John Hogg 1833-1886

Apostle to Egypt



John was born into a mining family in the village of Penston near Edinburgh on April 30, 1833. His father was an overseer in the mine. John was the third in a family of ten – seven boys and three girls. He learned to read and spell by the age of four! At the age of nine he left school to work in the mines and help the family income.

The work in the mines was hard. Later in his life he wrote, **"I have always looked on this time as a period of slavery. Dragging the wagons up a steeply inclined plane was too heavy work for two boys of 10 and 15. I had to go before and pull with a chain in each hand guiding the box on the rails and tugging with all my might while my brother pushed behind."**

After some time in this back-breaking work there was an accident in the mine. A ton and a half of coal fell on John. It pinned him to the ground and broke his thigh. He couldn't move from his bed for 6 weeks. He wrote, **"During this time I read the whole Bible through or nearly so. My aunt gave me a beautiful copy of Pilgrim's Progress. With these and a torn copy of Arabian Nights I whiled away the weary time and acquired a taste for reading that never flagged. From this time I was a changed boy."**

Sadly John had to return to the mines but he eagerly attended night school. He made rapid progress in Maths and Latin as well as Greek and French. He mastered shorthand and reached a high standard on the flute and the violin.

For some time John had had serious thoughts about the salvation of his soul. About this same time his family was plunged into grief by the death of his little sister aged three. This event together with a sermon he heard on Phil. 3:18 affected him profoundly and he began to pray with a new intensity. He couldn't pinpoint his conversion to a moment in time but he knew he had found and trusted Jesus as Saviour. At the age of 15 he was received into full communion in the church. On his way to work and many times in the day he would kneel and pray. In the evening he would kneel behind the hedge and pour out his heart in earnest prayer to God.

In 1849 John and his brother were students in Edinburgh University. Their parents sacrificed to make this possible as they were eager for both boys to go into the church. At first John was nervous of mingling with the other students. He feared that his broad Scottish brogue and his peeled knuckles would mark him out as fresh from the mines! Elocution helped his accent and he soon became popular. In later years he believed that attention to the detail of pronunciation at this time laid a foundation that greatly benefitted him in later years and helped him to speak Arabic '**like an Egyptian**'.

By 1850 the family were living in the tiny village of Macmerry. Their favourite recreation was music. On Saturday evenings the family would gather with the music-loving folks in the district. Their father would play the violin. James would play a small violin and John a cello or sometimes a flute or an accordion. Everyone joined in singing and their store of Scottish songs was endless. In his second year at college John's mother died. As he returned home with his first two university prizes, his heart was full of sadness rather than pride.

Things in the mine were difficult and John's father began to think of emigrating to America. Their initial enquiries looked positive. John began to think of a career in geology and engineering. The more he thought if it the more uncomfortable John's father became. He turned his thoughts back to seeing his boys in the ministry of the church and began to pray in secret that John's ambitions would return to that goal. John was struggling with the questions of his future. One night the climax came. He felt he couldn't sleep till the question was settled. He determined to devote himself to God's service.

In 1851 John preached his first sermon – a missionary address – in Tranent church. Having long prayed for this, his father was too nervous to go and hear him and stayed home praying for him and praising God for answering his prayers concerning his son's future. He rejoiced that both John and his brother James now had an all-consuming ambition **"to carry the Gospel to the heathen"**.

The winter of 1853 was particularly hard. It was the saddest time John had known. He was especially close to his father and so his sudden death aged only 45 was a hard blow. It was followed 3 months later by the death of his brother James. These events just cemented John's determination to prepare himself for service overseas as soon as possible. He offered to serve under the United Presbyterian Church of Scotland (UPC) and was completing his studies at Divinity Hall, Edinburgh.

Many years later on hearing of John's death a friend and fellow student from those days, James Henry of Melbourne, Australia wrote, **"He was absolutely devoted to the person and Kingdom of our Lord Jesus Christ. Among all the young men I ever knew he had the purest spirit. All his thoughts were pure."**

When classes were not in session students were assigned various tasks that were supervised by a minister in the district. John's supervisor was Dr. Logan Aikman the secretary for the Scottish Society for the Conversion of the Jews. Dr. Hermann Philip had proposed establishing a large protestant college in Alexandria, Egypt. Dr. Aikman felt John would be the man to be in charge.

