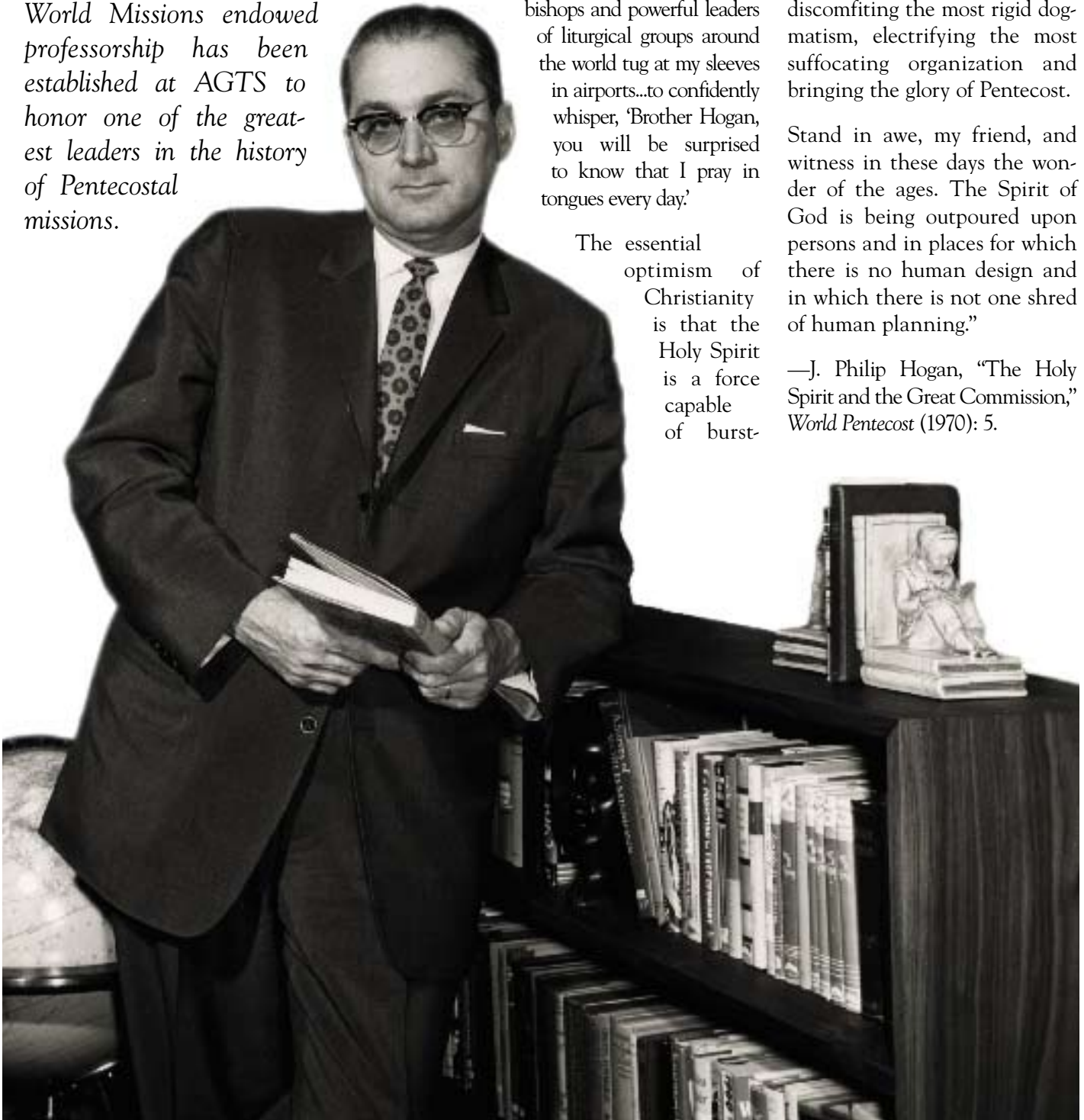


SPIRIT-LED MISSIONS: THE LIFE OF J. PHILIP HOGAN

The J. Philip Hogan Chair of World Missions endowed professorship has been established at AGTS to honor one of the greatest leaders in the history of Pentecostal missions.



