

This is a complete transcript of the oral history interview with **Marie H. Little (CN 315, T1)** for the Billy Graham Center Archives. No spoken words which were recorded are omitted. In a very few cases, the transcribers could not understand what was said, in which case [unclear] was inserted. Also, grunts and verbal hesitations such as “ah” or “um” are usually omitted. Readers of this transcript should remember that this is a transcript of spoken English, which follows a different rhythm and even rule than written English.

. . . Three dots indicate an interruption or break in the train of thought within the sentence of the speaker.

. . . . Four dots indicate what the transcriber believes to be the end of an incomplete sentence.

() Word in parentheses are asides made by the speaker.

[] Words in brackets are comments made by the transcriber.

This transcript, created by Paul Ericksen and Kaitlyn Jennings, was completed in March 2018.

Please note: This oral history interview expresses the personal memories and opinions of the interviewee and does not necessarily represent the views or policies of the Billy Graham Center Archives or Wheaton College.

Collection 315, Tape 1. Oral history interview with Marie Little by Robert Shuster on October 3, 1985. (1 hour, 25 minutes)

SHUSTER: This is an interview with Mrs. Marie Little for the Archives of the Billy Graham Center at Wheaton College. This interview took place on October 3rd, 1985, in Mrs. Little's homes in Prospect Heights, Illinois, at 10:00 A.M. Mrs. Little, why don't we start with some of your family background. When were you born?

LITTLE: When was I born? [Laughs] I was born in 1918, April 28th, right.

SHUSTER: In?

LITTLE: In Philadelphia, right. I lived in a row house in the c...in the city of Philadelphia. In those days in Philadelphia, row houses were...were the thing. My father was a laundry man and owned a couple [microphone bumped] of laundries and innovated a number of things in the commercial laundry business. My mother was an organist in a large Methodist church; my father was a trustee. Both of them had grown up in a...a Lutheran...German Lutheran home and of similar backgrounds. And my...they met each other in a little German Lutheran church where my mother played the organ. And my father took lessons from my mother on the organ. And the first ten years of my life was very happy. We went to church always, of course. My mother was very active in the music of this big Methodist church. And my father was very successful in his business and we had a...just did a lot of traveling and hunting, went on hunting trips with my father in Canada and in the mountains of Pennsylvania.

SHUSTER: Poconos?

LITTLE: Yes, right. But I guess a true depth of their religious life was shown at... When I was about ten, my father left my mother and...for what he considered, I guess, a brighter life and for other people in his life. And so from a very happy life, our lives turned into a lot of tragedy and struggling. I had one brother older than myself and he was a...a very responsible young man, left school so that he could help support my mother and my mother went to work and...for all intents and purposes, my father went out of our lives.

SHUSTER: What were your parents' names?

LITTLE: George and Theresa Hutten...Huttenlock.

SHUSTER: And the names of your brother and...?

LITTLE: George Huttenlock.

SHUSTER: And did you have a sister?

LITTLE: No, it was just the two of us.

SHUSTER: How did your mother support you after your father left?

LITTLE: She played the organ...continued to...always played the organ in churches and led choirs. And...and she became a seamstress in a mattress factory and worked very hard, but continued...cried for two years every night when my father didn't come home, And...but when I look back on it, did amazingly well with a very difficult situation, and picked up life, and through, I think, the experience that both my brother and I had with the Lord Jesus, she too had a real experience with the Lord and that...that spilled over onto her too.

SHUSTER: How did your father's leaving affect you?

LITTLE: I was a very rambunctious child. I wanted to try everything, and because my mother was working, I literally had no restraints. And I was gregarious, always reached out for friends. And my brother was much more perfect child than I. [laughs] And he stuck with the Pres...Methodist church. And the friends I had went to little tiny Presbyterian church and I on occasion went there. He had a very fine Sunday school teacher who brought him to the Lord and a clear knowledge of Jesus Christ, and...

SHUSTER: Do you recall the Sunday school teacher's name?

LITTLE: No I don't. He would have, of course. [Both laugh] Right at the moment I don't. But in this large Methodist church where there was really not much gospel, this one man was very loyal and very committed and my brother grew a lot through contact with this man.

SHUSTER: And how about yourself? How did you become a Christian?

LITTLE: This...the little Presbyterian church that I and my friends went to, which was so very close to where we lived, was very little. I...they had a series of meetings from an itinerant preacher for two weeks. And I got...because my friends went there, I went to the meetings. And I was a...a rather an inveterate liar and deceiver for my mother and...and she believed everything I said, And...but the knowledge of what I was doing was very clear to me. And...and when I heard that Jesus could forgive sins, that really struck me and I responded really very clearly. And the church had a little mourner's bench down at the front and for two weeks, every night, I went down there and knelt at that mourner's bench and cried and asked the Lord to forgive me. And at the end of those two weeks, I really knew I was forgiven. And my whole life was transformed. I was absolutely entranced by the Bible. I can remember lying on the bed and just reading, beginning at Mathew and reading about Jesus. Everything about Jesus Christ just ministered to my mixed-up girlhood and my seeking someplace to go and somewhere to...to aim my life at.

SHUSTER: You say you were an inveterate liar. What did you mean by that?

LITTLE: Well, I...I did all kinds of things as a child that I knew my mother didn't like. We snuck in a little store at...my... Three friends and I, we were Mary, Mildred, and Marie. What was the third girl's name? But we called ourselves the Three Ms. And I was younger than...than all of them, even...three years younger than them. And...but I was the one that went in the little store and bought cigarettes and tried [laughs] smoking behind the...up on a hill where everyone went skating. And it...I was the one that was caught on corner. In those days talking to a boy at



eleven years old was...was absolutely *verboten* [German for forbidden] [laughs]. And [I] did everything that...that in those days was looked down on, very roundly condemned. And somewhere along the line, although I had very little restraints, my mother had instilled in...some kind of ethics and...and morals in me that I...I had great guilt feelings about.

