

# WORLD MISSION

*"... Go into all the world and preach the good news to all creation."* Mark 16:15

UNIVERSITY BIBLE FELLOWSHIP | CAMPUS NIGHT | SPECIAL ISSUE | 2015



## CAMPUS *night*



**MARCH 6, 2015**

**6:30 PM – 9:00 PM**

**CHICAGO UBF**

C · O · N · T · E · N · T · S

- 3 WELCOME ADDRESS BY ABRAHAM KIM, GENERAL DIRECTOR
- 4 INTRODUCTION BY JACOB LEE
- 7 HISTORICAL LECTURES BY MARK VUCEKOVICH
- 13 HISTORICAL LECTURES BY KEVIN ALBRIGHT
- 15 TESTIMONIAL LECTURE BY JIM RABCHUK
- 18 TESTIMONIAL LECTURE BY MOSES NOAH
- 22 PROSPECT BY RON WARD
- 24 UBF PRESS

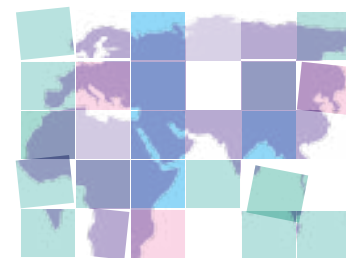


**CAMPUS** *night*

“For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile.”

— Romans 1:16 —

- Presider . . . . . Matthew Misurac
- Group Praise . . . . . Erick Lopez & Others
- Prayer . . . . . Bob Henkins
- Welcoming Address . . . . . Abraham T. Kim
- Why Campus Mission? . . . . . Jacob Lee
- Historical Highlights of Student Movement . . . . . Mark Vucekovich
- Special Song . . . . . Campus Workers
- Comparative Survey of Campus Ministry . . . . . Kevin Albright
- Group Praise . . . . . Erick Lopez & Others
- Campus Mission, My Family & My Profession . . . . . Jim Rabchuk & Moses Noah
- Prospect: Challenges & Vision . . . . . Ron Ward
- Prayer Topics & Announcements . . . . . Augustine Sohn
- Fellowship with Snacks



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Photo Credit: images of Robert P. Wilder, John R. Mott, Robert Speer, SVM, World Missionary Conference; Yale University Divinity School Library Web site



**Welcome Address** by Abraham Kim, General Director

This is the second event that has been planned by the UBF History Committee after the Canada Night a year ago. Our God is the God of history. It is important for us to remember what God has done and learn from it.

I thank Dr. Charles Kim who worked with today’s speakers to prepare tonight’s program. I thank the speakers, especially P. Mark Vucekovich who came even though he is in severe back pain, expecting weeks of physical therapy. Please pray for God’s strength and healing for him. I also thank Chicago coworkers for hosting and praying for Campus Night. I thank all coworkers who have come to celebrate and pray together, especially those who came from Germany, Canada and other states and cities. I welcome all of you.

Today we want to think about God’s work in the campuses in the past and present and his hope for young people of today. This is especially significant for us, since God raised UBF for world campus mission and has used and blessed us for that purpose.

I have a Bible quiz for you. If the Lord Jesus comes today to re-start his ministry where would he go to call his disciples? Here is another quiz. We know that Apostle Paul was the most ambitious and strategically-minded gospel worker for world mission. If the apostle comes today, where would he go to preach the gospel first?

May God be with us today and inspire us with his vision and hope for us and for world campuses. May we hear the Lord’s voice, “Open your eyes and look at the fields! They are ripe for harvest.” (Jn 4:37)





# WHY CAMPUS MISSION?



Today I stand not to preach a message, but as your friend and fellow coworker and partner in Christ to appeal to you that we should remain faithful to campus mission.

The world is changing rapidly. The field of campus mission is no exception. We feel like we are getting nowhere when we think about the campus ministry. It is a great challenge to serve campus students in the post-Christian era. Should we give up the campus ministry and turn to the main stream church ministry? I would like to find some answers to this question using Stephen Lutz's book titled "College Ministry in a Post-Christian Culture" and Dr. Moses Chung's book titled "The

history of Christian student movement." Korean students were like sheep without a shepherd in 1960s after the devastating Korean Civil War that had divided the Korean peninsula into two nations - North Korea and South Korea. In the darkest times of Korean history, God began campus mission in South Korea using the

late Dr. Samuel Lee and Mother Sarah Barry by the guidance of the Holy Spirit. All living beings are born with a unique DNA. They adapt to a changing environment to survive, but they never change their DNA. They disappear if they change their DNA. UBF was born with a special DNA that is University. It is unthinkable to think about the UBF ministry without campus mission. UBF minus campus mission is like changing DNA. It is like eating a salad without dressing or cereal without milk. UBF without campus students is like a fish without water.

So my answer is crystal clear. UBF should remain in campus ministry. The question is why?

## PART I. WE ARE UNIVERSITY BIBLE FELLOWSHIP

We all agree that campus mission is at the core of our ministry. It is in our DNA. We are the gospel-centered college ministry. What is in the name? It means a lot. My name is Jacob Lee. My name represents everything - my first name, my family name, credit cards, school transcripts, airplane tickets, etc. including my character. At first, I did not like Jacob the deceiver in the Old Testament. But I like the name now because he was fruitful. UBF represents campus mission. KIM-NET assigns us to the campus ministry track in the conference presentations because we represent university mission. They recognize that we are college ministry experts. Indeed that's what we are. Many church leaders asked us to help them in doing campus ministry, especially campus fishing, 1 to 1 ministry, discipleship and world mission. We are university people. Campus mission is our soul. We visit the campus to find students for 1 to 1 Bible study and making disciples. The women team called "beautiful feet" in my chapter goes to campus fishing every Wednesday and College Park Nine goes every Saturday. If there was no UBF campus mission, I would not have had the opportunity to meet Jesus through 1 to 1 Bible study. I would have become the object of God's wrath heading to eternal condemnation. Most of us met Christ during our college days through UBF campus ministry. When did you meet Jesus? Of course, we met Christ during our college years. Amen!

I ask again, "Should we continue to focus on college mission?" If you agree with me say, "Amen." Yes, we should stick to our college mission. Steve Lutz says, "College students are the most strategic ministry people group in the world today."

## PART II. WHY WE NEED MISSIONAL COLLEGE MINISTRY ACCORDING TO LUTZ

Lutz listed several reasons why college ministry is important as follows:

First, college students are in their formative years. Lutz says, "The college years powerfully shape the lives of men and women, setting the trajectory of their entire lives." During their college years, they make many important decisions about their identity, beliefs, and ethics. They make decisions about what to study and who to marry. And we can help them to make right decisions by studying the word of God with them and praying for them. Each year, many freshmen students come to college with excitement and expectations about the future. Soon, however, many of them are swept away by the pleasure-seeking and unbelieving culture of the campus. Without a firm foundation based on God's word, they become like tumbleweed blown around by the wind. They are like sheep without a shepherd. They need someone who can help them to meet Jesus as their Lord. They need a biblical foundation on which they can build their value system.

Second, college students are future leaders of the world. There were about 20.4 million students enrolled in colleges in 2011 according to census figures. This was only about 6.6% of the total U.S. population. "But because these people grow to be leaders in every sphere, the impact they have on the world far exceeds their numbers" (p. 41).

Third, college is a strategic mission field because it is "a place devoted to the exchange of ideas and figuring out what to believe" (p. 42). Lutz says that if St. Paul were here today, he would make the college campus his main mission field. College campuses are also Satan's playground. It is the cradle of many liberal ideas. We need to keep the lamp of God burning in 561 USA campuses and 333 Canadian campuses.

Fourth, "The college campus is also significant from a global mission perspective." Many international students from all over the world come to the U.S. (about 820,000 students in 2012) to get their education (and many to Canada as well). Students from nearly every nation of the world are among us for a few crucial years. We can reach out to the whole world by helping them to come to know Christ while they are here. We can even reach out to the Muslim world by studying the word of God with students who come to study here. According to Lutz, the campus will be the next spiritual battle ground to advance the gospel message of Christ to many young students in America and all nations who are waiting for good shepherds who provide hope and vision. This is a clear reason that we should remain in the campus mission depending on the power of God.

