag?

Pray about. Pray the honest prayer of the woman at the table, over the list, in the quiet house, and ask God for the ten minutes you have been putting off.

Do this week. Do the small thing: write and tell them the country, the name you would give the work, and the part you are afraid of. If the drawer holds a manuscript, say what it is.

Did you know? Four Corners is the publishing arm of 508 Ministry. It publishes the words of ministries and believers, in print and on Amazon, so they can be read far beyond where they were written.

SRC: manuscript ch01–ch12, 508-site, owner-book-note

Scripture Index

Every scripture reference that appears in the twelve chapters of Four Corners: The 508 Ministry Story, in canonical order, with the chapter where it appears. Where a chapter quotes, it quotes the King James Version, so the wording below is the wording the book prints. Nothing has been added to this list that the chapters do not say.

32 distinct references, cited 37 times.

Old Testament

REFERENCE	CHAPTER(S)	THE LINE AS THE BOOK QUOTES IT
Genesis 2:24	3	"Therefore shall a man leave his father and his mother..."
Exodus 17:12	5	"And his hands were steady until the going down of the sun."
Ruth 1:16	3	"whither thou goest, I will go"
Psalm 34:18	9	"The LORD is nigh unto them that are of a broken heart"
Psalm 67:2	8	"That thou mayest make known thy way upon the earth"
Psalm 96:3	10	"Declare his glory among the heathen"
Psalm 118:24	9	"This is the day which the LORD hath made"
Psalm 119:105	9	"Thy word is a lamp unto my feet"
Psalm 121:4	7	"he that keepeth Israel shall neither slumber nor sleep"
Psalm 127:1	5	"Except the LORD build the house"

REFERENCE	CHAPTER(S)	THE LINE AS THE BOOK QUOTES IT
Psalm 147:3	6	"He healeth the broken in heart"
Proverbs 11:25	7	"The liberal soul shall be made fat"
Proverbs 18:22	3	"Whoso findeth a wife findeth a good thing"
Proverbs 22:29	2	"Seest thou a man diligent in his business?"
Proverbs 24:3	2	"Through wisdom is an house builded"
Proverbs 25:11	9	"A word fitly spoken is like apples of gold"
Proverbs 27:17	2	"Iron sharpeneth iron"
Proverbs 31:26	3	"She openeth her mouth with wisdom"
Ecclesiastes 11:6	9	"In the morning sow thy seed"
Isaiah 11:12	1, 9, 11, 12	"he shall set up an ensign for the nations"
Isaiah 55:11	4	"it shall not return unto me void"

New Testament

REFERENCE	CHAPTER(S)	THE LINE AS THE BOOK QUOTES IT
Matthew 10:42	9	"a cup of cold water"
Matthew 18:20	4	"where two or three are gathered together in my name"
Matthew 18:22	5	"Until seventy times seven."
Matthew 25:35	3	"I was a stranger, and ye took me in"
Matthew 28:19	12	"Go ye therefore, and teach all nations"
Luke 18:27	4	"The things which are impossible with men are possible with God."
John 15:16	1, 11	"Ye have not chosen me, but I have chosen you"

REFERENCE	CHAPTER(S)	THE LINE AS THE BOOK QUOTES IT
Acts 2:8	8	"how hear we every man in our own tongue"
Galatians 6:9	6	"let us not be weary in well doing"
Colossians 3:13	5	"forgiving one another"
Revelation 7:9	1, 10	"a great multitude, which no man could number"

Named without a chapter and verse

These are places where a chapter names a book, a prophet or an apostle but does not print a verse number. They are listed here so the index is complete, and they are not given a verse, because giving one would be a guess dressed as a citation.

