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HARDING COLLEGE LIVING HISTORY OF MISSIONS

Volume II, No. 11

This is Volume II, No. 11 of the Harding College Living History Of Missions series. I am Don Shackelford and today we shall be interviewing Evertt Huffard who has been serving on the evangelistic field of Jordan.

Don: Would you give us a brief historical outline of the work from the beginning until today which is June 23, 1971?

Huffard: Don, I went to Jordan in 1963 in the month of July, and was the first missionary to go into Jordan. Previous to this, we had two missionaries in Israel, one of which was wanting to go into Jordan in the Arab side of Jersalem because he was convinced that a better work could be done with the Arabs. The Jordan government would not give him a visa to go in as much as he had been living in Israel. A great deal of political pressure was put on the Jordan government to accept him, and, yet, they refused but did tell the church they would take someone from the United States. That's where we came into the picture.

There was, at the time that I went, an Arab who had been hired by the church at East Gadsden to begin the work. As a result of this we actually started out in the hole because later on he had to be withdrawn from and all of the contacts and work that he had done was lost. From 1963 up until 1967 we were in Jerusalem, Jordan and at that time the Arab-Israeli War came on, and from 1967 on until the summer of 1970 we were in Jerusalem, Israel.

The work from the beginning was largely done by working with the Greek Orthodox people. They were very interested in the Bible. They have a deep respect for the Bible and most of our work did involve those with Greek Orthodox background.

Don: In thinking of the people as a whole, what is the religious background of the people of Jordan?

Huffard: Well, I mentioned the Greek Orthodox. Actually in Jerusalem itself 85% of the inhabitants of Jerusalem, Jordan are Moslem. About 15% are of some Christian faith. The largest Christian faith was Greek Orthodox which I mentioned. Then probably the Roman Catholic Church. Third would probably be the Lutheran. Then you have all kinds of Catholic groups like the Assyrian Catholic, Coptics Catholics and Armenian and so on. Most of them are Moslems.

Don: What was the population of Jersalem then and what is the population of the city now?

Huffard: Then the population of Jerusalem and the area around was about 65,000, but in 1967, after the war, in counting both sides of the city, both the Jewish and the Arab side, the population would run around 200,000.

Don: In thinking of the cultural and economic background of the city, what would you have to share?

Huffard: Well, of course, with the Arabs--and largely our work was with the Arabs--the background depends a lot upon the Moslem religion since it was the outstanding faith. You have the people largely of poorer class. There are some who would have quite a bit more than the average person in the United States, but the percent of

these would be very small. The poorer class is largely the class that we were able to work with. We did try to work with some of the others but were not very successful at it. I did study for some time with one who was a doctor who was very close to the truth, We felt that eventually he would likely become a Christian, but in 1967 he moved away and went to Arman. The cultural background of the people varies considerably from the Bedwin villager (tent dweller) to the city dweller. Each of these three different groups had different characteristics whereas the Bedwin would still have the wife buying and things of this nature. This would never be true of the city people. The people of the city have been influenced by the Western way of life. We felt really pretty much at home with them, even though there was a great deal of difference culturally.

Don: What thing should an American, in thinking of an American preacher going to work with these people, should he perhaps avoid in his approach that might have been characteristic of this approach and acceptable in America?

Huffard: Well, of course, he generally has to forget all of his American illustrations and so on because they just don't work among the Arabs. We were able to see this as many tourists would come and preach. Very few of the illustrations that they would use would be applicable. One that would perhaps be most common, they would use an illustration about a young man and young lady courting, you know, and during the courting period how they would act in comparison with the marriage period when actually there was no courting or dating among the Arabs. So largely, it is just forgetting your illustrations until you learn the illustrations that would be applicable to the area, and try to do just basic teaching.

Don: What are some of the challenges that you had to overcome in your work in the beginning and in working with the Arab people?