## PART III. HISTORICAL PERSPECTIVE FROM CHRISTIAN STUDENT MOVEMENT



George Whitefield & John Wesley

Dr. Moses Chung mentioned in his book that the long-term growth of the church hinges upon raising up many young trained spiritual leaders. University campuses can be a fertile ground to find out many potential leaders. Dr. Moses Chung listed spiritual leaders in the Old Testament who received God's training at a young age. They are Joseph, Moses, Samuel, Elijah, King David and Daniel. In the New Testament Jesus raised his young disciples and sent them out to preach the gospel. They became Jesus' witnesses to the end of the earth starting from Jerusalem to Judea and Samaria and to the ends of the earth. Apostle Paul raised up young Timothy as his successor for the Ephesus church.

Various Christian student volunteer movements raised up missionaries who devoted their lives for the Great Commission of Jesus. In the 1700s, a group of young men gathered together to study the Bible and to pray on the campus of Oxford University in England. Among them were George Whitefield and John Wesley.

God used them greatly to expand his kingdom in Europe and America. In August 1806, five students from Williams College in Massachusetts including Samuel J. Mills, Jr. got together to pray for a spiritual revival of their campus. A sudden thunderstorm forced them to take shelter in a haystack. This "Haystack Prayer Meeting" inspired many missionary movements. Historians believe that it was the beginning of the Second Great Awakening. It also led to the "Student Volunteer Movement" (SVM) that sent out 20,000 college students as missionaries with the vision, "the evangelization of the world in this generation." Missionary Mother Barry said that she signed a missionary pledge through the SVM. God used Mother Sarah Barry as a young missionary to Korea. These are only a few examples of how God has used college ministries to proclaim the gospel of Jesus Christ. No one can deny that God used UBF campus mission to send out over 1,700 missionaries to 99 nations. Korean UBF sent one third of their members as missionaries. They sent 900 missionaries to North America. Now North America's Sunday worship attendance number is about 2,200. We should send 700 missionaries to the ends of the earth, which is one third of our Sunday worship attendees. This is our future vision. This is possible when we have well trained college students.

## PART IV. MY OWN STORY

I lost my parents during the Korean War when I was 5 years old. As a Korean War orphan I grew up fatalistic, broken and wounded. I was a young man in need of healing and life direction. Jesus came to me when I needed him most in my college days. When I entered college, I was an able sinner who did not know the gospel. I was in spiritual darkness, but Missionary Esther Lee invited me to UBF Bible study. I was born again into

"For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile."

Romans 1:16

the kingdom of God through John 3:3. Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again." Jesus found me when I was lost in darkness in my college days. God forgave my sins through the death of Jesus on the cross and helped me to live as a child of God. I met Christ in my college years when I was fresh and had a desire to search for the truth. If I missed my college days for my spiritual life, I would have become the most miserable sinner in the world. But by the grace of God I was saved from my sins. Later I married Missionary Esther who invited me to UBF.

Campus mission brought double blessings: campus mission and marriage. I received a missionary call and came to Washington D.C., the nation's capital. The University of Maryland became my mission land. The Maryland campus became my Promised Land that flowed with milk and honey. God provided me with a school job. I worked for the UMCP campus for 22 years and raised up three sons through UMCP free education. Because of the campus mission, God blessed me abundantly. The campus mission made all God's blessings possible. College mission is possible. I love campus mission. I gave my youth and life for campus mission. God blessed us to build a Bible Center next to the University, and our student ministry is the backbone of our ministry. Many students received missionary training and were sent out to mission fields: Wynelle Nett to Germany, Dr. Steve Haga to Taiwan, Philip Brown

to X nation, Bob Von Moss to Mongolia, James Ocita to Uganda, and Abe Lee to V nation. Many students experienced God's calling for campus mission as short term missionaries. God built a strong youth ministry through CBF, JBF, and HBF. The young disciples of Jesus (YDJ) are growing as spiritual leaders through team training, Bible studies and volunteer works like the early morning prayer participation, Bible testimony symposium and singing groups for Sunday Worship Service.

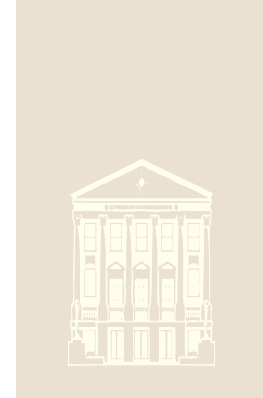
College ministry provides international exposure to all nations, such as Nepal, India, China, Vietnam, Indonesia, Nigeria and Germany. We can preach the gospel to all nations by serving college ministry. World mission is possible here and now through the international students who came to the USA for education. To me college ministry is possible by the power of the gospel. Though it is a great challenge to pioneer college campuses in this turbulent time, the gospel has power to save all people who believe in Jesus. It is the universal truth that the gospel is the power of salvation for everyone who believes. The gospel has a transforming power to change young college students into the army of God who change the world history. Praise God! Historian Arnold Toynbee said, "History belongs to those who respond to the challenges." I believe that God can help us to meet the challenges of campus mission in North America. Are you ready for God's call for campus mission?

In conclusion, we know that our college ministry is in crisis as we embrace the post-Christian culture. But a crisis presents also a great opportunity for a successful campus ministry because "God intervenes through Jesus Christ." (Lutz, p. 27) The gospel will transform college campuses into fruitful mission fields in the 21st century because students are looking for the gospel message of hope. There is no retreat in campus mission. We must progress toward the goal of campus evangelism and world mission by the power of the gospel.

One word: **CAMPUS MISSION IS IN THE DNA OF UBF**



Washington UBF Easter Conference, 2015



**Historical Lectures** by Mark Vucekovich

# HISTORICAL HIGHLIGHTS OF STUDENT MOVEMENT

The Student Volunteer Movement (SVM) began in North America 1886 and continued well into the 20th century. It was begun by students and was a missionary-recruiting movement. In its first decade the SVM spread to many nations around the world. The SVM became a mainstream organization in American society. From 1886 to 1920, when over 13,000 North Americans were sent as missionaries, the SVM had recruited 8,742 of them.

The SVM actually had its roots in the college ministry of the YMCA. The YMCA began in London in 1844. In the 19th century, during the Industrial Revolution, cities in Great Britain, the U.S. and elsewhere were rapidly growing. Young men and women were moving to them to find work. But these cities were not the best environment for young people away from their

"Then I heard the voice of the Lord saying, 'Whom shall I send? And who will go for us?' And I said, 'Here am I. Send me!'"  
Isaiah 6:8

families for the first time. The YMCA, and later the YWCA, were created to offer housing, as well as Bible study and other healthy and helpful activities, to these young people. Also, after the Civil War, American college campuses began to grow rapidly. In 1870 there were about 23,000 American undergraduates at 350 colleges. By 1900 there were 100,000 undergraduates at 500 colleges. These colleges were becoming more and more secular, no longer teaching a Christian worldview or morality. In response, college YMCAs really began to grow in the 1870s. It became known as the Student Movement of the YMCA.

In 1875-76 a Princeton student named Luther Wishard helped establish a collegiate YMCA on his campus. In 1877 he attended the International Convention of the YMCA in Louisville, KY. He

and other Princeton students sent out invitations to over 200 colleges. 25 students came, and together they planned a special College Conference. The older YMCA leaders gave them autonomy, and in 1877 the Intercollegiate YMCA was formed, with Luther Wishard as its first secretary. After college graduation Wishard sacrificed his own plans, accepted the low salary of \$250/year and began actively writing letters and visiting campuses to help the movement grow. He had a passion to spread the gospel of Jesus to the whole world. He was famous for saying, "I am willing to go anywhere, at anytime, to do anything for Jesus." He wasn't satisfied with just having YMCAs on campus for Christian fellowship; he wanted to use the local Intercollegiate YMCA groups to inspire college students to go out as missionaries. In 1879 Wishard helped organize the missionary department of the Intercollegiate YMCA, mainly to invite missions speakers to campuses and to help local campus chapters study about missions. That same year he also began publishing the College Bulletin, which became the major outlet for missionary news and promotion on American campuses. In 1880 the American Inter-Seminary Missionary Alliance (ISMA) was organized and



First YMCA in London



Luther Wishard

held annual conferences for the next 18 years. By 1886, 235 student delegates attended, representing 33 American seminaries. In 1885 Wishard attended one of D.L. Moody's conferences in Northfield, MA, where he met J.E.K. Studd (brother of C.T. Studd, one of the Cambridge Seven) who was visiting from Eng-



J.E.K. Studd



The Cambridge Seven in Chinese clothing, 1885

land. With Moody's help, Wishard persuaded J.E.K. Studd to change his plans and go on a three-month tour of American college campuses to tell American students the story of the Cambridge Seven and urge them to consider becoming missionaries. The news of the Cambridge Seven was shocking, because they'd given up lives of comfort and privilege and gone as missionaries to China. The story of the Cambridge Seven inspired many American college students.



