

Gospel Faith and Mission Spirit  
of  
UBF Ancestors of Faith

by  
Joshua Lee

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Joshua Lee wrote this book in Korean around 2002. His book was published by UBF Press in Korea. The Founders Day Committee invited the author in 2003, who gave a lecture at the Chicago Chapter. He shared its English version, which is the basis of this book.

University Bible Fellowship (UBF) is an international evangelical church. Our focus is to study the Bible, grow in the grace and knowledge of our Lord and Savior Jesus Christ, and live according to his teachings. We especially pray for college students to become lifelong disciples of Jesus. Our goal is to obey our Lord's commands to love one another and to go and make disciples of all nations (John 13:34; Matthew 28:18-20).

UBF is a member of Evangelical Council for Financial Accountability, MissioNexus, Evangelical Missiological Society, Standards of Excellence in Short-Term Mission, Kingdom Inter-Mission Network, and the Korea Evangelical Fellowship.

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# Preface

So far, UBF has sent 1,600 missionaries to 86 nations. This is clear evidence that God has used Korea preciously as a priestly nation through us in the 20th century. Yet, the work of world mission is only beginning. Our vision is to send 100,000 missionaries to 233 nations by 2041 [added: together with other mission organizations].

At the same time, our campus ministry has stagnated since the mid-1990s and has reached the limit of its expansion. [added: What is worse, we underwent great division]. This may be due to the harsh spiritual climate on campuses, the struggles of God's flock, and the difficult realities of mission fields. But more fundamentally, it is because of our own complacency—losing the gospel faith and the mission spirit of our ancestors of faith.

How, then, can we overcome the stagnation? How can we fulfill the dream of world mission? The answer is clear: we must renew our hearts with the gospel faith and mission spirit that our ancestors of faith lived and died for.

Through the pioneering history of UBF, I would like to reflect on the precious spiritual heritage handed down to us by our ancestors of faith. Let us learn from their example and cherish this heritage. By doing so, we shall bear God's blessings. We can faithfully carry out the mission He has entrusted to our generation.

Joshua Lee, 2003

Korea

Translator: Charles Kim

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## Chapter 1 Broken Shepherd Heart

The UBF movement began on Sep. 1, 1961. At that time, Korean students were wandering in the chaotic social and political atmosphere of the revolution of April 19 and the military revolution of May 16. God had mercy on them and began campus gospel work through Dr. Samuel Lee and Missionary Sarah Barry. They began at 176-1 Daein-dong, Gwangju, Korea, and served Chunnam University and Chosun University. While CCC, Navigator and IVF began in foreign countries and came to Korea, UBF began in Korea and spread to the whole world. UBF was unique and creative in its methods.

Now we want to review the background of this movement. Korea was liberated from Japan but after the Yalta Conference among superpower nations Korea was divided into two and the people were also divided into two: pro-Americans and pro-Communists. Then the Korean war broke out on June 25, 1960 and 2.5 million people were killed. Still, Korean people did not know why Koreans should kill each other. Students held demonstrations against the long-term government of President Seung Man Lee. Finally through the revolution of April 19, President Lee's government collapsed. Students were hoping to establish a democratic government. To their disappointment, a military government took over. Their dreams were broken and they were in deep despair. In 1961 Gwangju Southern Presbyterian Mission appointed Pastor Chang Woo Lee (the late Dr. Samuel Lee) as the pastor of campus mission. From then Pastor Lee began campus gospel work together with Missionary Sarah Barry, a missionary from Southern Presbyterian Mission.

Since the gospel work began, students began to gather one by one. While listening to their stories, Dr. Lee was greatly shocked. Their despair was too deep. They despaired because Korea was divided into two apart from Korean wishes, because Korea was ruled by ideologies of two superpower nations, because Korea was ruled by a military government, because Korean churches were helplessly controlled by Western missionaries, because they were too poor to eat and clothe themselves properly, and because they felt inferior and fatalistic as local university students. Dr. Lee and Missionary Sarah Barry had broken shepherd hearts for these despairing students and began to think about how to help them: What kind of hope to give them; how to inspire them to be future leaders; how to help to pioneer their future creatively. They decided to help the students with prayer and Bible study.

Dr. Samuel Lee loved college students like his own children. He always took brothers with him on his motorcycle. The students were moved by his love. Dr. Lee supported himself and graduated from Chunnam University majoring in philosophy and Seoul Presbyterian Seminary majoring in theology. He wanted to study further until he could obtain a Ph.D. But he gave up

his dream for students. He was a man of great vision, but he helped students one by one with all his heart. He emphasized that we must pray with tears, be friends to our Bible students and help them as one of Jesus' sheep. Through his love and teachings, many servants of God were born and they are serving campus students in Korea and around the world.

In UBF history, Missionary Sarah Barry's love and devotion cannot be omitted. She was born as the only daughter of a rich father in Mississippi, USA. She could have enjoyed worldly glory and lived comfortably. But during her college days, she accepted Jesus as her Savior and decided to live as a missionary. Then she heard about Korean people who were poor and hungry after the Korean War. She had a broken shepherd heart for them and came to Korea as a missionary in 1954. She became a kernel of wheat that fell to the ground and died for Korean students. At that time, most American missionaries in Korea lived in a white house built on top of a hill of a beautiful green park in Yanglim-dong, Gwangju. They had a Korean security guard, cooks and secretaries. But Mother Barry lived together with Korean college students in a rented room heated by coal and served them, eating soybean soup and kimchi. Often other American missionaries hated her because her poor and sacrificial life of faith contrasted with their way of living. They encouraged her to come out of her rented room and live like them. At first Dr. Lee thought that she really liked Korean food. But as soon as she came back to America, she has eaten only American foods. Then Dr. Lee realized that she ate Korean food out of her broken shepherd heart for Korean students. She offered her life as Dr. Lee's spiritual coworker and secretary. She gave up her marriage and served students until she became 30 years old. She must have had a dream of having a sweet home. But she seemed not to agonize over this marriage problem. Suppose we ask a hundred persons, "Can you give up your marriage for God?" All of them would probably answer, "Absolutely Not!" But she gave up her marriage without a second thought in order to be a spiritual mother and shepherd for poor Korean students. Her beautiful love toward Korean students and devotion toward Jesus moved students' hearts greatly. Especially many Korean women decided to give up their dreams and live as sacrificial shepherdesses. Through her influence and exemplary life of faith, God raised sacrificial shepherdesses such as Shepherdess Sunji Jun and Missionary Esther Chung as well as all UBF women.

