

## UBF WORLD MISSION HISTORY

Key Verse: 1 Peter 2:9

**"But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light."--1 Peter 2:9**

God controls history; he prepares nations and people for his use. He calls and uses obedient men and women in every age. The living God answers prayer; he honors his word and blesses those who believe and obey it with an absolute attitude. The history of Christianity in Korea and the history of UBF teach these lessons about the Sovereign Creator God who longs for men and women everywhere to repent and return to him through the way which he himself has provided, the way of the gospel.

### 1. Korea before 1960--God prepares a people--and a man

The story of UBF world mission history must start with a word about Korea. American history is not even 300 years old, but Korean history is almost 5000 years old [This is the year 4324 by the Korean calendar].

The geographical location of Korea makes her a very special country. She is a peninsula, bounded on three sides by the sea. The large and powerful countries of China and Russia occupy her northern border, and Japan lies just across the Korean straits. The Korean peninsula is a natural bridge between China and Japan, and it is also a gateway for Russia into Asia. Just as Israel was a bridge between the super powers of her day, Korea is in such a strategic location. This is her weakness and this is her strength.

In the past, perhaps as a reaction to this strong foreign influence and as an effort toward self-preservation, Korea closed its doors and resisted all foreigners. So Korea came to be known as the "Hermit nation." Because of this resistance to foreign influence, there have been many martyrs in Korea, beginning with some Catholic Christians and French priests who introduced Christianity into Korea. The first Protestant missionary to Korea, Rev. Robert Thomas, came with Chinese Bibles. He was also martyred and the ship on which he had arrived, the "General Sherman", burned. (1866) Just before he died, he gave a Bible to the man who killed him. This man read it and later became a Christian. After his death, the American government made a treaty with Korea (1882) which opened the door for missionaries to come in. A lay missionary, Dr. Horace Allen, was the first Protestant missionary of modern times to begin work in Korea (1884). He supported himself as a doctor, and he opened a wider door for others to come.

UBF has sought to learn from the beautiful history of the early Korean Church. The life of the early church in Korea was characterized by Bible study--month-long Bible institutes every winter, prayer (especially 4:00 a.m. prayer meetings) self-support, lay evangelism--every Christian a witness for Jesus. The Korean Church was a missionary-sending church from the beginning. At the first meeting of the Presbyterian General Assembly in 1912, seven men were ordained as pastors, and one was sent as a missionary to China.

The Korean Church grew strong through suffering. In 1905, the Japanese invaded Korea, and in 1910, made it a part of the Japanese empire. This began a 40 year period of oppression that taught Koreans the meaning of the cross. The famous March 1 resistance movement started in Kwangju. As a result, in Pagoda Park in Seoul, on March 1, 1919, 33 Korean patriots, fifteen of whom were Christian, signed and proclaimed a declaration of independence. This sparked non-violent demonstrations all over Korea. The Japanese arrested and imprisoned many people and persecution of Christians increased. During the years of persecution and suffering, the Korean Church grew. During these years the Bible was one of the few books published and read in the Korean language. God was preparing Korea through suffering to be a priestly nation.

God was also preparing a man to serve him. Ephesians 2:10 says "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." Samuel Lee was born in Kobe, Japan, on October 9, 1931, during the Japanese occupation. His mother died just 8 months after his birth, and he never saw her face. This was the great sorrow of his life. Before she died, she prayed that Samuel might be used as a man of God. His father was broken-hearted. He did not re-marry for 7 years. He brought his little second son, Samuel, to his maternal grandmother, and she raised him until he was school age. His maternal grandmother was sorrowful and bitter because of the untimely death of her daughter, Samuel's mother. She could not plant faith in him--only more sorrow. After his father re-married, Samuel came to live in his home.

He attended primary school. He was small, but he made up for it by being fearless. Soon he had a reputation as the leader of the "back-alley gang." He enforced his leadership with a bicycle chain. Later, he learned to box and became a pretty good welter-weight boxer.

His father was an elder in the Presbyterian Church and his step-mother, a Christian worker. Samuel went to Sunday-School. He loved singing. One year he practiced diligently for the

children's Christmas program, but on the day of the program, many children came for cookies and presents. There were too many who wanted to sing in the chorus, so Samuel was dropped because his clothes were too shabby. He was broken-hearted. God was preparing him to understand rejected and sorrowful students.