D. L. Moody

In 1886 Wishard met D.L. Moody and asked him about hosting a summer conference for college students at his Mount Hermon School for Boys in Massachusetts. Moody thought young men in college wouldn't want to spend a whole month of summer vacation at a Bible conference. But Wishard persuaded him. With only three months to prepare, Wishard and Charles Ober, the second secretary of the Intercollegiate YMCA, devoted all their time to visiting campuses and persuading students to come to the conference.

"I am willing to go anywhere, at any time, to do anything for Jesus."

Luther Wishard



Robert Wilder

Next to Luther Wishard, Robert Wilder was the other key figure in igniting the SVM. Robert was the son of missionaries. His father, Royal Wilder, had gone as a missionary to India in 1846, returned to the U.S. in 1877 and lived in Princeton, NJ. Robert was his youngest son. His parents had instilled in him a commitment to missions, so that when he was ten years old, Robert pledged to go back to India someday as a missionary. He began his studies at Princeton in 1881. In 1883 he and two other Princeton students attended a ISMA conference at Hartford, CT. Robert was so inspired that, as soon as he got back to campus, he gathered

students and started the Princeton Foreign Missionary Society (PFMS). They wrote a constitution, bylaws, and 40 students signed the charter that included a pledge: "We the undersigned declare ourselves willing and desirous, God permitting, to go to the unevangelized portions of the world." This group would meet Sunday afternoons at Robert's parents' house, where Royal Wilder would share God's word and his own missionary experiences in India.



Mount Hermon School for Boys, Boston

The summer conference of 1886, sponsored by D.L. Moody at his Mount Hermon School for Boys, was loosely organized with no set program or schedule. It lasted from July 7 through August 1. 251 young men attended, representing 89 colleges and universities, mainly from the East Coast. Along with Moody, many evangelical ministers, missionaries and professors engaged in daily preaching and teaching. Moody wanted to help the students learn to do personal evangelism. But at this conference there was no missions emphasis coming from the older generation.

It came from the students. Even before coming to the conference, students from Cornell and Princeton had been praying that God would call many young men to become missionaries. Someone from Harvard and someone else from Oberlin had the same focus. But these students were unaware of each other. The person who brought them all together was Robert Wilder. He sent out a notice that all at the conference who were interested in missions join in a private meeting. Soon there were 21 students in the group, who all took the pledge of the Princeton Foreign Missionary Society. And they all started talking to the other students about missions. They asked a famous pastor who was there, Arthur Tappan Pierson, to speak on the subject of missions at one of their general sessions. In his message he famously said, "All should go, and go to all!" Robert Wilder then

asked Moody if ten students could make a presentation to the conference about missions. Moody eventually agreed. On Friday, July 23, three sons of missionaries and seven foreign nationals presented. It was called "The Meeting of Ten Nations." Each one shared the needs of his mission field, and each one finished by saying, "God is Love," in that mission field's language. During the meeting many were being convicted by the Holy Spirit. Then students invited William Ashmore, a missionary on furlough from China, to speak on July 27. His message also stirred many young men with missionary vision. By the end of the conference, 100 young men pledged to go as missionaries. They became known as "the Mount Hermon 100." It was the beginning of the SVM.



Robert Speer



The Mount Hermon 100



The Mount SVM Quadrennial Convention, 1920

and his plans to attend seminary, he decided to go, even if it had to be alone. Then another Princeton graduate, John Forman, also decided to postpone his seminary studies and join the tour. Despite Wilder's poor



"All should go, and go to all!"

Arthur Tappan Pierson

Afterwards the conference leaders wanted to send a delegation of four men to visit American college campuses and share how God had called these 100 to become missionaries. But one by one the delegates dropped out, except Robert Wilder. Despite his own poor health, the poor health of his father,

health, they pressed on, visiting 162 YMCA and YWCA college groups in eight months during the 1886-87 school year. Another 2,000 volunteered as missionaries, signing the same declaration. Among them, 500 were women. Many who had attended the first conference at Mount Hermon spread the word on their campuses that fall and prepared the way for their visit. No doubt J.E.K. Studd's tour the previous school year also helped students to be receptive to God's calling. And Wishard's ministry through the Intercollegiate Ys the past seven years was bearing fruit.

During the summer of 1887 Moody hosted another conference, this time at nearby Northfield, MA, with the same emphasis of Bible study and personal evangelism. That fall, because the movement lacked a fully devoted leader, it began to fragment. Local student groups began to differ in purpose, methods and constitution. In some places, the missionary fervor began to cool. 50 students gathered at Moody's summer conference of 1888 to discuss what to do. They decided that this new student movement should become an arm of the already organized Intercollegiate YMCAs, YWCAs and ISMA. They formally called themselves the "Student Volunteer Movement for Foreign Missions." And they decided that one representative from each of the college Y and seminary groups form a new executive committee. Their plan was quickly approved. The first three representatives on the executive committee were: John Mott from the YMCA, Nettie Dunn from the YWCA, and Robert Wilder from the ISMA. They asked Robert Wilder to forgo another year of seminary study to go visiting again. This time he successfully helped the volunteer missionary groups on campuses become part of the YMCA, YWCA or ISMA. The following year, Robert Speer, a recent Princeton grad, took over the task. He was able to get another 1,100 volunteers from 110 campuses.

The SVM had its first convention Feb. 26-Mar. 1, 1891 in Cleveland, OH. 558 student delegates from 150 campuses came. Mainline churches and mission boards sent representatives as observers,

and they began to see the movement as legitimate. It set a precedent: from then on the SVM would hold conventions every four years, so that each generation of students might have the chance to participate.

In Detroit in 1894, 1,082 student delegates attended. By 1906 there were 4,235 delegates, and in 1914 there were 5,031 delegates. At these international conventions, student delegates from around the world would attend. On the stage would be a large map of the world, with a banner above it that read:

“The Evangelization of the World in This Generation.” Students would be asked to support the movement by pledging to raise a certain amount of money each year. At the 1891 event,

students pledged to raise \$3,000/year for four years; in 1894, it was \$6,000/year; in 1898, it grew to \$16,000/year;

and in 1906 it was \$21,000. The general sessions had the tone of a revival meeting; young people solemnly consecrated themselves to obey the Great Commission of Jesus. During the conventions, students also could learn about the history and purpose of the movement, as well as how to prepare for a missionary career, how to apply to

mission boards, the various kinds of foreign missionary service available, and the needs of specific regions, cultures and religions.

John Mott had been a Cornell student when he attended the first SVM conference at Mount Hermon in 1886. After graduation, in September of 1888 he became the YMCA’s Intercollegiate secretary, replacing Wishard and Ober, and began a very fruitful one-year tour of local YMCA campus groups. In 1890 he wrote the first pamphlet produced by the SVM, telling its history to new



John Mott

### SVM’s Watchword

- “The Evangelization of the World in This Generation”
- Utilize modern means of communication & transportation
- Use new American wealth to financially support missionary work
- Gave students a living hope & concrete goal

students. In 1891 he presided over the SVM’s first convention in Cleveland. There he set the precedent of challenging students to pledge money to support the movement. He served as chairman of every SVM convention until 1920. Mott as a layman continued to serve as leader of the SVM throughout his adult life. Observers of the movement noted his leadership and executive ability. He encouraged students to study the Scriptures, especially the Gospels. He also strongly advocated the “Morning Watch,” which meant spending the first 30–60 minutes of each day to personal Bible study and secret prayer. He urged students not to tolerate any kind of sin in their hearts or lives. In 1900 he published a book based on the SVM’s watchword: “The Evangelization of the World in This Generation.” He also wrote another 18 books and a six-volume collection of addresses and papers. He was a tireless promoter of missions. He became known as a missionary statesman, an apologist for missions and communicator of missionary ideology. He believed the best way to inspire students was to tell them about the great difficulty of missionary work. And he believed that only real Christianity could alleviate the suffering and darkness people were living in all around the world. He received the Nobel Peace Prize in 1946.