NAMED IN THE TEXT	BOOK	CHAPTER
"Timothy was young, and Paul told him not to let anyone despise that"	1 Timothy	4
"the prophet Malachi wrote about the sun of righteousness rising with healing in his wings"	Malachi	6
Isaiah's picture of those who "mount up with wings as eagles"	Isaiah	6
"the promise in Isaiah, where God gives beauty for ashes and the oil of joy for mourning"	Isaiah	6
"Selah is a word that shows up in the Psalms"	Psalms	6
"Paul told the church at Corinth that God loves a cheerful giver"	2 Corinthians	7
"In the book of Genesis, the whole earth spoke one language. Then the people built a tower"	Genesis	8

What the index shows

Psalms is the most-quoted book in the twelve chapters, with eight references. Proverbs follows with seven, then Matthew with five. Isaiah carries two verses that do a great deal of work: Isaiah 55:11 on the word that does not return void, and Isaiah 11:12 on the ensign and the four corners of the earth, the verse the book opens with, returns to in chapter nine, and closes on in chapters eleven and twelve.

The shortest citations are the ones the book leans on hardest: "Iron sharpeneth iron." "Through wisdom is an house builded." "A word fitly spoken is like apples of gold." Most of them are one line long, and the chapters treat them that way.

A note on what is missing. If a verse is not in this index, it is because the chapter did not name it. We would rather print a short index than a full one with guesses in it.

Source Index

This index lists every source named in this book, in alphabetical order by the key the manuscript uses. Each chapter closes with the keys that stand behind it, and every code printed in these pages opens this ministry's own site, where the sources behind each chapter are listed at the bottom of the page, so a reader can check the work for himself. Every web page below was opened and checked on the date shown, 19 November 2026.

Nothing in this index is added from outside the source file. For each key you will find the organisation or author, the title, the address, the date checked, what the book uses it for, and the chapters whose closing lines carry it. Where the file gives a one-line description of what a source supports, that description is quoted as it stands.

508-site

Organisation: 508 Ministry. **Title:** 508ministry.com. **Address:** https://508ministry.com. **Checked:** 19 November 2026.

What it supports: what 508 Ministry offers today, in the file's words: ordination, trust packages, dashboard, websites, worship rooms, directory, daily verse and art, translation glasses, Four Corners. This is the widest description in the file,

and it is why the key is used so often. It is the one source for what the ministry does now rather than for what it once did. **Chapters:** 1, 2, 3, 4, 8, 10, 11, 12, 13, 14 and 15.

isaiah-1112

Organisation: The Holy Bible, King James Version, public domain. **Title:** Isaiah 11:12, King James Version. **Address:** the Bible Gateway passage page for Isaiah 11:12, King James Version. **Checked:** 19 November 2026.

What it supports: the file says one thing only, that this is the verse the imprint is named for. That is how the book uses it, as the verse behind the name Four Corners, and not as a general store of quotations. **Chapters:** 1, 5, 6, 9, 10, 12, 14 and 15.

owner-book-note

Organisation: Corey Pearson, 508 Ministry. **Title:** Owner note on Book 1: what the book is. **Address:** a local file, book1-508-story/FACTS-BOOK1.md, section 4. **Checked:** 19 November 2026.

What it supports: the owner's stated purpose of Four Corners and this book. It is the shortest entry in the file and the one that sets the aim, saying what the publishing arm is for and what this first book is meant to do. **Chapters:** 1, 4, 12, 13 and 14.

owner-story

Organisation: Corey and Allie Pearson, 508 Ministry. **Title:** Corey and Allie Pearson, owner's own words, dictated 18 November 2026. **Address:** a local file, book1-508-story/OWNER-STORY-2026-11-18.md. **Checked:** 19 November 2026.

What it supports: the founders' own account of their lives, businesses, marriage and mission. The title records that the words were dictated the day before the file was checked, so by its own description this is first-hand testimony and not a retelling. **Chapters:** 2, 3, 4, 8, 11, 13 and 14.

pew-2011-table

Organisation: Pew Research Center. **Title:** Global Christianity: Christian Population as Percentages of Total Population by Country. **Address:** the Pew Research Center table page for Christian population shares by country. **Checked:** 19 November 2026.

What it supports: Catholic, Protestant, Orthodox and other Christian shares by country for 2010. The year is part of what the source is, so the book prints these figures as 2010 wherever they appear, and never as present-day numbers. **Chapters:** 1, 3, 8, 10, 11, 12 and 15.

pew-2020

Organisation: Pew Research Center. **Title:** How the Global Religious Landscape Changed From 2010 to 2020. **Address:** the Pew Research Center page of that title. **Checked:** 19 November 2026.