His step-mother was like story-book step-mothers, and he still has a bad eye from a blow to the head which he received from her. Once, he contracted typhoid fever. A neighbor saw him trying to get water from the well and helped him, and he recovered--after losing all his hair. His hair came back, and he also had a life-long immunity to typhoid--something necessary for Russian pioneering. This suffering was God's providence. Suffering prepared him to know Jesus, the suffering servant. His motherless boyhood prepared him to be a mother to all children from broken homes. His birth in Japan enabled him to get a visa on the Japanese quota and come to the USA at God's right time. In all things, God was preparing him for the good works that he had created him to do.

Japanese occupation ended August 15, 1945, when the Japanese surrendered at the end of WWII. The UN forces, mostly Americans, were welcomed as angels of light and deliverers of the people. But at the Yalta conference a few months before the end of the war, Roosevelt, Stalin and Churchill had collaborated to divide Korea at the 38th parallel, an act which would result in heartbreak and suffering far greater than anything experienced in her history. The 38th parallel divided a homogeneous people who speak the same language, separated families and set the stage for a bloody fratricidal war.

The provisional government in South Korea was replaced in 1948, by a democratically elected government, with Syngman Rhee as the first president. North Korea was supervised by Russia, and was given a Communist form of government, and Kim Il Sung became its Premier. No Korean was happy about the partition, but at the time, it was becoming increasingly clear that communism and Christianity could not co-exist in Korea. Wherever and whenever the Communists took control, they tortured and killed Christians.

On June 25, 1950, the Communists from North Korea invaded South Korea. Their purpose was to unite Korea under a communist regime. The UN sent in an army to enforce the armistice and keep the 38th parallel. The South Korean government welcomed help, and Christians of Korea, many of whom were

refugees from the north knew that a communist take-over would mean torture and death for them and their families.

Samuel Lee was a high school boy then. His class of 30 boys were handed rifles and sent out to fight a Chinese-North Korean army which was trying to cross the Nak Dong River. He saw the young communist soldiers, some women, some high school boys like himself, wading across the river. He couldn't shoot them. He couldn't understand why brothers must fight brothers. Then the guns of the enemy were trained on him and his classmates. His friends dropped like flies around him. He jumped out of the trench and danced in front of the guns, hoping to die with the others. But God spared him. All of his friends died in that battle, but God had a purpose for his life. He knew that. Later, he accepted Ephesians 2:10 as his life key verse: "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do."

When the Korean Civil War ended in 1953, the country of Korea was devastated. It was like a raped woman. The cities were bombed, the mountains and hills were denuded of trees and foliage, the people were impoverished. Many were homeless; there were countless refugees from the north; there were innumerable orphans roaming the streets, and many women left as widows with no means of support. There were families divided by ideology and war. Farming land that had been used as battle fields had to be carefully restored in order to be arable. In the cities, buildings and streets were ruined, houses were destroyed.

Samuel Lee was determined to get an education. He worked as a printer for 5 years--the years that most boys were going to high school. He brought all of his earnings to his step-mother and worked so faithfully and well, that before he quit, he was running the print shop. He taught himself English by memorizing the dictionary, tearing out the pages and eating them, one by one. He studied his cousin's school books by lamp-light late at night, after everyone was asleep. He learned so well that he could graduate from high school after attending only 3 months. And he mastered English so well that he could serve as an interpreter for an American engineer named Robert Meecham after the war. He passed the entrance exam for Yun Sai University, but after a few months in the English department there, decided to go to Seminary. He wanted to be an orphanage director or a primary school teacher. While attending seminary, he supported himself (and made money) by working in the World Vision office. In that office he met Doug Cozart, a Navigator, and through his training, learned the value of one

to one Bible study. He also memorized scripture and learned the foundations of the gospel. He graduated with a diploma from the College division of the Presbyterian Seminary in 1955, and from the Theological Seminary with a M.Th. in 1958. He married Grace Chun in 1960, and they served the Tuk Jin Church, located near the campus of Chôn Buk University. He was graduated from the Chon Buk University with a B.A. in philosophy in 1961. Eun Jun was born in 1961, Young Woo in 1962, and Eun Mi in 1964.

When I came to Korea in 1955, much progress had been made to restore life to normalcy, but many evidences of the war were still there. Roads and buildings were restored for the most part, but there were still orphans and widows and broken homes and wounded people--and TB, the disease of malnutrition, was at epidemic proportions.