Student volunteers for missions would join together on their campus for instruction and fellowship. They were called “Volunteer Bands.” They were part of the Collegiate YMCA, YWCA or ISMA on their campus. These student volunteer missionary bands would also select a representative to attend the large SVM conventions. Mainly, these bands would encourage missionary interest and intelligence. Together in their meetings they would study missions history, missionary biographies and missions policies. They would make missions literature available to students by creating a missions library on campus. Sometimes they would hold meetings open to the general student body on the topic of world missions. The SVM compiled an extensive library of missionary literature, which volunteers could buy at a discount. By 1891 they already had 100 titles and were creating books of their own. By 1895 they had 500 titles. The SVM also had an older Advisory Committee, composed of a small number of pastors from vari-

ous denominations and lay missions advocates.

The younger Executive Committee would consult with the older Advisory Committee before taking any major steps. The SVM did not directly send

missionaries to the mission fields; they acted as a recruiting office for the mission boards. The SVM’s goal was to provide better qualified and better prepared missionary candidates to the boards. There was a rapid turnover rate among the SVM officers; many of them in fact would go as missionaries themselves. Only college students were admitted as SVM member, and only those willing to make a real life sacrifice. Roughly one-fourth of them were Methodist, one-fourth Presbyterian, one-fourth Congregational, and one-fourth Baptist. There were also a few Episcopal, Lutheran and Friends. Catholics were not included. In this way the SVM created

greater unity among denominations. SVM members united, regardless of their church affiliation, to join in the greater missionary task to evangelize the world. In the first 20 years of the SVM, most of its missionaries went to China, Japan, Korea and Southeast Asia (43%); the second largest number went to India, Burma and Sri Lanka (21%); the third largest number went to Africa (11%); next was Iran, Arabia and the Turkish Empire (5%);

miscellaneous was 11%.

The Watchword: “The Evangelization of the World in This Generation.” This phrase was the SVM’s rallying cry in the first decades of its existence. Robert Wilder had included it as the watchword of the PFMS. And it was officially adopted as the SVM’s watchword in 1889. People in that generation had experienced rapid improvements in communications and travel with the invention of the telegraph and steam engine trains and ships. These things made the whole world seem more accessible than ever before. They would mention that, just as Apostle Paul saw the development of the Roman Empire through Roman roads as a means to advance the gospel, so these developments in communication and travel could advance the gospel in their generation. As America became a world power and experienced explosive economic growth, it seemed that if churches would just step up to the challenge, the world mission enterprise could surely be financed. For students, this watchword became a living hope and a concrete goal.

The Declaration: The keystone of the SVM was the declaration card. It read: “It is my purpose, if God permit, to become a foreign missionary.” SVM leaders stated that the card should be used “only under the manifest guidance of the Spirit.” For many SVM volunteers, signing that declaration card became a turning point in their lives. Many later in life would mention that it helped them make a concrete commitment to obey God’s will to become missionaries.

The SVM was a major force in the heyday of the North American missionary-sending era. In 1890 there were only 934 Protestant missionaries on the field. But by 1900 there were 5,000; by 1915 there were 9,000; by the end of the 1920s there were 14,000. About half of these missionaries had signed a SVM declaration card. The leaders of the movement believed the evangelization of the whole world was possible if people would but give their whole hearts, believe and pray.

During its first 20 years the SVM could function because most North American young people had been led to Christ by their local churches and parents; in college they already had a Christian faith. So the SVM didn’t concentrate on evangeliz-



YWCA local campus missionary “band” (group)



SVM Declaration Card

ing or discipling students. Its sole focus was world missions. During these years, however, American seminaries became more and more liberal, and liberal theology tricked down to the churches, so that when WWI started, the SVM began to confront liberal theological ideas in its students, which led to its demise. But in addition to its missionary vision, the SVM had some striking characteristics we can learn from.

**Prayer:** From the beginning, even before the month-long conference at the Mount Hermon School For Boys in the summer of 1886, many students spent time in prayer—both alone and with one another. No one told them to do it; they initiated it on their own. Some would spend the whole night wrestling in prayer. Students sought God’s will and guidance through prayer, to find out if God were truly calling them as missionaries. Soon, when they had to choose leaders for their movement, they also sought God in prayer. They believed that the world could be evangelized only through prayer, so they often called for a revival of prayer.

**The Holy Spirit:** Pastors invited to speak at SVM conventions often emphasized the key role of



Edinburgh World Missionary Conference, 1910

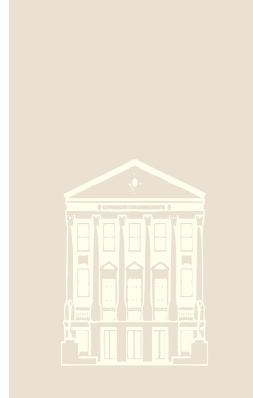
the Holy Spirit in calling, empowering and leading missionaries. They also encouraged student volunteers to expect the Holy Spirit to be with them and enable them to be Jesus’ witnesses on the mission field. Foreign delegates would report about the work of the Holy Spirit in their respective countries and ministries. Students were encouraged to have confidence not in themselves but in the Holy Spirit.

**The Bible:** In the SVM literature and conventions, it was often mentioned that the mandate for world missions in fact came from the Bible, from the words of Jesus in his Great Commission. Leaders of the movement taught that Bible study was the secret to being filled with the Holy Spirit. Absolute faith in the Bible was seen as the foundation that would give student volunteers confidence in spreading the good news of Jesus to all peoples of all nations.

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**Historical Lectures** by Kevin Albright

# INTERVARSITY MINISTRY

At first I set out to compare several major college ministries: InterVarsity Christian Fellowship (hereon as IV or IVCF), Campus Crusade for Christ (CCC or CRU), Navigators, Newman Centers (Catholic), and University Bible Fellowship (UBF). There are many more Christian college ministries, both nation-wide and local. For example, Northwestern has over 20 Christian ministries. After reading a 400-page book on a 50-year history on InterVarsity, I decided to focus on just InterVarsity. The aim was to glean some helpful truths from IVCF. The book was written by a 30-year IV staff couple, Keith and Gladys Hunt, called, “For Christ and the University: The Story of InterVarsity Christian Fellowship of the USA/1940-1990. I also got more current information on IV from their website: [intervarsity.org](http://intervarsity.org).

Have you ever heard of InterVarsity, also known as, IV or IVCF? In 2013-2014, IV had 949 chapters on 616 campuses. One staff said they did not seek to be a “super-organization” but simply to share their life with fellow students. Some campuses have more than one “chapter” since they meet in different targeted groups, such as Asian-American Christian Ministry (AACM), Multi-Ethic IV (MEIV), Greek IV (the fraternity and sorority system), or Graduate Student IV. One notable difference between IV and UBF is that IV is a parachurch, which means they do not function as a church with worship services, baptisms, communion, etc. Rather, they encourage participating students to join local churches while at college. There are few staff in IV: 1000 for 40,000 students (i.e. 1 staff per 40 students). They recruit committed Christian students to participate and Christian college professors as well. They are a “student movement” that emphasizes student initiative

and student leadership. There are three other significant works of IV: Camps (especially summer 4-week camps for student discipleship and leadership training), InterVarsity Press for Christian books and publications, and big Urbana missions conferences every 3 or 4 years.

**Brief History of IVCF**

IV began in the U.K. at the University of Cambridge in 1877. Students there met to pray, study the Bible and witness to fellow students. In 1928, British IV sent to Canada a man named Howard Guinness, who started and assisted the formation of evangelical student groups all across Canadian campuses. IV came to the USA in 1938 through the visit of Stacey Woods to the University of

## “The Campus Is Our Mission Field”



Michigan. IV was the founding member of the much larger and more global IFES (International Fellowship of Evangelical Students), which currently has 500,000 students involved in 154 countries. Stacey Woods who was originally from Australia was the first General Secretary

of both Canada and the USA at the same time. He was a visionary and a pioneer. An American named Bill Bright founded Campus Crusade for Christ (CCC or CRU). He almost worked with IV. But he felt a call to a different kind of campus ministry. An over-simplified comparison of CCC and IV was that CCC seemed to focus on getting students to convert to Christianity while IV was more focused on discipling Christians. Of course, this was an oversimplification, but this was the general impression of the two groups.