Huffard: Don, there were probably several challenges. The first that we were faced with was the fact that the method that we had used successfully in the United States just didn't work. I had used Tisdale's slides in teaching cottage classes in the United States and they worked very successfully. When we went over there we had the slides translated into Arabic, went from house to house for nearly a year teaching these before finally we decided that they wouldn't work and tried a different method. The big challenge was trying to find how to get through to the people with the message of Christ.

Don: In thinking of that, what methods did you find then that you used effectively?

Huffard: We began very soon after we laid aside our Tisdale's slides starting a Bible correspondence course. We were able to get this course in Arabic as it had been translated by some of the co-workers of Brother Bob Douglas in Cairo, Egypt. We were going pretty good, had perhaps 300 enrolled in the Bible course when the police from the Jordan government came to us and told us that this was illegal and we had to discontinue. This could have been a blessing because after this we had to go into the home where the Bible courses had gone and followed up with having classes in different areas where we had groups taking the correspondence Bible course. Following the completing of the course we would have Bible camps and invite those that completed the course to attend the Bible camps and have two weeks of very much concentrated teaching of the Bible. Generally those that we baptized were baptized at the close of one of our Bible camps, This proved to be the most successful for us.

Don: Brother Huffard, why is it that you think the Tisdale slides didn't prove effective in your work over there?

Huffard: The mind of the Arab is entirely different from that of an American. I found that the pictures on the slides were more of a detriment than a help. As we would be surveying something in the Old Testament, there would be a picture of Abraham and the question invariably arose: "Did Abram really look like this?" "Did they really wear clothes like that in Abraham's time?" Perhaps they would say, "I didn't know we had a picture of Abraham." Of course, by the time you go through all of this you have lost the line of thought that you had started out with. For that reason we finally decided that it just wasn't the right approach.

Don: In thinking of your approach, from that point forward did you use any aids such as slides or charts or anything like this in your work?

Huffard: I used very few after this. In fact, I stored my slides and except occasionally in Bible camps or perhaps in certain evening services we would drag some of them out and use them to fit into a series of lessons. As far as going right into cottage class work we never did use it after that.

Don: You mentioned these Bible camps. Specifically, how would these be set up? What would be the age group attending? Tell a little bit about some of the specific camps that you had.

Huffard: Well, we hit on the idea soon after we had to discontinue with the Bible correspondence course because we knew we were going to have to come up with some other method since it is illegal in Jordan to distribute any kind of religious literature outside of the confines of your own building. Having these good contacts and meeting quite a number of young men that we felt were conscientious and sincere and being limited as to the amount of time that we could spend with them in distant places we decided that we would invite them in for a two week study, calling it a Bible camp. We had access to a piece of property on the Mount of Olives near Jerusalem, a beautiful spot. We rented a couple of tents and we had access to a house, and I had, at that time, a very good co-worker who was an Arab. We decided that we would first of all study the book of Acts and then one of the gospels and try to get as much doctrine into these young men as possible. We tried to explain to them that it was not a fun camp; it was especially for the purpose of studying the Bible so they wouldn't be disappointed so we felt that the 15 or so young men that we had the first year were very conscientious. It was quite thrilling to me at the end of the session when I had explained to the class of boys that I was teaching what my goal in having the class was--so that they could become New Testament Christians just like they were in the New Testament times, go back to their particular village and be able to start the church. One young man who was very intelligent, in fact, in his Dowgeyye test which is a test before they can get their certificate which is equivalent to our high school diploma, he ranked second in all of the country of Jordan said, "I am now ready to become a Christian and go back home and do what I can to start the church." From this we had a congregation starting in the city of Zerka in Jordan. We largely stressed Biblical doctrines, New Testament church, the book of Acts with some study in the gospels to emphasize the importance and greatness of Christ.

Don: Did you have the camp there every year or was it in various places?

Huffard: No, we lost the piece of property one year after we were occupied by Israel. We had it within the confines of the Israel territory and the place where the church had met in Jerusalem, Israel. We had a great deal of persecution there. The children would throw rocks at us and we had an Orthodox Jewish priest come by to make sure we didn't have any Jewish attendants in the classes, which we didn't.