## 2. 1961--UBF; God hears and answers prayer

In 1960, (April 19) the students overthrew the government of President Syngman Rhee, and a caretaker government tried to keep order. Much unrest continued for a year. Communist activity in the south was rampant, and students were planning a march north to unite North and South Korea. The government in power had no power, and vandals and gangs thrived. In May 16, 1961, there was a bloodless coup d'etat led by General Chung Hee Park. Immediately order was restored.

The First Presbyterian Church and the Presbyterian Mission, with which I was associated, opened a student center in downtown Kwangju in an effort to reach students. It was fitting that a student movement begin in Kwangju, the city where students had sparked the March 1, 1919 historic demonstrations against the oppressive Japanese occupation. Samuel Lee was invited to come as a student evangelist. He accepted this call because he had a great burden for the students of Kwangju and Korea. At that time, there were very few students in the churches and there was no student evangelistic work on the campuses. The people, and especially the students of Kwangju were very poor. They were infected with fatalism and a beggar mentality. They regarded Americans as angels and they wanted some material benefit from every American. Once we bought Bibles and hymnbooks and put them in the Center, only to find them all gone the next day. The next week, we found that we could buy them back from local used book stores.

We began English Bible classes in order to fish students, and these classes were very popular, because everyone

wanted to learn English. Samuel Lee spoke English well and was constantly studying. But he was small and very quiet, and I wondered if he could work with students. The Mission and the Church paid him a below-poverty-level salary, which he supplemented by doing translation work for the Mission Press. He took the job because he had a broken heart for the students of Kwangju. They were truly like sheep without a shepherd. Even though they flocked to the Student Center to study English Bible, their dependant spirits and fatalism were unchanged. Samuel Lee prayed for them, loved them and decided to train them to be disciples of Jesus. We prayed that God would raise up one man who could be a responsible man on campus.

Samuel Lee went to the campus every day on his bicycle, (later, motorcycle) to follow up the students who came to English Bible classes. We called together a small nucleus of students to pray for the campus. This was in the fall of 1961. This small prayer council became the beginning of UBF. John Jun and Moses Kim (Choong Ang U. UBF) were among its members. It was composed mostly of new Christians, because students who attended the churches did not, for the most part, accept campus mission. John Jun was a pre-med student. He studied English Bible faithfully. He accepted Jesus and began to pray for his campus. He proved to be the responsible man for whom we had prayed. God moved his heart to start a small Bible study group on campus. Joseph Chung, one of his classmates, joined this first campus Bible study group. John Jun was always ready to do something for Jesus that no one else wanted to do. He visited absentees, he put up chairs and kept the shoes in the back, he came to the 5 a.m. prayer meetings. He was never asked to deliver a message, but he always had sheep hanging around him. He had not been a Christian when he entered college, but he had read about Albert Schweitzer and he wanted to live a sacrificial, meaningful life like that of Dr. Schweitzer. After he accepted Jesus, and set his life direction in him through Bible study, he never veered from the course. He is still ready to do for Jesus anything that needs doing, and anything that no one else wants to do.

After John Jun started one group Bible study on campus, others followed. Students were so thirsty for God's word. By the end of the school year there were over 80 group Bible Studies meeting on the campuses of the 2 universities in Kwangju. Samuel Lee trained Bible study leaders and visited the campuses to sit in on the groups as a trouble shooter.

The small prayer council grew. It was composed of committed

leaders. Each new member was chosen by unanimous decision of the council. Each meeting began with a pledge (sun suh) 1. "We are soldiers of the cross of Jesus Christ. We will do our best to correctly handle the word of truth and build a Christian view of life." 1. "We are soldiers of the cross of Jesus Christ. For the glory of God and the sake of our country, we will participate in the suffering of Christ." Later, this last part was changed to, "For the sake of 'Bible Korea' and World Mission we will participate in the suffering of Christ." We prayed for the campus, for leaders in training, for growing sheep, and for the pioneering of the campuses of Korea and for world missions.