On November 17, 1856, having completed 4 out of 5 years of his theology course, John left Edinburgh en route for Alexandria. He arrived on December 6 and within five days of his arrival he had opened a school in the home of Dr. Philip.

He started with 6 boys and 16 was the largest number reached in the first 6 months. After 6 months the school moved to an old palace in another part of town and most of the original pupils found it too far to travel. For two months John had only 2 pupils! The relationship was strained between John and Dr. Philip. Dr. Philip had dreamed of raising major finance from the Scottish churches and setting up a well-equipped and prestigious school to rival the schools of the Jesuits. The churches took a different view preferring to start small. Since John was sent out by the churches it was as if he had joined the ranks of those who rejected the advice of Dr. Philip. John was made to feel quite unwelcome, but still he persevered. But he found Dr. Philip's constant complaining very discouraging.

The goal of starting **'A Protestant College for Egypt'** is what had attracted John to go to Alexandria. He was ready to make great sacrifices in this cause. In this first experience on the mission field John was bewildered by the sharp contrast between the real and the anticipated! In many ways his new life was a real disappointment to him.

Encouragement came from an unexpected quarter. Thomas McCague and Gulian Lansing were missionaries from the United Presbyterian Church of America. The one worked in Cairo and the other in Damascus. They were guests of Dr. Philip for a few days. After hearing Dr. Philip's gloomy, negative report of the ministry and the probability that the school would close, they sought out John privately. They wanted to learn more about the school and about John himself. The three of them got on very well. They spent some time praying and dreaming of what God might want them to accomplish in the future. John invited Dr. Lansing to come and share his quarters in Alexandria if their plans came to fruition.

That evening was a link in the chain that brought John into a relationship with the UPC of America. The Scottish Society for the Conversion of the Jews had handed over its 4 mission posts to the UPC Church of Scotland. They had decided to concentrate on some stations and let others go. Algiers was to be strengthened and Alexandria abandoned. John was disappointed. He had hoped to stay in Alexandria ordained and sent out by his own church and build up the school.


Alexandria 1875

Mr Lansing moved in with John in Alexandria. His wife soon joined him and, as he said later, **"She began to breathe the air of home into the barren ruin"**. The year 1857 had been a year of great disappointments for John but it ended in **"days of cheerful labour and an atmosphere of utmost good fellowship"**.

For the first time John enjoyed that special bond well known to those who work together for God's purposes in a culture not their own. John and Mr. Lansing worked well together and enjoyed each other's company. There was a lot of give and take in ministry both assuming roles as needed in the teaching and in preaching and caring for the church.

John pressed on with his study of Arabic and Italian and was able to conduct services in both. It was a time of much political upheaval in Egypt and they were often caught up in riots of one kind or another in Alexandria. By January 1858 John was on the verge of collapse. Many months of hard work had taken its toll and Dr. Lansing sent him to rest in Cairo. John didn't rest! He was eager to see other parts of Egypt!

In 1859 John asked UPC to allow him to return to Scotland to complete his theological course. They agreed but hoped that he would return to Alexandria on graduation. John hurried home as he had received news that his sister, Eliza, was very sick. Her long illness was almost over. He was able to be with her for two weeks before she died in June 1859.

In September 1859 John completed his course at Divinity Hall and was licensed two months later by the Edinburgh Presbytery. The UPC of America had invited John to return to Egypt and work as their agent. He had gladly accepted because to stay under the UPC of Scotland would have meant a change of location.

Another matter weighed heavily on John. Years later he wrote of this, **"Shortly afterwards the Lord, whom I had been long entreating on the subject, guided me to her who is now my wife"**. John had found it hard to discuss his need of a wife, but when visiting a fellow minister, James Robertson, the subject of this need came up. Mr. Robertson suggested that they immediately **'lay the matter before the Lord'**. After some time in prayer Mr. Robertson proposed a plan of action to John. He was to call on the Rev. Hope Waddell. Mr Waddell was well known in the church and revered as a missionary and a pioneer. He had worked in Jamaica together with his wife's sister and her husband. He was one of the church's heroes. John was to call on him to learn from his wisdom and experience. He was also aware that in his household was his niece Bessie. She had lived with her aunt and uncle since her father died and her mother became very sick when she was a baby. She was as a daughter in the household.