In UBF history, the first student shepherd, Dr. John Jun's pure zeal and love also cannot be omitted. Dr. John Jun lived together with his medical school classmate Kyu-hae Chung (presently a missionary in Chicago) at his house. Through him, out of 80 medical students at Chunnam University, 60 students came to study the Bible. Missionary Esther Chung was the recording secretary at that time. She wrote about Dr. John Jun, "He gave his life to UBF work. He devoted his zeal, time, money and all he had to helping fellow students. After working hard for his medical studies, he came to the UBF center and looked for those who were in need of prayer.

He even took care of administrative matters and went home." He loved the work of God in UBF so much that he often declared, "Even if all, including Dr. Samuel Lee and Missionary Sarah Barry, leave UBF, I will not." When Dr. Samuel Lee went to America as a missionary, he asked Dr. John Jun to be the director of UBF Korea. Dr. John Jun decided to give up his medical license and accepted God's calling to be the shepherd of Korean UBF. His broad-minded and humble shepherd life became the foundation of Gwangju ministry and a good example to all those who came after him.

Besides these, all the ancestors of faith poured out their sacrificial love. On Nov. 12, 1964, Kwang-ok Koh said in the student meeting, "I will be in UBF until I die" and decided to dedicate his youth to Jesus. Kyu-hae Chung said, "I felt so much painful in my heart because of fellow students. Even if I pray for many of them, I am most happy when one soul is found. Let's agonize and pray for others and our nation." The first world mission treasurer, Sunji Kim (Now Sunji Jun) became the example among women disciples. On Mar. 15, 1966, it was recorded in the student meeting, "Sunji Kim and Keumja Chung, two beautiful princesses in our Lord, came to the center, soaked in the rain. Every day Sunji sat down quietly at her desk and joyfully checked her world mission record book. Her faithfulness was the expression of her purity and true inner beauty."

Moreover, the ancestors' broken shepherd heart moved them to work hard for sheep. At that time, there were only two bus routes in Gwangju. Most people did not have telephones. Therefore, we always had to run in order to visit sheep. Sungman Chung attended the school of pharmacy at Chosun University. His nickname was "locomotive" because of his hard-working spirit. His sheep grew and became "locomotive Jr." just like his shepherd. In fact, all the ancestors were hard-working like locomotives.

The ancestors did not give up on their sheep but tried to help them to the end. Nowadays, shepherds do not visit their sheep but call them on the phone. If they are rebuked by their sheep's parents, they are ready to give up on helping their sheep. With this kind of easy-going spirit we cannot carry out discipleship ministry. Therefore, it is important for us to inherit the ancestors' broken shepherd heart. This shepherd heart is the heart of God and the heart of our Lord Jesus Christ. May God help us to restore and inherit the ancestors' broken shepherd heart in us.

## Chapter 2 Raising Spiritual Leaders

As mentioned before, at that time Korea suffered with many problems such as chaotic politics and poverty. But Dr. Samuel Lee saw that the biggest problem of all was lack of true spiritual leaders. He emphasized that only true spiritual leaders can give hope to Korea. He found the model of a true spiritual leader in Jesus and next in Apostle Paul. Apostle Paul's faith, zeal, sense of mission and pioneering spirit became the foundation of the early Christian churches. Since UBF ancestors tried to imitate and learn Apostle Paul's spiritual leadership, naturally UBF followed the patterns of the early Christian church.

The leadership UBF wanted to foster is well-stated in the UBF declarations.

- We are soldiers of the Lord Jesus Christ. By correctly handling the word of God, we want to grow as workmen who do not need to be ashamed.
- We are soldiers of the Lord Jesus Christ. For the glory of God and Korea, we participate in the sufferings of Christ voluntarily.

Here the phrase, "grow as workmen" was changed to "establish a Christian view of life"; "For the glory of God and Korea" to "for Bible Korea and world mission"; and "We" to "I."

These declarations were based on 2 Ti 2:3,15. These declarations show the leaderships UBF wanted to foster. The purposes of UBF were: among college students to raise spiritual leaders and workmen who can establish a Christian view of life, and furthermore, do not need to be ashamed and correctly handle the word of God; to raise men of God's mission who are willing to participate in the sufferings of Christ voluntarily for the glory of God and Korea. Since we studied the Bible with these purposes, Bible study did not become just theoretical or intellectual. Instead, students focused on accepting the word of God and putting it into practice.

Dr. Samuel Lee encouraged students to become extraordinary spiritual leaders. He said in his message delivered at the prayer meeting on Jan. 5, 1966 that the role of Christians was to become the light of the world and the salt of the earth; we did not become Christians in order to get something, but to give ourselves to Korea and to the world mission command of our Lord Jesus Christ. So then, UBF must help wandering students find a clear meaning, purpose and direction. At that time, students longed for America and readily accepted its materialism and selfish individualism. Therefore, Dr. Samuel Lee's lecture tended to promote nationalism and patriotism. When I came to UBF for the first time, I liked his patriotic Christian messages, singing the national anthem at the beginning of the student committee meetings and reciting the UBF declarations.

The first objective of the UBF movement was to make Koreans a people who love the Bible. The UBF movement was not ideological but purely gospel centered. In time, its scope changed from Korea to world mission. Its character and direction were no longer based on nationalism or "Judaism," but universalism. Today UBF prays for "Bible Korea and world mission." UBF grew to be a spiritual awakening movement based on the gospel of Jesus' death and resurrection through Bible study. Dr. Samuel Lee helped students to have a clear identity as spiritual leaders and have vision. He said on Nov. 29, 1964, "We, student committee members, must have pride in being members of the UBF student committee. Though we have no power and this nation is in tragic conditions, still we must have a clear identity as spiritual leaders for the world and have spiritual authority. We are UBF leaders. Though we are lonely and suffering, we must feel the joy of being spiritual commanders."

