

This is a complete transcript of the oral history interview with **Ian Moreland Hay** by **Paul Ericksen (CN 503, T1)** for the Wheaton College 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. If the transcribers were not completely sure that they had the words correctly, a “[?]” 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 on the part of the speaker.

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

[] Words in brackets are comments by the transcriber.

This transcript, created by Paul Ericksen and Magnolia Smoak, was completed in February 2023.

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 Buswell Library Archives & Special Collections or Wheaton College.

Collection 503, Tape T1. Oral history interview with Ian Moreland Hay by Paul Ericksen on August 31, 1994. (71 minutes)

ERICKSEN: This is an oral history interview with Ian Moreland Hay by Paul Ericksen for the Archives of the Billy Graham Center at Wheaton College. This interview took place at 1:45 p.m. on August 31st at the offices of SIM International.

[recording stopped and restarted]

HAY: [unclear fragment as recording restarts]

ERICKSEN: Well, Dr. Hay, I'd like to begin by going back to your childhood and your growing-up years. Can you tell me when and where you were born?

HAY: Sure. I was born December the 19th, 1928, at Miango in Nigeria, which is on the plateau in the center of Nigeria. It's where SIM has its rest and recreation center. Has had for close to seventy years, I suppose.

ERICKSEN: And I assume that there was some sort of a medical facility there too.

HAY: No, there wasn't really. There was only ... at that stage, there was only one mission doctor in all of northern Nigeria, and he was stationed in Jos, which is near Miango. My parents were missionaries at a place called Kuta, and they had traveled about 250 miles, roughly, up to Miango for that event. And there was also ... there ... they must have been there for a couple of months, because there was also a conference in 1929 which had some historical significance, which I attended and interrupted with crying in the middle of it, my mother tell ... told me. But there was an all-mission gathering there that was quite significant. Then later on we may talk about that historical time.

ERICKSEN: I know your dad's name was John.

HAY: Right.

ERICKSEN: And your mother's name?

HAY: Sarah Elisabeth.

ERICKSEN: Okay. And what was her maiden name?

HAY: McFarland.

ERICKSEN: Okay.

HAY: And they were both born and raised in Scotland, in Glasgow. And they come out of an era where missions were prominent in Scotland following Moody's revivals in Scotland in the latter

part of the last century. My father came to know the Lord when he was sixteen in a church that was called St. George's Cross Tabernacle at that time. It was a ... a work that be ... was begun after Moody's meetings in Scotland. And was an interdenominational work, and the pastor of that was a man named D. J. Finley, who had a significant role to play in mission history as well as church history in Scotland in that era.

ERICKSEN: Uh-huh.

HAY: He had a great impact on young people in stimulating them, and many, many young people went to the mission field as a result of that. My father as a ... became a Christian when he was sixteen. That was about the time that he left school. In those days they didn't go much beyond primary school ...

ERICKSEN: Uh-huh.

HAY: ...and he went to work for a shipping company on the ... in the great dock shipyards of Sco ... of Glasgow [unidentified sound], and he worked there for about ten years. And then in 1918 ... no, I'll back up. It was probably about 1916. James M. Gray ...

ERICKSEN: ... who was president of Moody, was preaching in ... in Scotland, and it was ... my father went to hear this American. He wanted to hear his accent, which is how he came to know the Lord. He heard James M. Gray preaching and became ... and accepted the Lord then. And throughout his lifetime ... throughout Gray's lifetime, he and my father kept correspondence going from time to time, just sort of remembering his son in the faith. Oh, that was ... that heritage. My fa ... following his conversion my dad went to a Bible training institute in Glasgow, which is now ... which still exists as a Bible college in Glasgow. And that had the same kind of a heritage that Moody did ... Moody Bible Institute did in those ... in those years, in that host of young people went to Bible school there and then went out to the mission field in many, many parts of the world. And ... now my mother and my dad had met each other and fallen in love, and were engaged in 1914, but my mother's father had died when she was a young girl, and her ol ... her two older brothers had immigrated to California. And in 1914 they urged their mother and two of my aunts and my mother to immigrate to California, which they did. So, in 1914, my mother, engaged to my father, went to California, and, of course, World War I started. And so, they were four years not seeing each other. During that time my dad went to the Bible training institute in Glasgow, my mother went to Moody Bible Institute, and then in 1918, they both were accepted by SIM. It's interesting, when [Roland] Bingham, the founder of SIM, was in Scotland, my father approached him about becoming a missionary. And my dad had had an accident when he was five years old, so one leg was shorter than the other, and he had to wear a shoe with a lift. And Bingham said, "No, you can't go. We can't take crippled people." And that devastated my dad. And he went away, and he came back the next day with a Scripture verse for Dr. Bingham that says, "The lame shall take the prey." [Isaiah 33:23] And Bingham said, "Okay." [laughs] And anyhow, so he was accepted. They ... they both went to Nigeria about the same time in 1918. It was right at the end of World War I. They went by freighter, hadn't seen each other for four years, and as every do ... every port along the west coast of Africa that the ship stopped in, my dad would send a note to all the other ships in port to find out if his

sweetheart was on it. And finally, in Freetown, in Sierra Leone, she was. She was on another ship. And the ships met at Freetown, and they got together and had a happy reunion. Got to Nigeria, and good old mission policy, they had ... were supposed to wait a year to get married till they had language study. My dad was assigned or ... yes, was assigned to go and open a new work among the Gbari people at Kuta in Nigeria. It's right in the center of Nigeria. The Gbari people are about a half million, a fairly strong tribe in Central Nigeria. There are two branches of the Gbari, sort of an east and west branch. Their dialect is different. My mother was sent to a place where the language she was learning was the ... was the western, and my father was in the other one. He thought that was ridiculous, so he manipulated things so they ... they finally got married about eight months after they were on the field. And they pioneered at this place called Kuta and labored there for many years. And that's where they were working when I was born ...