**IV’s Purpose, Vision and Core Values**

IVCF’s Purpose Statement is as follows: In

response to God's love, grace and truth: The Purpose of InterVarsity Christian Fellowship/USA is to establish and advance as colleges and universities witnessing communities of students and faculty who follow Jesus as Savior and Lord: growing in love for God, God's Word, God's people of every ethnicity and culture and God's purposes in the world.

IV's Vision is stated as: To see students and faculty transformed, campuses renewed, and world changers developed.

IV's Core Values are as follows (expounded on their website [intervarsity.org](http://intervarsity.org)): Context—Colleges and Universities. Formation—Scripture, Prayer, Spiritual Disciplines, Community, Christian Reading, and Leadership Development. Expression: Evangelism, Whole Life Stewardship, Ethnic Reconciliation and Justice, Church and Missions.

#### IV Characteristics

InterVarsity has three characteristics: (1) Chapters of students who evangelize, disciple and do mission. (2) Student initiative and responsibility (IV staff help students to take responsibility for Christian witness). (3) Student mission vs. Mission to students (not a staff church-plant, but grass roots beginning from students).

One staff said, "Each student chapter is autonomous. No one will do it for you. [Christian] students are mature enough to be obedient to God in their present circumstances as students."

One down-side characteristic of IV was expressed in the book by the following staff quotes: "Lack of appreciative expressions has been one of the hurtful parts of IV history"; "It is often regarded as 'unspiritual' to express praise. IV is strong in analytical mode rather than appreciative mode" (my comment: perhaps correction is stronger than encouragement); "...because of Stacey Woods' leadership, none of us wanted to get into self-pity"; "...our sense of approval [is] from students, alumni or a sense of call or privilege as an IV staffer."

Charles Troutman, an early IV staff, said: "Students had an intense desire for holiness not seen in the American evangelical church...Students were seeking God—with a concern for character, to be like Him...pleasing Him...a desire to know Him and to be holy."

#### More on IV's Aims and Characteristics

IV aims to establish student groups of: (1) Evangelism (2) Christian Growth/Discipleship (3) Missions. A 1965 diagram highlights that InterVarsity is "IN" the university, not against it, not at it, not to it, not through it, but IN it. In the 1960s, IV characteristics were as follows (echoed again): (1) Get students into Scripture (2) Emphasize daily personal Quiet Time (3) The Lordship of Christ over every area of life (4) Urge students to meet together and pray for their own outreach (5) Go and Do it!

Note the high level of time commitment and dedication on the part of the student leaders! Some of them spent more than 40 hours involved in the ministry.

#### Other Ministries

(1) Camp Programs, like "Campus in the Woods," a summer 4-week intensive student leadership and discipleship training program, which all student leaders were expected to attend. They call these camps the "Second heart" of IV work. The "First heart" is student work.

(2) Spring Break evangelistic outreaches (e.g. Florida beaches). A staff would give a message on the beach while IV members gather around and interact with onlookers

who seem interested.

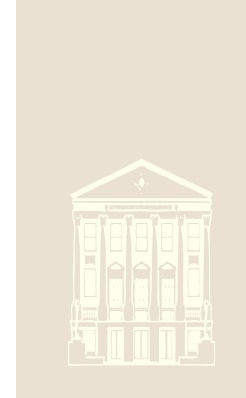
(3) InterVarsity Press (in Downers Grove, IL): excellent Christian evangelical literature.

(4) Urbana Missions conferences: IV spends much time and money to promote missions, not their own since they don't send missionaries, but other ministries' and churches' missions! Thank God for InterVarsity ministry!

#### Conclusion

God has used IV to shape thousands of students' lives. Beginning with only a few staff covering the whole country and a world war breaking out, IV grew beyond their expectation. From Urbana conventions to Friendship Evangelism to in-depth inductive Bible study, from Nurse fellowships/ministries to promotion of missions to creative use of media, IVCF became a multi-faceted ministry (which we also are). There have been setbacks in IV as part of any human endeavor will have. But God has worked through a handful of people who in turn influenced others who influenced others who influenced others for Christ. Thank God for our fellow brothers and sisters in IVCF! May we all be inspired and motivated to have faith in God for campus evangelism and discipleship all the more!

IVCF's VISION  
"To see students and faculty transformed, campuses renewed, and world changers developed."



Testimonial Lecture by Jim Rabchuk

# CAMPUS MISSION, MY FAMILY & MY PROFESSION

Good evening! My name is Jim Rabchuk, and I am currently the Assistant Dean for my college at the Quad Cities campus of Western Illinois University. I became a Christian by the help of many caring and devoted servants of Christ in UBF, starting with my first Bible study in 1986 with John Bird at UIC. I was at UIC finishing up some coursework for the sake of obtaining a teaching certificate, while in fact teaching as a full time substitute in Mt. Prospect High School. After that first Bible study, I was baptized by the Holy Spirit, who convicted me that I should study the Bible to feed my soul and set my spirit free. So I did, and in spite of my deep

rooted sinful nature, I have found food and freedom in Christ, God's living and final word. This short testimony is about the life I have lived by faith in his grace, and how that life has led me to drink more deeply of that grace.

The challenge of living by faith is depending on that grace, instead of depending on our ability and strength. I would like to be able to tell you about victory after victory that I won through my faith in Christ, and in fact that has been true, for I have experienced so many victories in him. But the victories won in Christ were never the ones I thought I was supposed to win! I set so many goals, and never met one of them. But in the course of failing to do

what I thought I should be doing, I experienced the grace of forgiveness, and a deeper relationship with Christ as my Lord and Savior. The fruit of that struggle in the lives of others, which I so desperately wanted to claim for myself, belongs to Christ alone.

The first victory I thought I should win was to become a missionary to Russia. I was fluent in Russian, and UBF was praying for the pioneering of the Soviet Union. So while I was still teaching Russian at Prospect High School, I traveled to the USSR in 1988 in order to study the language and also teach the Bible to Russians. But my father's death that spring had left me vulnerable and weak. I taught the Bible, but what I ultimately did was marry a Russian woman, Lidia. She seduced me, yes, but I was ready to be seduced. She was mentally unstable, yes, but I was unstable too, torn between desire for a life of glory, honor, and immortality, and a self-seeking life of physical pleasure. I brought her to the US. It was like an atomic bomb going off in my life. I lost almost everything, my apartment, my life as a Ph. D. student, my money, and my reputation. I should have run away. Some thought I should have blamed UBF. But I couldn't deny the truth that I was responsible for such a disaster. I prayed to God, not because I deserved his grace, but because I needed it. And God provided me with his word from Romans 8:1 and a vision of Christ defending me from the accusations of the devil not by

"Therefore there is now no condemnation for those who are in Christ Jesus."

Romans 8:1



Western Illinois University in Quad



denying my sins, but by claiming me as his in spite of my sins. That vision led me to realize the truth of John 15:16. “You did not choose me, but I chose you and appointed you so that you might go and bear fruit—fruit that will last—and so that whatever you ask in my name the Father will give you.” Lidia and I were divorced after 4 years of painful trial. She moved to Washington D.C., and has as a matter of principle stayed away from my new family. I know that it wasn’t easy for her to do so. I believe that it is God’s hand of protection for her and for me. Since then I could establish a Christian marriage based on God’s calling with Jennifer Fitzpatrick, and we have three lovely children, Joseph, Elizabeth, and Isaiah. God’s grace had set me free from condemnation and enabled me to enjoy his blessings and to serve campus mission in the US freely on the strength of God’s love for me.



Singing “Moscow Night”, 1987

The second victory I thought I should win was to establish a large UBF campus ministry. In 1996, after graduating with a Ph.D. in Physics from UIC, I was hired by Western Illinois University in Macomb, Illinois. I had another offer from the University of Evansville, but we chose WIU because I could travel by train back to Chicago on the weekends while Jennifer remained in Chicago with our son Joey until he could have the surgical procedure on his heart to cure his Wolff-Parkinson-White syndrome. I was also moved by one Professor’s call to encourage me as a Christian to come and serve at WIU. It turned out there was a Korean UBF family already there, David and Priza Choi. We started a Sunday service, several students started attending and made commitments to be Bible teachers, and another student from Chicago joined us for a time. We grew rapidly until by the third Christmas there in 1998, we had 60 attendants at our service, and were holding over 40 bible studies a week. But in the course of a year, it all fell apart.