Dr. Samuel Lee encouraged students to have courageous faith in order to become spiritual leaders with inner depth and philosophy. He challenged students to overcome all kinds of inner problems such as mediocrity, inferiority, authoritarianism, selfishness, and envy. He encouraged them to overcome their narrow egocentricity and grow to be international figures. For this, he helped them to study the Bible and read many books. He helped them to learn endlessly through having book reports, seminars on ideology and inviting speakers. He encouraged them to study hard in school. In order to be qualified to be a member of the student committee, one needed to have above a B average. Moreover, he encouraged all student committee members to receive scholarships. Especially, he trained them in English. Because of this English training, some became English teachers though they did not major in English. One shepherd spoke English so well that even Americans were amazed at his English. Several years ago, I met one of those ancestors and asked him, "What do you do for living?" He answered, "I have been teaching English at Middle School." I asked him, "You majored in engineering in college. How can you be an English teacher?" He answered, "It's because I learned English in UBF." Some who received English training went out as missionaries to America. This English training became the foundation of the growth of UBF as an international gospel organization.

At that time Korean young people had no vision because Korea was poor economically and was far from having a democratic government. In this situation young peoples' dream was to get well-paid jobs and feed themselves well. It was difficult for them to think about their nation, not to mention about the world. But Dr. Samuel Lee wanted to raise them up as spiritual leaders who could think deeply and widely and challenge everything by faith with a certain possibility. At that time Korean people were poor and the political climate was far from democracy. So young people could not have any national vision. They only worried about how to get jobs and survive. They could not think about anything else. But Dr. Samuel Lee wanted to raise them up as spiritual leaders who could think deeply and widely and challenge everything by faith with a

certain possibility. For this, he encouraged students to have a sense of problem and history, think about national and international problems and to have a shepherd heart and sense of mission for the world. Chunghwan-Choi recorded on March 17, 1966 about Dr. Samuel Lee as follows:

"In one word, he is the Korean Don Quixote of the 20th century. Though he is short, thin and wears glasses, he is poised, clean and aristocratic. As a leader he does not have any formalistic attitude. Instead, sometimes he acts like an office boy; at other times he becomes a fiery spiritual leader who has the Spirit of God in him. He does not have any fixed rules as an educator and UBF staff. Outwardly he is limitlessly free and irregular. But inwardly he has bubbling rhythms and inspirations that cannot be contained in any fixed frame of reference. He works hard mentally and physically. For example, when he sits down in his chair, he looks calm. But upon careful inspection, you can see that he does not sit still. He moves his feet and hands to fix something. Through his sharp insight, he helps students to find their greatness in God. In order to help put their talents into use, he encourages, forces and even rebukes them hard so that they may overcome themselves and grow in God. He has many sides to his character: he is irregular but strict; he has no rules but is conservative; he is busy but calm; he is sharp but soft-hearted. He was born with artistic talent. More than that, he has his own unique way as a God-centered philosopher, educator and innovator. It may be that God made him this way in order to enable him to carry out his work as a pioneer."

His leadership training became the foundation of raising up spiritual leaders with a sense of problem and history. He also published a UBF newsletter called, "Cornerstone." It was to enhance the quality of UBF ministry and to plant the vision that UBF leaders are the cornerstone of pioneering Korean campuses and Southeast Asia.

The UBF movement is based on 2Ti 2:15 and its evangelical purpose is to change the course of Korean and world history by raising up spiritual leaders whom God can use. As a result, even though students' living conditions were very poor, their love for the truth and devotion for God were more intense than now. They devoted themselves to God and UBF ministry with stewardship. It was like Jesus' ministry. Jesus called Galilean fishermen as his disciples, raised them up as spiritual leaders who took care of God's flock during the first century, and changed the course of world history through them. Raising spiritual leaders from the beginning of UBF ministry became the foundation of UBF discipleship ministry, Bible Korea and world mission work.

## Chapter 3 Intense Bible Study

At first, UBF was "University Bible Research Society." The second initial of UBF stands for the Bible. UBF had a burning passion to read and study the Bible. Dr. Samuel Lee emphasized the importance of Bible study like this: "A leader must read and study the Bible. We must read the Bible so that the Bible can be useful for teaching, rebuking, correcting and training us in God's righteousness." Dr. Samuel Lee began UBF in order to revive despairing young students with the Bible. At first we did not know what to do; so we just gathered to read the Bible and pray. Soon we began to follow a systematic approach: Inductive Bible Study.

Missionary Sarah Barry taught us what the attitude of a Bible study leader ought to be: "A Bible study leader must not lose the main point of the Bible: crucifixion and resurrection. The leader must not try to convey his or her own ideas or opinions but have a learning mind and help others to open their hearts toward the word of God by listening to them" (Feb. 5, 1966).

Inductive Bible Study is consisted of

- 1 Observation. We must let our own pre-conceived ideas go and try to find the exact contents of the Bible passages based on the principles of 5W's and 1H (Who, Whom, What, Where, Why and How).
- 2 Interpretation. After finding the exact contents of the passage, we must interpret the meaning of the passage, paying close attention to its literary style, progress, emphasis, and the cause and effect relationship of the events in it. For this, we must meditate on the passage and study it deeply. When we find the deep meaning of the passage, we can experience unutterable joy of having a new understanding and insight toward the Bible.
- 3 Application. After observing and interpreting the passage, we must seek to apply its truth to ourselves, our society, our campus, our generation and the world. We must find the future direction of our lives based on its truth. Through this kind of training, we grew up to be men of deep meditation and inner content and later independent servants of God's word.

Inductive Bible study is neither theoretical nor intellectual; rather, it is practical and confessional. One of the reasons why UBF is full of life and power is this deep and practical approach to Bible studies. Later we published a book, called "Bible study questions" and we began to have testimony sharing meetings in order to share the grace we had received through Bible study.