SHUSTER: How old were you when you became a Christian?

LITTLE: Thirteen. I was thirteen.

SHUSTER: Do you recall who was the evangelist?

LITTLE: I don't, no. The...the minister at the church was the Rev. Cooper and he was a bachelor and a...a rather pathetic person. Preached warmly the same sermon over and over and over again. The church was very small. And a soon as I was converted, I began to teach a Sunday school class of girls that were a year younger than I and...and organized a girls guild in the church. And we organized girls to go down [clears throat] and clean the manse house for him. And [laughs]...and at that time there was a radio program on called the *Back Home Hour*. I think it was George Palmer in Philadelphia who had it. And I said, "Let's all come to my house and let's have our own Back Home Hour. And I would spend all day Saturday baking coffee cakes and...and Danishes and cookies and serve them at the Back Home Hour at our ch...at our house. And the piano was a big center at our home. And my brother and I always fought to who was going to get to the piano first. And I would play the piano and we would all sing at the Back Home Hour and it was just a happy time. But my brother was the...he was the conscience for everything I did. And one time he looked at me squarely in the eye and he said, "Marie, do you think it's nice to have a party on Sunday night?" [Both laugh] As I look back on it now, it was just a fine, fun time that we were loo...seeking and looking for, but...but the standards were very different then.

SHUSTER: What did you say to that?

LITTLE: I responded and I said, "No, it probably isn't right." And I had fun in other ways, [laughs] but in...we they were distinctly Christian things then that I...all my enthusiasm and efforts went to.

SHUSTER: And you say that eventually your mother became a Christian through Reverend...?

LITTLE: Yes, yes. Through that she had a...beca...had a clear knowledge of what her Lutheran background was really all about and...and a real spiritual transformation herself. And I'm sure that gave her strength to carry on the way she did. And actually she began then...later on played at a Baptist church and doubtless got more knowledge and teaching. She taught a Sunday school class then for many years. So....

SHUSTER: Did you have any other contact with your father?

LITTLE: Yes, I did, yeah. He moved out to Chicago. I came out to Chicago, looked him up and he had remarried. And I took him to Moody Church and James McGinley spoke. And I'll never



forget, he spoke on Romans 10:9-10. And he said, "If you believe in your heart but you have never confessed with your mouth," and he offered an invitation to raise your hand and my father raised his hands. And I was deliriously happy, of course. And...but there wasn't a whole lot of life change after that. And I was here just for a week at that time. And he eventually left that women, [clears throat] married ano...someone else later on. [Clears throat] And my brother had some contact with him too in...in later years, but there was never any really fruit of the Spirit noticeable in his life.

SHUSTER: When you were growing up in Philadelphia, did you ever have any contact with the Christian and Missionary Alliance Church, Pastor Ebert? [?]

LITTLE: No.

SHUSTER: How about the Tenth Presbyterian?

LITTLE: Well, before I went to Pre...Tenth, I did...became a member of Tenth Presbyterian. But the church that was also a large factor in both mine and my brother's life Andrew Telford's church, Berachah Church, 17th and Allegheny in Philadelphia. They also had an after-church Sunday night meeting, so we transferred our Back Home Hour [both laugh] to the...went to the Bap....

SHUSTER: Because that was in a church.

LITTLE: Right. It was in a church and it was more structured and...and.... My brother and I were very active in that and also my brother also played the trombone in a Percy Crawford quartet, brass quartet. And we...we went to the Pre...everything that was Christian we went too. Our whole lives were just enthusiastically thrown into everything Christian. And we went to jail meetings with the Salvation Army people. My brother and I sang duets together and I played a trumpet and he played a trombone. And we were not...my brother was much better than I was. I was...I was just a dabbler in...in trombone. [Clears throat] But I played the piano at the Presbyterian church a lot and played...played the piano for a lot of things.

SHUSTER: What were the jail meetings like?

LITTLE: We gave our testimonies to them, played and sang. And at that time I don't think the Salvation Army man who invited us really knew a lot about the...the Lord and what a Christian was, but he was a...he was a professional Salvation Army man, I remember his great tragedy when his dog died. He evidently lived alone.

SHUSTER: His dog?

LITTLE: His dog died. And he said, "I'm sure I will see him in dog...in heaven when I get to heaven." [Laughs] And my brother was horrified [Shuster laughs] because he was always very...very knowledgeable about discerning true gospel, because he had seen the difference between true gospel and...and a false gospel, I guess, in the Methodist church where he spent a lot of time. And then we went on street meetings. I'm not sure now as a look back who

originated those. There were a lot of very earnest people, his Sunday school teacher. His name is coming...Ken something. Maybe I'll [laughs] think of the last name. His name was Ken something. And he and some other people that he was very close to had street meetings. And then we played on street corners, had...and because we were musical with instruments, we were asked to do a lot of things. And I remember being hit by a tomato, with a...and I had a beautiful new white coat and the tomato all sliding down the beautiful white coat, and the...the knock on my head with the jolt of the rotten tomato in...in an area...a business area near our home. And...

SHUSTER: Did that kind of thing happen often when you were in a street meeting?

LITTLE: No. That...that was probably the only time. It hap...it probably only happened once, but it was a memorable event [both laugh].

SHUSTER: How did you react?

