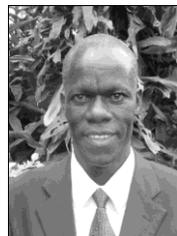


The Life and Impact of Dr. John Hogg as a Missionary in Egypt

Milton Lipa*

** Rev. Milton Lipa is the pastor of the Entebbe Presbyterian Church, Uganda. He is married to Rose and they have five children. Rev. Lipa formerly worked at the international airport in Entebbe. This article helps us learn the story about the developments in evangelical Presbyterian mission work in one region in Africa – Egypt – through many first-hand diary records of a missionary there.*



Introduction

This paper is a discussion of the life, missionary activities, and impact of the work of Rev. John Hogg as a missionary in Egypt. It will describe his ministry in the context of evangelical missions in Egypt. It will also give a brief background of the evangelical missions, strategy of missions, nature of the mission field and greatly concentrate on Rev. John Hogg's ministry, and the impact of his efforts on the ministry to the present generations.

Brief history of the church in Egypt

The American missionaries started their missions in different parts of Egypt in 1854 under the leadership of Rev. McCague and James Barnet (Watson, 36). Their primary interest to evangelize Muslims, Jews, and Orthodox Egyptian Coptic had little progress in the beginning before they got a break through. Prior to their coming, the church had flourished in the early centuries with preaching and academic institutions in Alexandria under the church fathers. The church in those days was called the Alexandrian Church until its influence was weakened by the Muslim conquests in the seventh century. The church after the conquest was called Coptic Church, named after the Christians who endured the oppression and persecution of the Muslims. After the coming of the Evangelical missionaries the church which emerged has been known as the Evangelical Church of Egypt. (Lois Farag, 2011, 1). These three names are sometimes used interchangeably for the church in Egypt by historians but for the purposes of this presentation we will retain the names as briefly described above so as to clearly follow and understand the history of the church in Egypt.

Church inception and advance in Egypt

In the New Testament, no particular missionary name is attributed to the planting of the church in Egypt; yet we do read in Acts 2:5-12 that some Jews who were living in Egypt were among those present on the day of Pentecost. We also read in Acts 18:24 of Apollos, an eloquent Jewish native of Alexandria who was knowledgeable in scripture. However, Coptic tradition attributes the taking of the gospel to Egypt in AD 42 to Mark the Evangelist, the writer of the gospel of Mark (Peder Jothen, 2011, 1).

Mission strategy in Egypt

The mission strategy in Egypt followed very much the model (broadly speaking) described around the Lovedale in South Africa. The 19th century evangelical, Egyptian mission planted the church, established schools, hospitals and technical schools. These became the main avenues of evangelism and discipleship, besides other methods the missionaries used in sharing of the gospel to the local communities. In the early days of the mission, the missionaries studied the ecclesiastical systems of Islam and of the Coptic Church. This knowledge helped the missionaries to forge strategies in sharing the gospel with Muslims.

The Coptics on the other hand were considered the purest representation of the ancient Egyptians. They tried their level best to be distinct from Muslims in their dress code (dark as opposed to white colour for Muslims). They had tattoos of the cross on their hands, although in the villages the dress code was not adhered to. Their names were mostly distinguishable except those commonly shared with Muslims. The head of the church was called the Patriarch of Alexandria and was selected from among the monks and held office for life. Their church government was Episcopalian. The monks had lapsed into secular lives. The Patriarch's revenues came from the many houses that became the possession of the church over a period of time. They knew almost nothing of the way of salvation by faith in the crucified Saviour, or the necessity of the change of the heart through the Holy Spirit or the Christian life in union with the risen Saviour. The mass was the atoning sacrifice; the priest was the forgiver of the saint and baptism was regenerative. Watson clearly summarized the Coptics as only Christians in name or form (externally) but with no intelligence in the head, no motions in the limbs, no life in the heart, with memories of the fathers and councils, waiting for the Lord to say to some earnest souls, "prophecy upon these bones and say to them, dry bones hear the word of the Lord... Ezekiel 37:4ff" (Watson, 53-58).

The life and ministry of John Hogg

John Hogg, 1833-1886, was one of the pioneer Presbyterian missionaries in Egypt. He was born in the mining village of Penston, Scotland. Although Hogg was a Scottish missionary, history books apart from those written by

Christian missionaries, describe him as an American. Dr. Ejaz Akram in his paper on the Christian Mission in Egypt and their impact on the Coptic Islamic Relations also notes this.