At the beginning about four to five people gathered on campus and studied the Bible by conversing with one another. The participants enjoyed the Bible study and received much grace from it. At that time, I attended the school of engineering at Chun-nam University. There were many concrete buildings on campus. In the fall, cosmos flowers blossomed around the buildings

and made the whole campus look red. After classes, students gathered here and there on grass or in the empty classrooms, studied the Bible and went home after receiving much grace from the Bible study. I cannot forget those beautiful days. After two years, 30 students participated in Bible study. Through these group Bible studies, we could pioneer Chun-nam University and Chosen University. In 1966 the number of group Bible studies reached to 100. This shows how the work of God grew rapidly.

At that time Bible study at the center had many different formats. Nowadays sheep attend fellowship meetings or Sunday worship service and study the Bible one-to-one once a week. But at that time, we gathered every day for Bible study and prayer meeting, with one of the mature leaders leading the Bible studies. Sometimes Dr. Samuel Lee delivered a series of lectures on John's gospel, Acts or one of the epistles. Other times we had a Bible study report meeting. For example, after reading and understanding Philippians, one of the epistles written by Paul, students wrote their own letters to the Christians in Philippi and shared them with one another. Shepherd Nahk-Seung Lee (now, Daniel Lee: Namsan UBF) won first place and received the 'Best Writer of UBF' award.

Sunday worship services were held at 3 o'clock in the afternoon. Dr. Lee delivered his message titled "Lectures on Christian Ideology." But soon it became purely Bible-centered. During vacations we had summer Bible conferences or sometimes winter conferences. We invited many famous speakers such as Dr. Sangeun Lee, Professor Hyungsuk Kim, Dr. Sahhoon Shin, and Pastor Doosub Um. In 1965 we had a Bible reading summer Bible conference. From morning to afternoon we read the Bible in groups. Some dozed off during Bible reading. But afterwards we raised up student lecturers, and helped them to study the Bible and deliver messages.

As we surveyed, we studied the Bible intensely in various ways. In fact, the first staff shepherds of UBF did not receive any formal seminary training. But through various Bible study and training, we could have deep and abundant understanding of the Bible. After these trainings, staff shepherds became independent servants of God's words and produced Daily Bread booklets and messages. Moreover, those who studied the Bible from their college days and struggled to live according to it were changed from men and women of dependent spirit and despair to shepherds, missionaries and spiritual leaders.

Because of this kind of intense Bible study, we could catch the vision of world mission. Whenever we finished studying the gospels, we heard Jesus' world mission command, "Go into the whole world and preach the good news to all creation." We wanted to study the Bible and obey it. Therefore, even though it was impossible for us to obey Jesus' world mission command, we decided to obey it by any means. In the end, world mission became the goal of UBF. We

thank and praise God who blessed us to study the Bible and obey it absolutely until we became a kingdom of priests for the whole world.

## Chapter 4 Earnest Prayer

Historically all student evangelistic movements began when a few students voluntarily gathered together and prayed for their generation. A UBF student committee was formed to raise up a few spiritual leaders. Student committee members prayed earnestly whenever they met. In 1962 the student committee had five members. They formed a prayer group in each college. They shared their prayer topics and prayed altogether. The committee meeting began with prayer and ended with prayer. At that time the curfew began at midnight and ended at 4:00 a.m. Often the committee meeting ended past midnight. So the committee members prayed altogether until the curfew ended and went home. There were some who fell asleep while others were praying. But when their turn to pray came, they woke up by themselves and prayed with loud voices.

For students who had nothing in their hands, there was one thing they could do. That was prayer. Since they had nothing to depend on, they had to depend on God in prayer. On Jan. 7, 1966 Brother Gunhun Lee, a pharmacy student of Chosen University, said, "We prayed so much. Now I am sick of prayer." Then Dr. Samuel Lee said, "In fact prayer is the hardest labor. The most stressful thing in our lives of faith is prayer. But we must pray until we find the power of prayer and until we feel like crying out to God." At that time student shepherds prayed long. So they always had to run to their classrooms. Nowadays when we are busy, we run first and pray later. But they prayed first and ran next.

We not only prayed for our sheep but also for the pioneering chapters. We also prayed for our mission field—Southeast Asia—and for the world. We sent Missionary Hanok Kim to Jeju Island and prayed for her with tears every day. When we pioneered Seoul, we supported it with prayer and sent many letters. When we prayed like this earnestly, after five years of pioneering Chunnam University, 200 students out of 2,400 Chunnam University students became regular UBF members. Moreover, Jeju, Chunju, Daejun and Daegu chapters were all pioneered.

At the end of 1966 Seoul was pioneered. At that time Dr. John Jun said in his address at the end of the year, "I remember that five years ago Miss Barry and Mr. Lee prayed for Southeast Asia. At first I could not understand their prayer and I could not but laugh at them. But now God heard their prayer and sent Sister Hanok Kim to Jeju Island. Sister Hanok suffered more than one could say. She did not have a center so she held onto a rock and offered her crying-out prayer to God. But now we have a UBF center in Jeju and it became an independent chapter."

Our prayer for world mission began with praying for Southeast Asia. Every Saturday we prayed for Southeast Asia, Korea and ourselves and prayed that UBF might become an international

organization. As the fruit of this earnest prayer, we sent out missionaries to Jeju Island and Singapore. But after a while they gave up their missionary calling and turned to their own ways. We were greatly discouraged. However, we did not despair but kept praying. Then God heard our persistent prayer. In Acts 16 when Apostle Paul wanted to go to Asia, God blocked him from doing so but led him to go to Europe. Likewise, God closed the door to Southeast Asia mission but opened the door to send missionaries to Germany and America.

In 1971 during the Summer Bible Conference held at Soongjeon University Dr. Samuel Lee gave us a prayer topic to hold an international Bible conference in Washington D.C. with 200 attendants after 10 years. God answered this prayer and after 10 years God enabled us to have a conference with 420 attendants at Niagara Falls. God answered our prayer 200%.