ERICKSEN: Okay.

HAY: ... in Nigeria. And of course, it was at a different place, but that ... that's where I was as a small child.

ERICKSEN: Uh-huh. Now did your dad and mom talk a lot about their early years doing their ... that pioneering work?

HAY: Oh, sure. There's ... there's lots of ... of stories back there that ... that they told. Actually, Dad wrote a little booklet called *With the Gbaris*, which is in SIM's archives. There's a copy of it. And then later on he wrote another little booklet called *Along Nigerian Roads*. And in both of those books he gave some of the ... some interesting ...

ERICKSEN: Uh-huh.

HAY: ... facets of things that happened when ... when they were there in the early years. The Gbari people are an animistic ... were an animistic people, worshipping the spirits of their ancestors, although at Kuta the tribe had been influenced by Islam. So, there were some Gbaris at Kuta who were Muslim. The majority were pagan. Even those that were Muslim were pagan Muslims. There was a syncretism. They became Muslim for political reasons rather than real conviction or understanding. So they ... they worked there from 1918 to about 1932 and did the pioneering in ... in that place. Now let me just finish on with ... with Dad's career, and then we can come back ...

ERICKSEN: Sure.

HAY: ... and fill in the pieces. In 1932, they moved to Minna, which was a center, and it was a railroad head and a fairly major center. And my dad became Deputy Field Director at that time, and he did that until about 1935, when for health reasons he had to come home. And they stayed home, then, for ten years, from about ... well it was actually from about '36 to '46, roughly that ten-year slot. And that had a significant impact on my life, because my dad was ... he represented SIM for three years, but then for seven years he pastored churches, so I was not only a missionary kid but also a preacher's kid, and I had that input ... both. In '46, when I was going

off to college, my parents returned to ... to Nigeria. And the reason they stayed home in '36 was my dad had had diabetes, and they didn't think they should ever go back. The doctors didn't think they should. And so, that was why they stayed home. But, in ... in about 1945, some missionaries visited where my dad was pastoring a church and told him that it seemed that everything they had done at Kuta had all fallen apart. The church was in disarray. There were no missionaries there. It looked like what they had done from 1918 to 1932 was all for nothing. And this stirred them up so much that they decided they were going to go back. They didn't care about the health or anything else. They ... they were going to go back and see if they could do something. So, in '46 they went back to Kuta, and they almost re- ... started it over again, except that many of the early converts were still there. And things came right. In '52 when my wife and I went to Nigeria, we went and worked at the same place. Finally in 1960, SIM declared a moratorium on sending missionaries to Kuta wi- ... because things were ... were settled and stable, and there's a strong church there. There's ... it's viable. Many, many good things are happening. We can come back ...

ERICKSEN: Uh-huh.

HAY: ...and talk about that later. But ... so they went back in '46, got that started. We arrived in '52 and worked with them for two years at Kuta. And then after we got the language and were there, they left and went to Miango, this rest and recreation place, and for the last ten years of their ministry, my dad was pastor for the SIM missionaries in West Africa at ... at Miango. And missionaries came there for a month of vacation, and he preached on Sundays, had Bible classes, and then they were there with the ... their pastoral and long mission experience for counseling and things of that nature. So, they spent the last ten years of their service there. They came home in 1964, and my dad passed away eight months later in February of '65. He ... so, he was seventy-two at the time. And so that's the ... the background of ... sort of the family background and the roots from my parents.

ERICKSEN: What kind of a ... I want to get a little feel of what kind of man your dad was. Was he an outgoing fellow? Was he kind of reserved? Could you describe what he was like?

HAY: Well, he ... I have to be ambivalent on that. He was outgoing in that he was ... he was a good preacher, he was a good pastor, he ... he loved to preach, and so his Bible studies and his preaching was sort of paramount in his ... in his whole existence. He ... he was not the kind of a fellow who just kept everybody in stitches or was ... was outgoing in that sense. But both my parents were approachable and friendly ...

ERICKSEN: Uh-huh.

HAY: ... and I think they had a rich ministry over the years. I should say that in ... in addition to starting the work at Kuta, my father and one other missionary translated the New Testament into the Gbari language, and so they ... they had a rich and full ministry.

ERICKSEN: Did your folks ever talk about their feelings, how they felt about being home here during that period of '36 to '46, and which ...

HAY: Oh, yes, they did, and ... and constantly in our home were missionaries from Nigeria, and sort of reliving and retelling the ... the early pioneer days. And I grew up on that ... the grist of their ... their sensitivity, their ... their feelings for the Gbari people. I think that God used that in my own life, and our going back, and what we did with those people. So, I think that their ... their whole heart and soul was in Africa ...

ERICKSEN: Uh-huh.

HAY: ... the whole time they were ... were home. They ... they felt that they had been forced to stay home for health reasons. As I look back on it, there were many ... many valuable things in my life that came as a result of that ten-year period. For instance, I had a stable home. I was ... I was with them for most of my grade school and high school years. I was in a home, and grew up in that way, and that had a ... that was valuable to me. But certainly their ... their concern for Africa never left them. And that was why when those two lady missionaries visited the home and told them about sort of a sad story about what ...

ERICKSEN: Uh-huh.

HAY: ... had happened, they ... they couldn't take it. They ... they had to go back. And in ... in a sense they, I suppose, put their lives on the line by saying, "We're going to go anyhow, even if the health factor is ... is a health factor. We're going to go." And they did, and I don't think they were any the worse for it. I think physically they were maybe no worse off there than they would have been at home. So, it worked out okay.