Incidentally, as to age, I don't believe I answered that question. We didn't set too much of an age limit. We usually suggested in our invitations for them to be around 14 years of age. Sometimes we have had them up to 25 years of age. We didn't really try to be too exclusive.

We also, finding this successful, decided to have a girls' camp. I think after the second year we always had a girls' camp following the boys' camp.

Don: Why did you have the book of Acts and then Matthew following that instead of the other way around?

Huffard: We didn't have it in that order particularly even though I may have mentioned it in that order. I think the first year we studied the gospel of John and Acts at the same time, or we had two different classes during the same period or during the day. Generally, we followed pretty much the same pattern for the first year campers. Of course, those that came by the second year, we branched out on other subjects to enlarge their understanding of the Bible.

Don: In your experience, Evertt, what do you think about such approaches as using groups or maybe other special approaches in preaching the gospel to the Arab world and perhaps also in Israel?

Huffard: Well, in Jordan and in Israel as far as working with Jews are concerned, this would not be too practical. In the first place, most of our work was underground, anyway. We didn't want to call too much attention to it as far as the government officials were concerned. Much of the approach that we made would be illegal because even though there was nothing to keep you from going into homes where you were invited in studying with them, yet, technically, as far as the government was concerned, you weren't supposed to be doing this.

With the Arabs who are in the occupied area of Israel, the government of Israel doesn't care. You can do anything with the Arabs that you want to just so long as you don't try to stir them up against the Israeli government. These campaign groups and group activities among the Arabs in Israel occupied territory perhaps works fairly successful whereas in other areas it would not be advisable.

Don: Evertt, since you were in Jordan at a time when the six day war came about, I would like to ask specifically what effect the war had on what you were doing.

Evertt: At the time the war came the church was meeting in five different places in Jordan. We had three American missionaries in Jordan at the time. We had about 50 members of the church and we had started a new congregation, a church meeting in a new location about every year. There was no reason that we couldn't continue with growth something like this. When the war came, the final result was that most of the members of the church left going either to one of the Arab countries, Canada or the United States--anywhere to get out from under the Israeli rule. Instead of leaving us with 50 members, we were reduced down to about 10 or 12 and instead of three missionaries we had none in Jordan. When I returned to Jerusalem, of course, it was occupied by Israel. From this standpoint it affected the work a great deal. As far as the work in Jerusalem after the war, we had some liberties which we didn't have before. We could conduct our correspondence course in Arabic even though we would not be at liberty to do so in Hebrew. The government seemed not to care at all, so we returned back to this method and had 300 to 500 enrolled in the course all the time. Over the years there has been new contacts made that will result in another growth, maybe not as fast as before but still there is growth taking place.

Don: It seems that many areas of the world today are rather unstable and that there are some problems perhaps that prevail and some might have anxious moments about going into such an area where you were. What sort of reflections or advice would you have for potential missionaries in some of the unstable areas of the world?

Huffard: I would suggest that in going into a place where you had a divided culture as we did have after the war, one with the Arabs and one with the Jews, that even though I am convinced that work needs to be going on among both groups and this would be true I think in any part of the world we need to be preaching the gospel to all the ethnics groups. Still I think an individual ought to concentrate on one group and put his effort toward that particular group. There may be opportunities from time to time for him to work with the others but I feel that he would do better to concentrate on one group and then perhaps have another missionary concentrate on the other group. They don't have to be working against each other, but, at the same time, I think it opens more doors than if you go in and try to work with both of them at the same time. It would be largely equivalent to someone coming into the United States when the racial problem was so severe and trying to work with both the colored and white in the same city and having them meet together and so on. As a means of reaching more people with less conflict even though we are all one in Christ yet I feel this might be a better approach.

Don: I know that you did work some with at least a few of the Jews and Israelis. Just sort of a side light would you give perhaps a history of some of your experiences there?