A real turning point in UBF history came in 1964. We had been praying for world missions since the beginning, but no one believed that Koreans could be missionaries--they were too poor. Everyone thought that it took dollars to be missionaries. But as we studied the Bible, we found that Jesus had commanded his disciples to be disciple-makers, and to go to all nations and preach the gospel to all people. So we prayed that he might use UBF as an instrument for world mission. In 1964, Samuel Lee suggested that we pioneer Cheju University. Cheju Island is overseas. It is in the direction of Southeast Asia. We were praying to become the "base rocks of Southeast Asia" (Tong nam ah choo choot dol). God called Han Ok Kim, a new graduate and a faithful woman pioneer of Chun Nam University English Department to go for one year to the Cheju Island. She worked sacrificially and planted gospel faith there. The big issue with the Kwangju students and Samuel Lee and me was how to support her. Sending her was a test of our faith. We prayed for her support. We sent her "with our bare hands" (main choo mok e ro). Kwangju students had no money. But God answered our prayers. Students gave sacrificially. Joseph Chung sold his blood to the blood bank; others sold books; some sold peanuts or shined shoes in the train station. There was enough the first month to send for her rent and living expenses. There was more the second month. God began to pour out his blessing on UBF. We realized that God had been waiting for an opportunity to show us that no one had to be a fatalistic beggar. Everyone can depend on God and win a victory. Not only could we pioneer Cheju, we could also pioneer Taegu and Chunju and Taejon and finally, Seoul. John Kim, now director of Myung Ryun UBF, was active in the pioneering of Taegu and Taejun. Peter Suh was a freshman in Choong Nam U. when Taejon pioneering was begun. He remained as a remnant, and sacrificially built God's work there. Isaac Koh knew how to pioneer, but after the pioneering stage, had many difficulties. He pioneered Chunju and Kyung Hee Center in

Seoul. The history of pioneering the ministry in Kwangju would be incomplete without mentioning the great women who made the environment for God's work. Two of these are Esther Chung, who later married Dr. Joseph Chung; (She always thought she was a little better than he.) and Sunji Jun, who wanted to marry a UBF staff man, and was not so happy to marry a medical doctor. The medical doctor was Dr. John Jun. Her prayers were answered. These two were not only pioneers in Kwangju, but they also shared in the pioneering of Seoul.

We prayed for the pioneering of Seoul. Samuel Lee traveled back and forth from Kwangju to Seoul each week for 2 years. He was seeking to establish a base for pioneering by contacting Kwangju students who were studying in Seoul. Finally, he moved with his family to Seoul. It was a decisive move, because by doing so, he cut off even the minimal subsidy which he had been receiving from the Presbyterian Mission. I moved to Seoul and, using my missionary housing allowance, we secured the "yellow house", a large room located above a small shop near Seoul National University. Dr. Won Sul Lee, a seminary classmate and good friend of Samuel Lee's, warned us that we were foolish to try to evangelize SNU students. They were too sophisticated to respond to our simple, straight-forward Bible study and Gospel preaching. But we prayed and decided to locate near the main campus of SNU anyway. The pioneering of Seoul began.

Samuel Lee realized that the group Bible study method which we had used in Kwangju pioneering was not sufficient for Seoul students. We needed deeper and more personal Bible study. So, he began the task of writing "Daily Bread" for personal Bible study. (We learned a lot from Scripture Union, a British organization) He went through the whole Bible two and a half times--writing a total of 40 booklets. In addition, he wrote study materials and gave lectures on Genesis (It was Very Good), Romans (For His Name's Sake), and Isaiah (The Lord God of Hosts). We began to have special Bible Schools during the student's winter breaks and during the times the schools closed because of demonstrations.

We encouraged the students to spend quiet time in Bible Study and prayer each morning, and to write "sogams"--personal Bible study reports. As the work grew, and new campuses were pioneered, we organized into campus fellowships and had fellowship meetings in the center. At these fellowship meetings, the student leader delivered a Bible message after the students shared their sogams. Seoul pioneering was done mostly by medical students--like Dr. James H. Kim, Dr. Sarah



S. Kim, Dr. Hannah Zun, Dr. Yoon Sook Choi, Dr. Joy Rhee, Dr. Theresa Kim, Dr. Sarah Chang, Dr. James Suh and Dr. Kyung Hee Suh. They were the busiest students, but they led campus Bible studies on their own and on other campuses. They set examples in sacrificial commitment to the Lord and his work. Maria Ahn was the hidden worker who laid the foundation of sacrificial life and prayer in Seoul. She was the daughter of a wealthy Buddhist lawyer who opposed her becoming a Christian, and many times she was beaten and punished by her parents. But suffering for her faith made her grow into a very clear gospel worker.