LITTLE: The suffering for Jesus. Romans or...or Matthew, what is the verse? I took personally that verse. "You shall suffer for Jesus, but he who endures to the end [laughs] shall be saved." And I was literally a clubber as I look back, the original buttonholer. I had [sic] so enthusiastic that I...I really clubbed and buttonholed everybody as far as becoming a Christian is concerned, and had very light touch [laughs] as I later learned. It wasn't very necessary, but the enthusiasm was...was probably very fine as I look back [laughs].

SHUSTER: You mention Percy Crawford. Did you go to his summer camp?

LITTLE: We didn't get to his summer camp very much. My brother went. We visited there, but I...we didn't go a whole lot there.

SHUSTER: When...when did you start thinking about becoming a nurse?

LITTLE: I graduated from high school when I was sixteen and worked in a book bindery and then got very concerned about getting some education that...so that I could serve the Lord. And I don't know how. I...I just think in those days that it was a service to become a nurse, a much more...almost a vehicle for service rather than an education in that sense. And I got paid five dollars a month while I was...after the first six months as a student nurse [laughs]. You were part of the hospital staff and the students...the students actually were used as part of the hospital staff in those days.

SHUSTER: Was this at Hahnemann?

LITTLE: Yes, right, Hahnemann Hospital. And I said to my mother I wanted to become a nurse. And she said, "Oh, don't leave home." Of course, in those days nursing was...you went and lived in the nursing...nurses home and only got to come home on...maybe once a month on weekends. Worked twelve hours a day with three hours off, maybe in the middle of the day, sometimes at the end of the day if you were fortunate. And it was then that I started to go to Tenth Presbyterian Church and also got to know about the Philadelphia School of the Bible and went to Philadelphia School of the Bible after I graduated from nurses training.

SHUSTER: What...you mentioned some of the work that you did. What did the formal consist of at nurses training at Hahnemann?

LITTLE: Formal nursing?

SHUSTER: Uh-huh. I mean, what...was there also a classroom component to it?

LITTLE: Oh yes, oh yes, oh yes. We had...in nurses training, it was a training...it was a school. There were classes and...for six months were primary classes. But also we were put almost immediately into helping out on the hospital ward with simple things like filling the water pitchers. And...but immediately, I remember, the first person I was giving a bath to was a private patient. And the big door...the closed door looked so ominous. And I stood outside thinking, "I hope I can remember what to do to give this patient a bed bath. And it turned out to be a little boy. [Shuster laughs] And, of course, we were instructed on the procedures to keep the patient covered at all times and wash underneath the...the bath blanket. And nurses training was a lot of fun. "Don't expose the patient or he'll get a cold in his head." [Shuster laughs] And...and some of the girls made out all kinds of little ditties and "Don't expose the patient [sic]. [Laughs] And just...I threw myself just as enthusiastically into that and also had Bible studies. We started Bible studies. That was before Nurses Christian Fellowship existed. And a Mrs. Grant came and I rounded up the girls. I'm not so sure now where I met Mrs. Grant, now that I think of it. She evidently had some contact with...oh, her daughter was the nurse in the hospital. And her daughter was an older student nurse but also was interested in Bible study [airplane in background]. And so she and I got together. Then her mother came and taught every week in the nurse Bible class.

SHUSTER: What did you study at Philadelphia School of the Bible?

LITTLE: I studied in the evening after I graduated from nurses training. I went...went there. And I met there educated Christians. My mother was an educated musician in...in the sense that she had a lot of talent and had private instruction, but she's not a...I don't think she went beyond eighth grade herself. But I met university-educated people there. And I saw...she was actually the...the wife of one of the professors who became then president of the school, Clarence Mason. And I looked at that woman and I thought, "That's the kind of a Christian woman I want to be." And I saw her as a woman who was spiritual and godly and educated. And so I decided at that point that I would go to the University of Pennsylvania.

SHUSTER: What was her first name?

LITTLE: I don't remember her first name. She taught some classes. Missus Clarence Mason. I think we only called her Mrs. Mason [laughs].

SHUSTER: And what was your major at the University of Pennsylvania?

LITTLE: During the transition period, I was enamored of education and culture, I think. And I entered the university and I was not going to take up nursing education, which is a depar...in the Department of Education. I wanted to go...enter the College for Women as a...and still...study

the arts, and...which I did. And I worked at night as a nurse, did private-duty nursing at night in order....

SHUSTER: And you were an RN by this time, right?

LITTLE: Yes, I graduate from...from Hahnemann Hospital with an RN. And I worked...I worked part-time...I worked full-time as a public health nurse. And then...but when I...and I started at university at night and I started a Bible school at night. I never went to Bible school in the daytime. I started part time in...in both of those schools. Then I quit public health nursing and took day courses at the university, enrolled as a day student at the university, and did private-duty nursing in order to pay my tuition and support myself. I lived at home.

SHUSTER: Why did you quit the public nursing?

LITTLE: Because I wanted to go fulltime and get my degree. And...but in the middle of that, I decided I was being rebellious in not getting my degree in nursing. I guess one of the important things that happened at that time was, I started...my brother and I both went to the China Inland Mission home...

SHUSTER: In Witherspoon [?]?

LITTLE: ...in Germantown.

SHUSTER: Germantown.