From the age of nine Hogg worked in the coal mine as a pit boy, but an accident set him free to study. He experienced evangelical conversion, followed after the death of his elder brother, and this conversion convinced him of a missionary vocation. In 1856 he accepted a call to Alexandria, Egypt in connection with the Scottish Society for Conversion for the Jews. Four years later in 1860, the work passed on to the American (United Presbyterian) mission due to failure by the Scottish church to continue financial support. This could be one of the reasons why history books (those that lacked access to right information) describe Hogg as American, because he spent more years in Egypt working under the American mission than he did under the Scottish mission. Thereafter Hogg worked as an educational and literary missionary out of Assuit. He was a firm believer in the establishment of independent, self-sustaining and self-propagating churches. He was a fine Arabic scholar, a notable personality, and tireless preacher, teacher, translator and administrator.

In 1857 when John Hogg was heading a boys school, Miss Mary Pringle opened up a girls school which saw a tremendous and rapid growth. John Hogg described the growth of the school headed by Mary as follows:

I do not recollect, after 20 years of experience, to have seen any similar attempt crowned with such success in the same space of time. In the course of one year Miss Pringle found herself in a crowded school room, surrounded by 80 or 90 girls of various ages and attainments, and of different religions and nationalities, although the majority were Jewesses. Her very success, however, threatened the effort with early failure for having no efficient assistant, she was tempted as most of our missionaries are, to over tax her strength and in the autumn of 1857 she was constrained to return to Scotland. The local committee carried on the work of the school for a shorter time by means of such teachers as could be obtained in the country. (Watson, 95)

The school was later formally transferred to the American mission hands in 1858. In this same year, Dr. Hogg was instructed by his doctor to take leave of 2 months due to his intensive study of Arabic language, instructions and management of the school which stressed him. He left the school under the care of Mr. Lansing and a Syrian named Khalil Sidawi. Later on Hogg and Lansing visited Jerusalem and its surrounding in 1858 and left the school under the care of Sidawi. However in their absence the attendance declined, but it later picked up when a new home for the school was found. A newly found girls' school which had been formed was merged with the boys' school under the headship of Rev. Hogg; here he conducted gospel instruc-

tion to students before the Sunday morning service.

When financial support from Scotland was insufficient for Hogg to continue with missions in Egypt, he returned to Scotland to complete his theological studies, got married and also was ordained (Watson, 108). The school remained in the hands of Lansing while Hogg was in Scotland. In 1860 Hogg was appointed by the American board of missions to Egypt. After his wedding on 10th January, Hogg together with his wife and other passengers were ship wrecked on 27th January on their way to Egypt. They lost everything, but God provided all that was lost through friends of the cause of Christ and sympathizing brethren in Edinburgh. They arrived in Egypt on 19th March 1860 to a warm welcome by friends (Watson, 111-112). Hogg was warned to take moderation in work as noted in his diary: "Let me take warning in the future, more good will be done in the end by a constant, persevering and devoted effort in the work than by killing ourselves outright at the outset."

Hogg and Miss Dales used the school to minister to the physical and spiritual needs of the various nationalities who attended the school. This led to complaints from some parents and guardians of other faiths that their children were learning Christianity. This encouraged the missionaries because they realized they were achieving the objective of presenting Christ to all who passed through the school. Hogg writes in his diary one interesting case of complaint and its results:

The teacher tells of an instance of a Muhammadan interference. The father of Mustafa sent his boy to say that he did not want his son to study the Bible and the catechism. The teacher said, tell your father to come and see me on the subject. The father came after a few days and entered the school quietly, took his seat for a little time, and then, in the pretence, stood up in rage and asked the teacher, who authorised you to change people's religion? The teacher replied that it was not his business to change the religion of the boys, but by the grace of God, he wished to make them good, adding, how do you think we could get along with so many boys of different classes, unless we were to teach them how to behave? They were all accustomed to curse and swear etc. Do they do so now? Is it wrong to teach them to obey their parents, to speak the truth and be obedient to their parents? Then reading the first question and answer of the shorter catechism, he said, is it wrong to teach the boy that there is a God and that it is our duty to glorify Him? When he touched on the duties of children to their parents the father smiled and teacher knew that he had gained his point and said tell me doesn't your boy gain progress in his studies? The father replied yes better progress in English and Arabic than other boys in the school. Well said the teacher if he gets on well with these can you not leave the other matters? Yes, yes he answered

and I will give you a present too, for the trouble, and away he went as pleased as possible. (Watson, 114-115)

This incident gave Mr. Hogg the courage and opportunity to start the singing class which was attended by a number of students. Hogg preached the first sermon in Arabic and conducted Holy Communion in Alexandria while Lansing was on leave in June 1860; he gave Bible lessons in the school and observed that many conversations were held with natives and Italians in their homes, shops and especially in the Bible depots (shops where Bibles were sold by missionaries).