John and Bessie were introduced and after an engagement of seven weeks they married on January 10, 1860. On January 27, 1860 they set out from Liverpool on board the **SS Scamander** bound for Egypt. Four days later they encountered rough weather in the Bay of Biscay. The ship sprung a leak, foundered and sank. All 40 people aboard the ship took to the lifeboats and some hours later they were picked up by a Dutch Steamer that landed them at Plymouth. Their lives were saved but they lost everything they had! They returned to Edinburgh. John wrote to Bessie's mother, **"Thanks be to God for His miraculous intervention for I cannot call it anything else. We have lost everything but we cannot help feeling confident that He who plucked us from the jaws of death will Himself become the breaker up of our way. O let us trust Him. There was doubtless a 'need be' and what that 'need be' was will probably soon be made plain to us. Meanwhile let us lift up a song of gratitude and praise to Him. Oh for grace to dedicate our rescued lives to Him!"**

On arrival in Edinburgh there was great interest in the churches not only in the young couple but also in the work they were returning to in Egypt. John immediately recognised that this

was one 'need be' to come out of the shipwreck. All their personal goods and wedding gifts were amply replaced both from Scotland and America in cash if not in kind. With an army of pray-ers behind them they set out once again a month later. They decided to avoid the Bay of Biscay by going overland to Marseille and sailing from there. They reached Alexandria on March 18, 1860.

About this same time the UPC of America authorised the formation of a UPC Presbytery in Egypt. The first official act of this new body was to ordain John Hogg on May 22, 1860. John continued his educational work. The school prospered. On June 24, 1860 John conducted his first service in Arabic. He was soon conducting two Sunday services and a mid-week service in Arabic each week.

In addition to his school and church work John found a great deal of time for personal work with Egyptians and Italians in homes, shops, hospitals and elsewhere. In 1861 he made a short trip on the Nile below Cairo His first major trip took place the next year. These trips reinforced in his mind a conviction he never lost that the Coptic Church was the key to the mission problem of Egypt. In two months he visited 63 towns and villages, sold Bibles in 40 places, read and expounded Scripture in 50 towns and villages and had formal services seven of these. He had conversations with 62 Coptic priests, 52 monks and two bishops. He left three colporteurs behind to continue the work of selling books in the towns and villages.

A few months later there was illness among the mission staff in Cairo. The Hoggs were asked to go and help there for a week or two. John worked in Egypt for 23 years but he never again returned to Alexandria.

The year of 1863 was a year of much sickness in the mission. John nursed Bessie through a bad bout of smallpox. He devoted himself to the task of nurse as they isolated themselves in order not to spread the disease. It was during this time of enforced confinement that John recorded many of the details of the Lord's dealing with his family and the work in Egypt.

During 1864 John was busy translating a textbook for use in the longed for Theological Seminary that finally opened in September 1864. He was involved in translation work alongside his other responsibilities. In his diary of 1863 he notes that he had translated 30 chapters into Arabic, preached 87 sermons, given 43 addresses and 74 lectures in Arabic. He had also preached many times in English. All this totalled 208 hours or 4 sessions a week. He had also taught 540 hours.

This makes it even more extraordinary that he wrote in his diary on April 30, 1864:
"Thirty one years old today! The thought of how useless my life has hitherto been oppressed me exceedingly!"

In 1865 the Presbytery decided that the mission should extend its work into Upper Egypt. John was chosen as the 'pioneer'. At first this was to be an experiment for 6 months. It was feared that no family could survive in the heat of the summer – especially as they would be two weeks away from medical help.

They were to begin in Assiut – a town of 40,000 that was 2/3 Muslims and 1/3 Copts – about 400 miles south of Alexandria. Their household goods were loaded on a grain boat and John set out accompanied by his wife and children together with Miss McKown and some Egyptian helpers.