She pioneered the Chong Ro Graduate Fellowship from scratch. Then, she worked under the direction of Samuel Lee to make it the largest and richest and most sacrificial chapter in UBF. Maria Ahn really liked Joseph Ahn, but she broke her engagement with him in order to be a good example to the young and weak graduates. She gave her marriage to God. Later, God gave it back to her. This graduate fellowship supported UBF work financially and laid a foundation for missionary work around the world. From this graduate fellowship came many of the pioneer missionaries to America --including Jacob and Jackie Lee, John and Grace Shin, Isaac and Rebekah Kim, Humble Yoo, Grace Yoon, Isaac and Rebekah Choi. Also many missionaries to Germany and America were given Missionary training in the graduate fellowship. Maria and Joseph Ahn, a graduate of SNU Law school and a diplomat with the Korean government sacrificed their sweet home and lived on separate continents for 9 years for the sake of God's work. God blessed their sacrifices and pioneered Spain, Mexico, Guatemala, and restored the New York ministry.

In 1966, Samuel Lee traveled to Germany to attend a IFES conference to which he had been invited. While there, he met a Korean nurse and prayed with her for Germany and Europe and for the many Korean nurses and miners who were living as laborers in a foreign country there. In 1968, 3 Taejon UBF graduate nurses joined this work force and went to Germany on a 3-year work contract. He invited them to spend a week in Seoul for a crash training course and go as missionaries. Of the three, Mary Song of New York is still active on the mission field. When she returned to Korea from Germany, she gave a mission report about the need for Jesus and the need for workers in God's harvest field there.

In 1970 two things happened that widened Samuel Lee's vision. He attended the first Lausanne Convention sponsored by Dr. Billy Graham. He was a representative of the Korean

Church. While there, again he prayed for Germany and Europe. He also began to make a tentative plan to resign from UBF and turn the work over to a younger staff man. Just about that time, a kerosene stove turned over in his house, and in the course of putting out the fire with his hands and feet, he was severely burned. His hands were suspended in the "surrender" position for ten days, and a world map pattern was burned on his face. After surrendering his life to God again, he miraculously recovered with no scars.

After this, 6 graduate nurses who had served as campus shepherdesses in the Taejon UBF during their student days answered God's call to go to Germany. They included Ki Hyang Lee and Sook Chul Kim (Esther Huh), Rebekah H. Kim (Now in Toledo). Ki Hyang Lee promised God to "bury her bones" serving God in Germany. (She is now the wife of Abraham K. Lee, UBF director in Germany.) They received regular missionary training in the Bible, were commissioned and sent in July, 1972. In 1975, there was a Summer Bible Conference in Frankfurt with 250 attendants. But only 80 of them were German nationals.

Then a storm struck the work in Germany. Esther Huh, who had served as director, returned to Korea to marry Shepherd Ben Hur. The director appointed to take over spoke excellent German, but spiritually she was very young. The waves of internal trouble in UBF in '76 made a tidal wave in Germany and the German UBF almost drowned. Samuel Lee went to Germany in 1976 and spent 3 months there. He was alone, for no one helped him, but he survived on minimal German black bread and sausages, and spirit and planted seeds of new faith and God's grace in the hearts of sorrowful missionaries. Through this, a new work of God began. Missionaries who remained married and their husbands went and entered the campuses as students and the ministry changed from a ministry to sorrowful Korean nationals living lonely lives in a foreign culture, to a cross-cultural mission to German students. At this time Pastor Abraham K. Lee and Dr. Stephan Choe went to Germany. They were joined by Dr. Peter Chang of Bonn, Isaac Lee of Stuttgart and many others. There are now 10 UBF chapters and many growing German leaders beginning with Volker Keller, and men like Walter Nett, Andreas Krahwinkel, Anton Stehmer, Jürgen Dudek, Christian Neidwork, and chapters in Bonn, Köln, Stuttgart, Bochum, Dortmund, Frankfurt, Berlin, Göttingen. They are praying to pioneer the 33 countries of Europe as well as Africa. Now, Eastern Europe has opened a wide door, and missionaries from Germany are preparing to go through it.

The storm that struck Germany in 1976 was actually the wave

of a turbulent time in Korea. 4 senior staff men who had received UBF training for more than 10 years led a rebellion. They didn't like continual training and wanted to take it easy after hard work and suffering to pioneer. Samuel Lee prayed, studied Mark's Gospel and prepared study materials and waited on God to solve the problems. God turned the time of adversity into a time of fruitful victory.