Hogg's nervous temperament was always taxed by his discussion with Muslims and Christians of various sects. One of such a conversation touched the topic of honouring the Sabbath that was brought by a Coptic: What should a Christian do who is obliged to labour on the Sabbath in order to obtain daily bread if he cannot find situation? Hogg answered him "It is his duty to seek different employment and ask God's help to find it ... but if he had strong faith in the promises of God, he should first of all leave his present position, trusting in God to find another." He went further to re-enforce his point by referring to Israel's crossing of the Jordan River when God commanded them to go forward when the waters were overflowing and its banks rolled on before them in a mighty force and it was when the priests bearing the Ark entered the river that the waters stayed (Joshua 3). He even went further by using as an example of the Disruption in Scotland, when ministers left their churches and stipends not knowing how they would be supported in the future. When the conversation ended, the Coptic firmly grasped Hogg's hand in approval for the Biblical answer given on this issue (Watson, 123).

In 1862 Hogg went to Cairo to take the place of Lansing (who was sick). While there, being an organizer and a teacher he worked to improve the school there. From March up to May, Hogg made his first missionary tour of southern Egypt. He sailed for 1,160 miles, visited 63 villages, sold books in 40 villages, walked or rode donkeys 200 miles, had conversation with 62 priests, 45 monks, 2 bishops and over 600 common people. The principal conversations and discussions with nominal Christians were centred on: the one sacrifice, the one Intercessor, the perfect atonement, the true nature of fasting and prayer, the reasonable service, the fullness of the Gospel revelation, innovations of fathers and councils, confessions to priests, baptism and the Lord's Supper, the true nature and design of church discipline, spiritual worship, picture worship, praying and talking in unknown tongues, the nature and design of the ministerial office and the necessity of the new birth.

While in Asyut, Hogg and Lansing met Faris-el-Hakim, a converted enlightened Syrian priest from Coptics, sent there by the missionaries to open a school. He however did not open the school due to opposition but spent most of his time discussing religious issues with the people there. Faris undertook to defend a woman who had embraced Islam but wished to return to the faith

of her fathers. This incident put Faris, other Christians and missionaries in serious trouble from Muslims as Faris was tortured by Muslims almost to the point of death but was revived by God's power.

Anybody who is a Muslim or embraces Islam and renounces it is punished by death. This was the situation of this woman. The translation of the court proceedings between Faris and the Muslims from Arabic is paraphrased as follows: When Faris entered the police office, he found about 60 men gathered among them learned men with the Kadi and Mufti. He sat down in the lowest place but was told to be seated on the ground. This alerted him of their evil, and he answered them in the most civil and respectful way he could. When the Muslims failed to cause him to answer them in an annoying manner, they incited the crowd to revile and curse his religion. Basically, they were looking for a reason to beat him up. They denied Faris the right to be an attorney for the woman on the grounds that he was an infidel and that he was occasioning infidelity in their town; to this charge Faris answered that the prerogative of infidelity belongs to God alone. They incited the crowd which had increased to about 200 to beat up Faris into fainting condition and were bent on killing him except that God preserved him from the gruesome torture to which he was subjected. When fellow Christians tried to intervene, they were threatened with death.

When Faris was in a dying condition, they sent him to his home. Faris' friends, fearing a repeat of massacres of Christian by Muslims that had recently happened in Jeddah and Damascus, appealed to his excellence (the governor), Muhammad Effendi, who ordered for the release of Faris. The governor convened a meeting where he rebuked the Kadi, the Mufti and other learned men and strongly blamed the rest of the Muslims for their cruel seditious proceedings. He sent out a messenger to proclaim in the town that no further outrages should be committed and warned to send to the galleys whoever transgressed this order. The issue was successfully handled by the Egyptian administration and helped the progress of the gospel in Asyut as it stayed the persecution of Christians (Watson, 129-133).