What it supports: the Christian share of population by country in 2020. It is the later of the two Pew entries and the one behind the current numbers on the map, and it is the only source used in chapter 7. **Chapters:** 1, 3, 7, 8, 10, 11, 12 and 15.

What this index does not cover

The map of thirty-seven countries keeps its own source for each country inside its own file, and that file is not one of the six keys listed above, so those per-country notes are not repeated here. No source appears in this index that no chapter uses, and no chapter names a key that is missing from it. Two of the six are local files rather than public addresses, which means a reader cannot open them the way the others can; they are the founders' own records, kept with the book's working papers. Where a number had no source that could be named, the book prints no number and says so in the chapter itself. That rule is the reason this list is short, and the reason it can be checked line by line.

The Story Through the Years

Every date in this book, in order. The small number shows the chapter.



1 2 3 4 5 6 7 8

2 in the morning 7
A stranger finds the ministry page while the office is closed

30 years 5
Corey and Allie build and run businesses side by side

1980s 2
Corey's father buys him an Amiga 2500 HD at age 11

1980s 2
Corey is among the first 80,000 people online, before 1990

1980s 8
The founder is given an Amiga 2500 HD at 11 and is among the first 80,000 people online before 1990

1990s 2
Corey serves in the military and works odd jobs

1990s 3
Corey and Allie marry and begin building businesses together

Before 1990 16
Corey is among the first 80,000 people online

2003 15
Haiti's constitution protects freedom of religion, and Vodou has been legally recognized since 2003

2010 1
79% of people in the Philippines are Catholic

2010 8
Pew's country table records the Catholic and Protestant shares we print for these countries

2010 10
Pew's country table records the Catholic and Protestant shares we print

2010 11
Pew's country table records the Catholic and Protestant shares of the countries on our map

2010 15
Pew's country table records the Catholic and Protestant shares for Haiti, India and Nicaragua

2018 15
Nicaragua begins tightening its rules on churches

2020 1
91% of people in the Philippines are Christian

2020 1
64% of people in the United States are Christian

2020 8
Pew records the Christian share of every country on our map

2020 11
Pew records the Christian share of each of those countries

2020 15
Pew records the Christian share of Haiti at 89 percent, Nicaragua at 85 percent and India at 2 percent

2026 4
508 Ministry offers free ordination, trust packages and a dashboard for each ministry

2026 13
508 Ministry offers free ordination through the 508 Church Monastery Repository

FOUR CORNERS

Volume 1: The 508 Ministry Story


9


10


11


12


13


14


15


16

2026 13
A person orders a trust package through the questionnaire app at 508-trust-services.vercel.app

2026 13
The ministry opens its dashboard at app.508ministry.com

2026 14
508 Ministry makes ordination free and sends a commissioning certificate

2026 14
Trust packages are ordered through the questionnaire app at 508-trust-services.vercel.app

2026 14
A 50% sponsorship offer on the paperwork runs through December 31

Every year 5
Corey marries Allie again and both renew the vow

Every morning 5
A fresh promise to serve and care for each other

Today 5
The same two people run 508 Ministry and Four Corners

Five 6
Five named builds in the ministry's own records

Three 6
Shane Byrd carries three trusts, each with its own records

A build 6
Structure, ordination, papers, page, dashboard, room

One page 7
Plain questions replace a phone call nobody can make at night

Every month 7
Load the page, test the form, call the number

Today 8
The worship rooms carry live sermon translation in 14 languages

Every morning 9
One verse and one new piece of art go out from the ministry

The same day 9
That verse can sit in a worship room that prays in another language