Afterwards we kept praying for world mission. Through our persistent prayer God is still working powerfully, leading the third great awakening to change proud students from America, Canada and Europe to humble shepherds. Students from broken families in Russia are healed from their wounds and fatalism and are growing as Jesus' disciples and shepherds. Indian students accepted the gospel of Jesus and are being converted from Hinduism to Christianity. African students overcame their poverty and began a new and powerful life as Jesus' disciples.

## Chapter 5 Raising One Person

From the beginning UBF work was not crowd-centered but focused on helping each person personally and raising him or her up. For example, if one person was absent from the student committee meeting, the other members visited that person, brought him or her to the meeting and then started the meeting. The bills at the student committee meeting had to be passed unanimously. Otherwise, it could not be passed. Whenever we prayed for a campus, we prayed that God would raise up one ancestor of faith for that campus. The greatest prayer of Dr. Samuel Lee and Missionary Sarah Barry was that God would grant one steward for each campus. God answered their prayer and raised up Brother Changsun Jun (now Dr. John Jun) at the Medical School of Chunnam University and Brother Kwanok Kim (now Shepherd Moses Kim) at Chosen University.

Brother Changsun Jun attended UBF meetings for six years without missing one. He also got up at 4 a.m., woke his sheep, and brought five of them to the morning prayer meeting. He had the attitude of a servant. He worked like a janitor, cleaning the center, arranging chairs and shoes. One day he contracted tuberculosis. Still he came to the meetings without missing one until people began to worry about his health. But he did not worry about his health. He maintained his life of faith, and encouraged and comforted others.

When Brother Changsun Jun became the steward of Gwangju UBF, God raised many stewards like him: Hyunjeong Lee in Junju, Dugkeun Seo in Daejun, Changyoon Song in Jeju, and Choosun Yang, Jinhee Lee, Kilsoo Kim, Chungsook Choo, Sungduk Ahn in Seoul. God raised up one man Abraham for 25 years. Jesus also concentrated on raising up 12 disciples rather than a crowd of people. Therefore, our one-to-one Bible study ministry is very important. Raising one person is the way to change this generation and the world. Therefore, we must keep this principle of raising one person. May God bless our one-to-one disciple's ministry abundantly and raise up national directors in 233 nations until 2010.

## Chapter 6 Stewardship

From the beginning UBF tried to plant stewardship in students' hearts. When newcomers introduced themselves at the center, we asked them to say, "I am a steward." In many ways we planted stewardship in students' hearts.

First, we planted stewardship over God's work. Dr. Samuel Lee taught Apostle Paul's stewardship frequently. Though Apostle Paul was a young man from a third-world country, he had a sense of responsibility and stewardship toward Rome, the super-power nation of the time. Dr. Samuel Lee emphasized that though we were poor and experienced all kinds of difficulties, still we should have pride as spiritual leaders for powerful nations of the world and equip ourselves with spiritual authority and qualifications (Nov. 29, 1964). Student committee meetings were formed in order to plant stewardship. At that time all the decisions were made at student committee meetings and everybody participated in the work of God positively with stewardship.

Second, we planted stewardship over God's flock. Whenever we prayed in the morning on campus, we prayed a high priestly prayer for the president, professors and students. We had pride in being stewards of our campus and prayed for campus evangelization.

Third, we planted stewardship over Korea. At that time Korea was helpless and it was difficult for students to take pride in their nation, Korea. Moreover, it was difficult for them to think of themselves as stewards of their nation and to have a sense of responsibility over the nation. But Dr. Samuel Lee planted stewardship in students' hearts over the nation, pointing out spiritual problems of the nation based on the Bible. He also trained us to overcome those spiritual problems in us such as beggar's mentality and dependent spirit. He trained us to give rather than to receive and to devote ourselves to world mission.

Fourth, we planted stewardship over Southeast Asia. Though we prayed for Southeast Asian countries, we were not better than them. But from the beginning we shouted "We are the stewards of Southeast Asia! I am a spiritual general of Southeast Asia!" in order to have stewardship over Southeast Asia.

Now we grew to have stewardship over the whole world. When we prayed with stewardship over the world, God entrusted the world to us. Now God is working out his world salvation plan through UBF. Young people of this generation are becoming selfish and self-centered. But we must have stewardship over this generation and offer our high priestly prayer for campus pioneering and world mission.

## Chapter 7 Giving Spirit

One day Jesus was teaching the crowd of people in a remote place. The disciples were burdened with the crowd of people. Then Jesus said to them, "You give them something to eat." Jesus wanted his disciples to be giving people even if they had nothing to give to others. A "life of giving" is God's will for Jesus' disciples. Therefore, Jesus said, "It is more blessed to give than to receive" (Acts 20:35).

At that time Koreans were accustomed to receiving. Since American soldiers came to Korea, Koreans learned several English words such as "Hello! Give me chocolate or give me gum." Korea received all kinds of aid from America and began to think that we cannot survive without receiving help from other countries. In order to overcome this kind of national problem, UBF struggled hard to learn a giving spirit and practice a giving lifestyle.

In 1963, one day we had to print something. Mother Barry suggested that we collect the expenses from students. Then Dr. Samuel Lee rebuked her, saying, "How do you expect poor students pay for it? Since you are rich, you pay everything." But Mother Barry insisted, "We must collect it for the sake of education." Their argument continued until Mother Barry broke into tears. That night Dr. Samuel Lee could not sleep because he made a woman cry. He began to read the Bible. While he was reading the Bible, he realized that he and the Korean church were wrong. He found an important principle in the Bible. God gave his One and Only Son for sinner. Jesus also came to this world and gave everything for sinners and finally gave his own life for us. Jesus taught his disciple a giving spirit, saying, "You give them something to eat." Apostle Paul accepted Jesus' word, "It is more blessed to give than to receive," and practiced a giving life and became a self-supporting missionary.

Upon reading these things, Dr. Samuel Lee realized that including himself, all Korean church members were full of a receiving spirit. We received the gospel, received missionaries, received all kinds of aid, received love and comfort, and were full of beggar's mentality. Our hands shrank towards us like that of a leper, and knew only how to receive, but did not know how to give. Therefore, the tide of God's blessings was flowing all towards America.