Hogg continued to note various instances of his visits among the people one of which is recorded in his diary as follows:

We called at a Coptic church and were superbly received by the priest there, the chief of who, a Kammus, is a warm friend of our teacher there. We then visited the school in company with several of the priests and fathers of the children. Thirty seven children were present, all of whom were Coptics. The room is very small without windows. The consular agent has promised to build better school rooms on his own property at his own expense, but the late floods have destroyed much of his property, which have to be repaired first. We spent most of the day examining the school I was in the presence of Mr. Fanus, the consular agent and the parents and at the close promised to see them again on our return, and ordered a day's

vacation to pupils. The brother of the teacher and a number of the scribes in the government offices went with me to Mr. Fanus' house, where we were entertained with pipes, sweet drinks and coffee. We had for subject of conversation, Christ the power of God unto salvation to everyone who believes. From there we went to Divan, were introduced to scribes and had conversation with them on the subject of scriptures. Then we called on the governor, a Muhammadan, and found him busy with list of men to be forwarded to Suez Canal works, as 950 are required from this province and boats are ready at the Wharf to take them to Cairo in chains, like those doomed to the galleys. If one should escape all his family is seized and all the males are sent in his stead, and when he is found, he is sent to the galleys. The whole land is groaning because of this burden. The French name is execrated in the whole of the upper country. After the governor got through with his whole work he entered with me into conversation about the Prince of Wales, the history, laws and religion of England. He was glad to find a European who could intelligibly converse in Arabic, and asked how long I had been in Egypt, why I had come here, and what we taught in our schools, where our religion differed from that of the French, who he seemed to utterly detest. I had the opportunity to lay before him the general plan of salvation and many inventions which had been imposed upon it and he finally admitted that he had a very different idea of the Christian religion now than what he had got and from what he had seen of its influence on the Coptics and other sects around him. He then turned to Funus and said is this what the Bible teaches? The latter was obliged to answer yes, and then he asked why have you Coptics mutilated and marred it? He was then obliged to answer that the Coptics had perverted and changed the simplicity of the Gospel by following the commandments of men. Then, he said I admit the Americans are right and you (Coptics) are wrong. He then asked me that how is it that learned people like you allow yourselves to believe the old fable of God having a son, and letting Him be crucified by wicked men? Upon this I endeavoured, as distinctly as I could to show him from the nature of sin and from the justice of God and from Moses and the prophets, that Christ had to suffer in order that man, the sinner, must be saved. By the time I was done the large hall was almost full to the door and seeing that the governor had limited time to attend to business, I rose informing him that some of his arguments required more time to answer than I had to give... I gave Fanus a copy of Alexander's evidence of Christianity translated into Arabic and when I returned 2 months afterwards, I found that he had been reading it and had spoken favourably to others that the scribes in attendance on him came im-

mediately on our arrival and bought all the remaining copies of it.
(Watson, 142-143)

Another interesting discussion in which Hogg was involved relates to the subject of the scripture being the only rule of faith and practice, and a 3-hour discussion on the confession, fasting and transubstantiation. An elderly illiterate woman of about 50 was declared by Hogg to be more intelligent than most of the Coptics. She stated that the Bible was all on their side, and she blamed the Coptic priests for not teaching the plain teaching of God and added that the people only wished to know what God says, and if they were at fault as to their beliefs, the priests were to blame, for the people could not read and had not the means of learning elsewhere but only from whom God has given as spiritual guides.

Hogg then made a sober comment that is a rebuke to all those who take on the ministry of the word but are not adequately equipped with God's word or not willing to preach and teach it as it is. He said, "Poor people! They know nothing as they ought to know, and what we can do during these passing visits is to make them hear the truth, in the hope that some of them may be stirred up to spirit of inquiry, and such as the priests as can read may be forced to search the scripture for the good of the people, if not their own." (Watson, 143-144).

Another selection of discussion on this journey by Hogg involved a Coptic priest named Butros, whom Hogg met at Manfalut and described as a total abstainer, clear in thought, bold and fearless in speech. Butros openly declared that the Coptic Church was corrupt to the core and helped many to cease kneeling before pictures in the churches. He frequently discussed with the Muslims the divinity of Christ. He also requested Hogg and his team to start a school in Manfalut.