Any day 9
A print, a licence or a card carries the verse into a house

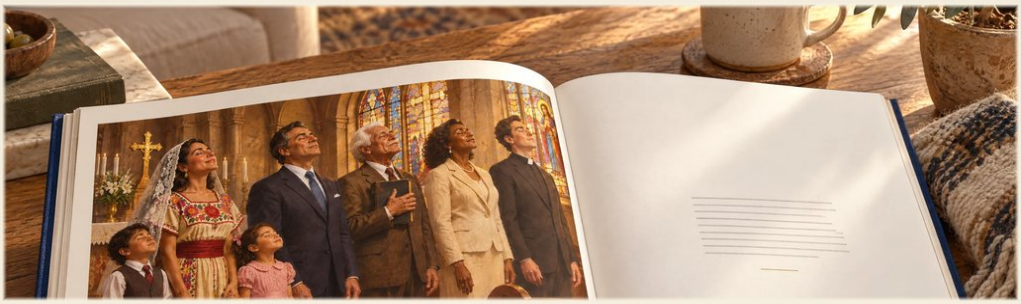
Today 10
The map carries 37 countries, and the United States is home base

Today 11
Fourteen countries are green on our map and 23 are amber, and the work moves by one person at a time

Today 12
Four Corners publishes books, series, magazines, street booklets and comic tracts, in print and on Amazon

Every year 16
Corey marries Allie again, and both renew the vow

Today 16
508 Ministry offers free ordination, trust packages and a dashboard for each ministry



Glossary

Words to know, in plain words.

501(c)(3)
The part of the federal tax code for churches, charities and other nonprofit groups that serve the public good; gifts to these groups are usually deductible for the donor, and the status comes with rules.

508 Ministry
The ministry this book is about, which offers free ordination, trust packages, a church dashboard, websites, worship rooms and publishing to small ministries that would otherwise go without.

508(c)(1)(A)
A short section of the federal tax code that treats churches, and some groups tied closely to them, as tax-exempt from the start, with no application to the IRS required.

Abolition
The ending of slavery by law. The word also names the movement that pressed for it, and the people of faith who prayed and spoke for it.

Acknowledgments
The page where an author thanks the people who helped, and names the ones whose patience and work made the book possible.

Affidavit
A written statement a person swears is true, usually signed in front of a notary, and kept so that the statement can be shown to have been made.

Ambassador
A person sent to speak and act for another; this book uses the word for the people who carry the ministry's work to other nations.

Apostle
One sent with authority to speak for another; the New Testament uses the word for the twelve and for others sent out to plant and strengthen churches.

Appendix
Material placed at the back of a book, after the chapters, holding lists, forms or documents a reader may want to consult and use.

Articles of association
The paper filed with a state to create a corporation, giving its name, its purpose, its address and the way it will be governed.

Audiobook
A book read aloud and sold as a recording, heard through earbuds or a car speaker instead of read on a page.

Audit
A careful check of an organization's financial records against its bank statements, receipts and minutes, done by an outsider or by a committee of its own board.

Awakening
A time when many people in a place turn their hearts toward God. Revivals that spread across whole towns and regions are often called awakenings, and they leave changed families behind them.

Baptism
The washing with water that marks a person's entry into the Christian faith, done in the name of the Father, the Son and the Holy Spirit.

Barcode
The block of black bars on a book's cover that a scanner reads; it carries the ISBN, so a shop can find the title and its price.

Benediction
The blessing spoken over the people at the close of a service, asking God to keep them, to be kind to them and to give them peace.

Bible
The holy book that Christians read, with the Old Testament and the New Testament. It is a library of many books written over centuries in several languages, and it is read aloud in every service in this story.

Board
The group of people with legal responsibility for a ministry: they set direction, watch the money, choose leaders and answer for what the organization does.

Bookkeeping
The steady work of writing down every dollar that comes in and goes out, sorting it into categories, and keeping the proofs together so the books can be checked.

Booklet
A short printed work, usually stapled or folded, too small to be called a book and too long to fit on a single sheet.

Budget
A written plan for the year's money, showing what the ministry expects to receive and what it intends to spend, then held beside the actual figures.

Bylaws
The rules a ministry writes for itself: how members join, how officers are chosen, how meetings run, how money is handled and how the rules may be changed.

Camp meeting
A church gathering held outdoors for several days, where families camped nearby. Preachers spoke several times a day, and the singing could be heard a long way off.

Catholic
A Christian who belongs to the Catholic Church, which is led by the pope in Rome. The word itself means universal, and it names the largest single body of Christians in the world.

Census
An official count of the people in a country, taken by its government at regular intervals and published in tables others can read and check.