Huffard: After the war we tried to push our English Bible correspondence course. We had none in Hebrew so we advertised in the English papers in Isarel and got a few results. Usually each advertisement would bring in one or two applications for a course with generally no great interest. Through this we did meet some interesting cases. No results ever came from it.

We did have some come to us after the war and ask about becoming a Christian. I think of one man that wanted to remain anonymous, unseen and secret. Finally, when it boiled down, he was wanting to go to the United States. This finally came out as I used a translator.

However, we had another very interesting case that came to us who happened to be a Jewish policemen who whanted to become a Christian. He asked if I would help him and I told him I would if he would study with me. We studied together for about two or three months each week. The first time he came to church, his commanding officer saw him and they began to put him on duty about 20 hours a day to try to keep him away from me. However, in time he did become a Christian, He and his wife were baptized. As a result he lost his job the following day. They took his children away from him and gave them to a brother who would guarantee to give them Jewis teaching. They threatened to burn his house. He finally had to recant and give up his Christian faith as far as they were concerned in order to get his children back. He left Jerusalem for another city in Israel.

The government of Israel does let operate an organization called The Children's Organization which has as its sole purpose interfering with any Christian teaching being done to any Jewish child. For instance, if there is a family that integrated to Israel, one of the families happened to be of the Christian faith and they suspect that some Christian teaching is given the children in the family, this organization has the right to take the children away and give them to relatives who will

guarantee to give it Jewish teaching. This operates under the knowledge of the government. It was in the newspaper concerning the case that we had experience with and so it is not a secret organization.

Don: Is this within the legality of the government?

Huffard: That, I am sure, would not be true if they enforced at least their proposed idea of democracy. It operates. The police know about it; the government people and no one I think could successfully oppose it in Israel.

Don: Getting back to the particular work that you did in Jordan and in the occupied section of Jordan after the war, what training was given to converts? Did you have any type of training school and special emphasis here?

Huffard: Actually after a person was baptized, we usually did not discontinue the home study. If it took six or nine months before the individual was brought along far enough to be baptized we generally continued another three or six months as we thought was needed to try to deepen the impressions of truth in their mind. In addition to this it was my policy to try to develop a Timothy, and I was always working on this project while I was there. Not all of them turned out to be Timothies but at least we worked on the idea. I would use an Arab, not only as a translator, but develop him to do the preaching and teaching of classes. As he grew, I turned more and more of the work over to him until in two different cases we had men who were doing most of the preaching, most of the teaching of children's classes and even adult classes in homes. However, both of them eventually immigrated out of the country, one to Canada and one to the United States, but they continue to be faithful to the church.

In addition to this, just previous to the war we got together with the missionaries in Beirut and proposed a school that would serve all of the Arab countries in training the young men to be well grounded in the faith and self-supporting missionaries in the various parts of the country. The first year of the school in 1966, we sent six from Jordan which made up about half of the number of students in the school. From the time we increased the number each year.

Don: Brother Huffard, in your estimate concerning national workers, what is your opinion concerning support from America for these men?

Huffard: I can only speak out of the experience that I have had myself. When I first went to Jerusalem there was an Arab already being supported by the church in the United States. It was because of financial problems that we finally had to withdraw from him. He was finally lost to the work. Even though he was restored again and was faithful for some time and finally left the area, he never did go or start a congregation where he went.

Going into the country without any knowledge of the language, I was dependent upon someone as a translator and so always hired someone to help in this respect. From this, I can see that an individual always started with three strikes against him in our part of the country. Just for example the one boy that I would go out with, when he began to talk to the people, they would generally ask what he was originally before he became a member of the church of Christ. He would tell them that he was Greek Orthodox. I remember one time that he was talking to a priest and the priest said, "Well, why did you leave your faith?" He said, "Because I believe the church of Christ is the one taught in the New Testament." The priest said, "No, that's not the reason. You were just bought by the American and you sold out to the American."