In the middle of the night Dr. Samuel Lee went up to Mt. Mudeung, pulled the grass from its root all night and repented with tears. Upon descending from the mountain, he began to preach the words of God he had read the night before and shouted, "Let us stretch out our leper-like, shrunken hand and give to others, so that the tide of God's blessing may turn to Korea." From that day on, the movement of giving began. When one ate a cookie, he had to offer it to others

and let them eat first, instead of eating it all by himself. “Let’s be a giving person. It is more blessed to give than to receive” became the daily greeting.

Beginning from that historical night, UBF members began to offer world mission offering in order to be financially self-supporting. In order to teach students to have a Biblical view of money, we encouraged even newcomers to participate in the world mission offering. The students were so poor that some saved bus fares, one person gave his watch to a pawn shop, others worked part-time and still another person sold his blood, got the money and gave the offering. Chung-Pyung Kim of the College of Education was notorious for his drinking. He used up all his money for drinking. But even he offered a 20-won bill and six 5-won coins. Kyu-ae Chung (Joseph Chung) sold his blood to offer world mission offering. In this way, students gave their hearts in learning a life of sacrificial giving.

In March 1966, the world mission department had enrolled 162 members. With their offering we could procure centers at Jeonju, Daejun, Daegu and Seoul and send out shepherds. There is a legendary event at the time of pioneering Daejun. One day Dr. Samuel Lee visited the Daejun UBF center, took out the door of the Gwangju UBF center and loaded it to a truck in order to give it to Daejun UBF. Kwang-ok Koh saw this and got angry at Dr. Samuel Lee because Dr. Lee took out the door without discussing it with him.

We did not give just the door. Dr. Samuel Lee gave his organ to Daejun UBF. At that time, an organ was very rare and expensive. This organ was his No. 1 property along with his bookcase. To Dr. Samuel Lee and Missionary Grace A. Lee who liked music, playing the organ and singing hymns was their favorite pastime. But Dr. Samuel Lee gave that precious organ away to Daejun UBF. Missionary Grace A. Lee did not know this for she had been out. Later she felt so sorry for losing the organ. But Missionary Grace A. Lee bore this kind of pain for the last 40 years as the ancestor of all UBF women.

The door and the organ are still preserved well at Daejun UBF. Anyway, we wanted to help other centers even by giving them our own center door and our most precious properties. Today each chapter is financially independent and serves the world mission work. This was possible because the giving spirit and faith of the UBF pioneers became the foundation of each chapter.

We also practiced the giving spirit through relief work. Every Christmas we visited nursing homes and orphanages, and made contribution to them. During that time, there were many homeless people. So we prepared dinner and invited them to eat and have a party. Later we collected relief money for Bangladesh, Ethiopia, Mexico, Somalia and North Korea. Our joy was especially great when we sent out missionaries to America, from whom we had previously only

received aid, and even made an offering to purchase a center for American students. In order to purchase Toledo UBF center, we made offerings and students participated in this offering with great joy knowing that they were helping America.

This became the beginning point of the great work that turned the tide of God's blessings to Korea. This became a turning point of our history from an aid-receiving country to a giving country, and from a Korean ministry into an international ministry which prays for the whole world. God blessed us abundantly accepting our time, heart's devotion and sending missionaries as our five loaves and two fish. God blessed our ancestors' giving spirit, and enabled us to send out 1,600 missionaries to 86 nations and now is using us as a kingdom of priests and a holy nation towards the world.

## Chapter 8 Soldier Spirit

When we mention the UBF spirit, we cannot omit soldier spirit. This soldier spirit is deeply embedded in the heart of UBF movement. For example, in the UBF statements of oath, the phrase, "I am a soldier of the Lord Christ Jesus" appear twice. In other words, a UBF man is a soldier of the Lord Christ Jesus who fights the battle of Bible Korea and world mission for the glory of God. This battle is not against flesh and blood but against Satan and against the power of sin in us. The ultimate goal of this battle is to establish a kingdom of God through preaching the gospel to all nations. Dr. Samuel Lee emphasized soldier spirit everyday:

"Now soldiers are fighting in Vietnam. You also must fight every day to save people of Southeast Asia who are living in darkness. As college students, you must fulfill all the requirements to graduate. Likewise, as members of the UBF student committee, you must receive the necessary trainings. In other words, as soldiers do not get involved in civilian affairs, we—spiritual soldiers—must be loyal to Jesus, our commanding officer. We must equip ourselves with the power of the Risen Christ and plant Jesus' love in the calloused hearts of students. We must fight until this nation possesses true freedom in Jesus."

From the beginning our ministry had a clear identity as the army of the cross of Jesus. We received painful trainings with joy in order to be a good soldier of Christ Jesus. On July 1966, we established a spiritual military academy. On July 21st, it was written, "UBF military academy is to raise up spiritual generals. Please fulfill all the requirements and training in the hope of becoming spiritual generals."

The spiritual military academy had a tight schedule. The shepherd who was in charge of training others called himself a general. He called for a meeting, discussed the following day's training and prayed altogether.

We also used military terms such as 'training,' 'battle,' and 'conquering' frequently. There were many kinds of training: Daily Bread training, message training, testimony writing training, common life training; there were also many kinds of battles: battle with the word, prayer battle, testimony writing battle and one-to-one battle. When we prayed for pioneering ministries, we prayed persistently for conquering campuses, and conquering Southeast Asia.

At the beginning Dr. Samuel Lee fought against Korean people's chronic sicknesses of beggar's mentality, selfishness, divisiveness, inferiority of being a small and poor nation, fatalism, defeatism, despair and so on. As a result, God changed Korea from a receiving nation to a giving nation and a nation of vision and prayer for the whole world.