UBF, USA was pioneered with prayer and with sacrifice. The first missionaries went to New York in 1970. They were Sarah Koh Kim, Chung Sook Park and Myung Soon Huh. Sarah Koh married Paul Kim and established a pioneer director's family. In 1973, the first team of pre-R.N. missionaries were trained in a spartan life style in the Chong No Graduate Fellowship and were sent to join them. They were Grace Yoon, Humble Yoo, Rebekah B. Kim and Rebekah Moon. They fearlessly traveled on the N.Y. subways back and forth in the middle of the night from Manhattan to Long Island. They laid the foundation of sacrificial pioneering and scattered (because of director M. Paul Kim's rough kick) to Chicago, Toledo, Atlanta and eventually, to L.A. The Washington UBF was pioneered in 1975 by Esther Lee, Grace Park, and Rebekah Lim, Ko Soon Wha and a handful of nurses missionaries. After Jacob A. Lee came, he worked in a 7 11 and was held up one night with a gun. He worked as a cleaning man in a hospital, and studied computer science. He talked the director into giving him a computer job, and now is an exemplary tentmaker missionary directing the Washington chapter, and working full time in the admissions office of U. of Maryland. Isaac Kim supported his family by delivering newspapers as he began pioneering the L.A. chapter in 1982. He learned how to co-work with fellow missionaries, and God blessed his chapter with a beautiful center and a growing fellowship near UCLA in Long Beach.

22 immigrant sewing machine operators led by Esther Kim Jung pioneered Canada in 1983. When Samuel Lee visited them just after their arrival in Winnipeg, they didn't even know how to call a taxi or make a phone call. He gave them Mark 9:23, "Everything is possible to him who believes." In 1983 they brought 70 students to the Lake Geneva Easter Bible Conference.

In 1971, as we were praying for the pioneering of the USA, one hot summer day, Samuel Lee gave a prayer topic that we might have a summer Bible Conference with more than 200 American attendants at the cool Niagara Falls by 1981. Everyone liked this prayer topic, and although he tried to persuade the students to forget it, they kept on remembering

to pray for the Niagara Falls Summer Bible Conference in 1981. The first Niagara Falls Summer Bible Conference was held in 1975--6 years early. M. Samuel Lee was invited as the main speaker. After this, we continued to have Niagara Falls Summer Bible conferences for 9 years--on the Canadian side, in Brock University. The 1981 conference marked UBF's 20th anniversary and more than 300 Americans attended. God answered our prayer.

In 1970, Samuel Lee directed the Eastern Sea Conference, held in a rural school on the Eastern Coast of Korea. At this conference we studied Acts, and a mimeographed list of the names of 145 countries of the world--with their capitals and pertinent information were passed out as prayer topics. Everyone got down on his/her knees every night and prayed for over an hour for these countries and their people. It seemed like useless repetition. We couldn't even pronounce some of the names. But we offered it to God as our prayer for the world for which Christ had died. This past summer, 1991, at the MSU International Summer Bible Conference delegates from 31 countries--many of those whose names we had stumbled over--attended. From 1970-1991 UBF has established chapters in 8 African countries, 18 European countries (including 5 of Eastern Europe), 11 Asian Countries, 2 countries of Oceania, 3 countries of North America, and 8 countries of Central and South America. Last year, Korean UBF sent missionaries to 8 African countries, 5 Eastern European Countries, 3 South American Countries, 2 Asian countries--a total of 18 countries. Until now, God has sent 680 UBF missionaries to 50 countries. Chôn Buk National University recognized Samuel as one of its distinguished alumna in 1991, and conferred on him the honorary degree of doctor of humane letters for his great contribution to the cultural and moral life of Korea and the world. This was more than a personal honor: It was a recognition of the positive influence of UBF in Korea during the past 30 years.

In the spring of 1977, he sent Missionary Samuel Lee's family to America. Dr. John Jun had completed all of his medical training and had just finished his army service. He was ready to begin his medical practice in Seoul. But when the need for a faithful man to direct Korean UBF arose and he was asked to do it, he was ready to give up his medical practice and serve God in UBF. Under his direction, Korean UBF has grown in numbers and in missionary vision. He has continued to co-work closely with M. Samuel Lee, and has co-worked with Mark Yang, Peter Suh, Samuel H. Lee, and all the Korean staff. He secured UBF's government registration, which has enable UBF missionaries to travel freely outside of Korea.