LITTLE: And they had a...a large home and they had missionaries there who...it was a mission home for re...returning and traveling missionaries. And I went home...I went to their Friday night prayer meeting and I started going there irregularly, intermittently. And when I graduated from...by the time I graduated from university and graduated from Bible school, I had a lot of contact with the missionaries from the China Inland mission. And Robert Hall Glover was there a lot. He was a wonderful man, a wonderful godly man, spoke about missions, and the Lord, and his wife. And we got to be quite regulars going up there and...both my brother and I. And...so that along with Bible school. And then I was...as soon as I entered nurses training, I started attending Tenth Presbyterian Church, which was not very far from Hahnemann Hospital. And they had a marvelous young people's group. And with all the enthusiasm that I always did everything, I threw myself into it with great enthusiasm into that young people's group. It was a booming group in...in every aspect. It had...had good teaching. And we even had evangelistic teams that went out to "dead" quote-unquote churches and gave our testimonies at churches. And the contact at those churches was very good. And while I was at...at the University of Pennsylvania, the monthly meetings for the Inter-Varsity Christian Fellowship started in Philadelphia and I went to some of those monthly meetings too.

SHUSTER: Do you recall who some of the leaders were?

LITTLE: Margaret Haines was one of the anchors. She was always at all the meetings, was a mother in Israel to everybody, and had smaller meetings in her home. And I don't recall any staff

at that point, except I do...Larry Culp was...would speak on science and religion and he had his PhD in...and was working with atomic energy or the...what was later developed in physics...on atomic energy spoke. And men from Faith Seminary spoke, Laird Harris. Who was the president of F...? Gordon McRay. And the preaching was dynamite that I heard in those...in those monthly meetings. And the wealth of good preaching in that whole area in Philadelphia was utterly spectacular as I look back on it, Barnhouse and...and Faith Seminary speakers, professors, and Inter-Varsity monthly meetings. It was really stimula...a stimulating time. Students from Princeton came down, from...from Eastern Baptist Seminary. By that time, my brother was a student at Eastern Baptist Seminary. And...and then after...in those days you could end up at seminary without college. He graduated f...he left high school educa...went...finished his college...his high school at...at night in...at Central High in Philadelphia, and then went to seminary and worked at night in a steel factory, and graduated from seminary and then went...went to Gor...Eastern Baptist College and got his college degree and worked in the steel factory all the way.

SHUSTER: You mentioned the great preaching in the Philadelphia area at that time. What effect do you think it had on you?

LITTLE: I think it...the simple faith that I had when I was thirteen was attacked when I went to university, and I had my first contact with people who poked fun at Christians. And the preaching helped me over the attacks that the primar...primarily in the psychology department that said, “Really when you pray, it...it’s only a therapeutic lavage for you.” And so I struggled with that but made, I think...made the simple faith that I had a more mature and intelligent faith. And I had a lot of personal struggles with, well, my father leaving. I thought the only really fine man in the world was my brother, that probably all men would turn out to be like my father. As I look back now, I...I...I don’t know that I was aware of all that going on but... And I was seeking some love and...and security too as every young girl is at that age. And this is looking back on it now.

SHUSTER: Sure.

LITTLE: And I had a lot of young men friends. And...but I doubted...I...I was not able to...I doubted a lot of them. And those that were trustworthy didn’t look exciting enough, I guess, at that point. And it was...it had...I had a lot of immaturities too. But I also was still the aggressive Christian in the middle of all of that struggle. And another girl from Tenth Presbyterian and I met together and...with the encouragement of Margret Haynes talked and probably prayed some about being...starting an Inter-Varsity chapter at Penn. And this girl was Jean Kirkman. Her father-in-law was Rowen Pierce [sp.?], who was a very well-known preacher in Philadelphia at that time. She married later...she later married his son. But she and I were from Tenth Presbyterian. And she waited outside while I took a couple copies of *HIS* magazine with me and went to see the president or the director of the Christian Association Building and asked him if we would have permission to start an Inter-Varsity chapter. And his name was Dana Howe. And in those days, the line between the liberal and the...and the Fundamentalists—the word Evangelical was not used—was very strong. And [Donald Grey Jr.] Barnhouse, of course, allied himself and...and was the spokesperson for the Fundamentalists. And Dana Howe recognized us as a Fundamentalist group. And the League of Evangelical Students was meeting there. It was a

highly intellectual group, was not very aggressive. If thought long enough, I could think of the name of the man who led the meetings.

SHUSTER: Machen?

LITTLE: Excuse me?

SHUSTER: Machen?

LITTLE: No. He was a lesser light than Machen. He was...he had founded...this man had founded the League of Evangelical Students and he held Bible studies. They were very Reformed theo...theology and Calvinistic, and, of course, the great discussions, where the pros and cons of...of Calvinism. And everybody read Lorraine Boettenger, and you could discuss at great length the logical implications of...of Calvinism and the...the sovereignty of God and the free will of man. It was...it was what our Christianity in...involved us in, and the plan of salvation was very...was...when we gave our testimonies, it was an intellectual presentation of the plan of salvation. And when I look back and think back at those days, I think how different I am and how different the Christian world is these days.

SHUSTER: Different in what way?

LITTLE: Pardon me?

SHUSTER: Different in what way?

LITTLE: Theologically and...and different in that nobody talks about...I shouldn't say that nobody talks about the free...the sovereignty of God and the free will of man. It is a subject. I just spoke last weekend on the potter and the clay [Jeremiah 18:6 among others] at a ladies' conference. But in those days it was a thing that occupied our minds a great deal. And we talked about Romans 9 a lot and we talked about science and religion a lot. And there was no talk about personal struggles. Somebody asked me what I...who I shared my struggles with when I was up in the northwest China with two ladies whom I had never met before. I said, "What do you mean, share my struggles? Nobody ever talked about personal struggles." If you did mention it, you were considered a basket case and told to go pray a little more and you knew that was the answer you were going to get. And in...and actually, in...in a lot of ways, we ourselves didn't crystalize that we had any personal struggles, and it was all in the category of sin and doubt. And so that the...the formation of my life at that time, both in Inter-Varsity and in...in Tenth Presbyterian Church and in the Bible school was all intellectual. And it was very stimulating and very satisfying in a lot of ways. And there were people who were very, very committed. And the leaders that came from that era were very wonderful people and became the...the foundational leaders of many of the movements. Francis Steele Ephraim, that went from the university to...he said, "from the...that from which is dead to that which is living." And Paul Hopkins went to the American Bible Society. And men went to or leaders...Bob Oerter is at First Presbyterian Church in Boulder. And...and the leaders at Inter-Varsity saw following that with Paul Little then, came out of the Inter-Varsity of Penn there. But the...the beginning of...I was in on the beginning there of the Inter-Varsity group at the University of Pennsylvania there, so after



that.... Oh, I didn't finish telling you the story of Dana Howe. After I showed him [telephone rings] the....