They didn't want to stir opposition among the Coptic Priests so they entered Assiut quietly. They rented a house and began by opening a school with 6 boys and 2 girls. It was from this very small beginning that two great institutions later developed – **Assiut Training College** and **Pressley Memorial Institute**.

At first John always attended the Coptic service on the Sabbath. On March 19, 1865 John attended as usual. He was surprised to find a large crowd there. A priest read a letter from the Bishop of Assiut warning people not to send their children to the 'schools of strangers' who were actually 'wolves in sheep's clothing'.

So began a time of severe persecution. John needed patience, tact, courage and perseverance to steer himself and the slowly growing Protestant community through these troubled times. The people came to regard him with love and esteem for his graciousness and perseverance.



Assiut late 1800s

Through all these ups and downs John faithfully continued his translation work. The hot summer took its toll! A heavy blow fell on June 29 with the death of his little girl, Mary Lizzie, aged 4. He wrote, **"Her life has been to us as an angel's visit and her death as the opening of the very gate of heaven."**

In 1866 John was formally appointed Professor of Theology. Since his health was very poor he returned to Scotland for 3 months to raise funds for a Theological Seminary in Assiut. He was able to raise £500. On his return to Assiut he started with 13 students of whom 3 or 4 were Coptic monks who would train to work with Copts.

There was renewed Coptic opposition and the Coptic Patriarch made a tour in an attempt to crush the 'Protestant heresy'. He did all he could with violence, public curses, threats and intimidation to stir up fear and prevent people from sending their children to mission schools. Before leaving Assiut he ordered a public burning of all books published by Beirut Mission Press. A natural outcome of this opposition and persecution was an increase in the number of secret believers. In 1869 Westminster College, Pennsylvania recognised John's efforts in Assiut and awarded him the degree of Doctor of Divinity.

In 1870 the first Protestant church building in Assiut opened. Two of the students from the Theological College were licensed to the ministry. While the ministry was moving ahead, it was a time of personal tragedy for the Hogg family. Their youngest child had died and the following year on a visit to Scotland another baby boy died. During their furlough in 1871 the Hoggs paid their only visit to the USA. For two months they travelled far and wide and spoke about the work and the needs in Egypt. Great interest was aroused.

In October 1872 the Hoggs returned to Assiut. Things had run down and they were quite discouraged. However their hard work and enthusiasm soon made a real improvement. Led and inspired by John, many members of the Assiut church volunteered for evangelistic work in the neighbouring towns and villages. Assiut became a centre of light for the whole district. John reported that each week there were 39 prayer meetings in Assiut and in 4 neighbouring towns. It was characteristic of this period that every Copt who embraced the truth of the Gospel for him/herself immediately became zealous in spreading the truth to others.

In 1875 John led an evangelistic tour in the Upper Thebaid. In 1876 he was released from this work to devote himself to preparing textbooks for the seminary. John felt he could do this better in the cool of Scotland and so returned there briefly. He took the opportunity to inform the Evangelical Alliance of the brutal treatment of Protestants by the Copts. The EA drew up a memorial that was presented to His Highness the Khedive of Egypt who was responsible to the Ottoman Regime. He received it and promised to look into it. As a result the period of open opposition and injustice was brought to an end.

Back in Assiut in 1877 John was being pressed to visit many places to encourage and coach the workers. He saw this as vital. He felt that if the evangelical church of Egypt was left to itself at so early a stage in its development it would do no more for Africa and for Muslims than the Coptic Church had done. Without the stimulation of frequent visits even the best workers relaxed their efforts. He felt that letters were inadequate. They needed someone with them with the power to initiate and organise.

John spent most of 1878 completing the translation of a book by his friend, Dr Calderwood, entitled **Handbook of Moral Philosophy**, for his theological class. He completed the first draft in 60 working days.