Just before Samuel Lee came to the USA, a team of missionaries raised in Chong No student fellowship and trained in the Chong No graduate fellowship went to Chicago. They changed the direction of UBF mission. They were the calf team. (I'm not sure just why they acquired that name.) They were Sweetie Rhee, Sarah B. Choi, Mary Park, Ruth Yoon and Pauline Park. They got a one bed-room apartment in Evanston near Northwestern U. and for the first time in UBF history began to go to the campus to fish students for one to one Bible study. 6 of them lived together (Faith Choi joined them.). They had no furniture, but slept on mattresses which could be stored in the closets, thus converting their apartment into a Center. They prayed together, struggled with each other, fished and fed with Korean food and the word of God hundreds of NU student sheep. When they ran out of food, they brought their sheep and emptied refrigerators of Chicago missionaries. Missionaries were greatly challenged and some even ran away. Their sacrificial lives laid the ground work and set the example for campus mission around the world. Geordan Griggs, Mark Vucekovich, John Bird, Alan Wolff, Yvonne Timlin, Mary Kim, Kevin Albright remain as direct fruit. The indirect fruit of their influence is impossible to ascertain. The present focus of Chicago pioneering is the Bible house at UIC. This house was found and pioneering work begun through the prayers of Daniel Sohn. David Baik has been instrumental in making an environment for one to one Bible study and disciple training.

The first historic Bible Conference for American students was held in Toledo in the winter of 1977. It followed the tradition historic first conferences; all kinds of people came, for all kinds of motives. (It was called a "Marajuana Conference.") But it was the beginning, and God worked in a few people. Christy Toh of Toledo was there, and several others who have remained as remnants in UBF history.

Samuel Lee came to the USA when he was 46. In his mid-years, he began a new life. Although his English was excellent--any one could be comfortable speaking English with him, he immediately began to study English and amazingly, to preach and write study materials in English. He is still the most diligent student of English. When he came, the Chicago Center was in a small box-like center on Clark Street. Korean messages were translated into English. From 20 to 50 persons attended. There was one older Filipino nurse sheep. The missionary nurses were struggling to pass the R.N. exam and survive in this country. Missionary Samuel Lee started a program to help them, working with Grace Yoon, Dr. Hannah Zun and Dr. James Kim. All but one passed. Many who passed could

not bear the call to mission and went to Korean churches. But God's remnant remained to pray and work for campus mission. Now the Chicago Center is a beautiful church with more than 300 attendants each Sunday, and a growing outreach to all the campuses of the Chicago Area. From the Chicago center, Wright College, Triton, and DuPage ministries have gone out to become independent. Milwaukee and Madison, and Columbus and Cincinnati, Pittsburgh chapters have been pioneered. The Madison ministry was initially begun by Mark Hong and Teddy Hembekides. Teddy came from the OSU ministry; he received God's training in Madison and Chicago, went with his wife, Liz, to pioneer a fruitful ministry at Triton College.

This spreading out of our tent was not easy or cheap. In 1983, we encountered a word we had never heard before--deprogrammers. We found that the secular humanistic pseudo Christian culture of America reacted violently to the gospel of the cross and to the challenge to a sacrificial life. UBF was accused of being a cult, and several key members were forcibly kidnapped by their families and subjected to psychological brain washing until they repudiated the disciplining and commitment of UBF. Most of those who were deprogrammed had some human expectation that was frustrated. (Marriage problems the biggest.) Some of these could not rest after being deprogrammed, but attacked UBF with the intention of destroying God's ministry. Because of their attacks, we were evicted from our Center on Clark Street. They intended it for evil, but God intended it for good, and in 1985, instead of being pushed out on the street, we bought a beautiful church building and move into our present Center. We realized that this was a head-on collision with American culture. It was an opportunity for the remnant of missionaries and American student shepherds to become very clear about the authority of the Bible and the sufficiency of the gospel and God's calling to take the cross of mission. Again, God turned tragedy into fruitful victory and worked to purify us and strengthen us in gospel faith.

God has worked through tentmaker missionaries. God called Dr. Abraham K. Kim sent him as a student Oregon State University. He is a soldier, like Cornelius the centurion. He fished and took care of Ron Ward, Greg Edens and Tony Tsai until they could grow up to be full time shepherds and Bible teachers. He faithfully taught God's word each Sunday in Sunday Worship Services until he finished his Ph.D. and returned to Korea as a professor in the Military Academy. He set the direction for Ph.D. tentmaker chapter directors: Dr. Daniel Lee, Dr. Daniel Hong, Dr. Noah Rhee, Dr. David Min. The

first American Ph.D. chapter director is Dr. Rimas Orientas, of Johns Hopkins; Dr. Joseph Schafer of Penn State will follow soon. In Germany, Dr. Peter Chang of Bonn, followed by Dr. Paulus Kwun of Frankfurt, are Ph.D. chapter directors.