Chaplain
A minister who serves people where they already are, such as a hospital, a prison, a military unit or a fire house, rather than in a congregation.

Charity
A nonprofit set up to relieve need or serve the public good, which in the United States is usually recognized by the IRS and watched by the states.

Church
The people who belong to Christ and gather in his name; the word can mean one congregation, one building, or the whole body across the world.

Citation
A note that names where a fact, a number or a quotation came from, so that a reader can go and check it.

Clergy
The people set apart and recognized to lead worship, teach and care for a congregation; the word covers ministers, priests, pastors and chaplains.

Commissioning
A service in which a person or a family is prayed over and sent out to a particular work, with the church standing behind them.

Communion
The bread and the cup shared in memory of Jesus, also called the Lord's Supper or the Eucharist, eaten together as one body.

Compact
A written promise that a group makes to live and work together. The Mayflower Compact is the best-known example in American history, signed before the passengers went ashore.

Congregation
The people who meet together at one church. The word can also mean the whole body of people who belong to a particular church, whether or not they are present that day.

Conscience
The quiet voice inside you that tells you right from wrong. Christians speak of it as a gift from God that can be trained by Scripture and must not be ignored.

Copyright
The legal right of an author or an artist to control copies of their work for a set term, after which the work passes into the public domain.

Covenant
A serious promise between people, or between people and God. The Bible speaks of God's covenant with his people, and churches use the word for their own solemn promises.

Credential
A paper or a record that shows a person has been recognized for a role, such as a licence to preach or a certificate of ordination.

Crusade
In this book, a big preaching event held for many nights in one city, not a war. The word once meant a military campaign, which is why some preachers later used mission or campaign instead.

Daily verse
One verse from the Bible sent out each morning, often with a new piece of original art, so that a reader begins the day in Scripture.

Dashboard
One screen where a ministry keeps its page, its giving, its records and its people in order; 508 Ministry offers a dashboard to each ministry it helps.

DBA
Short for doing business as: a name an organization trades under that differs from its legal name, usually registered with the state or the county.

Deacon
A person chosen to serve the practical needs of a church, such as food, the poor and the widows, so that those who teach are free to teach.

Denomination
A family of churches joined by a shared history, shared beliefs and a shared way of governing; each family has its own name and its own habits.

Disciple
A learner who follows a teacher closely, in this case a person learning to follow Jesus in ordinary life. The first disciples walked with him; later ones learn the same way, a day at a time.

Discipleship
The lifelong work of learning to follow Jesus and helping another person learn the same, usually one person at a time and often over a table.

Distributor
A company that stores books and ships them to shops and online buyers, taking a share of the price for the service and the warehouse.

Donor
A person or a group who gives money or goods to the work, usually wanting to know what the gift did and how it was used.

Ebook
A book sold and read as a digital file on a phone, a tablet or a reader, with no paper, no shelf and no shipping.

Edition
All the copies of a book made from one setting of the text; a new edition means the text, the cover or the notes have been changed.

EIN
The Employer Identification Number: a nine-digit number the IRS gives an organization so that it can be identified on tax forms, bank accounts and payroll.

Elder
A person of experience and trust who shares in the spiritual oversight of a church, often praying for the sick and guarding the teaching.

Epilogue
A short closing section after the last chapter, telling what happened next or speaking directly to the reader one more time before the book ends.

Evangelist
A person whose calling is to tell the gospel plainly and often, and to help others come to faith, sometimes traveling from town to town.

Expense
Money spent to do the work, recorded with the date, the amount, the payee and the reason, and kept with a receipt whenever one exists.

Fasting
Going without food, or without something else, for a set time in order to pray with an undivided heart. It is a choice, not a rule, and it is always joined to prayer.

Fellowship
Shared life among believers: eating together, praying together, carrying each other's burdens and staying when it would be easier to go.

Fiscal year
The twelve months an organization uses for its accounting, which need not follow the calendar; the board chooses it and keeps every report to that same window.

Foreword
A short piece at the front of a book, written by someone other than the author, recommending the book to the reader and saying why it matters.

Form 1023
The long application a group sends to the IRS to be recognized as a 501(c)(3) charity; churches that qualify under 508(c)(1)(A) do not have to file it.