[Recording stopped and restarted]

SHUSTER: You were talking about meeting with Mr. Howe?

LITTLE: Oh, Dana Howe, the president...the director of the Christian Association [items drops or bumps microphone] at the University of Pennsylvania [airplane in background]. And after I showed him *HIS* magazine and told him that we wanted to meet together, that...and he, of course, said, "Why? Why do you want to found another group?" And I tried to explain that we wanted to have Bible studies together and that there was probably a point of view that wasn't being given there. And he was really impressed with *HIS* magazine. I think that that really tipped his mind. And he looked at me, he said, "Well, if you don't call yourselves some weird name like the Pennsylvania Disciples of Christ, [laughs] then you can meet." [Laughs] So a small group of us got together in the upstairs room at a time when they...they had a room free. They threw us a bone really, so to speak, and allowed us to meet in the...in the Christian Association building. And...and then after I left him, I ran out to my friend and we called Miss Haines on the phone and said, "Guess what? We can start a Inter-Varsity group" Oh, that was a neat time.

SHUSTER: Why didn't you both go in? Why did you go in alone?

LITTLE: I don't know, to tell you the truth, I think that I was probably the initiator and...I...I don't remember exactly, except....

SHUSTER: You mentioned that Margret Haines was a real mother in Israel to everyone in the group. What did you mean by that?

LITTLE: She was a woman who was always there to encourage us. I knew that she would be just rooting for me as a young person when I made the effort. And she always opened her home for special meetings, special...anybody special that would come to speak to the students, she would have up for dinner. And her family was...she had been a missionary in India and had come home. Do you know her at all?

SHUSTER: We have a good many of her papers in the correspondence in Charles Troutman's papers, her correspondence.

LITTLE: Yes, she was a wonderful godly lady. And she had some physical problem. Her family were United States Steel family, so she had a maid and a wonderful big old house, which we all loved to go in and had never seen the likes of it before. And...but she was a godly lady who wrote a lot of letters to us, encouraging us and had international students there later on when...when we would bring international [clears throat] students. Of course, she was [clears throat]...excuse me...always interested in...in...Indian people.

SHUSTER: Sure



LITTLE: And she'd have...she'd put on buffet dinners for them. And I'll never forget one time when there were a group of international students there and this Indian man said to Margret Haines "Why is it when I'm with you, we always discuss religion?" And [laughs] she looked at him just absolutely blandly, "Well, I guess that's what I'm interested in." [Both laugh] I mean, she was just so unintimidating [Shuster laughs] and utterly refreshing in every way.

SHUSTER: What did she look like?

LITTLE: A dear, whitehaired lady with a little bun and...but with the light God in her face. And she looked like an old lady missionary, but she's just wonderful and genteel. I mean, she wa...had a gentility and a charm that...that God used.

SHUSTER: Can you think of some examples of...can you think of some examples of how it was used?

LITTLE: I guess in her entertaining and always making her home available, always welcoming guests. She entertained people overnight a lot; missionaries stayed there. She lived not far from the China Inland Mission home in Germantown. Actually, her house was...was very close there. I think she was 156 School Lane and...and the CIM home was 244 School Lane.

SHUSTER: A block away.

LITTLE: Right. And she was so generous with the use of her wealth. She didn't...she...she used her wealth not in an ostentatious at all, but in simplicity and in generosity. And the Inter-Varsity office there was in her home for a while. Joe Bayley and his secretary had the first two rooms entering her house. She just marked off for them to meet there when Inter-Varsity was getting started.

SHUSTER: Now, did you work for a while with the Society for the Prevention of Cruelty to Children?

LITTLE: Yes. I can't remember what I did with them, however. [Laughs] I did work with them. That's long ago [both laugh].

SHUSTER: But did...?

LITTLE: I know what I...I think I had a Bible study with them and worked with the children. I think of...I think I went there...I did. I taught a class for the children there. It may have been a Sunday afternoon Sunday school class as I remember. The one thing I remember was [bumps microphone]...you know, so much these days is cautioning Sunday school teachers: don't talk about the blood of Jesus and that sort of thing. That...that...there was no inhibition like that. It's coming back to me. I remember teaching a class and...of little children now. I don't even remember the address of it, but I remember teaching a class of little children. And I remember a little child telling her about Jesus dying for us, and this little girl putting her head down on her hands and saying, "Oh, I'm, so sorry. I'm so sorry." And our message was, "Jesus died for our sins.?"

SHUSTER: How old were these children?

LITTLE: Quite young, under five.

SHUSTER: Was this at an orphanage or some kind of home run by the....

LITTLE: I think it was at a temporary foster ho...temporary public facility. It was a group facility, not a...not a private home. So it must have been publicly funded.

SHUSTER: Of course, while you were going to Penn and involved in this other work, World War II was also going on. Did this have any obvious impact on Christian activities in the city?