In the course of ministering to the Chicago students and missionaries, Samuel Lee has written and published so many Bible study materials in English. Some of these are: Jesus the King (The Gospel of Matthew); Jesus the Servant (The Gospel of Mark); Jesus the Good Man (The Gospel of Luke); Jesus the Way (The Gospel of John); The Apostolic Christians (The Book of Acts); The Hope of God (Isaiah); God is King (1 & 2 Samuel); To Live is Christ (Philippians); A Royal Priesthood (1 Peter); God's Mission to a Lost world (Romans); The Glory of the Resurrection (1 Corinthians 15). In 1991, he submitted a 200 page dissertation on Romans to The Bethany Seminary which was accepted as the completion of a Ph.D. in Biblical Interpretation.

God is a God who still turns adversity into fruitful victory--when we pray and trust God and obey his leading. The UBF emphasis on one to one Bible study began in 1982. Samuel Lee got sick and had to be hospitalized. From his hospital bed, he sent word to the leaders to do one to one Bible Study with all the sheep and make reports. This was another turning point in UBF history. One to One Bible study proved to be an effective way to make disciples and train leaders and lead students to Jesus. Soon, Korean UBF followed, and one to one Bible study became the hall mark of the UBF ministry.

Samuel Lee's and UBF's commitment to the young American teenagers and college students came in 1982, when teenager Little Sarah ran away from home. When we prayed, and made a new commitment to God, he brought her home safely, established her family and her faith. [Sarah was a junior in ETHS. She took many AP courses and got behind. When she saw a mountain of homework, she despaired and gave up and one Thanksgiving week-end, ran away from home. She was running away for good, so she left a will. Among other things, she left her teddy bear to Ruthie and her bed to Charles. We searched for her everywhere, but couldn't find her, but God answered prayer and brought her home after one month.]

In 1985, Samuel Lee visited Korea with the American journey team. He gave a prayer topic to pray for the pioneering of Russia by 1995. That summer, he and Grace Lee made the first prayer journey to Russia. M. Grace Lee's usually low blood pressure became high blood pressure. In the summer of '85, to pray for the pioneering of Russia was an impossible prayer

topic. But Korean UBF took this prayer topic as its own and 3 young men--James Hwang, Peter Kim and Isaac Park (Germany) began to pray that God would send them to Russia as missionaries. In Chicago, with our weak faith and weaker vision, it was even harder to remember to pray for Russia. Jim Rabchuk offered "Moscow Nights" singing each Sunday; Russian Dancing developed by Little Sarah and Grace Shin, Russian Bread every Friday night and journeys to Russia by senior, then junior missionaries helped us remember to pray for Russia. At that time, the iron curtain was very solid. But God is faithful. He accepted our prayer journeys, our Russian dancing and eating Russian bread and raised up Brother Gorbachev, the present day Cyrus, to open the doors of Russia earlier than we had asked. Last summer, in 1990, when I visited Russia with a prayer journey team as tourist, we didn't know anyone and had no missionaries there. This summer, there are 34 UBF missionaries there. The historic First Russian Summer Bible Conference at Leningrad University, St. Petersburg, was held August 22. 9 delegates from Germany, 12 from the USA and 5 from Korea attended this conference. After all of our delegates had arrived in Moscow to go to the conference, tanks rolled into Red Square, and an attempted coup d'etat almost toppled the government--and almost stopped our first historic Russian Summer Bible Conference. In spite of this, 103 Russian students came to Moscow to travel together to Leningrad. While everyone was trying to escape from Russia, Samuel and Grace Lee flew to Moscow, met Mark Yang and Lydia Kang and joined the conference in St. Petersburg. Thank God who sent them to Russia and protected them all at this momentous and dangerous time of history. This conference was costly, however. The food and water in the Leningrad countryside was not so good. M. Paul Hong, James Lee, Mark Yang and 3 Russian missionaries contracted typhoid fever. M. Paul Hong was the sickest, but because of much prayer in Toledo and throughout the world, God raised him up. We realize that our missionaries in the Soviet Union are suffering from unsanitary conditions, material problems and language problems. Russian people all want to leave Russia and come to the USA. Many who go as missionaries from other churches and organizations go and stay for a few weeks or months, but come home. But our missionaries are there to stay. They are diligently studying the language and seeking a way to overcome material handicaps in order to stay and plant the gospel. We pray that the gospel may take root in the hearts of Russian students. God answers prayer, so let's pray for our missionaries and for the students of Russia. Pray that God may send American missionaries to this our present mission field, Russia, so that America may again become a priestly nation by the year 2,000.