“What can I say when priests and bishops and powerful leaders of liturgical groups around the world tug at my sleeves in airports...to confidently whisper, ‘Brother Hogan, you will be surprised to know that I pray in tongues every day.’

The essential optimism of Christianity is that the Holy Spirit is a force capable of burst-

ing into the hardest paganism, discomfiting the most rigid dogmatism, electrifying the most suffocating organization and bringing the glory of Pentecost.

Stand in awe, my friend, and witness in these days the wonder of the ages. The Spirit of God is being outpoured upon persons and in places for which there is no human design and in which there is not one shred of human planning.”

—J. Philip Hogan, “The Holy Spirit and the Great Commission,” *World Pentecost* (1970): 5.

SPIRIT-LED MISSIONS: THE LIFE OF J. PHILIP HOGAN

J Philip Hogan served as executive director of foreign missions for the Assemblies of God (AG) from 1959 to 1989. With his wife, Virginia, Hogan began his missionary career in 1947 in China. Although his service there was cut short by the spread of Communism, he soon established himself as a leader in promoting missionary outreach among American churches. After his election as executive director of the Division of

Foreign Missions, he led the Fellowship in phenomenal growth around the world and to prominence among Evangelical mission agencies. His biographer, Dr. Everett Wilson, has referred to him as “a Churchill in the arena of the post-World War II history of missions.”

All quotes are taken from Everett Wilson’s *Strategy of the Spirit* (1997) unless otherwise stated. Biographical data sources include *Strategy of the Spirit*; *People of the Spirit* (2004), by AGTS Professor Gary B. McGee; and an interview with Virginia Hogan on October 6.



Hogan’s family was among the first to attempt to subdue the dry and barren land in Olathe, Colo., in 1909. Hogan was born in 1915 on the family farm (third child from right).



“We survived by running cattle in the hills, and raising sugar beets, corn and alfalfa,” recalled Hogan. “I had my own pony and kept track of the livestock.” This rugged and self-sufficient lifestyle formed the foundation for his strong and courageous Pentecostal faith. He remained a cowboy at heart throughout his life, twice returning on vacation to ride with a pack animal from central Colorado to the New Mexico state border.



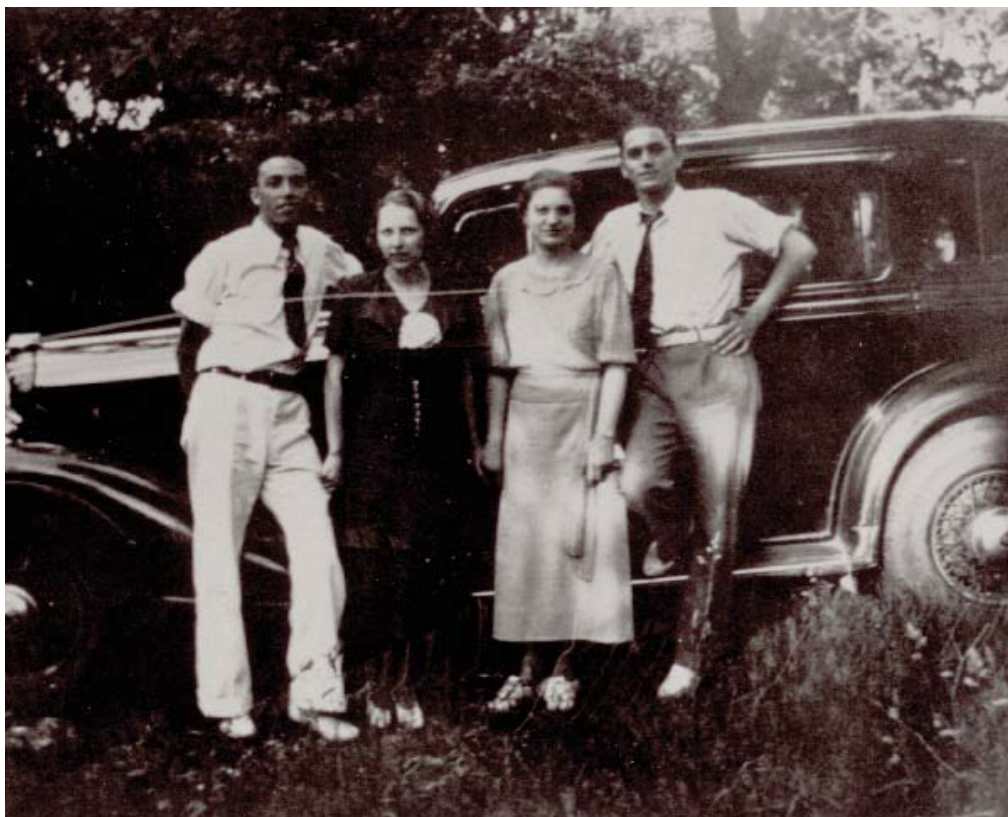
Hogan’s mother was a very religious Methodist. When the Pentecostal message reached Olathe in 1920, traveling evangelists frequented their home. Everett Wilson writes “One day, after some of the seekers had begun to meet in the local school, the little group arrived to find the door padlocked. The pastor of a local denominational congregation had prevailed on members of the Ku Klux Klan to stop the growing influence of the ‘Holy Rollers.’ Hogan’s father, while not at the time a committed believer, nevertheless would brook no intimidation. He stopped at the local store and asked the proprietor for a box of shells for his 12-gauge shotgun.”