Coptic Church from the Nile

That autumn floods followed the drought of the previous year. This brought great distress to the whole land. Every station suffered. Many were laid low with typhoid. The Hogg family suffered along with everyone else. John wrote to his brother, **"Do you know what it is to get so fagged that you can't be bothered to fix your mind on anything? For months past I have felt so every night and often I have spent hours rolling around on the sofa too tired to sit up or lie still."** John's wife remarked, **"John has been nurse and doctor and is much run down with weary nights and much anxiety."**

In the spring of 1879 John was preparing to follow through on his plan to go to Ramleh and teach the theological students, a request came asking him to go to Ekhmim a town in the south that had kept its door firmly closed to mission work. The invitation was signed by all the most influential Copts and so seemed to John little short of miraculous. Why not go there and teach his class instead of teaching at Ramleh? So they set out in their boat – the Ibis – and soon reached Ekhmim. Before the Ibis had reached her moorings, John found the great 'open door' slammed in his face! The priests were alarmed that John had been invited. They set out to win back those who were ready to welcome the Protestants.

The result was that only 3 people ventured to greet John on his arrival. Whenever he went out in the street mobs of youths surrounded him all vowing to chase him from their town. The students who had come with John suffered the same fate. Despite this turn of events John was determined not to be discouraged. He wrote that the place was, **"A needy field ready to be opened but needing preparation for a lengthened occupation before any response will be made to the overtures made by us."** He went on to write that he thought it important to stay **"long enough to gather such a nucleus of resolute spirits together into a compact body that the gates of Hades shall not prevail against them".**

The students who had come with John were shamed and insulted at the treatment he had received. They expected him to "shake off the dust" of that place as a testimony against them and go on his way. Instead, to their amazement, he said he wanted to rent a house!

As the news spread, landlords raised their rents to prohibitive prices! At last they found a small place that they could rent for about 6 times its real price. John told the students to rent it. They pointed out that it would take at least $20 to make it habitable! John wasn't deterred. He agreed to pay and the deal went ahead.

There was a courtyard where they met for worship. There was only John, his students and three men who were too poor to lose anything by joining them. Women gathered on the roof. They didn't come to listen, but to pour down curses on them and to peer down at the "wolves".

Soon other missiles such as bricks and dirt were hurled down but none of this deterred John. Worship continued with the few in attendance. John was convinced the time would come when he could open a school. He focussed on the necessary preparations including making benches. This proved complicated because the bishop had placed a ban on anyone who helped 'the intruders' so carpenters were hard to come by. They asked sixty cents a day instead of twenty.

The students who had come with John were completely amazed as they began to realise the personal cost to John of establishing a work in Ekhmim. His family hadn't been together in 3 years. John was planning a trip to Scotland to witness his eldest son receive honours on his graduation. John realised that if he went to Scotland it would delay the work in Ekhmim and deplete his resources to fund the work. He discussed what he should do with Bessie. Her reply was, ***"Whatever He says to you, do it!"*** That settled the question. John didn't go.


Boats on the Nile

John pressed on despite the opposition and the harsh physical conditions. At the end of the three-month term his faith was rewarded. The work in Ekhmim had been established on a permanent basis with a school with a daily attendance of 80-90 pupils under the expert management of two efficient teachers. Every night there was an audience of around sixty who gathered to hear John preach the truths of Scripture. He refused to preach 'against' the Coptic priests. He wanted the people to hate their own sins and not to hate the priests! Three years later a pastor was ordained and appointed to care for this congregation.

The following year a similar campaign was launched at Minya – a prosperous town midway between Assiut and Cairo. John was received enthusiastically with crowds of young men gathering each night eager to hear his teaching. Opposition soon rose up. This time it came from an influential Copt who held a high position in the government. Any officials who dared to go to the meetings risked instant dismissal or raised taxes etc. Still they flocked each night to hear John. Night after night he lectured on the Life of Christ. The gatherings usually lasted from 8.30-11.00 pm.

From July to October John was to be in charge of the station in Alexandria. He devoted all his strength to setting up a school in Minya before he left. He believed proper equipment was vital. In the absence of any mission funds, he personally paid for benches, tables, maps, a blackboard etc. When the school opened there were only 3 boys. Twelve days later the number had grown to 18. John devoted all his time to training the two teachers he had hired. John's faith was rewarded. The school prospered and before a year had passed its income was enough to cover all the expenses.