ERICKSEN: What kind of responsibilities did your mum have as a missionary?

HAY: Well, she ... she worked with the women, with the children, and in medical work. She was not a nurse, but she ... she ran a dispensary, and did everything. I guess she had to ... she didn't have the academic training, but she had ... had done it all her missionary career, so she ... even when we arrived in ... at Kuta, she was running the dispensary and was well along in years at that time. But anywhere from 150 to 200 people were at that dispensary every day with everything from a cut toe to cancer, you know. There was all kind of things. So, she could ... she could give them ... she could run the clinic and give them first aid ...

ERICKSEN: Uh-huh.

HAY: ... and ... and help and refer them to better treatment if ... if they needed it, and if they would go. A lot of the time they wouldn't go, so she had to do anything she could to help them there. So medical was a ... was very strong part of her ministry. That was needed in the whole community. They were forty-two miles from the nearest doctor or nurse. And the ... all the people in the whole area, that's where they came if they had any ... any physical problems. So that was a ... that was an important part of the ... of the whole thrust. In those days missionaries were called "general missionaries," you know ...

ERICKSEN: Right.

HAY: ... and so they went to Kuta, you know, and they ... they generally did anything they had to do.

ERICKSEN: Uh-huh.

HAY: So, there was ... there was language, there was translation, there was evangelism, there was teaching school. They had a little school going, and clinic. All those things were happening.

ERICKSEN: Uh-huh.

HAY: Most of the time they were there by themselves. Sometimes they had ... on some occasions they'd have a nurse there, or somebody else for a short time, but for most of the years they were pretty well on their own.

ERICKSEN: Did your folks ever talk about things [recording blank while Hay apparently said "they"] wish they had done differently?

HAY: Well, yeah, my dad and I used to have lots of conversations about how ... how you go about doing mission. And there were often, "Well, if we had done it different from this, things might have gone a little better, one way or the other." I think ... I think as he analyzed what happened in that period in the '40s when the church seemed to disappear, I think he realized the critical necessity of the discipling process, the teaching process. It ... it's too simple to just go preach the gospel and stop there, particularly when your goal is to see a viable church. And I think that ... I think he wished that in the earlier years he had done more teaching, which he ... when he went back in '46, that's almost what he did totally. He ... he got the people who had made professions and just taught them and disciplined them. And I think that's what turned the thing around. And so, I think that he learned what ... what any missionary has to learn. You ... I get a little amused at times when I see a new group will come along, or with a new vision. They're going to pioneer because all the old missions have ... have sort of bogged down into other things. And so, they'll start bringing evangelism into the ... the fore, which is biblical and good. The problem is, soon as you ... as soon as somebody comes to the Lord, you got to do something with them. And if you don't, then it'll ... the fruit will die on the vine. So, you have to do that, and I think that's what he learned. And ... and perhaps, if he had to do over again, he would have done more of that in the earlier years. I think too, he ... he in some ways regretted when he had ... when he left Kuta in 1932 to be the deputy director, I think he somewhat regretted that maybe he had to do that too soon.

ERICKSEN: Leave too soon?

HAY: Uh-huh. That it wasn't ... that they weren't ready. He hadn't done enough of the discipling. Other missionaries went there, but it wasn't the same, and things ... there was troubles from about the time they left in '32 till they went back with the church, with the people, with understanding, misunderstandings, lot of ... lot of things. It wasn't all the Africans' faults. There were things missionaries did there that ... that we had to live with later, that ... that young missionaries could learn from. Those kinds of things.

ERICKSEN: Can you think of any specific things that happened that, kind of, undid your folks' work?

HAY: Well, for example, there were ... at one stage there was a ... there were two single men there. And they got to the place where they couldn't stand each other. So, they ... you hear about incompatibility. They had it. And at that stage, the ... the main ... the main part of Kuta town was up on top of a mountain, and the British government had been trying to get them to move down. They were on top of the mountain, because in the old slave-raiding days, the Hausa from the north would come down, slave raid, and get their children and women and kill the men. And so they lived on top of a mountain. They came down and farmed, and they had to come down and get their water, and all that. Well, when the British government had made northern Nigeria into a protectorate, they stopped all the slave raiding, and so they were trying to get these people to come down. So, at this stage that I'm referring to, half of the people were still on the mountain and half had moved down. And so, the way these fellows worked it out was, one of them, they had a ... they had a small hut up on the top, and then the mission station was down nearer the new town. So, they would live apart, and then on a certain day they would take different paths and go up and down, and they ... but they wouldn't talk to each other. Now ... so they were, you know, representing our Lord, and there as missionaries, and this kind of stuff was going on. Well, you know, I think it's a perfect example of what the Lord says in John 17[:20], where he prays that we'll be one, "that the world may believe." And when we aren't, when you've got that kind of thing going on, it ... it has its effect. And it ... it had a devastating effect in the church. The people are not stupid. They see, they understand, they know the dynamics, and you know, say, "Well, this is Christianity" or "Wha ... what is this?" And it would have been much better for neither one of those men to have been there, than to have been there with that kind of a role. And I know, even years later, when we were there as missionaries, I picked up the nuances of some of the things in there from some of the older Christians. In discussions, we'd ... we'd talk about those things.

ERICKSEN: How long did that situation exist like that?

HAY: I don't know for sure. It ... it ... it ... it had to be two or three years, I suppose. And see, that ... I mean, those kinds of things do damage to ... of course, Satan uses anything he can to disrupt, so.

ERICKSEN: Would ... maybe this is something we can come back to later. One thing I want to talk ... have you talk about is just conflict among missionaries, how much of it is, or what it's like? ... Was some level of administration aware of how badly they were getting along?

HAY: I don't know, and I've never gone back and researched it to see whether it shows up in any of the records or not. So, I don't know the answer to that.