On learning about the existence of Central Bible Institute (CBI), the family moved to Springfield, Mo., to enroll their sons (1933). Hogan devoted all of his time to becoming an effective preacher. He appears here with the World Group Prayer Band at CBI (back, far right). "I can't say that at a given moment I received a call," said Hogan. "Mine was simply a developing burden and I knew that somehow I would find myself in a harvest field."



After graduating from CBI, Hogan married Virginia in 1937. Their family soon grew to include James Richard and Phyllis Lynne.



At CBI, Hogan met Virginia Lewis, daughter of an Ohio pastor who later became the superintendent of the AG's Central District. Wilson writes, "From her second year at CBI, Virginia's name was linked with Phil Hogan's, despite the school's efforts to discourage student romances." CBI had strict rules against fraternizing with students of the opposite sex. "But couples communicated between themselves in their own creative ways," says Wilson, "giving encouragement, holding off suitors, and giving reassurance when it was desired." Students were not allowed to date until the last semester of their senior year; even then, they had to be accompanied by another couple. Above, Hogan and Virginia (right) are on a double date with his brother Gene and his girlfriend, Vivian.

After serving pastorates in Missouri and Ohio, the Hogans pastored in River Rouge, Michigan. During services with a missionary from China, Virginia prayed and sensed their future would include ministry to China. She was unwilling to force Hogan's hand, but he later asked missionaries probing questions about the state of affairs in China and cleared the library shelves of books about the country. On a visit to family members in Springfield, Mo., Hogan talked with Howard Osgood and became convinced China was their destination.

During Christmas 1945, the Hogans met with Noel Perkin, AG missions secretary, who granted them tentative appointment to China after a 30-minute meeting. Formal appointment was granted in 1946.



(Hogan with a Chinese convert) After arriving in China, the Hogans met Joshua Bang, who served as a guide for the first-time missionaries. Bang had an enthusiastic conversion experience under the ministry of Nettie Nichols. After Communism began to advance rapidly, causing significant civil unrest, including executions and killings, some of which Hogan witnessed, Bang told Hogan he could no longer associate with him. Virginia sums up the turmoil, "Because of the Communist insurgency we were not there as long as we would have liked. Our lives were in danger and our children had been threatened with kidnapping."

After 18 months in China, the Hogans were forced to leave. They chose to go to Taiwan in hopes of starting a work there.



On February 14, 1947, the Hogans set sail for Ningpo, China, on the Marine Lynx. (Hogan: top far left. The rest of the family was in the cabin when the picture was taken.) On arriving in Ningpo, they worked with the Bethel Mission (founded in 1912 by Nettie Danks Nichols).

Just after the Hogans settled on Taiwan, Virginia's doctors advised her to return to Shanghai for medical attention. The political climate at the moment seemed safe enough for her to travel alone. Shortly after her arrival, she fell and injured her back. Doctors operated on her the next day, leaving her sedated and almost immobile.

In the meantime, the political situation deteriorated. Hogan had the single family passport in Taiwan, but was assured the U.S. Seventh Fleet anchored off Shanghai would help Virginia leave as soon as she was physically able to travel. That night, the fleet came under fire and was forced to retreat to international waters. Hogan spent hours at the airport each day trying to find someone to deliver the passport to his wife in Shanghai. Finally, the crew from an American military plane agreed to make a dangerous unscheduled stop in Shanghai to deliver the passport.