Form 990
The yearly information return that most tax-exempt organizations file with the IRS; churches are generally not required to file it, though many keep the same records anyway.

Four Corners
The publishing arm that carries this ministry's books, magazines, booklets and comic tracts to readers, named for the four corners of the earth in Isaiah 11:12.

Galley
An early printing of the laid-out pages, made before the final book so that the author and the editor can check for errors.

Gospel
The good news about Jesus, and the name of four books in the New Testament. The word means good news, and it names both the message and the books that tell his story.

Grace
God's free kindness given to people who did nothing to earn it, and the gentle strength that kindness puts into an ordinary life.

Grant
Money given for a stated purpose, usually after an application, and usually with a report due at the end showing how it was spent.

Holy Spirit
The third person of the Trinity, the presence of God at work in a person and in a church, giving comfort, conviction, gifts and strength.

Hospital
A place where sick and hurt people are cared for. Many early hospitals in Europe were begun by Christian orders, and visiting the sick has always been part of the church's work.

Huguenots
French Protestants of the 1500s and 1600s, and many of them had to leave France. Many fled to England, the Netherlands and America, bringing their trades and their psalms with them.

Hymn
A song of praise sung by a congregation, usually with words written for worship and a tune that the people know by heart.

Imprint
The publishing name printed on a book's title page and spine; Four Corners is the imprint named for the verse in Isaiah 11:12.

Incorporation
The step of forming a legal corporation under a state's law, which gives the ministry a name of its own, a board and a limit on personal liability.

Index
An alphabetical list at the back of a book, giving names and subjects with the page numbers where each one is found.

Indulgence
In Luther's day, a paper from the church that people were told would shorten the punishment for sin. His protest against selling them in 1517 is usually taken as the start of the Reformation.

Insurance
A contract that pays for a stated loss in exchange for regular payments; a ministry usually carries cover for its property and cover for injury to people.

Intercession
Praying for other people, naming them before God and carrying their need when they cannot carry it themselves, often without their knowing it.

Invoice
A bill sent by a seller or a contractor, listing what was supplied, the amount owed and when it is due, and kept as part of the payment record.

ISBN
The International Standard Book Number, a thirteen-digit code that identifies one edition of one book for shops, libraries and printers.

KDP
Kindle Direct Publishing, Amazon's service for publishing a paperback or an ebook without a publisher, printing each copy when it is ordered.

King James Version
The English Bible translated under King James the First and published in 1611, whose wording is in the public domain and is used for Scripture in this book.

Laity
The people of a church who are not clergy; in a small ministry they often carry most of the work and all of the welcome.

Ledger
The book or the file where every dollar in and every dollar out is written down in order, with the date, the amount and what it was for.

Liability
Legal responsibility for harm done to a person or for a debt owed; a board member who acts honestly and within the rules is usually not personally liable.

Licence
Permission given in writing to use a picture, a song or a piece of writing, usually for a stated purpose and sometimes for a fee.

Liturgy
The set order of a service: which words are said, when the people stand, when they answer, and what happens next.

Magazine
A printed or digital publication issued on a regular schedule, with articles, pictures and short pieces gathered under one cover.

Manuscript
The author's own text of a book, before it is designed, set and printed, and the copy an editor works on.

Martyr
A person who is killed for refusing to give up their faith. The word comes from a Greek word for witness, because a martyr's death was seen as testimony.

Minister
A person set apart to serve God and people: teaching, praying, visiting the sick, leading worship and caring for a congregation or a community.

Ministry
The work of serving God and people, and the group that carries it; in this book the word usually means a small independent work with its own papers and its own people.

Minutes
The written record of a meeting: who came, what was discussed, what was decided and who agreed to do what before the next meeting.

Mission
A work that a person or group is sent to do, often in a new place, to share faith and help people. The word also names the place a person is sent to, and it is where missionary comes from.

Missionary
A person who goes to another place to share their faith and to help people. The word also covers the people who carry this ministry's work across borders today.

Monk
A man who lives with others in a religious house to pray and work. Monks copied books by hand before printing, and many of the oldest Bibles we have came from their work.