LITTLE: For my contact, it didn't have a whole lot of.... There was, of course, among my friends those who were labeled either 4F or 4A [draft classification], I think, was the.... I'm not sure what the designation was for. 4F, of course, was the physically dis...disabled.

SHUSTER: Exempting.

LITTLE: Exempt. And there was a theological exemption too, and my brother had that. And a lot of my friends had that. I...I don't recall any real big impact that that had on me as a...in my own personal.

SHUSTER: Was the morality of the war a concern at all?

LITTLE: No, I don't think so. There was discussion about...among the young people about the whole pros and cons of being a conscientious objector. There were a few who were conscientious objectors. I think among my associates, the conscientious objectors were the unusual. They were not the usual, but a high percentage were...had theological exemptions. That was the impact on me. But we did discuss the issue. It was one of the intellectual facets that we discussed.

SHUSTER: When did you first start thinking about being a missionary?

LITTLE: I think my contact with Bible school...at the Bible school and we went to Keswick New Jersey conference a lot. My brother and I went there. And...and then the contact with the...with the mission home, with the CIM home, and the contact there. Both...both my brother and I were very mission sensitive. And I can't...I think the contact...I can't remember ever not feeling concerned about bei...about missions after I became a Christian. I think it was something that was implicit in almost...the need was there and I had a lot of immediate contact. And, of course, the...the...the quick...the obvious total commitment was...was always there with me. I went to nurses training because I wanted to be a...a missionary. And it ebbed and flowed in my inner struggles, but the...always the contact with...with the CIM missionaries and the home there. And there were a lot of missionaries at Tenth Presbyterian Church. Not so much in Inter-Va...in the Inter-Varsity context at that time. We did have missionaries, but at that time, I also was at the...went to the [papers shuffled]...just for a short time, to the first Inter-Varsity missions...missions convention at...in Toronto.

SHUSTER: Before Urbana.

LITTLE: Right. And I heard [L.E.] Maxwell up there talk about missions and...Maxwell from Prairie Bible Institute. And while I was at the University of Pennsylvania, I went to Wycliffe one summer and....

SHUSTER: To the Summer Institute of Linguistics at Oklahoma?

LITTLE: In Norman, yeah. And they were some really wonderful people there, really neat people. And Ken Pike and Eugene Nida and their families, and Brooks. What was his first name? And his wife, Ruth Brooks and I were very close or got to be close friends there. He was on the summer staff. And she was a really fine pianist. And....

SHUSTER: I was just interviewing a man who was at SIL about the same time, Charles Guth.

LITTLE: Guth?

SHUSTER: Guth.

LITTLE: I know him. Where...?

SHUSTER: He later became a missionary with SIM.

LITTLE: Oh, uh-huh. I wonder if he was there the year I was there. But anyway, these all made.... But the other thing, the year after I graduated from both the evening Bible school and the University of Pennsylvania, I was struggling within myself and the whole issue of marriage. And I was sometimes escorted—I wouldn't even say dating in these days. [Laughs] We went to Inter-Varsity meetings together and to...to street meetings [laughs] together, several young men. And [loud sound of plane overhead] I was studying I Peter or I'd read...when I...when I was in the [?], my reflexes took me back to the Bible and I studied 1 Peter 5 and I...the first verse of chapter five made such an impact on me. "As...as Christ has suffered in the flesh, arm yourself likewise with the same mind." [1 Peter 4:1] And I said, "Lord, you know, I am just...now I've graduated. I am looking for a husband. I'm looking...I'm not [sic?] arming myself in any way with the mind of Christ in my lifestyle. And if what you want me to do is apply to the China Inland Mission, I'll apply." And in March, I made the appointment to go up and see them, in March of '47 and made application. And in... by October 3rd I was on the boat. And all I knew, the euphoria that I had in...in the younger days was not that strong. But I knew that I had prayed and that if...and that the Lord had opened the doors. And if I...and if I was there on the boat, it was because he had opened the doors for me and...and that I could trust him. And then that wonderful verse at the end, "After you have suffered a little while..." [1 Peter 5:10] And I really clung to this, "...you will be grounded, established, and settled." And I said, "Lord, if this is what you want me to be, then...then that's okay." You know, "I'll just trust you and trust your promises." And it was a lot of inner turmoil. I was two weeks that summer that CIM had a candidate training for two weeks that summer at the 244 School Lane house. And there was another gal there that I found of kindred mind who was a Wheaton graduate. And she and I would sit on the steps in the back and say, "Well, of course, we're leaving it to God, but if we do



all the right things and answer all the right questions, well, they'll accept us." And we talked about how much God entered into this and how much we...we were making our own decisions. And...but God helped us to...to submit and to say, "Okay, Lord" in that sense. "If this is what you...if this is what it means to suffer, let's...okay, take us." And we were both as young women struggling with the same things.

SHUSTER: You say you were of kindred mind.

LITTLE: Well, she was...we...we enjoyed the same things [bumps microphone]. We were...we were definitely snooty about anybody who graduated from the Prairie Bible Institute. You know, that...there was a real un-Christian pride in us. And you know, she and I recited poetry together and we, you know...we liked that sort of thing. And the temptation for that was...in Inter-Varsity is...is always there and it's an admitted problem, I think.

SHUSTER: Was Margret Haines in any way a role model for you?

LITTLE: Very much so, very much so, just in every way. She was just a...she was not an aggressive woman. She's a very laid back person, but very...very godly lady.

SHUSTER: What did the application process consist at...of at CIM? How did they evaluate you, choose you?