John had a burning desire to be relieved of other work to devote himself to ministry in the churches. He wrote, **"How I long to be free from all other work and permitted to spend my whole time and strength in watering the seed that has been planted! Even were this possible, what could one man do among 30 stations (in Upper Egypt alone) scattered over an area 400 miles long?"**

John once again challenged the American Church, **"Double your force! Without 20 picked men of the first order we cannot begin the work in the Delta or control the work in the South. It isn't the number, but the type of the churches planted that is of primary importance, but our shortage in men is endangering the type."**

John devoted himself to this task of strengthening the churches to the limits of his strength. He prepared and taught Sunday School materials and other leaflets. He went from church to church often frustrated that he had so little time in each place for training and teaching.

At the same time, he was becoming increasingly challenged about the majority population. One of his studies with the theological students was entitled, **"Neither is there salvation in any other"**. This became the title of a book published the next year. This is of historic interest as it was the first book ever printed in Upper Egypt.

As John considered the problem of the majority population, this intensified his burden concerning the churches. His thoughts were much occupied with the question of what type of church God needed to accomplish His great purposes. He wrote, **"I believe the millennium is now (nay always has been) within the reach of the evangelistic labours of a generation of Christians who have learned, like Paul, to live 'not to themselves but to Him who died for them and rose again'. I believe also that this will be accomplished only when pastors learn that their duty is not only to feed the flock but to see to it that each member is put to his proper work and kept at it."**

The mission continued to press on with its aims. The political scene was becoming very eventful. In 1882 a crisis came in the form of the rebellion led by Arabi Pasha. On June 11 there was a massacre of Europeans in Alexandria and it was clear the missionaries would have to leave for the time being.

On June 21st a party of 40 including the Hogg family embarked on a British Steamer **the Falernian** that had been built for the transport of cattle. Thirty in this party were from the mission community. They docked in Liverpool on July 11 after a very uncomfortable voyage. John returned to Egypt after 3 months leaving his wife and family in Edinburgh.

The Arabi rebellion influenced the rest of John's life. This was not only because he had 3 years of enforced bachelordom, but also because it permanently affected the things he had most at heart. He prayed for a baptism of power. A new power came through a baptism of suffering. This rebellion affected the Coptic Church since it persecuted all who were outside Islam. This brought a new rapprochement between Copts and Protestants in their common Christianity.

It also affected the majority population – the unreached millions of Islam. Twenty years earlier John had written of them, **"There is little hope of a Christian gaining a hearing among them until some political upheaval forces upon them the unwelcome truth that the Muslim races are no longer the world's conquerors."** In the wake of this upheaval new opportunities emerged.

About this time there was trouble in the evangelical church in Egypt. The Rev. F.B. Pinkerton resigned his connection with the mission in 1871. He had adopted '**Plymouthite**' views of the church and felt in all good conscience that he must resign. He left Egypt much to the regret of his colleagues who had a high regard for him.

In 1874 Mr Pinkerton felt he should return to Egypt and try to win to his point of view "elect" souls in the Egyptian church. John and his colleagues felt very apprehensive about Pinkerton's return. However, when he arrived one day at John's door in Assiut John welcomed him and spent many hours in discussion with him. This welcome of Mr. Pinkerton led to John being misunderstood and needing to justify his actions re: Mr. Pinkerton to his colleagues.

As early as 1879 John had begun to write answers to the questions that had arisen in his discussions with Mr. Pinkerton but it was only after the Arabi rebellion that the problem had grown to the point that it threatened the unity of the church.

In January 1883 John held special classes for the pastors where they could discuss difficulties that had arisen in their minds. In the Ibis he toured a number of congregations. He found it very exhausting. He did everything he could to strengthen the brethren and combat heresy. John found this a hard task. He wrote to his wife. **"I found the pastors very hard to please in regard to my manner of conducting the class. They don't wish general principles: they wish little odds and ends of details and side issues and would like to have these settled without having their minds 'distracted' by what seems to them (blind as they are) to have no earthly connection with them. The material I had prepared to put them right on these general principles and so prepare them to understand the drift of my future discussions, they have simply refused to look at for the present. When the class is over they would like to have copies of it, but now they do not wish to have their minds distracted by it. I wish the month were over! Yet they want to be edified!"**

John was commissioned to write an answer to the controversy. He wrote a long paper entitled '**The Seven Points**'. He argued vigorously around each point where the controversy raged.