They threw this up to the young man, so he never could convince any one else or at least many people that he had become a Christian out of sincerity. They believed that he was bought out by the Americans. This may not be true in all places, but from my experience I have found that this is generally the truth.

Don: I would like to inject here an experience that I had in my work in Italy. As you know, we had a very fine young man from Zerka, Jordan as a student in the Bible school. His father was sending him money to support him in Italy. He was studying medicine, became a Christian, came to the Bible School and was continuing his medical study. During the six day war and immediately thereafter for some time he was not able to receive money from his parents. We had visiting us at that time a very fine Christian lady from Los Angeles, and she offered this young man money to pay his way to finish his education and to pay his way if he wanted to come to America and further specialize in medicine. He refused. At the time I was glad, of course, that he was not interested particularly in going to America, but I knew there was a possibility that he would not be receiving any money for a good long while from his parents, so I talked to him about this. He told me that his refusal was based upon the fact that if he was ever to have any influence on converting his family that he could not accept any money from us, that his brothers already who were in Italy and one of them was a medical doctor himself, felt that the reason he had become a Christian and left Catholicism was because he had an opportunity of staying there at the Bible school for \$40 a month instead of perhaps living out in town for \$80 a month. He assured them that this was not so, but he felt that if he accepted any kind of help from anyone that it would jeopardize his chances with his brothers and with his family. So he worked at odd jobs and his brothers sent help to him, but he never did accept one penny from any of us.

Huffard: Don, if you know something about the background of the people religiously in Jordan you can understand this. As you know, the earlier Christians, this is, after the departure from New Testament doctrines, was to the Eastern church. Then, more recently the Catholic Church came in and bought largely the members from the Eastern church by offering a house or food or other enticements. Then the Lutherans come along with clothing distribution and also aid money and largely they buy members. This is generally thought of the country of what churches are for--to come in and start churches by buying members.

They have a saying in Jordan, very common, that when you heard the Catholic bells ring they said "Come and get a house, come and get a house, come and get a house." If you heard a Protestant church bell ring, they were saying, "Come and get food, come and get clothing, come and get food, come and get clothing." If you heard the Greek Orthodox church bell ring, they would be saying, "Come if you are interested. If you are not stay at home. Come if you are interested. If you are not stay at home." The Orthodox did not put out so much enticement as the other churches. I would always react to this statement by saying that when our church bells ring--of course, we didn't have it--it would be saying "Come and hear the gospel. Come and hear the gospel."

Don: Let't turn now to another area, language study. I think that you had the distinction of being the first one who worked among the Arabs who made a serious attempt to learn the language there. What, in your estimation, is the value of language training and the problems involved in it?

Huffard: I wouldn't say I was the first one to make a serious attempt because Brother Carl Matheny largely just studied Arabic when he went to Beirut. I think I was the first ever to have little enough sense to try to preach in Arabic if you want to

put it that way. Certainly, to me, it is a very important thing. There was not a lot that we could do about it before we went even though we felt we needed it. Immediately, when we went, we started studying and studied in various ways while we were there.

You can never tell what your translator is saying. I might illustrate this by telling you a story about a translator that we used one time. He happened to be translating for Dr. Jack Lewis on the Jewish side. We had a member of the church who was in the air attack (service). At the conclusion of the meeting I went to him and asked him how the translator did. He said, "Well, he didn't say anything that Brother Lewis said. He just made up his own thoughts as he went along." If you don't know the language, you have no idea what the translator is saying or what kind of doctrine you are teaching.

Generally speaking your Bible terms are not known anyway in common English of the area, so there is just a lot of truth you are not teaching and probably a lot of error that you are teaching if you don't put a conscientious effort into studying the language. I am not saying that a person should never go unless he knows the language. When he goes, he ought to try very hard to learn the language.

Don: In thinking of Arabic, it is perhaps known by those who know anything about language as one of the most difficult, of modern languages. What would you give as suggestions for learning it?