ERICKSEN: Okay.

HAY: But again, we're talking about early years, when ...

ERICKSEN: Uh-huh.

HAY: ... people were fairly well scattered around Nigeria ...

ERICKSEN: Yeah.

HAY: ... and I don't know how much supervision was going on, so I ...

ERICKSEN: I presume that you had opportunities to meet Rowland Bingham.

HAY: I did. When I was a child, I knew ... met him on several occasions, just from a little boy perspective ...

ERICKSEN: Uh-huh. What do you remember?

HAY: Well, he was a ... to ... to me he was an austere figure. He ... he had an appearance that ... of great austerity, and as a child, you sort of step back. He wa ... he wasn't someone that I would say I warmly related to as a child.

ERICKSEN: So, he wasn't like an uncle.

HAY: No, no. He was ... he was more like an ancestor, [laughs] someone you respected and ... so.

ERICKSEN: Now did he maintain that kind of demeanor when he interacted with your parents and other adults too?

HAY: I ... I really wou ...

ERICKSEN: Don't recall.

HAY: ... I couldn't recall that, no, 'cause I was just looking at it from a child. I don't recall my parents ever feeling or ... remote from ...

ERICKSEN: Uh-huh.

HAY: ... or distant from. I'm ... I'm sure that ... of course, he ... they had known each other since my father was a young man and Bingham was probably ... well, he would have been about ... he would have been twenty years older than my father, so there would have been the ... the generation difference there. But I'm sure twenty years is not that great, so I'm sure that they ...

ERICKSEN: Uh-huh.

HAY: ... related okay.

ERICKSEN: Uh-huh. Did you meet his wife?

HAY: I don't recall ever meeting Mrs. Bingham. No, I don't. She was ... she was active in our Toronto office, and was on ... I mean, in our Toronto part of SIM, and was on the Candidate Council for many, many years. But I don't recall that I ever met her. She had, by the time I started interacting ...

ERICKSEN: Uh-huh.

HAY: ... in Canada, she had already passed away.

ERICKSEN: Now, it sounds ... I haven't heard you mention brothers or sisters, so I assume that you're ...

HAY: Okay ... no, I had ... I had a sister.

ERICKSEN: Okay.

HAY: She's five years older than I am. And I think my parents were ... were married in 1918. My sister was born in 1924. And she ... my parents went on furlough when she was two or three, whatever it worked out. And because they were from Scotland, they ... they, of course, went to Britain for ... for furlough, but they had to decide what they were going to do about my sister, because in those days west Nigeria was known as a "white man's grave." As I said, there was only one doctor in the whole of northern Nigeria. There were no schools for missionaries' children. And malaria was rampant and a killer. And so the missionaries ... those early missionaries had tough decisions they had to make. One of them was what to do with their children. People today think they have hard decisions on that; they really had them. And the decision my parents came to was to send her to Gowans Home in Collingwood, Ontario, Canada, which was a home that SIM had set up. Now, I did some research and discovered ... actually got the original minute book for Gowans Home. It was in the early '20s that the missionaries in Nigeria were ... were asking that something be done for their kids. And they wanted it to be done in Nigeria. And there was a meeting in Cleveland, Ohio, and Dr. [Andrew] Stirrett, who is one of SIM's pioneers, was actually the secretary who recorded in his own writing the ... these minutes. And they had this long debate and discussion, and it was decided that SIM would provide for the chi ... missionaries' children, but not in Nigeria, because of the health factor. And by the way, Dr. Stirrett was that one doctor, see. So, he probably had some strong input on that because of the health factor. So, the mission bought an old ... beautiful old home in Collingwood, and that became ... it was ... it was named after Walter Gowans, one of the pioneers, Gowans Home. And for many, many years, SIM kids went there. Well, my sister was sent over there, and she went by ship with Mr. and Mrs. Guy Playfair. And Guy Playfair was the second general director of SIM. At that time, he was field director. So, my parents sent her over to Gowans Home. Now they had never been there, and they had never even seen the place. But they sent her there, trusting the mission, and she was there for the next four years. They went back to Nigeria, and then while they were in Nigeria, I was born. And so then on furlough after that, which would have been about 1930 ... '31, somewhere around there, they went on furlough.

But because their daughter was in ... in Canada, and because my mother's family were in California, the mission agreed that on that furlough they could come over to North America. So, they did, and of course, I came with them. And while they were there, of course, they got my sister Gwen, and we were together as a family during that furlough. But during that furlough my father almost died. He had a ... some minor sinus problem, and he went into hospital, where they were going to do a mi ... quote "minor operation." And the ... the doctor made a mistake, and instead of sort of chiseling away into the sinus, he ... he cut into an artery. And my dad was ... all his life he ... he bled very readily. He wasn't a hemophiliac, but he was almost that. He was a bleeder ... could hardly get his blood to coagulate. So, my mother was told that he would be dead in two hours. And I was about three then. And they were members of High Park Baptist Church by that time in ... in Toronto. And there ... the stories are still up there. There are still people there that I have met who remember this. The whole church gathered for prayer, and ... well obviously, he did not die in two hours, but it was a very touchy thing. So, as a result of that, they were home longer than ... than the one-year furlough. And so my father took a church in Brantford, Ontario. It ... he became the pastor ... the first pastor of Central Baptist Church, which is ... is a large church there today, but it ... it started in a funeral home, and that was where it was when we were there. So, my father pastored that during that ... that year. My first recollections are in Brantford. I remember as a ... as a toddler, I can remember certain things about Brantford, Ontario, which was where my dad pastored. The end of that year they ... he was better, and they were going back to Nigeria. Then they had to decide what to do with the two of us. And their struggles were great in regard to whether they should leave us. I was three and my sister by that time was eight. And they ... they often talked about the depth of their struggles. They ... they did not want to leave us. But they felt ... they sensed the calling of God on their lives, and the need in Nigeria. So, they had this tension between the two, you see. And they ... they told us that the ... I don't know who this ... there was an old Black preacher, and I don't know who it was. But he ... they ... they ... their paths crossed. And he told them, "Never step back from what God wants you to do for fear of the care of your children, because what you commit to God, he'll care for." And they ... they accepted that. And they ... so they ... so we went to Gowans Home. So, for the next four years they were in Africa ...