Non-denominational
A church that belongs to no denomination and governs itself, often choosing its own statement of faith, its own leaders and its own way of worship.

Nonprofit
An organization that exists to serve a purpose rather than to pay profits to owners; any surplus goes back into the work.

Notary
A public officer commissioned by a state who watches a person sign a paper, confirms who they are, and then stamps and signs it.

Offering
A gift given in a service, over and above regular giving, often gathered for a particular need or for a person the church is helping.

Ordination
The act of setting a person apart for ministry with prayer and the laying on of hands; 508 Ministry offers ordination at no cost to the person.

Orphan
A child whose parents have both died. The Bible repeatedly tells God's people to care for orphans, and the church has run orphanages for centuries.

Orthodox
A Christian who belongs to one of the Orthodox churches, which grew from the early church in the East. They separated from the western church in 1054 and keep a liturgy that has changed very little.

Parsonage
A house a church provides for its minister to live in, or the allowance a church pays instead; the tax rules for it are specific and should be checked with a professional.

Pastor
A minister who leads and cares for a particular congregation, teaching, visiting, praying and carrying the weight of its people.

Peer review
A check of a piece of work by people who know its subject, done before publication so that errors and weak claims are caught.

Persecute
To treat people cruelly because of what they believe. The early church grew under persecution, and Christians still pray for believers who are persecuted today.

Pilgrim
A person who travels far for the sake of faith, like the Pilgrims who sailed on the Mayflower in 1620. The word also means any traveler of faith, and Christians have used it for the journey of life itself.

Pledge
A promise to give a certain amount over a set time, recorded so the ministry can plan, but a promise and not yet money in hand.

Pope
The leader of the Catholic Church. Catholics hold that the pope is the successor of the apostle Peter and the chief teacher of the church on earth.

Prayer
Talking with God plainly in praise, need, confession and thanks, alone or with others, in words spoken aloud, written down or held quietly.

Preface
A short piece at the front of a book in which the author explains why it was written and how the reader might best use it.

Primary source
A first-hand record such as a person's own words, an original document or an official table, rather than a retelling of one.

Print-on-demand
A way of printing books one at a time as orders arrive, so that a small publisher needs no warehouse and no large first printing.

Printing press
A machine that presses inked letters onto paper to make many copies fast. Gutenberg's press in the 1450s made Bibles cheap enough to spread, and it changed the church as much as the world.

Proof
A copy printed from the finished pages and checked before the press run; also the copy a publisher keeps as the record of what was printed.

Protestant
A Christian whose church grew out of the Reformation of the 1500s. The word came from a protest at a council in 1529, and it now covers a very wide family of churches.

Psalm
A song or poem of prayer from the book of Psalms, covering praise, grief, anger and trust; it is the Old Testament's own songbook.

QR code
A small square pattern that a phone camera reads to open a web page, used in this book to carry a reader straight to a source.

Quakers
A Christian group also called Friends, known for quiet worship and for speaking out against slavery. Some were hanged in Boston for their faith, and they became early and loud voices against slavery.

Quorum
The smallest number of board members who must be present before a meeting can decide anything; the bylaws set the number.

Receipt
A written note showing that money was paid, who paid it, who received it, the date and what it was for; keep one for every expense.

Reformation
A time in the 1500s when people called for change in the church, which led to the Protestant churches. It began in 1517, spread across Europe, and stirred a renewal inside the Catholic Church as well.

Reimbursement
Paying someone back for money they already spent on the ministry's behalf, made only against a receipt and a clear note of the purpose.

Repentance
Turning away from what is wrong and turning toward God, with sorrow for the harm done and a change in the way a person lives.

Resolution
A formal decision a board votes on and records in its minutes, often written out in full so the decision can be shown later.

Revival
A time when faith comes alive again in a church or a town. Revivals have broken out in towns and on college campuses, and they are usually remembered by the names of the preachers who served them.

Royalties
The share of each sale paid to the author, the artist or the owner of a work, usually a small percentage of the price.

Sales tax exemption
A state's permission for a nonprofit to buy goods and services without paying sales tax; the rules and the paperwork differ from state to state, and some states grant none.