Today our missionaries in the USA and Europe fight against strong Satan of materialism, hedonism and selfishness. At the beginning of American campus pioneering, Satan attacked us through deprogrammers. But when we fought against Satan to the end, persevering through trials, the work of the gospel advanced and American shepherds became strong in Jesus. On the other hand, the deprogrammers who hindered the gospel work went bankrupt and disappeared. God himself did away with them and gave us a victory. Dr. Samuel Lee called himself a sergeant who trained spiritual generals and shepherds without ceasing. Through these strong spiritual trainings, God raised up UBF staff shepherds and missionaries. For this reason, Dr. Samuel Lee wore soldiers' clothes, shoes and hat, drove a jeep and led the world mission work as its frontline field general. For the pioneering work of 233 nations, we must succeed this soldier spirit, love training, and become spiritually stronger as soldiers of Jesus Christ. We must become filled with a fighting spirit and always win victories in spiritual warfare as good soldiers of Christ Jesus.

## Chapter 9 Community Spirit

Community spirit is one of the characteristics of UBF. Because of our community spirit, we could form a beautiful coworking relationship and serve pioneering work with one mind and heart. The beautiful coworking of Dr. Samuel Lee and Missionary Sarah Barry became the foundation of the gospel work. Dr. Samuel Lee labored hard to heal Koreans' chronic divisiveness. God's work can be done when people form a vessel of the Holy Spirit through being united and coworking with one another. So at the last supper Jesus told his disciples a new command: "Love one another." When the disciples obeyed this command and prayed altogether with one mind and heart and there was a great work of God as shown in Acts. Dr. Samuel Lee emphasized the importance of community spirit on Feb. 5th, 1966: "Koreans lack community spirit. Our country has been divided and did not fight as one body. But now we are brothers and sisters in Christ. When we bear the burden of the cross together, it will become easy for us to carry. We must cry together, pray together, work together and experience real joy in Christ. But when our Christian community is destroyed, God cannot use us or bless our ministry. Therefore, destroying our Christian community is a terrible sin."

The ancestors struggled hard to form a Christian community in UBF. Everybody was required to read Dietrich Bonhoeffer's book "Life Together." We raised up a leader in each college and had prayer meetings. We ate together and played games together. On weekends we played basketball, volleyball and all kinds of games on the green lawns in Yang-rim Dong. Those who came back from their home in the countryside shared the homemade cookies they brought from their home with other students. Indeed UBF military academy was the training ground for community spirit. All student committee members served a duty of living together for a week. On the first day of the week, they elected the trainer and obeyed the trainer absolutely for one week. Every evening, they gathered together to reflect on what they had done throughout the day, made new regulations and put them into practice.

Especially student committee members formed a beautiful community, opening their hearts through deep conversation with one another. The nucleus of this community was love for one another as soldiers of Christ Jesus. When Dr. Samuel Lee participated in the Korean War as a student soldier, he saw his fellow soldiers dying from left to right. At that time, he felt deep love toward his fellow soldiers. He said, "Unless you love your fellow soldiers, you cannot win the victory in battle. We must strengthen those who are tired, encourage those who are discouraged, and pray for those who need prayer support. We must love one another, comfort one another, dry tears from one another's eyes and even rescue one another at the cost of our lives. Then we can form a band of soldiers who love one another and win true victory in Christ. We can be good soldiers of Christ Jesus."

Student committee meetings were basically small prayer meetings. The president of this meeting was a student; in this meeting they decided the direction of our ministry, discussed all the important issues and prayed altogether for the pioneering ministry and sheep. The spirit of this meeting was that the work of God was not done by a majority of people but by a few creative people. Therefore, student members should not be spectators but stewards of the ministry. The members were those who accepted the gospel and gave the world mission offering. A new member was accepted unanimously. Even if just one person objected, the member could not be accepted. We had a monthly meeting. Even if one person was absent, we did not begin the meeting until that person arrived. If the person did not come, we visited the person and brought him to the meeting. One winter it snowed so much that there was no bus running. Then Daesoo Kim of the college of agriculture of Chunnam University walked 20 miles in heavy snow and attended the monthly meeting. This was an amazing work of God.

Moreover, because of the spirit of considering one person as precious, the bills at the student leaders' meeting had to be passed unanimously. Therefore, students discussed everything very sincerely and shared their opinions only after thinking about them deeply, showing respect toward others. Their opinions reflected their view of life and faith. Therefore, they respected one another as God's servants and listened to one another with utmost sincerity and care. But they mainly prayed together. They often spent the whole night in prayer because they prayed so earnestly. They fought against all kinds of division among us with sincere repentance. God accepted their sincere struggle and expanded this small student prayer meeting which began with 5 people into the whole world. Through this community spirit UBF formed a beautiful coworking ministry. Through community spirit all UBF chapters did not serve a chapter-centered ministry but were united as one in order to serve the world mission work.

## Chapter 10 Pioneering Spirit

From the beginning UBF was full of pioneering spirit. In Gwangju, for the first three years each college of Chunnam University and Chosun University, including the college of education, was pioneered. In 1963 we began to pray for South Asia. Finally in 1964 Shepherd Hanok Kim who graduated with an English major from Chunnam University was sent out to Jeju Island. To us this was a historically important event. We invited pastors in Gwangju, had a missionary-sending service and gave her a bundle of flowers. Since we were sending her as a missionary, we decided to send her by airplane not by ship and made an offering for the pioneering of Jeju Island. After several months, we sent out Shepherd Sooil Chung who graduated as No. 1 in the department of history at Chunnam University as a pioneering shepherd to Daegu. In 1965 we sent Shepherd Kwangok Koh to Chunju.