The student from Chicago just quit. The disciples graduated and moved to Chicago and New Jersey. And the Choi’s moved to New York. The region of West Central Illinois is plaintively known locally as “Forgotonia”. We experienced this desolation first hand. And it has been experienced repeatedly. Those who can do so, leave. Those who can’t leave, can’t do much else, either. Dr. Lee never wanted us to stay in Macomb. But he never pushed us to leave. We stayed, perhaps because of my pride, perhaps because God saw a good purpose for us in Macomb. And though we never could have a big ministry, we were able to serve students and bless them through Bible study to grow as disciples of Christ, not with us and not necessarily in UBF. And whether there were students or not, there was always the word of God that spoke to me and challenged me to give attention to God’s truth before all else.

The third victory I thought I should win was to take a leadership role in UBF. I became a Christian in UBF. I loved Dr. Lee and respected his passion for Bible study and for people. I was given a lead role in UBF’s pioneering work in Russia and the CIS, almost from the beginning. And when Dr. Lee passed, I was encouraged by Sarah Barry and Mark Yoon to prepare myself for leadership in UBF. And when Dr. John Jun requested in 2007 that I move back to Chicago to receive training as a leader, I thought my time had come. However, there was a problem. Basically, I had become so focused on fulfilling my “duties” as a UBF leader and enjoying the privileges of such a position that I had neglected my very basic duties as a husband and father. What is worse, I had let my service to UBF become my glory and my righteousness. As a result, my wife Jennifer was lonely and miserable, but I was unable to see it because I had put so much value in maintaining my position in UBF. Things came to a head during a Senior Staff retreat that was to be held on Chesapeake Bay in Maryland and was scheduled during Thanksgiving week. I left during our Thanksgiving dinner. But on the way I found we didn’t have the money to pay for the registration. All kinds of creative and “by faith” ways of resolving this went through my mind, until it finally hit me as to what I was putting myself through and what I was putting my wife and my family through. And I was doing

it all as if my attendance at this retreat to discuss how staff could be friends was the most important thing, ever. I saw the idolatry of my heart, and how I had used this idol to cover up all kinds of sinful and corrupted behavior, and I broke down in tears from the shame. This was not the call I had received through the Holy Spirit. It was in fact evidence that I had stopped listening to God’s word, and was listening only to men. I didn’t know where to go or what to do. In the end, I just went home, knowing that I couldn’t make it up to Jennifer with a gift or with a repentant testimony. I didn’t know how to repent, but from that moment God helped change my life direction. I put down



ISBC, 2013

the mantle of UBF leadership, although if I can serve in some way I still try to do it. And I prayed to practice the real leadership that Jesus taught his disciples, “You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all.” I focused on practicing this leadership where frankly I spent the most time, in my family and at my work.

It was hard to let go. It was hard to face up to all of my failures and how easily my sinful nature corrupted something so beautiful to become something so self-serving. I found that it was just as easy to lose the living faith that Dr. Lee encouraged me to have inside UBF as it is outside of it. But losing the sense that UBF is self-contained and all I need as a Christian was precisely the kind of transformation that God wanted to see in me. And it was through the influence of a Lutheran pastor who became a very good friend that I found the courage to start over and try to lay a foundation for a life of Christian leadership/servantship that was truly built on Christ and on his grace. And it was the study of Hebrews that finally helped set me free from my performance-based and shame-driven faith. Hebrews 2:11 says, “Both the one who makes people holy and those who are made holy

are of the same family. So Jesus is not ashamed to call them brothers and sisters.” I realized that it is too easy for evangelicals to stop at the cross, and so remain inadequate servants. But I learned that Jesus didn’t just point us to the cross, he took us through his cross into a new kind of relationship with God, one that really has set us free from shame and enables us to serve God and others with a clean conscience. “Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.” So far, God has blessed this new direction, and enabled me to become an administrator (which is precisely being a servant) at my University and a true servant of my family. And he has even brought students at my new campus that wish to study the Bible and grow as God’s servant.

I would like to say that now I will only experience victory after victory in Christ. But if I have learned one thing these past 30 years, it is that I have no idea what victory in Christ looks like, except that I should be found to have depended on his grace in ever increasing measure. I think that is what being clothed in Christ means. I have no confidence that I can tell others how to do this. All I can do is follow the leading of the Holy Spirit who called me to put my trust in God’s word as my spiritual food that will lead to real freedom.

One word: The Word (that is Christ) sets us free



# THE HARMONY OF LIFE: CAMPUS MISSION, FAMILY, AND PROFESSION



Once I asked my Bible student, “James, what do you want to be in the future?” He answered, “I want to be a capable engineer, a Christian father, and a layman minister.” Isn’t this what we are? Most UBF leaders have these three titles: a professional, a Christian parent, and a campus minister. So am I. At the beginning of each semester, I introduce myself to the students in my class, “Good evening. My name is Moses Noh. I am a professor in Mechanical Engineering. I am married and have three lovely children. I am also a campus minister. If you need a spiritual mentor, feel free to come by my office any time.”

“But seek first his kingdom and his righteousness, and all these things will be given to you as well.”

Matthew 6:33

Traditionally, campus mission has been valued more than anything else in UBF. A family-centered or career-centered life is considered to be a bad thing in our community, while a mission-centered life is held to be a good and desirable thing. We tend to separate our families and careers from mission. Of course, campus mission is important. It is our first name, University. It is a defining factor and DNA of our organization. However, our family and profession are also very important parts of our mission. While the college campus is our unique mission field, the family and our profession are more universal mission fields that every believer has been entrusted with by God. In this testimonial lecture, I’m going to share my personal stories of frustrations and victories, and lessons I learned as I have served as a layman minister. May the grace of God shine in our hearts.

I came to Chicago about 16 years ago with a vision to be a professor shepherd. I was single and a PhD student in the UIC Bioengineering program. I had no idea at that time how my life would turn out to be. I wanted to stay in

Chicago for a long time, but God had a different plan. Several weeks after my arrival, my advisor told me that he would transfer to Georgia Tech in Atlanta. He asked me to follow him. It was a tempting offer, but at that time I was fresh off the boat and I had a soldier spirit. I decided to stay in Chicago. To my surprise, Dr. Samuel Lee told me to go to Atlanta. He said he had been praying to send coworkers to Atlanta ministry. He also suggested me to get married first. Now the decision involved not only my mission and career, but also marriage. I accepted the suggestion by simple faith that God knows me better than I do and that He works through his servants. In this way, I got married to Msn. Rebekah Park only two months after my arrival in Chicago. Another two months later, we were sent to Atlanta. God is full of surprises. Marriage during my midterm exam period, moving to Atlanta only four months after my arrival in Chicago, restarting my PhD at Georgia Tech, a top 5 engineering school—none of these things was what I had planned or even imagined. God’s message was clear, “I am in charge of you. Trust me.”

Atlanta UBF was a small house church ministry. One American shepheress and one missionary were keeping the lamp of God burning. Both of them were married, but their spouses were not participating in the ministry. Rebekah and I opened our small apartment for prayer meetings and bible studies. As our ministry was getting more active, coworkers faced more objections from their spouses. Finally, they decided to leave our ministry and join local churches with their families. We respectfully supported their decision. Now we became a single-family house church. We were lonely. But later, God sent another family and it was a great joy to us. What I learned in Atlanta was that our ministry is a five loaves and two fish ministry. As a graduate student, I couldn’t do much for campus mission. I just tried to help a few students faithfully with Bible study. It was my five loaves. I also strug-

gled to receive God’s words each week through message preparation, although sometimes my wife was the only audience for my message. It was my two fish. Jesus did not feed five thousand students immediately with my five loaves

and two fish. But he fed some students and friends. Among them were Phillip and his sister Sarah Brown. I don’t know what attracted them to us, but they kept coming. They were a great joy to us. I didn’t know how to raise them as disciples of Jesus but somehow God inter-



The Noahs with Sarah Barry

vened in their lives and transformed them into Jesus’ disciples. Phillip went to C nation as a missionary and established a house church. Sarah went to Washington DC and is still serving campus mission. On Christmas day last year, 22 students gathered in Phillip’s house church in C nation to celebrate the birth of Jesus. It’s a truly amazing work of God. I realized that my five loaves and two fish were not in vain. Jesus is still using them to save lost souls on the other side of the globe.