Huffard: My Arab teacher, the last one that I had, was a private tutor and had taught quite a number of denominational missionaries. He said that it would take three years of full time study to learn Arabic where an individual could do a good job preaching. My suggestion would be to try to get a year's study of classical Arabic here in the United States. There are some universities now that have Arabic studies. This would provide a wonderful foundation before going. Then, go with the idea of spending, if the church won't let you spend all the time, at least a good portion of your time studying and making an opportunity to use what you know as you learn it in private conversations or even in a public way as far as that is concerned. You will find various reactions. Some of them will laugh at you and others will be sympathetic with you and really try to listen closer when you do stutter and stammer around in the language. Definitely get with the language and do whatever you can towards learning it and using it to communicate the gospel.

Don: What, in your estimation, is in the foreseeable future in the work in Jordan and the work being carried on since you left?

Huffard: Actually we don't have anything much going on in Jordan since Jerusalem has been eliminated from Jordan since 1967. It is very possible that we will have to go in somewhat of a back door through perhaps young men who may be trained in Beirut because it is not the safest place for an American to live in at the present time.

As far as the work in Jerusalem, I feel that it does have a future. Momentum is being picked up again through Bible correspondence courses, with continued study in Bible camps and with the school that is presently among the Arabs in the village of Eilabun near Nazareth. Of course, we are very anxious to see the interest continue in this particular way. In Jordan, in the capital city of Amman, the Brethren group who conduct their services very similar to the church of Christ have five indigenous churches in the city. I do know that it can work, that it is a matter of informing people about the gospel, and starting out on the right basis and keeping on the right basis that a profitable work can be established.

Don: Evertt, I know those of us who have been over and have had an opportunity to observe your work and to have known you are elated over the fact that you are going to Beirut to be director of the Bible school there. What would you like to say about the future of this work?

Huffard: Actually, this is the back door that I was mentioning in getting into Jordan, Assyria and perhaps even as far away as Kuwait and Tunisia and all of the 13 Arab countries. If we can get young men to come to Beirut and study the Bible and for them to be able to go back home and carry the gospel with them. This is what we are hoping to be able to do with the Bible school in Beirut.

Don: What is the approach that is being made in the Bible school? Are they allowed also to school or do they devote full time to Biblical studies?

Huffard: In planning the school we had two purposes in mind. One would be evangelistic--to get young men, largely young men there have been some young ladies, who are members of the church but who are promising. We have found that this has been very successful. Through the years, very seldom has one gone and not become a Christian after being in the school in a few months. The second was to provide self-supporting preachers of the gospel, encouraging these young men to study in the American University of Beirut of the Hagazian College or the Lanbense University, the Arab University. Actually there are eight colleges in Beirut. It is an educational center for the Middle East. We encourage them to study to be whatever they want to do, school teachers, engineers, accountants, doctors and then finally go back to their local area, self-supporting, and try to encourage others to be Christians.

Don: In the five years that the school has been working what success would you say that you have had in meeting these two objectives?

Huffard: We have very seldom had one who didn't become a Christian to my knowledge. This last year out of 25 students only two have not yet obeyed the gospel. This is probably characteristic through the years. At the present time we have one of the graduates working for his master's degree in Alexandria, Egypt, and conducting Bible classes in his room at the university. We have another young man who is co-worker with John Crsslin who presently is in Jerusalem. We have another young man who continues to work with the Beirut Bible School and who has taught in quite a number of camps in Beirut. He's done quite a lot of preaching. We have one to my knowledge that has come to the United States. He is in Detroit, but he preaches part time for one of the colored churches there. These are the ones with whom I have been acquainted. We have one who was an Indian who has gone back to India and is preaching. One from Karachi, Pakistan who has returned and is preaching for the church there. This gives some idea of the students that we know have completed the studies and have gone out from the school.

Don: What would be your thought of bringing say a promising students from that school to the United States for further training?