Under sedation and enduring severe pain, Virginia had to arrange to leave on her own. The phone lines were



(Water baptismal service in Taiwan, Easter Sunday, 1950. Hogan: back, second from left) Hogan sent his wife and kids back to the U.S. and stayed in Taiwan for six more months. A letter from Hogan attached to the photo tells of the Communist advance on Taiwan. It reads, "I plan to leave soon after the 14th of May. Things look pretty rugged and I am afraid they will bomb the harbors and airports and I can't get out—you can't walk out of an Island...I had 38 C.A.s out to young people's meeting last week. I have pretty good hands to leave it with and will trust the Lord to take them on. They might fight on a long time here and then it might collapse from internal politics and feuding, no one can say. At any rate the [Chinese] now have an air corps and I have always said I would leave when they got one..."



Joshua Bang aids in a baptismal service in China. Wilson writes, "When the Cultural Revolution swept China in the 1960s the entire nation exploded in fury against all symbols of foreign influence. Bang immediately became a target. When Red Guards found the small library of Hogan's books in Bang's possession, they beat him to death while members of his family looked on."

The Hogans returned to the U.S. within a year after leaving China. After a brief pastorate in South Carolina, they moved to Springfield, Mo., to promote missionary outreach in the U.S. In 1959, at the age of 43, J. Philip Hogan succeeded Noel Perkin as the executive director of AG foreign missions.

down. She had no papers or plane ticket. All foreign nationals were told to be ready to evacuate. As Virginia made her way to the airport, the day after her surgery, she was aided by the Canadian consular attaché who delivered the passport and gave her a plane ticket that had been issued to him.

At the airport, the attaché left her at the counter with her luggage and an official-looking box covered with government stamps and embassy seals for her to deliver in Taiwan. The ticket agent insisted that she would not be able to use the attaché's ticket. In terrible pain, Virginia simply lay down on her luggage, tried to sleep and prayed to die. At one point, a man demanded that she give him her bag and the embassy box and that he would take care of it for her. She handed them over.

After a day of waiting with no money for food, Virginia and other travelers were told to run for a waiting plane. Summoning all of her strength just two days after her surgery, she ran, making it

to the plane ahead of several others. Without her realization, her bags and the embassy box had been put on the plane with her.

In leaving with her the embassy box, which had so impressed the Chinese, the attaché had guaranteed Virginia safe passage. Ironically, it contained only a carved souvenir that the attaché had wanted to send to Taiwan without the inconvenience of carrying it himself.



(Hogans visiting China) Hogan retired in 1989 after being reelected 14 times as executive director of foreign missions. His innumerable contributions to AG missiology include new and creative evangelistic methods and practical indigenous church principles.



Alan and Lynette Johnson with Virginia Hogan (center).

AGTS Announces First J. Philip Hogan Professor of World Missions

AGTS is pleased to announce the appointment of Rev. Alan R. Johnson, AG missionary to Thailand, as the first J. Philip Hogan professor of world missions. His tenure begins summer 2006.

The annually appointed Hogan professorship will bring distinguished missions theologians and practitioners from around the world to AGTS classrooms for one semester. Each professor will have the opportunity to publish a monograph as part of a new AGTS book series on missiology.

Since beginning his missionary career in Thailand in 1986, Johnson has distinguished himself as one of the brightest thinkers in Pentecostal missions.

He is a Ph.D. candidate at the Oxford Centre for Missions Studies, University of Wales,

researching social influence processes in Bangkok's urban slums. Along with his M.A. in Biblical Literature from AGTS (1991), he earned an M.A. in Social Science with an emphasis in leadership at Azusa Pacific University (2002). He earned a B.A. from Northwest University in Kirkland, Wash.

Johnson serves as the program director for the Institute of Buddhist Studies and is a member of the Committee on 2/3 World Mission focusing on the non-western AG mission movement and its role in bringing the gospel to least-reached people groups.

"Alan's humble and winsome personality, brilliant mind and passionate commitment to presenting the gospel to those who have not yet heard is extraordinary," said AGTS President Byron D. Klaus.