About this time Dr. D.S. Cairns, Professor of Systematic Theology at the United Free Church's College in Aberdeen was visiting Egypt. He wrote of John: **"Dr Hogg was seated cross-legged on the divan wearing a long grey dressing gown and a cap. He seemed to my eyes curiously like an Eastern Sheikh .... His figure at once caught one's eye, his face so mobile and full of power and his whole frame muscular and full of vitality. His talk that night was to me of extraordinary interest. A more delightful companion and friend no man could have had than he was to us all. His relations with Dr. Lansing as well as Mrs. Lansing were delightful. The two men worked together in congenial fellowship. With the students he was equally admirable and they adored him."**

As the **Plymouthite Controversy** continued to threaten and split the church, John continued to open reasoned arguments so that all the church leaders could make informed decisions. Not all

were willing to read what he wrote. Still he conscientiously put forth Biblical truth to enable their decisions. To the end of his life John continued to meet with the Plymouthite leaders on the old footing of respect and affection. He always had faith that they would find a common platform that would make reunion possible. He was not to see this in his lifetime.

In 1885 John returned to Scotland. He needed surgery. On this occasion he again addressed the United Presbyterian Synod. He reminded them of his visit in 1866 when he had just returned from his initial visit to Egypt. He gave a sketch of the work accomplished over almost twenty years.

There were now schools in 40 towns and villages with 2039 pupils. Most were independent of mission funds. There were High Schools in 4 districts. There was also a Training College and a Theological Seminary with 351 students (260 residential). Scripture and other books had been distributed – approximately 112,000 pieces – an average of 18 per day (6 days a week) for 20 years at 20 cents a volume. In addition to all this, preaching stations had opened in 60 towns and villages.

In the autumn, on completion of minor surgery, all the family except his oldest son returned to Egypt. They looked forward to making it their home for years to come. This was not to be! After another winter in Assiut teaching in the Theological College and preaching in the villages John fell seriously ill. After two weeks of extreme suffering he died. This was a deep shock to all in the mission. They had believed that God would spare him as he seemed to them so necessary to the work.

John died on the night of Saturday February 27, 1886. The next morning nearly 1000 people crowded into the chapel and many more gathered outside. During the service the Governor of Assiut entered with his suite. They were also present at his funeral in the afternoon. People of all religions and nationalities came, vying with one another in showing respect for the man whose good deeds had reached people of every class and condition. At the end of the service an opportunity was given for the people to look on John's face for the last time. As the throng filed past, the Governor was heard to say, **"How they loved this man!"**

The commander of the British Garrison at Assiut sent a company of soldiers to keep order and prevent the crowds blocking the streets. The Governor and his attendants showed their respect by walking to the city limits. They were followed by a long procession of the most intelligent and wealthy residents of Assiut as well as many from the surrounding villages.

John was buried in a tomb in the ancient Coptic cemetery in the desert. A member of the Assiut church – Mr. Wissa Buktor – a lifelong friend of John's – took care of all the expenses. He also erected a mausoleum of fine white marble.

Writing shortly after this Dr. I. G. Bliss of the American Mission at Constantinople said:

"It is not too much to say that the whole land is in mourning for this eminent servant of God. He was a prince of Bible workers in this land of darkness. For more than 20 years he was identified more than anyone else with the work of evangelism in Upper Egypt. Thousands heard his earnest words and were moved to examine the Scriptures to see if his teaching was true. One cannot contemplate his work without being deeply impressed with the fact that his was a large faith, always looking upward to the face of the Master and getting cheer from His smiles."

Dr. Strong wrote: **"I never knew a man who could more truthfully have adopted the verse, 'The zeal of Thine house has eaten me up!' This was the text that first came to my mind on hearing of his death."**

John passionately believed in establishing independent, self-sustaining and self-propagating churches. John and Bessie had 12 children. Their son Hope Waddell Hogg (1836-1912) carried on his father's work in Egypt. Alfred George and Laurence Alexander both became missionaries to India.