The year 1863 was a year of struggle for the missionaries. Mr. Hogg and his wife had health problems. Mrs. Hogg was confined in quarantine for a month due to smallpox while Hogg nursed her. This is the same year where the financial situation for missionaries fell due to civil war in The United States of America. The missionary salaries were reduced one fourth. At one time the Hogg's had nothing for dinner; Lansing had to provide one dollar and also encouraged them that the Lord will provide, which He did. The Coptics were also united in their desire to frustrate the efforts of mission under the leadership of their patriarch. They paid the mission teachers a high salary and offered better paying jobs in the government in order to convince them to leave missionary school jobs. They also convinced parents to remove their children from missionary schools and they started a preaching campaign aimed at tarnishing the missionaries as "heretics." Hogg waited on the Patriarch, in company with the consul, and requested him to put a stop to such doings, otherwise he would be obliged to take legal actions against his employees for kidnapping children from mission schools. This strategy worked and hindered the actions of the Coptics. Such was the confrontations that

Hogg and other missionaries encountered as the work of missions progressed. God faithfully worked to meet the needs of the missions in the time of financial need. One such provision was given by Mr. Rankin, an English merchant, who sent them a cheque of \$500 to boost the salaries of missionaries. He also promised to secure half the payment for small boats to be used for evangelistic purposes.

In 1865, Hogg, his family and in the company of Miss McKown accepted to pioneer a mission in Asyut. They soon started a school which was later to be temporarily stopped by the outbreak of cholera; this was after the death of Hogg's daughter. The mission rapidly developed by the power of God. A desire to study scripture was created among the Coptics and their reverence for the word of God caused them to overlook the warning of their leaders not to read the word. However, their leaders continued to rebuke them openly when they found them reading the translated Bibles. One such incident involved a Coptic patriarch who tried to prevent a young son of his from reading a new translation of the Bible and burst out to the young man "Why do you read a book such as that? Don't you know that the Americans have corrupted the word of God and made it a heresy?" The young man replied, "How do you know that it teaches heresy? Where are the Bibles that you have caused to be printed for your people? Bring us a copy then we shall compare it with that printed by the Americans and we will see whether the latter teaches heresy or not." The young man further went on to explain that in the meantime they intended to read and study this Bible until they were furnished with a better one.

Hogg writes on the same subject as follows:

We were very much interested in the case of a poor, half blind Coptic woman, who came into our school and asked for a copy of the Bible. She said that she had come walking all the way from Manfalut, about 20 miles distance, in order to buy one for herself. She had learnt to read when quite young, and had a Bible for several years, but one of a reef, having lost his book, had taken hers away, saying that he had more need of it than she had, as he had to teach the children from it. She had heard that we had some to sell, and she had gathered up 18 piastres (9 cents) and had hoped that we could let her have a copy for that amount, as she had with difficulty gathered it out of her hard earnings. She took a Testament out of the hands of the boys of the school, at the teacher's request, and read almost a whole chapter, and was able to give sensible answers to the questions put before her as the meaning of what she had read. Poor creature, her eyes were so weak so that it was painful to look at her while she was reading, she had to hold the book close to her face. We gave her a copy of the Bible and one of the small books besides, and she went away with the air of one who felt those forty

miles' trot barefoot was fully rewarded. (Watson, 188)

In 1866 Hogg and his family served in Cairo before leaving for Scotland for a vacation. Hogg returned from the vacation after campaigning among the British churches concerning the need to establish a theological institution (seminary) for the training of kingdom ministers. Through his sacrificial campaign, he raised \$2,500, and obtained promises for annual contributions for the same. On his return Hogg, with Miss McKown, started to work on training young men for the Master's work.

During this time a persecution arose from the Patriarch of Asyut who with the aid of government convinced Copts to remove two thirds of the pupils from missionary schools. The Patriarch did his level best to injure the schools and church at this time. The persecutors, who were very cruel, broke down the school and with threats and coercion removed students from the theological institution. In 1868 Hogg served in Cairo as the press editor from February to until 1st September. Hogg wrote about the nature of the struggle of the mission and growth in Asyut as follows: "Although often dejected and grieved in the spirit at the blindness of mind and hardness of heart of the so called Christian population of Asyut, we never entirely lost heart concerning them. In a city of 35,000, one fifth of them are Coptics, there could not fail to be inquiring minds who, having heard the evangelical sermon, would like to hear another, even at the risk of exposing themselves to the reprimand of the Coptic clergy" (Watson, 239). His belief in the sovereignty of God helped them to persevere trusting that God in His wisdom and power would move the hearts of some to accept the gospel and indeed He did. He then mentions a strategy that helped the advancement of the gospel: "If we had held one or two religious services a week, it would have been impossible for these timid "Nicodemuses" to elude the vigilance of the clerical spies; but having a meeting every night and 3 on Sabbath day, it was impossible for the priests to watch them so strictly as to prevent them from attending at least occasionally" (Watson, 244).