LITTLE: [Bumps microphone] My recollection, is we did have some kind of a psychological test. And I can remember meeting with Arie [?] Townsend, who was supposed to be the resident psychologist at that time. [Laughs] And psychology was not...you know, you weren't really a psychologist. You were just...just using a little bit of it because it was looked down on somewhat. And I can remember him talking to me about, "You came from a broken home, you know. And the statistics are not good for people who are...come from a broken home." And in those days, if your parents were divorced, you were ashamed of it. And it...it was very uncommon, even among non-Christians. And I didn't talk about it. I didn't...it was not something anybody talked about. But he...it was a hard thing for...that he said to me. And...

SHUSTER: How did you respond?

LITTLE: I just...I don't remember except...clearly, except that I remember saying, "Well, I really feel that God wanted me to apply. And that the Lord has been a great...the one thing in my life, and that I...I'd like to share that. I guess it was all I could say to him. I couldn't say, "No, I rope [?] on out." [Laughs] And I had to leave the decision with them.

SHUSTER: Sure.

LITTLE: We were at, I don't think...I guess it...it remains in my mind because it was a traumatic thing for him to say to me...

SHUSTER: Sure.



LITTLE: ...to bring it up.

SHUSTER: Sure.

LITTLE: And...but I...I think as I look back, I probably was the eternal optimist anyway. [Laughs] And so that I...I just did say, "Well, if it's God's will." He asked...I know clearly he wanted me to apply and if it's God's will, I'll be on the boat. And when I got on the boat, there were fifteen of us from the mission in that...in that two-week period that stayed...we stayed overnight for two weeks at the CIM home. They had classes on cultural adaptation and that sort of thing. And of course, the...in those days, the science of cross-cultural relations was not developed at all, but they did have some introductory material on that, and some orientation as to Bible study, as to what a mission consisted of, and what a missionary life consisted of.

SHUSTER: What...do you recall some of the things they said a missionary life consisted of?

LITTLE: [clears throat] No, in the CIM, my impression at this point is the...the way they taught cross-cultural adaptation was very fine. They...the simple lifestyle was very, very strong. Of course, it was CIM. And they...they emphasized that strongly. And prayers...daily prayers were...were one of the unmovable things [laughs] in CIM. It was more that sort of a structure.

SHUSTER: What did they mean by simple lifestyle?

LITTLE: Identification with the Chinese in...in their lifestyle. And as it...as it worked out, it meant we had a Chinese cook in the tow...in Wuwei and we ate Chinese food three times a week. [Laughs] And we didn't have a lot of...we didn't decorate a lot. And...and we lived in an old Chinese...in an old CIM compound, and it was as...as simple as we could make it and still exist. We...we slept on straw mattresses and they are really uncomfortable. Only a young person can sleep [laughs] on it, I mean. When I look back on it now, my back wouldn't take it [laughs].

SHUSTER: What...did you have to raise your support before leaving for China?

LITTLE: [Microphone interference] Was that another bird?

SHUSTER: Yeah. We're talking about raising support for....

LITTLE: Oh yeah, right. Well, it...it was...it certainly was not as clear cut, and everything was not into a general fund in those days is my recollection. And Tenth Presbyterian said they would support me and did support me. And I don't recall whether they totally supported me, I think they did. And I don't...I don't recall right now the...what the actual sums were. But I have a f...my recollection is that Tenth totally supported me. So that that was not a problem with me. I didn't...I had no...as a matter of fact, at that time, I think the CIM worked on the faith principal of trusting the Lord as a whole, so that...that they...they didn't make such a big thing. My brother, after I left, he applied for the Conservative Baptist Foreign Missions Society. And he had...he took him two years to raise his support. So in that era, some missions were doing it. But I think the CBFMS at that time was unusual or different than the CIM. Or maybe the un...the

CIM was unusual [laughs] in their policy of not letting needs known even at that time. You know, Hudson Taylor [?]....

SHUSTER: He said that was one of his principals.

LITTLE: Right.

SHUSTER: Looking back on the preparation you had gotten before you sailed, is there anything that you didn't receive that you think would have been particularly helpful to you?

LITTLE: You know, given the Christian milieu at that time, if you could say it, I really loved the CIM. They were really wonderful, wonderful people. And they tried to guide us as young women in...in the best way they knew how. I...I really have nothing but the...the highest admiration for those people, given their cultural setting at that time, and or all of our cultural setting. The...the...you know, as I look back now, I needed desperately somebody to...some self-understanding, but nobody had any self-understanding [laughs], so they did their very best to help encourage us in the Lord and to help us to live godly lives as much as they knew. So they tried to prepare us for the culture. They gave no language study because they felt that you were better to learn the language at...once you got there, because you might develop early bad habits that you couldn't unlearn. So they...they...we had no language study. So it was mainly the discipline of lifestyle and we all had to read Hudson Taylor's two-volume *Life* and Oswald...

SHUSTER: Chambers?

LITTLE: Well, Oswald Chambers was...everybody read Oswald Chambers. No the man who wrote the book on prayer who worked with the Lisu. I might think of it later but he was a very godly man.

SHUSTER: Not Fraser? Not Fraser?

LITTLE: Fraser of Lisuland [subtitle of Howard Taylor's *Behind the Ranges*], but...what was his first name?

SHUSTER: J.E. Fraser. ["J.O." for James Outram]

LITTLE: No, yeah. Yeah, he was, of course, one of the...the men talked about a lot. Or maybe it was Fraser who wrote the book on prayer. Did he write...he wrote a book on prayer that everybody quoted. Anyway, but these were men, and Isobel Kuhns [sic] came and talked to us. And she was a...a real role model as far as...I only remember ever seeing...hearing her once as they were itinerating through. And....

SHUSTER: What do you remember about her? What was her appearance? What was her speaking style?