ERICKSEN: Uh-huh.

HAY: ... and I was in Gowans Home. Well, I remember many things there. I was ... I went there as three. I started school in Gowans Home in Canada, and, of course, my sister was there. There were ... there were probably fifty or sixty kids there all the way from preschool through high school. And for many years, Gowans Home was a very ... had a very strong impact on the lives of many ... many SIM kids. There are a lot of second-generation SIMers who were kids in Gowans Home. I've written articles and talked about the whole s ... the whole phenomena of missionary kids education. And I go back to ... to that, and I realize as I look at it from an adult perspective, that the ... the problem was not for me. It was for them ... for my parents. I was very well cared for, and I know my parents did that because they wanted me to be healthy, and to be ... to be well-educated and cared for. And they sacrificed enormously in order that I might have, really, a life ... a lifetime of good health.

ERICKSEN: Uh-huh.

HAY: And I have to respect them for that. When I became an adult, and when I had children, and when we sent our daughter off to boarding school in Nigeria, I think probably for the first time I realized what my parents had gone through, and the agonies they'd gone through to make that decision. People today ... you know, the phenomenon today about the care of the family, and the ... and the responsibility that we have as parents, has gone to the other end of the pendulum swing. And so people would say, "Well, my parents sinned because they ... their first responsibility was to ... to us, and they should've cared for us." And yet they came from an era when they read the Scripture verses ... you know, the people who say that say, "Well, if you don't care for your own, you're worse than an infidel." [1 Timothy 5:8] Well, they came from an era where they went by the Scripture verse that "He who puts his hand to the plow and turns back is not worthy of me." [Luke 9:62] "If you don't love me more than husband, wife, children, are you my disciples?" [Matthew 10:37] So, they ... it's very ... for us to look back at another generation and be critical, but they went through a tough decision. And okay, I have to look and say, "Well, what ... what impact did that have on my life?" Well, there are many positive things. I ... there probably were some negative, but I don't have ... I ... I don't dwell on the negatives.

ERICKSEN: Uh-huh.

HAY: I was well cared for. I can remember the tension I felt when I was waiting at the railroad station for my parents to come back after four years, because I couldn't remember in my mind what they looked like, really, other than the pictures I'd seen. But when we ... when we met, there ... it ... it was instantaneous family. And I have to say, the people who ran Gowans Home did it well, because they kept our parents before us. We never felt like we were poor little waifs who had been left because our parents didn't love us. We understood what they were doing, why they were doing it, and in sense had a sense of pride in what they were doing, and ... and our part of it, so ...

ERICKSEN: Who were the people who were overseeing your care while you were there?

HAY: Well, there was a lady named Miss Cusher [?], who was mainly responsible for those of us who were the younger kids, and for many, many years ... in fact, her main ministry in life was the ... was the care of missionary kids at Gowans Home. And she did it very well. My recollection of her was of a very loving, gracious, single lady, who just gave herself to ... to care for us.

ERICKSEN: Uh-huh.

HAY: Now, there were others there. There was a ... there was a couple named Stott [?], who, while I was there, left and took the high school kids to another location. So ... so, it was really divided, where they had the high school kids in one and ... So, I don't remember them very well. I think when I first went there, they were probably there with ... with Miss Cusher, but then they took the older kids and those of us that were younger stayed on there.

ERICKSEN: You mentioned that there was ... the request to set up the home in the first place came from the Nigerian field. How did the parents on the field feel when they ...

HAY: Well ...

ERICKSEN: ... heard the decision to ...?

HAY: Well, I never heard their ... I never heard their reactions, but most of their kids were at Gowans Home. They were there when I was there because it was quite obvious that they couldn't stay. I mean, homeschooling, like we have it today, was not as much an option then. I think some did keep their kids through maybe first grade or something, but it wasn't formalized. And ... and so if the kids were going to go to school at all, they had to stay home.

ERICKSEN: Uh-huh.

HAY: And I think people accepted that.

ERICKSEN: Uh-huh.

HAY: And, you know, that whole school ... that whole place was filled with my peers who were fellow missionaries' children.

ERICKSEN: Uh-huh.

HAY: There were other missions that also used Gowans Home. You've me ... you've probably heard of Bob Foster who was head of ... who was general director of Africa Evangelical Fellowship. He was there. His parents were from South Africa, but he was there when I was there. Craig Cook, who's Canadian director of HCJB, was also there at the time. There are several here on staff that still that were there, so ...

ERICKSEN: Did your parents ... you mentioned the struggle that they had at the time with leaving you. Did they ever talk later about any regrets that they had about doing that?

HAY: No, they didn't. Of course, you've got to recognize that they were Scottish ...

ERICKSEN: Yeah. [laughs]

HAY: ... and so they ... they ... they probably wouldn't have talked a great deal.

ERICKSEN: Uh-huh.

HAY: They wouldn't open up if ... whatever their feelings were. Scots are very dour, and keep within themselves a great deal of their deep th ... deep thoughts. Oh, I ... I doubt if they would've.

ERICKSEN: Uh-huh.

HAY: I don't know whether they ... I have no recollection of ... of them second-guessing what ...

ERICKSEN: Uh-huh.