PhD training was tough. Some people say PhD stands for ‘Patiently hoping for a Degree’ or ‘Please hire; Desperate’. To me it was ‘Pray hard and Diligently.’ There were times when I was frustrated and scared. When I failed in my qualifying exam, I was scared. When there was no progress in my research, I was frustrated. I felt helpless, but because of the frustrations and helplessness, I could pray and experience the God of breakthrough. When we do not give up but work persistently by faith, God gives us inspirations and breakthroughs. At the end of my PhD training, one word kept lingering in my mind, Grace. At that time my daughter was born and I named her Grace. As I was finishing my dissertation I started looking for a postdoctoral position. But again God had a surprising plan for me. One day there was a visitor from Drexel University in Philadelphia. He was the department head of Mechanical Engineering. After a

short meeting, he encouraged me to apply for a faculty position at Drexel. Though I didn’t think I had a good chance, I put together an application package and submitted it. Several weeks later, I was invited for an interview. At that time I didn’t know that it would be my first and last job interview. By God’s grace, I got an offer from Drexel as a tenure-track assistant professor. There were over one hundred applicants and in many ways I was under-qualified. Nevertheless, God’s hand was with me and I was hired. Encouraged by it, I sent my application to other schools as well, but none of them invited me even for an interview. This proved that although I was under-qualified I got the job by God’s grace and through His perfect matchmaking.

In 2004, we moved to Philadelphia, the City of Brotherly Love. God put three missionary families together in Philadelphia UBF. We did not know each other at all, but we worked together holding on to Philippians 2:3, “Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves.” There was no one leader. Three men coworkers took turns in delivering the message and leading group Bible study. Gradually, God formed a loving community among us and it became like a melting pot. When more people came, they melted into our loving fellowship. Currently, there are 6 missionary families in Philadelphia UBF church. We are a big happy family. This doesn’t mean that we are free of problems. We’ve had issues and different views on various things, but by God’s grace we were able to get them resolved through open conversations and mutual respect. I believe that this is a sign of a healthy Christian church. In terms of disciple-making, we continued to bring our five loaves and two fish for the past 10 years, but have not raised 12 disciples of Jesus. In many ways we are in a better situation than before: more people, more availability, and more experience. Nevertheless, in disciple-making, output is not always proportional to the input. Maybe we have too many Korean missionaries and that makes students feel alienated. But I just humbly work with the Holy Spirit and serve everyone He brings to me. Exciting news is that Nate Turnock will marry Marie Juarez and establish a house church in a

couple of months. This is a truly amazing work of God and a great encouragement to us. Nate started 1:1 at Shippensburg UBF and grew as a shepherd in Philadelphia UBF. He is getting married to a woman of God at Chicago UBF. Sometimes it takes more than one chapter to raise a disciple and establish a house church. Selfless co-working between UBF chapters is one of the keys to successful disciple-making ministry.

My life as a tenure-track professor was not



Philadelphia UBF, 2014

easy. Some say tenure-track professors have the highest divorce rate because of their high stress level. When I became a faculty member, I was very inexperienced. In teaching I was just a few days ahead of my students. Establishing a successful research program was more challenging. I liked research, but identifying my unique topics, recruiting and training graduate students, and applying for research grants were completely different from simply conducting research work. I wrote many research proposals, but none of them was funded in the first three years. At the midterm review, I got a “yellow card” from the department. Besides, three professors ahead of me in my department failed to receive tenure and left the university. The fear that I might lose my job crept into my heart. The stress level was

so high that I developed unknown skin rashes all over my body. Through the situation, God was revealing my helplessness again and calling me to trust him. At that time, Philadelphia coworkers suggested that I should take stronger leadership and deliver the Sunday message more often. I understood their point but I was not convinced that I could take the increased responsibility. It was then that God spoke to me through Matthew 6:33, “But seek first his kingdom and his righteousness, and all these things will be given to you as well.” God’s message was clear, “Live by faith, not by sight.” I remembered that it was God who made me a professor shepherd. Why should I worry? Esther said in the Bible, “If I must perish, I must perish.” So I said to myself, “If I must lose my job, I must lose my job. God will take care of my family.” I began to deliver messages every week. God’s word was so powerful. Then a miracle happened. I received 5 research grants within several months. Suddenly, I became a rich professor and Drexel University offered an additional lab space to support my research.

In 2010, I received tenure and a promotion by God’s grace. Nowadays I try to spend more time with my family, particularly with my wife.

For so long, my wife was not a priority in my life. When I was a student, I was busy with my research and made my wife feel lonely. When I was a tenure-track professor, I was busier with work and my wife was busy at home with three little children. I did not understand her agony very well. Whenever she approached me for a talk, I did not pay much attention. When we had arguments, I said many things that hurt her. Satan took advantage of those moments and accused me, “You don’t deserve to lead a church.” It was particularly detrimental on Saturday while I was working on my message. But by God’s grace, I could better understand the meaning of marriage in recent years through some good books. Timothy Keller’s “The Meaning of Marriage” was particularly good. He pointed to

Ephesians 5 and explained that husbands are charged to love their wives as Christ loved the church and gave himself up for her, with a goal to make her holy and to present her to the Lord as a radiant masterpiece. My wife is my life-long project, and so I am to her. We are supposed to present each other to the Lord when we stand before Him. I was shocked to realize such a profound meaning of marriage in our mutual sanctification process. Emerson Eggerichs’ “Love and Respect” was also very helpful. I could understand the primary difference between man and woman in their deepest needs. Men need respect, but women need love. Conflicts arise when a husband feels disrespected and a wife feels unloved. The situation is aggravated when a husband reacts unlovingly and a wife reacts disrespectfully. With this understanding, my relationship with my wife is getting better. Two years ago Rebekah and I went on our long overdue honeymoon to Hawaii. We also had remind-wedding pictures taken with our children. My wife was so happy and that made me happy. The saying is true: Happy wife, happy life.

Nowadays I try to make myself available for others around me. They include my children, coworkers, Bible students, graduate and undergraduate students, and even visitors. If we keep ourselves too busy, we cannot make ourselves available for God and others when they need us. Jesus did not live in such a way. He made himself available for all kinds of people. He made plans but was always willing to change his plans to save the one person in front of him. I believe that helping one person at a time is God’s work. Keeping ourselves too busy and insisting on our plans may prevent us from working with the Holy Spirit. God does not need our ability but our availability.

In conclusion, campus mission, family, and profession are all important elements and mission fields of our life. God has helped me to value all of them and to desire to bear fruit wherever I may be: on campus or at home or at work. As laymen ministers, we need to find the harmony of life and bear spiritual fruit in everything we do. This does not necessarily mean we have more balls to juggle with. It means that we must learn to work with the Holy Spirit wherever we may be. I pray that God may bless all of you and all laymen ministers in UBF to find the harmony of life and bear spiritual fruit in campus mission, family, and profession. Then we will become good role models and mentors to the young generation. Amen.

## CHALLENGES AND VISION FOR CAMPUS MINISTRY THE HARVEST IS PLENTIFUL



Good evening. It is a great privilege for me to share a few words with you on this campus night regarding the challenges and vision for campus ministry. Campus ministry is very close to my own heart. It was through the UBF campus ministry at Oregon State University, led by Pastor Abraham Kim, that I was guided to a deep, personal relationship with Jesus Christ through Bible study. Though I grew up in a stable Catholic family, I did not engage in deep Bible study. I tried to read the Bible by myself. But it did not seem to make sense. I tried to find Bible study in my church, but never did find one. Nevertheless, I tried to stand up for Catholic values and a godly

lifestyle even through my high school days. But my own sins of pride, lustful desires and selfishness grew in my heart uncontrollably. During my college days, I stumbled into sin and was deeply involved in a relationship that did not please God. When it did not end well, I was broken-hearted and filled with guilt. My self-righteousness completely collapsed. In desperation I cried out for God's help. Soon I met P. Abraham Kim and began Mark's gospel study under his guidance. Mark 2:17

touched my heart deeply. Jesus said, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous but sinners." I knew I was a sinner. I was surprised to learn that Jesus came to call sinners. I found hope and studied Mark's gospel with all my heart. The word of God was like living water that brought new life and healing and deep satisfaction to my soul. By the time we studied Mark 8, I confessed Jesus as my Savior and Lord, just as Peter did. My burdens of sin were lifted. I found a peace and joy I had never

known before. I found new hope and meaning of life. Almost immediately, I felt the Lord was calling me to be a shepherd for college students as my life direction. About the time I graduated, P. Abraham had to return to Korea to fulfill his obligation. At that time, Dr. Samuel Lee invited me to Chicago for intern shepherd training. I served UIC ministry for about ten years and then moved to Loyola University for another ten years. When Dr. Lee went to be with the Lord in 2002, the Lord called me to follow him in serving Chicago UBF. By God's grace I have been the senior pastor here for the last 13 years.