One of the disciples of John Hogg was Tanassa, a deacon in the Coptic Church by the time Hogg came to Egypt. After Hogg began working in the area, the local Coptic Orthodox Bishop of Asyut issued an edict to all Orthodox villagers prohibiting them from cooperating with the Presbyterian missionaries. In response to this edict, Hogg publicly explained that he was only aiming to serve the Coptic Orthodox Church and not to compete with it. Tanassa, at that time, had acquired a reputation for his gifted preaching abilities. In order to respond to Hogg's defense, the villagers cheered, "Bring out Tanassa!" Tanassa then engaged in a public dialogue with Hogg that was gentle and cordial, much to the surprise of the onlookers. Hogg became a friend of Tanassa. Tanassa later became an active participant of Hogg's Bible studies, hosting roughly twenty-five other Orthodox men in his house for organized teachings led by the Scottish missionary.

Tanassa's decision to support Hogg led to his being refused participation in Holy Communion and later to his ex-communication from the Coptic Orthodox Church, together with others from his church that attended Hogg's Bible studies. This however worked in favor of John Hogg's mission as he and Tanassa founded the First Evangelical Church in Assuit on March 6, 1870. Tanassa and his brother, Abadeer Ghobriel, were elected as governing elders on April 10, 1870. He continued to preach, developing his reputation as a gifted speaker, and helping to establish Evangelical churches all around Assuit as he continued to live off of his work building waterwheels. Because of his good reputation, he was welcomed everywhere by Egyptians to share his new found faith with all the hungry souls (Nashat Megalaa, 2007, 1).

Another person who was significant in Hogg's ministry was a young lady aged 15 called Bamba, which means "pink" in Arabic, born around 1848. Bamba's story is said to have served to advance the ministry of the Presbyterian mission in Egypt. This story begins in late 1863 or early 1864 when a group of eight young men and one girl applied for confirmation or admission to communion. While five of the young men were advised to delay, the public dedication of the remaining four, the girl included, produced a deep impression on the witnessing congregation. Six months before this, the only girl communicant, Bamba Muller, daughter of Ludwig Muller, the respected and well-known partner in the German firm of merchant bankers (Todd Muller and Co., in Alexandria) and an Abyssinian slave living in Cairo had found the Christian's joy in life after a long period of doubts and fears. From that moment on her spiritual development had been rapid and her influence felt. Her father had placed her at the American mission to acquire "a proper Christian education." However, she received more than a "proper education," developed spiritually as a Christian, underwent a religious experience, and publicly expressed her faith in Jesus Christ. When she rose from the midst of her female schoolmates to take her stand beside the young men and to answer the questions addressed to her about her faith, the effect on her companions was marked. One of the missionaries, in writing to the secretary of the board about the event, says:

We found on examination that for more than a year she had been under serious impressions, and that after spending several months under deep conviction of sin she had at last given herself wholly up to Jesus, and found peace; and that ever since then she has been teaching, all her fellow teachers and pupils the saving knowledge of the truth. On Sabbath morning she and three young men were publicly admitted into the fellowship of the church. There were wet eyes that morning among her female companions. One of the verses read at the opening of the service, Rom. 8:13a went as an arrow to the heart of one of the teachers, who had hitherto been trusting in her own piety and prayers, rather than in Jesus. Helena, one of Miss

Hart's teachers, wept by her side, and several others seemed deeply impressed. These were called together after the service was over, and solemnly urged to give themselves at once to Jesus. After passing several days and nights in deep conviction of sin, first one, then another, and then a third, were enabled to say that they had found Him; and now they meet together daily during the intermission of prayer along with several of the girls who are also seeking the Savior. (Pan and Said, 2006, 1)