When we wanted to pioneer Daejun, there was a political problem. At that time UBF belonged to the American Southern Presbyterian Mission. This organization sent out missionaries to Gwangju, Chunju and Daejun. But when we wanted to pioneer Daejun, it forbade us from doing so, telling us that pioneering other areas beyond Gwangju such as Chunju or Daejun was invading others' territory. We were full of stewardship and pioneering spirit. We thought, "We are pioneering our own country. Who can stop us?" Until that time, Dr. Samuel Lee had received financial support from the organization. Then he decided to be financially independent and UBF became an independent organization and could pioneer any places in Korea on our own. In 1966, we sent out Dr. Samuel Lee for the pioneering of Seoul. Soon the ancestors of Gwangju UBF moved to Seoul one by one and Seoul became the new headquarters of UBF. When Dr. Samuel Lee went to pioneer Seoul in order to pioneer Seoul National University (SNU), one of his friends tried to dissuade him from doing so, saying, "It is impossible to pioneer SNU. Why don't you just get a job in Seoul? I will help you." Others also tried to stop him, saying, "Gwangju was an easy place to pioneer. But for people from Chulla Province to pioneer SNU is totally impossible." At that time at SNU there were many student evangelical organizations such as the Catholic Student Center, the Episcopal Church and Intervarsity Christian Fellowship. Since all financial support was stopped, it was impossible for us to pioneer SNU. Dr. Samuel Lee's small house in Gwangju was all we had. But the ancestors were full of faith, pioneering spirit and courage. Dr. Samuel Lee sold his house in Gwangju and went to Seoul. In this way we began Seoul pioneering ministry. God accepted our faith and prayer, enabled us to pioneer SNU and raised up wonderful shepherds from SNU.

UBF was very poor financially. But in three years—from 1964 to 1966—we pioneered Jeju, Chunju, Daejun, Daegu and Seoul. How was it possible for us to do this great work of God? It

was because God blessed our independent spirit and pioneering spirit. God showed us that everything was possible for him who believed.

In June 1966, Dr. Samuel Lee went on a mission journey to South Asia. Since we had been praying for South Asia day and night, we were greatly moved by the occasion. We encouraged one another, saying, "Dr. Lee went on this journey by our blood and sweat. Though we could not go with him, our spirits are with him on this journey. Let us pray for him with our earnest prayer and support. The Lord commands us, 'You will receive power when the Holy Spirit comes on you and be witnesses in Gwangju, Seoul and South Asia.'" When we prayed for South Asia, God accepted our prayer and opened the way to pioneer Germany through nurse missionaries. In this way, world mission work began.

However, pioneering was not easy. It required many tears and much sacrifice. In 1966, Shepherd Kwanok Koh who pioneered Chunju said, "We got a good center worth 150,000 won. Now I came to receive that money from you. I have nothing else to say other than saying, 'Thank you.' It seems that every day we hear the outcry of the people who are suffering under the power of sin and rushing toward hell. God raised up many workers who heard this outcry and dedicated their lives for the gospel work. We believe that the time will come for Korea to be liberated spiritually and for South Asia to be delivered from Satan's hand. Your prayer is alive. As the ones who were sent out by your prayer, I will run barefoot like Abebe who ran the marathon barefoot in the 1960 Olympic Games." We bore all these sufferings and pains amid pioneering work. But this pioneering spirit became the foundation of the continuing growth of UBF to this day. God blessed the ancestors' pioneering spirit greatly.

## Chapter 11 Significance of UBF in Church History

First, God is using Korea as a kingdom of priests through UBF. The UBF ministry began in poor Korea, particularly Chulla Province—Galilee of Korea—and reached out to Moscow. For the last 40 years God sent out 1,600 missionaries to 86 nations. Nobody imagined that this was possible, but God accomplished this great work. This was a new history-making, miraculous work in Korean Christian history. This work proved that God is using Korea as a kingdom of priests through UBF. This was a great privilege given to us. When we served world mission to this day, God blessed Korea greatly. Fifty years ago, Korea was the No. 1 mission field. Right after the Korean War of June 25, Korea was devastated and needed the help of medical missionaries. But now we grew and began to send out missionaries to other countries. In the 1971 Summer Bible Conference, Dr. Samuel Lee made an announcement, “In ten years, in 1981, let us have an international Bible conference in Washington, D.C. with 200 attendants.” When some American missionaries heard this, their pride was hurt and they became angry. But now America became our No. 1 mission field. As a result, our missionaries mostly were sent out to America. They are praying and working hard to establish America as a kingdom of priests once again.

For the last 40 years God blessed not only UBF but also Korea politically and economically until Korea is recognized as one of the developed countries in the international society. Now we can freely visit other nations. Last year we had a summit meeting between North and South Korea. For the second time families, who were separated due to the Korean War, met one another after 50 years of separation. Now there is open communication between North and South Korea. Someday we hope to hold conferences at Baekdoo Mountain, the highest mountain in North Korea. This was beyond our imagination. When we served the world mission work, in obedience to Jesus’ word, “It is more blessed to give than to receive,” and pleased God, God blessed Korea abundantly. In order to bear the blessing of being a kingdom of priests to the world, we needed the economical and political strength of our nation. If we are poor, how can we support all our missionaries? I believe that serving world mission is the way that Korean churches can bear God’s blessing.

Second, we showed the possibility of self-supporting lay mission. There is a great limitation for ordained ministers to carry out missionary work. For example, Islamic countries and some African countries do not accept these missionaries. Furthermore, it is not easy for them to master native languages. But professional workers such as doctors, nurses and technicians are welcomed anywhere. So UBF self-supporting professional lay missionaries can go to anywhere including communist countries and Islamic countries as professional workers or students. They are self-supporting missionaries. So they can be sent out as many as possible. This kind of self-

supporting lay mission became a good model of Korean church's overseas mission. Indeed God used our UBF ancestor's faith and missionary spirit very preciously.

## Chapter 12 Conclusion

We have surveyed the UBF ancestors' gospel faith, missionary spirit and the significance of UBF ministry in church history through

1. broken shepherd heart
2. raising spiritual leaders
3. Bible-centered ministry
4. earnest prayer
5. raising one person
6. stewardship
7. giving spirit
8. soldier spirit
9. community spirit and student committee meeting
10. pioneering spirit

God blessed these characteristics of the UBF ancestors greatly. These are the great spiritual heritages the UBF ancestors passed on to their descendants. These are the spiritual heritages that Dr. Samuel Lee left to us. We thank God for raising up Dr. Samuel Lee and using him as a great pioneer, a servant of God's word, a shepherd, and a teacher for the last 40 years. I pray that we may succeed our ancestors' spiritual heritage and become useful people in God's gospel work in Korean campuses and mission fields.