Salvation
Being rescued by God from sin and death and given new life in Christ; Christians speak of it as a gift received by faith, not a wage earned.

Scripture
Writing that a community treats as holy; for Christians, the books of the Old and New Testaments, read as the word of God.

Seal
A raised or inked stamp that carries an organization's name and mark, pressed onto official papers to show that they are genuine.

Seminary
A school that trains ministers, teaching the Bible, history, doctrine and the practical care of people, usually over three or four years.

Series
A set of books that belong together, sharing a name, a look and a purpose, and meant to be read in order or side by side.

Sermon
A talk given at a church service to teach from the Bible. A sermon usually takes one passage, explains it and applies it to the people listening that day.

Sponsorship
Support given to a person or a work by another party, often money for a named purpose, with an understanding of what the gift will pay for.

Statement of faith
A short written list of what a church or a ministry believes, used to teach its own people and to tell others plainly where it stands.

Statistic
A number that sums up a group of people or things, useful only when the group, the year and the source are named beside it.

Tax-exempt
Not required to pay federal income tax on money received for the organization's stated purpose, a status that comes with rules about what else it may do.

Testimony
A person's own account of what God has done in their life, told plainly to encourage others and to point away from the speaker.

Tithing
The practice of giving a tenth of one's income to God's work, usually to the church, as a regular habit rather than a one-time gift.

Tract
A short folded sheet or small booklet that gives the gospel in a few pages, made to be handed to a stranger; this book also mentions comic tracts.

Translate
To put words from one language into another. Translation is slow, careful work, and a good translator carries the meaning across rather than the words alone.

Translation glasses
Eyeglasses built to translate speech as it is spoken, so that a visitor can follow a sermon in their own language; this book describes them as something still being sought from suppliers.

Trust document
The written paper that creates a trust: it names the trustee, states the purpose, lists what the trust holds and sets the rules for using it.

Trustee
The person who holds legal title to property or money for the benefit of others and must use it only for the purpose the trust names.

Typesetting
Laying out a book's words on the page: choosing the size of the type, the space between the lines and the shape of the margins.

Vow renewal
A service in which a married couple say their marriage vows to each other again, often with family and friends standing around them.

Worship
Giving God worth in words, song, prayer, giving and ordinary life; the word covers the Sunday service and the quiet Tuesday as well.

Worship room
A room where people gather to pray and worship together, and in this book it also means an online room where a sermon can be heard in another language.



Notes and References

Every date and fact in this book comes from these sources. Web pages were opened and checked on the date shown.

CHAPTER ONE: THE CORNER NOBODY WAS REACHING

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QR Reference

Every code printed in this book, the chapter it belongs to, and the link it opens.

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About the Authors



Corey Pearson



Allie Pearson

Corey Pearson is the Founding Minister of 508 Ministry. He grew up detasseling corn in the Midwest at fourteen, was writing code on an Amiga 2500 at eleven, and has spent thirty years building businesses and technology for other people before building this. He was ordained through the ministry he now helps other people start.

Allie Pearson is co-founder of 508 Ministry and the front of the house. She was born in the Philippines and came to the work with a family's worth of story behind her. She answers the phone, keeps the ministry honest, and signs the commissioning certificates that send people out.

Together they live in Las Vegas, Nevada, where they renew their vows every year and keep a ministry open to anyone who calls.

About Four Corners



Four Corners is the publishing arm of 508 Ministry. It publishes the words of ministries and believers in print and on Amazon, so they can be read far beyond where they were written.

It exists because a sermon is heard once and a book is handed on. A pastor in a rented room can put his teaching into a volume that reaches a country he has never visited. A family can print the testimony of a parent and give it away for a generation. A child can carry a comic tract home and read it twice.

The name comes from Isaiah 11:12, where the Lord gathers the outcasts and the dispersed of Israel from the four corners of the earth. Our work is the same work in a smaller way: send it out, and let it land where it lands.

Four Corners publishes books, a monthly magazine, street booklets and comic tracts. Every title is made to be printed, sold on Amazon, and read by somebody we will never meet. Every code printed in these pages opens this ministry's own site, where the sources behind each chapter are listed at the bottom of the page, so a reader can check the work for himself.

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