Like me, many UBF members have received a specific calling to serve campus ministry as their mission from God. We are here, not because we chose God, but because God chose us and appointed us to serve his purpose in campus ministry. As we know, there are many challenges facing us, both from without and within. But the challenges from within may be the most significant. I want to consider just two of these challenges and also catch a glimpse of God's vision for campus ministry based on Jesus' words.

One challenge: developing a Christ-centered, loving Christian community. Or stated differently, "practice what you preach." As we have experienced the transition from a modern to a post-modern culture, the mindset of young people has changed. They no longer trust authority figures easily, nor do they accept philosophies that seek to explain the world around them in comprehensive terms. They have been disappointed by theories that sound good but end in disaster. They want to experience the reality of a message and test its integrity. After hearing the gospel message, they want to know the character of leaders and relate to them personally. So, we need to be deeply concerned about the character and integrity of our leaders. As Jesus did not come to be served, but to serve and to give his life for others, so UBF leaders should follow Jesus in self-sacrifice, service and

genuine love. This is how Jesus laid a good foundation for the early church.

Furthermore, to reach the young people of our times in a meaningful way, it is imperative that we demonstrate the gospel by the way we live in our communities. In his book, "The Gospel" from the Nine Marks of a Healthy Church series, Ray Ortlund shares that gospel doctrine without gospel culture leads to hypocrisy. Gospel culture without gospel doctrine leaves believers shallow and fragile. But gospel doctrine and gospel culture together are the basis for a healthy church. Actually, we all know this. But we need to improve in our practice. We need to grow in the grace of Christ in our community life. While discipline and training are necessary to raise mature Christian leaders, the underlying truth is that we are all sinners who are saved by God's grace alone, through faith alone for the glory of God alone. As Jesus taught, we need to confess our sins based on the truth and carry one another's burdens. We must love one another deeply, forgive one another endlessly, and trust one another because we trust God. We need to learn to understand each other better despite our national, cultural and generational differences by putting ourselves in each other's shoes. Instead of demanding to be understood, we need to understand others better. Then we can grow deeper in the love of Christ in our community. When we invite college students to study the Bible and worship with us, they can see and experience the genuine love of God, not only toward them, but in our community as a whole. Then many will grow as good disciples of Jesus.

Another challenge: exercising the whole body of Christ. One metaphor for the church is the body of Christ. This was initiated by Jesus and developed in more detail by Paul. Each Christian is a part of the body and the body is made up of all the members. We are interdependent by God's design and wisdom, and we need each other under our Head Jesus Christ. I believe that the Lord is developing the UBF body as a church dedicated to campus mission. The focus of our ministry should be developing sound evangelism and discipleship on college campuses. God has called and gifted some people particularly to work on the campuses. But these workers need many kinds of support. Moreover, there are ever increasing needs of other kinds, such as children's education ministry, high school student ministry, house church establishment and development, and community outreach, to name a



Ray Ortlund

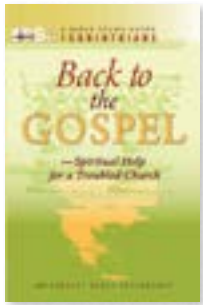
few. At the same time, we need to network on both a national and international level all the more to support house churches and missionaries in fulfilling the great commission to take the gospel to the whole world. I believe that God wants to accomplish great things through us and that he has raised and is raising many gifted people to serve him in various capacities. While keeping our ministry focus on college campuses we are also faced with meeting newly developing ministry opportunities. It is imperative that we have a New Testament concept of the body of Christ both locally and internationally. There is much to be done. Each member is very precious. No one is unnecessary. Only when each member of the body finds its role and it works together as one can we accomplish the task of being a church dedicated to campus mission and world mission. For this leaders need to pray a lot and discern God's leading to mobilize and equip members of the body. Each member should pray and stand before God with open hands ready to do what the Lord leads us to do, trusting him in faith to lead us in the best way.

In closing, I want to remember the words of Jesus that the harvest is plentiful. When our Lord Jesus looks at students on our campuses, he sees them with deep compassion. He sees them as sheep without a shepherd. They are vulnerable and in danger. They are directionless. They need his truth and his love more than anything else. And he sees them as his own. He shed his precious blood to ransom each one. He overlooks no one and is ready to sacrifice and labor for each one, one by one. But he is calling for workers who share his heart to help harvest their souls for eternal life. At the beginning of the fall semester last year, campus leaders began to pray for the raising of 120 students as disciples of Christ in this year. It seemed like a very challenging prayer topic. But as we have prayed and sought to reach students, we are finding so many thirsty students. They have been waiting for shepherds who will listen to them and understand them and love and serve them with the living words of God. There are so many thirsty students and not enough workers. The time to reach them is now. Can you hear our Lord's call to pray for workers? Will you answer his call? Let's ask the Lord of the harvest to send out workers into his harvest field until all the campuses in Chicagoland and throughout the Midwest have vibrant student ministries through which Jesus' disciples are growing and being sent out into the world.

"When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.'"

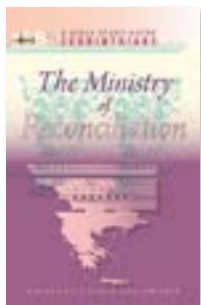
Matthew 9:36-38

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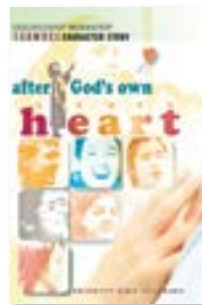
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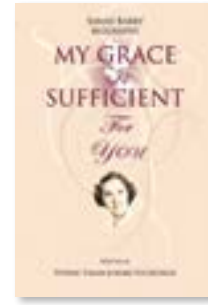
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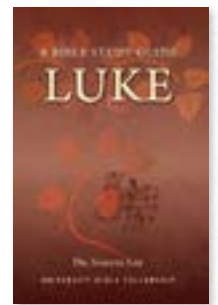
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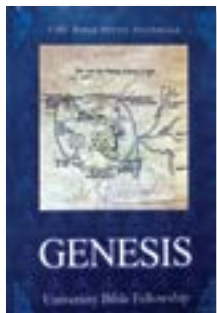
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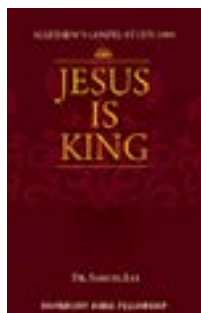
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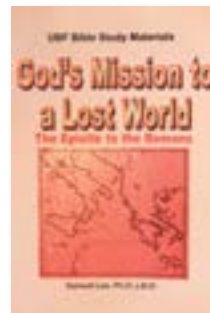
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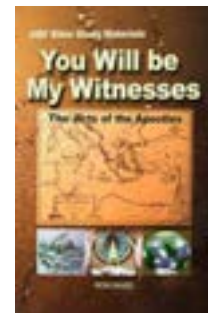
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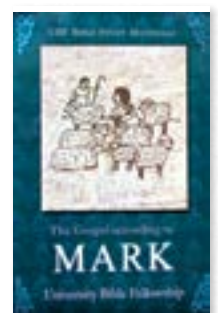
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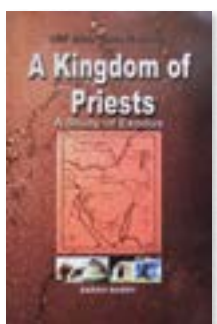
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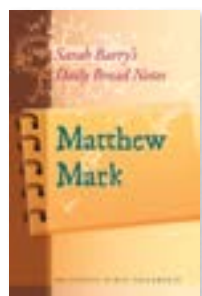
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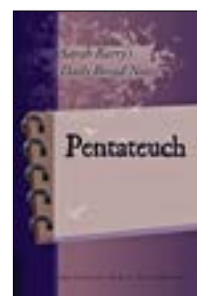
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