Huffard: Well, Don, you are very well acquainted with my ideas on this. I am very much opposed to it. I feel that if one does come and he does make a good student and he learns what you want him to learn, that either one of two things happen. He either stays in the States and betters himself economically and for that maybe you can blame a person. If he goes back Americanized, having severed himself from the

culture of his people and maybe you can't blame him much for that. My oldest brother, after going to college and coming back home, didn't go barefooted like we did any more. Maybe you just present situations that just really do not work out for the best as far as the spread of the gospel is concerned.

Don: What is the thought of one who would be Americanized? You went over as an American.

Huffard: Well, I can give an example of this. The man who was working there when I went had also studied in the United States. He was Arab. Very soon after going, we had a dinner engagement with some of the newspapermen and they served a national dish that is eaten with the hand and they asked me if I would eat it with them. I, of course, agreed even though it was my first time. I was willing to try and eat with my fingers. After ordering the dish the brother who had been to the States to college and had returned home, asked the waiter to bring him a fork that he wasn't going to eat with his hand. This naturally ruined the influence and the little party. I find that this is often a problem. They feel too highly educated or developed to return back to the customs of their people and therefore it drives a wedge between them and the people. They expect me to be an American. They expect him to be an Arab. They will overlook me in a lot of things that they won't overlook in him.

Don: Brother Huffard, what would you consider to be the greatest problem in gaining support for work?

Huffard: Actually, I haven't done a lot of money raising. I will be doing some of it in the next few months, but I was very fortunate in having the support already raised when I went to Jerusalem in 1963 and really didn't raise very much when I came back in 1967. I am finding perhaps one of the most difficult things is to get through to the people because the protection that is thrown over the people sometimes by the preacher or by the elders--sort of builds a shell around the congregation and it is a little difficult to get through.

Don: What is the greatest problem in keeping the support that is gained? What suggestions would you have?

Huffard: In this we didn't have much problem either because of the seven years that we were there even though the support came from maybe 25 different congregations I doubt that more than \$150 or \$200 change was made. The elders at East Dadsden, Alabama who were our sponsors felt that a continuing faithful reporting of the work was the cause for the support being maintained at such a level throughout the seven years. We did try each month in our news letter to report the situation as we saw it, not to blow it up in glowing terms. Often as I would go back and read the newsletter I would wonder why they would continue supporting the work, but I believe that brethren really want the truth, they want to support it as it is and I feel that they are good enough that they will stay with you even though you do have problems in the field. My suggestion is tell it like it is. I think we will see the patience of the churches as they bear with us under difficult circumstances.

Don: We thank you Evertt for this information. One closing question. What do you think that we at Harding can do to improve our work?

Huffard: I am very much sold on the program here at Harding. I have had a part in it the past year. I have tried in a great way to make some contribution to the MISSION/PREPARE program at Harding. The secret of it as I see it is to try to get

more involvement from more students. I think there is a very wonderful response in as much as the students that you do have contact with, do take mission study courses, but I think some way we need to be able to get to more students. This probably could be done by setting Mission Study at a particular time when there wouldn't be too much competition. I know this is difficult on a college campus. I feel if there was some way to do this that you would find a great deal more influence being felt among the student body. Also since I have been a visiting missionary, I have been able to see the result this has had on the students. I think many students who would not plan to be missionaries ordinarily are planning to go to the mission field. So, it would be my suggestion to see this continued, bringing in men in different areas each year. Of course, we know that the continuity of the program will be improved when you come, Don, to head up the mission program here, and I feel that this is one thing at the present time that is largely lacking. You will be able to add to this when you come.

Don: We want to thank you Brother Huffard for this interview and sharing with us the work that you have done and some of the plans that you have for the future and those of us who are connected with Harding College want to wish you Godspeed in the work that you will be doing in Beirut, Lebanon.

Huffard: Thank you Don, and it was a pleasure to be here this year at Harding. I will be recommending Harding's mission program very highly when I have the opportunity to do so.