HAY: ... what they had done. Of course, in their case, you know, they went back when they left me, and they were there for that term, and that was the term when they moved from Kuta to Minna. But also, during that term, my father's health was not good. His diabetes was very real. And so, when they came home then, then they had to stay home. And the ... the mission ... Interestingly, this pastor in Scotland, this D.J. Finley that I mentioned earlier ...

ERICKSEN: Uh-huh.

HAY: ... was very desirous of having my father come to Scotland to be the representative for SIM in Scotland. And Dr. Bingham wanted my dad to represent SIM on the East Coast in North America. And I remember we spent the whole summer when they first came home in the Laurentian Mountains in Quebec, and my parents were having to make this decision. Do they go to Scotland, or do they stay in North America? I remember my sister and I having to learn all about pounds, shillings, and pence, and start to learn things British in case we would go to Scotland. As it turned out, at the end of the summer, they decided to ... to stay here. And we moved to New Jersey, because my dad was responsible from the Maritimes in Canada all the way to Florida. So, he had the whole East Coast to represent SIM. So, he ... we went to New Jersey for a while. And I look back on that ... you know, that ... that decision they were wrestling with was a very critical one, because that made me an American, not ... not a ... not British. Had we gone to Scotland at that stage when I was six years old, then I would have a different accent than I would now.

[audio cuts out and resumes]

ERICKSEN: When we finished, you were almost British ...

HAY: Oh, yeah.

ERICKSEN: ... and you turned out to be ...

HAY: American.

ERICKSEN: ... North American. I presume then that when your folks came home, you joined them again.

HAY: Yeah.

ERICKSEN: You ... you talked about living with them, and that's ... you must have been eight-ish.

HAY: About that, yeah. Seven, I think, actually.

ERICKSEN: Okay. What impression did you have of ...?

HAY: Are we on or ...?

ERICKSEN: Oh, yeah. [electronic noise] We're on but not connected. What impression did you have of what missionaries did and what Nigeria was like? You mentioned before that your first recollections were at the Home.

HAY: Yeah. Well, when ... when my parents came home, then my dad was representing SIM. So, for ... for three years I went ... I would go to meetings with him. Those were the old days when they used slides that were made of glass.

ERICKSEN: Uh-huh. Lantern slides?

HAY: Lantern slides.

ERICKSEN: Uh-huh.

HAY: And stereopticon lantern slides. And we had a big sheet we'd put up and I ... I became very adept at doing that, running the machine for him. So, I heard from ... from a small boy then, I heard his ... his stories of Africa and the needs of the ... the people in Nigeria. And I got a very good understanding of what pre-World War 2 Nigeria was ... was really like, the ... the ... the pioneering stage, the era. I saw it with his slides, I heard it, we lived it, and ate it. After three years, my ... my dad and mother came to the conclusion that the ... the travel ... the constant travel, Dad was gone most of the time, was not for them. And they sensed God leading in a different direction. And my dad resigned from SIM and became a pastor. And so, he pastored churches in Florida, and in Missouri. St. Louis, and in Iowa. And consequently, I ... I went to eight different schools before I finished high school, and I finally graduated from high school in a small town in Iowa, Waverly, Iowa, in northeast Iowa. And so, I ... I had that background of ... of the pastor's home, and ... but the strong mission input ...

ERICKSEN: Uh-huh.

HAY: ... that was there. My ... my ... probably I have to comment on my own walk with the Lord, and how that came about. Dr. Stirrett, this pioneer of SIM ...

ERICKSEN: Uh-huh.

HAY: ... came to visit us one time when I was maybe six or seven ... seven, I guess ... shortly after my folks came home. I was very impressed with this ... this man. He was an old man by then. He had gone to Nigeria in 1908 as one of the pioneers. He jogged before jogging was "in." [Ericksen laughs] He was in his eighties and very impressive man. He was a bachelor, and strong impact in Nigeria. In fact, when the British government left Nigeria, the Nigerians changed the

name ... in Jos, for example, they changed the names of all the streets, gave them Nigerian names except one: Stirrett Crest, in honor of Dr. Stirrett. This man used to go every day to the marketplace in Jos and preach. Remarkable man in many ways. Anyhow, I was impressed with him. And incidentally, his life is recorded in a little booklet, "Stirrett of the Sudan." And I told my mother, "When I grow up, I want to be a missionary like Dr. Stirrett." And she said, "Well, you can't." And I said, "Why not?" She said, "If you're a missionary, you have to have something to tell." And so, she used that to show me that I needed personally to come to know the Lord. So, she led me to the Lord as a child, and ... But it's ... so I often say, "In one sense I had said I wanted to be a missionary before I was even a Christian," in that ... in that sense. Interestingly, at one stage I had the same job Dr. Stirrett did in Nigeria, so it ... it came round full cycle. Not a medical doctor, but a ... he was Field Secretary at one phase ...

ERICKSEN: Okay.

HAY: ... and so was I. But when I was a teenager, my dad was pastoring in St. Louis, and SIM's fiftieth anniversary came around. And so, they had ... Dad invited SIM to come for a con ... for a special conference to the church, and there were about ten or twelve missionaries came to that conference. Some of them are retirees now down in Florida, who were there at that time. And it was through that conference that I really committed myself that this was what the Lord wanted me to do too. So, I went on to do my preparation in schooling with that in view. And I went to Bryan College in Dayton, Tennessee, for undergraduate work, majored in English, minored in history, took a liberal arts degree. And then I went to Columbia Bible College to their Graduate School of Missions and did an MA in missions. It was while I was at Bryan, I met my wife June. She comes from West Virginia, no mission background but a Christian home. And we met at Bryan, were married ... I was a year ahead of her ... we got married on December the seventh, 1951, the day after she graduated from Bryan, and I had graduated with my MA from Columbia. And then we applied to SIM and were accepted in October '51, and we were in Nigeria in March '52. So, things moved rather quickly there. Now I don't know whether there's anything more in background things ...