LITTLE: Isobel Kuhn? She was a marvelous storyteller and...and...and a captivating speaker. And she was more down to earth than your average [laughs] in...for those days. She...she was a wonderful godly lady.

SHUSTER: You say she was more down to earth. What did...?

LITTLE: She talked somewhat about her struggles and she did in her books too. And she was very real, but very victorious and encouraging, but very real, but a very...very articulate and captivating speaker.

SHUSTER: What did she look like?

LITTLE: A large women with...my recollection is that she had a lot of hair up on her head [laughs] and a very...very stately looking lady. Robert Hall Glover was a really wonderful godly man. That...that man was not a large man, but white hair. But he was a very booming voice. And he talked very...he had wonderful, wonderful messages that he always gave from the Scripture. And his wife was a very unattractive looking big lady and they looked physically as if they...they just didn't go together. And...but she was a...she was a very fine lady when you got to know her.

SHUSTER: You said that Robert Glover was a very godly man. What...what do you mean by that?

LITTLE: When he spoke, we always loved...we always got messages from...from the Scriptures from him. He was just a very fine speaker, I guess, is what I'm saying.

SHUSTER: What were some of his common themes?

LITTLE: I don't know that I remember anything specific except victorious life was a very big theme in those days. And Ruth Paxon was the...the model for...and a victorious lifestyle. And...but his...a lot of his biblical themes where from...from missionary...mission experiences. And a really fascinating thing that happened later in life is after I met Paul, after I came home from China and got married, it was his son who operated on my husband in heart surgery, Robert Hall Glover Jr., who at that point was not a Chris...not walking with the Lord. And everybody in Wheaton, including his sister was pray...who was then one of the...one of the deans or of...at Wheaton, was praying that Paul would have some contact talking to him about the Lord because he was not walking with the Lord at that time. He was a typical rebellious missionaries' kid.

SHUSTER: And what happened?

LITTLE: Paul really didn't talk a whole lot to him. Actually, nothing really happened a lot, except Paul was so articulate that Glover really liked Paul a lot. His colleague was the medical man who was on the surgical team with Robert Glover Jr., was a man by the name of Jansen. And he and Paul had a lot of...of long conversations about the Lord. And Paul felt that he really trusted the Lord. But, of course, afterwards, Glover's wife was a fine Christian. He...he...he married a Wheaton graduate, and I guess after she...they got married she realized he was not

really walking with the Lord. He had no...no need for walking with the Lord. But he got very severe abdominal cancer, and in the later years of his life he, in the hospital, really made a clear commitment to the Lord and told...made an announcement to the hospital. In the Presbyterian hospital there's a...there was a plaque put up that it was here that Robert Hall Glover Jr. dedicated his life to Jesus Christ. But it was in the last two weeks of his life. It's a real heart-breaking story in a lot of ways, but through it all his wife was just a model of the grace of God and sticking with a man who...who wasn't walking with the Lord.

SHUSTER: How did your mother and brother and friends react when you decided to become a missionary?

LITTLE: My brother wanted to be a missionary himself, but I was the fast one in the family and he was the planter. And he was...we, of course, talked about our obligation to our mother and I liked my mother very deeply. And as I read these letters that...that I wrote to her, I can see how really attached I was to her. And it's surprises me the amount of emotion that came through...come through in these letters as I just last night went over them. And...but I didn't let my mother stop me on anything. [Laughs] She didn't want me go into nurses training because she didn't want me to leave home, but I went anyway. And then after I got there, she was very proud of me and...and happy for me. I think my mother treated me like the tornado that...she was there always with me and she didn't really inhibit me. She was a very...as I look back, she had a lot of maturity in that area. And she did make me feel guilty after that. She said what her emotions were, but she didn't lay a lot of guilt on me. And she loved the Lord and she knew the Lord would take care of her. And so both my brother and I were talking about the mission field and I finally said at this...in this period before I applied to the CIM, I said, "Well, why don't...I don't know if you're ever going to get there," I said to George. [Laughs] "And I'm going to apply. If you don't apply, I'm going to apply." And I applied and I was accepted. And George continued his plodding. He got married. He went to Wycliffe, met a nice gal, really nice gal, got married. And after two years of...of looking for support, finally got enough and finally went to Japan in '50.

SHUSTER: What...what do you recall about the trip over to China?

LITTLE: We went on the last trip of a converted Marine troop...of a converted troop ship called the [*S.S.*] *Marine Adder*. It was its...its last dying rest [both laugh] on the Pacific. And it was laid to rest when it returned to San Francisco. Fifteen of us were there. I...we...we all stayed in the hold of the ship. It was deathly hot, the "marine odor" we use to call it. [Both laugh] And it was...there were Sunday meetings aboard ship that we all were involved in, that we, I think there....

SHUSTER: Were you the only passengers, the fifteen of you or...?

LITTLE: Oh no. No, it was a full passenger...it had...it had first class, second class, and fourth class. [Laughs] And we were in a large room, lived in bun...we slept in bunk beds in the...in the hold. You would hear the creaking of the ship [Shuster laughs] and that when you were asleep. And it was...the only way to get relief from the heat was to go up on the top. So it was very...it was very, very unpleasant.

SHUSTER: Where any other mission groups also sailing on that ship or where you the only ones?

LITTLE: There were other missionaries. Yes, there were. We were quit a close knit group, the CIM group by that time. We had all been in Philadelphia together for two weeks and by October. And we had all gone west by train to San Francisco and we sailed from San Francisco. So we...we stayed together and...and kept each other company.

SHUSTER: We are almost out of tape at this point, so...

LITTLE: Ah.

SHUSTER: ...would this would be a good point to stop?

END OF TAPE