Rev. Dr. John Hogg, described the fifteen-year old pupil-assistant teacher Bamba as "beautiful and unsophisticated, extremely winning in all her ways, and graceful, even queenly, in her movements" (Pan and Said, 2006, 1). And her missionary friends felt that she "has such a character as heroines are made of," (Pan and Said, 1-2) but looked forward anxiously to the future, fearing lest an unsuitable marriage might occur to mar her fine development. At the same time, in her father's heart hung heavily the responsibility for his innocent daughter's destiny, because he had observed that her innate superiority rendered marriage with any of her mother's relatives an injustice, while the circumstances of her birth (being an illegitimate child yet adopted by her father) seemed to bar her entrance into a status in life that she was fitted to adorn. Suddenly the problem seemed to have a solution in the fashion of the fairy tale of "Cinderella," from working in the kitchen to becoming a princess. Bamba was later married to prince Maharajah Duleep Singh the son of the renowned late King Runjit Singh of the Punjab in northern India; heir to the throne, known as "the Black Prince of Perthshire," John Hogg providentially coordinated this marriage.

Hogg is also remembered for his pioneering work in education, leadership development, evangelism, and church-planting. He assisted in this mission work and is celebrated for his work in the Church in Egypt. Much of the Evangelical Church's strength and reputation has grown from the schools and hospitals founded by the early church workers in Egypt. These institutions continue today and have been joined by the world renowned development work of the Coptic Evangelical Organisation for Social Services CEOSS, (Dr. Ejaz Akram).

In 1870 to 1875 when the work had grown and the number of local workers and churches increased, the board of missions requested the presbytery to form a separate body from the presbytery in Egypt which would oversee business which was not presbyterial in nature. An association was formed to incorporate Christian servants who were not part of the presbytery to have a mechanism to operate as they served the church. This helped local congregations to set up their leadership and appoint ministers. It also allowed the missionaries to compile reports of the mission so far done.

As of 2006 the Evangelical Presbyterian Church in Egypt had a membership of 14,000 out of the 27,000 Protestants (Wikipedia). The church is under

the Synod of the Nile Evangelical Presbyterian Church. The church is currently a member of the World Council of Churches.

Evaluation of John Hogg's ministry and the Presbyterian mission

The positive impacts seem to have been:

- The mission took time to identify the main religious groups in the area, laid strategy to minister among them, trained them and passed leadership to them early in the inception of the mission. This worked well with the Evangelical Church when the missionaries were deported from Egypt in the later years. The Egyptian Evangelical Church still retains the relationship with the American church (Dr. Ejaz).
- The deliberate survey of the whole of Egypt as well as sharing the gospel with all they met served to advance the gospel in many areas.
- Their good knowledge of the prevailing circumstances under various leaderships and their taking advantage of each regime's strengths and weaknesses also served to advance the gospel.
- The mission schools established model education that was one of the greatest means of spreading the gospel and continues to have impact on the Egyptians
- John Hogg modeled Christian discipleship, education and leadership, as he was flexible to serve wherever God wanted him to. He moved from station to station as the need arose.
- The ability of missionaries to learn Arabic and conduct preaching, teaching and instruction proved to an effective tool to the ministry in the local community.
- The willingness of missionaries to share the whole gospel to Muslims, Coptics, Jews and other nationalities, together with their courage and perseverance in tough times helped to provide a model for missions.

The negative impacts seem to have been:

- Negligible impact of Christianity to the majority Muslims. However, this is very difficult to evaluate because many Muslims kept their profession in Christ secret due to brutal persecution and the death penalty imposed on those who were found to have converted to Christianity.
- The friction between the minority Coptics and the missionaries. However, this was not the doing of missionaries most of the time but was due to the nominal nature of Coptics.

Bibliography

Akram, Ejaz Dr. "Christian missions in Egypt and their impact on Coptic Islamic relations", n.d.

- Farag, Lois. "Egyptian Christianity", in *Encyclopedia of Christian Civilization*. Oxford: Wiley-Blackwell, 2011.
- Jothem, Peder. "Coptics in Christian history", in *Encyclopedia of Christian Civilization*. Oxford: Wiley-Blackwell, 2011.
- Pan, Esther and Medhat Said. "Bamba Muller 1848 to 1886 Presbyterian Egypt", in *Dictionary of African Christian Biography (DACB)*, 2006. (electronic source)
- Megalaa, Nashat. "Athanasius el-Assiuty, Tanassa [and John Hogg] 1825 to 1916, Coptic Orthodox / Presbyterian / Episcopal (Anglican), Egypt", in *DACB*, 2007. (electronic source)
- Watson, Andrew. *The American Missions in Egypt, 1854 to 1896*. Pittsburgh, PA : United Presbyterian Board of Publication, 1898.