ERICKSEN: Family.

HAY: ... that you want.

ERICKSEN: Well, one thing ... I'm just wondering if, as you look at yourself and you think about your folks, which one of them are you more like? Are you more like your dad or your mom?

HAY: I think I'm a combination of the two. I think in personality I'm more like my mom. I think my ... some of my gifts are ... are like my dad's in terms of preaching and things of that nature.

ERICKSEN: As you think about the ... about your parents, and your parents' generation of missionaries, what would you say are the three or four most outstanding characteristics of them as missionaries?

HAY: Well, they had great faith, they had great dedication, great determination. To ... to be pioneers in the days that they were pioneers was not easy. It was tough, physically tough.

ERICKSEN: Uh-huh.

HAY: They ... they had to ... they really had a lot of privations. In my era, we have never had the privations that they had. They really had them. And we have all kinds of ... I've got pictures and stories of my ... you know, my mother being taken across a river in a ... in a bathtub, you know, a galvanized tub, some men carrying her in that across a river. I've seen ... my dad used to talk about a trip that he had to take twice a year. It would take him two weeks to make the trip by horse, or later by train even. I've flown in ... in SIM airplanes in one hour the ... the distance ... the same trip that ... that he had to make. So, those kinds of privations were ... were very real. Mind you, my dad told me once toward the end of his life that while it was true they had those physical privations, he anticipated that the struggles ... the spiritual struggles and the ... the battle in ... in the Lord's work would be more intense in my ... my lifetime than his. He said the physical privations were tough, but the going in, learning the language, reaching the people, was almost exhilarating. It was not ... that was not a problem. And in that particular era in Nigeria, they ... they did not have anything to fear physically, I mean, as far as their life being in danger. They never locked their houses. They could ... they could go away and leave the station at Kuta with nothing ... nobody there. And nobody would touch a thing. They were ... well, you ... you can't do that in Charlotte today [Ericksen laughs], you know. You ... or, nor can you do it in Nigeria.

ERICKSEN: Uh-huh.

HAY: So, times have changed in ... in dramatic ways. But to ... to have the ... the grit and the determination, the temerity to ... to really do what God wanted them to do in that era, you have to have a lot of respect for that.

ERICKSEN: Uh-huh. When I've sometimes interviewed older retired missionaries, they talk about how different missionaries now ... how things have changed so much since they went out. Did your dad ever have that kind of a conversation, talking about how different things were later in his life when looking back?

HAY: Sure. But doesn't every generation? I mean ...

ERICKSEN: Yeah.

HAY: I'm coming into that stage now ...

ERICKSEN: Uh-huh.

HAY: ... where, you see, I ... I look at ... at today's breed of young people and I say, "My, they're different than we were." But then I was different than what my parents were ...

ERICKSEN: Uh-huh. Uh-huh.

HAY: ... too. So, I ... yes, they looked back and they could ... they could see that. But it takes a different kind of person for a different era.

ERICKSEN: Right. What ... what kind of things did they say about your generation, how did ...?

HAY: [laughs] Well, I'm sure they thought we were ... they ... they probably thought we were pretty soft [both laugh] ... in ... in ... in terms of, yeah, having to have more things. I mean, you know, you think of all the things they did without that we've ... we thought we couldn't do missionary work if you didn't have a vehicle, if you didn't have a generator, if you didn't, you know ... we thought things. They ... they didn't think so much about things. They just got on and did what they could do. Now I wouldn't say, "Well, we ought to go back to doing it that way," 'cause all these things are very, very helpful to us. But it still does ... it's a different breed.

ERICKSEN: Uh-huh.

HAY: And I ... I think [scratching sound] too, the era demands a different ... a different mindset. The stage of ... of growth of ... of the country where you're working demands a different approach. And if the pioneers still tried to function today like they did back then, it wouldn't work. It wouldn't achieve, be foolish.

ERICKSEN: Uh-huh. I got the impression from something that you said that your folks felt very deeply about the Africans. They really loved the Nigerians.

HAY: Well, that's true. I grew up knowing the names of ... of the Christians at ... at Kuta. And my parents' lives were put into those. And that was reciprocated. The people at Kuta even today, they ... they gave my dad the name Oko [?], which is ... which means "the old one of ... of the town." Like the father, I guess that was what they would ... would mean. But they ... they respected him. And even today, the Christians there know this is who brought us the gospel. And they ... they ... they think kindly and well of ... of my parents.

ERICKSEN: Uh-huh.

HAY: Every time I've been back there, even after we were there working ourselves, of course, but when I've gone back through the years, their respect for ... for them is still there. Even the last trip my wife and I made – and I'll talk about that later – but phenomenal experience to go back there and ... and the joy of being back there. But to ... to see some of the ... the old, old people who first came to know the Lord back in the early days when my parents were there, some of them were still living. And to ... to listen to them talk about that ... the respect for my parents was very great, and my ... the love my parents had for them is very great too. They really gave themselves for ... to that.

ERICKSEN: What kind of relationship did your folks have with government officials in Nigeria?

HAY: Okay. They went out there during the British colonial period. I'm very grateful that I got to Nigeria in 1952, and the colonial period didn't end till 1960. By the time I got there, it was the ... it was the winddown of colonialism. There was a lot of negative ... I ... I got all kinds of negative thoughts about colonial ... the colonial rule. But on the other hand, there was a lot of positive too. And missionaries of my ... my father's era were in Nigeria because the government let them be there.

ERICKSEN: Uh-huh.

HAY: And so, they had ... they had some good, some bad experiences with government officials, depending on the government official. You get some government officials who were Christians, godly people, and they had great rapport. But you'd get some others who hated the idea that the missionaries were there and would do everything they could to try to hinder their work. And so therefore, they had ... they had tough times. And the missionaries of my father's era had to learn how to ... how to deal with ... with that. And may ... maybe now is a good time to ... to just digress and talk about ... about that in ... in my dissertation I deal with some of the history in Nigeria ...

ERICKSEN: Uh-huh.

HAY: ... of ... of the colonial history. And my ... my dad had something to do with ... with the turnaround there. When the pioneers of SIM, in 1893, went to Nigeria, their goal was really to reach the Hausa people in the north, the Muslims, unreached, totally Muslim. They never ... they never made it, of course. Two died the first year, and ... but even by the time I was born, the ... the mission had never gotten in to ... to reach the Hausa, because the British government ... the colonial government had drawn a line across Nigeria out of fear of upsetting the strong Muslim *emirs*, the chieftains in the north. And to keep peace, they kept missionaries out of northern Nigeria. The British government did. That's documented. I mentioned earlier that in 1929 when I was a baby ...

ERICKSEN: Uh-huh.

HAY: ... there was a meeting of missionaries in Miango.

ERICKSEN: Right.

HAY: Now, Rolland Bingham, the General Director of SIM, was at that meeting. And the thrust of their discussion at that meeting was, "Praise God for great results in the middle belt of Nigeria." And ... and all the missionaries who were there were working in the middle belt. And they had seen startling results. I mean, the church was there. There were great ... great things that had been happening, starting in 1915, and from '15 to '29, you know, just like revival breaking out, people really coming to the Lord in large numbers. But the missionaries, when they

got there, realized that that original target ... here was this huge Hausa nation. And there are what? There are thirty-five million Hausa today. So, it's a big ... you're talking about a big nation, unreached. So, at that meeting in 1929, they ... they said, "How are we ... you know, how ... what strategy? How can we get into the north? The government won't let us in. What are we going to do?" Bingham, by his own testimony, says he left that meeting, he went up to England. And he went with the General Secretary of the International Mission Commission, a man named Odom, to see the foreign secretary. Bingham says he told the Foreign Secretary, "If you don't open northern Nigeria, I'm going to go back and get on the steps of a mosque and preach, and you will arrest me. And then all of Britain will know that it is the British government that is hindering the spread of the gospel in northern Nigeria." Because the British government at home was portraying itself as the defender of the faith. In Africa, they were ... the colonial government was keeping them out. And Bingham ... it was civil disobedience, you know. He said, "This is what I'm going to do." And you can almost see this government official harrumphing, saying, "Oh no, you ... you can't do that." Be that as it may, by ... by '33, they did open the door. And our history would show two reasons for that. One of them was this confrontation that Bingham had. The other was because of leprosy, which was rampant in northern Nigeria. And one Muslim *emir* said to one of our missionaries one time, "You Christians aren't doing what Jesus told you to do." Because he had read his Bi ... he had read the Bible, and he read that Jesus told Christians to cleanse the leper. He said, "You aren't doing it." He said, "It's not my business. It's yours." And the missionary was smart enough to say, "Well, will you let us ... will you let us?" And the man said, "Sure." And actually, through SIM's willingness to do leprosy work and treat lepers ... leprosy people in northern Nigeria ... that too, was another. And ... and we ... we've had quite a debate through the years, "Which was the thing that opened the door?" It probably was both. But anyhow, in '33, my father and mother went up to Kano for six months. And Kano was right in the center of the ... it's the ... it's the ... the biggest city in ... in northern Nigeria. And they went up there for six months to work out the details for setting up and for negotiating how ... how SIM would start something in ... in northern Nigeria. And then the field administration, which included my father and ... and others, asked a man named John Hall to go up and open the first station. And John Hall had spent seventeen years with the Tangale people in Nigeria, and seen the thing just go ... he wrote a book, "From Cannibalism to Christ." And it just opened the whole tribe up to be Christian, in seventeen years. It was a remarkable story. He had that success sort of under his belt, and he went up and became the first missionary to work among the Muslim Hausa. He worked for another about seventeen years. This was about halfway in his career. And at the end of that he died. Probably not more than what you could count on one hand had come to the Lord among the Hausa. But it was the spearhead, and it ... it had opened. And there's a lot of things happened since then. See, my ... my father was part of that. So, you ... you asked ... where ... this long story came because you asked me about their relationship with government. Well ...

ERICKSEN: Uh-huh.

HAY: ...Dad was part of the negotiations to get northern Nigeria opened. And they had to do that with British government officials. And so, it all came about that way.

ERICKSEN: Did he ever talk about his frustrations during that period of working those out, and ...?

HAY: Oh ...

ERICKSEN: I realize he's Scottish ...

HAY: Yeah, but they're ... yeah, they had ... they had lots of difficulties. They had difficulties with the ... with government ... some government officials, you know. And ... and he would talk about those things.

ERICKSEN: Uh-huh.

HAY: I ... I even ran into some of that when we were at Kuta. The ... a government official came and told me that I ... that we had no right to preach at the dispensary. And I said, "Why not?" And he said, "Because Lord Lugard had made an agreement with the Muslim *emirs* that they wouldn't let missionaries do that." And that upset me as a young missionary when this government ... this British government man told me that. And I said, "I don't believe it." And ... and anyhow, I did ... did my research, [scratching sound] and he was wrong. Lugard never ... never said that. And in ... in fact I document that ...

ERICKSEN: Uh-huh.

HAY: ... in that treaty.

ERICKSEN: Yeah, I came across that.

HAY: We go that. He never ... never said that.

END OF TAPE