

Standing on Their Shoulders: A Study of Early Assemblies of God Missions in Egypt

Christi Trimbur*

Introduction

In 1926 a contributor to *The Latter Rain Evangel* wrote:

Pioneers are not weak men; not vacillating, frivolous women; but men and women with purpose and faith; men and women who are dauntless, stalwart, and heroic. Their names may never be written in the hall of fame, for they are humble folk, these pioneers for the [g]ospel, but yonder in the glory their sacrificial lives will shine with dazzling splendor (A.C.R. 1926, 9).

This passage accurately describes the Assemblies of God pioneer missionaries to Egypt. They labored continuously amidst hardship, war, lack of finances, and sickness so that the ministry could move forward and those who had never heard the [g]ospel could discover the truth for the first time. Yet, regardless of the surrounding circumstances, they pressed on, with one foot planted on Egyptian soil and the other in eternity, as they worked to bring as many to faith as possible.

The first Assemblies of God missionaries moved to Egypt in 1909, pioneering a new work in the nation. By 1970, Florence Christie (1997, 242) reported that the Egyptian Assemblies of God (EAG) had 140 churches throughout the country. This exponential growth is primarily due to the steadfast work and commitment of Assemblies of God (AG) missionaries during that time. This paper seeks to determine how the lives of missionaries who have gone before can inform those serving in Egypt today. After a brief history of the work of the AG missionaries from 1909 through 1970, significant themes from their lives and work will be discussed. This study will then lead to concluding remarks, including suggestions for those serving in the nation today to enhance future growth.

* Adam and Christi Trimbur have served with Assemblies of God World Missions in the Arab World, Christi since 2004, and Adam joining in 2007. They currently reside in Egypt where they work to encourage, empower, and equip the Egyptian Assemblies of God through creating an online Arabic Bible school branch of the Middle East Evangelical Theological Seminary, launching the first long-term missionary sending agency through the Egyptian Assemblies of God, and helping the church grow in its capacity to participate in all aspects of God's mission.

A Brief History of Assemblies of God Missionaries in Egypt

Ghali Hanna, an Egyptian, received the baptism in the Holy Spirit at a conference held in Jerusalem by Lucy Leatherman, a missionary from the Azusa Street mission (Anderson 2006, 115). After that, he returned to his hometown of Assiout in Upper Egypt and witnessed God start a revival there. Ghali Hanna and other Pentecostal believers then requested foreign missionaries to come and help (Anderson 2007, 155). As a result in March 1909, the first American Pentecostal missionaries, George and Lydia Brelsford, arrived in Assiout, Egypt, birthing the Assemblies of God movement in the nation (Anderson 2007, 155).

The Brelsforths were joined by Herbert Randall, initially as a missionary of the Canadian Holiness Movement and later with the Pentecostal Assemblies of Canada; the Crouch family; C. W. Doney; Lillian Trasher; and A. H. Post, who was one of the original members at Azusa in 1906 (Burgess and van der Mass 2002, 6). Mabel Dean joined their apostolic band in 1924, first living in Assiout with Trasher and then moving to Minya. By 1953, George H. Carmichael (1953, 11) notes that Egypt is the “most encouraging Assemblies of God mission field in the Near East.” Florence Christie (1997, 219), a long-time missionary to Egypt, stated that “in 1940 there were [30] churches; 1950, [56] churches; 1960, 107 churches; 1965, 135 churches. They almost doubled their number every [10] years.” These increases in church were an astronomical feat, particularly when considering the political climate in Egypt during much of that time being plagued by war, diseases, sicknesses, Islamic influences, and lack of funding.

Strategy

The growth of the EAG between 1909 and 1970 did not simply happen. Instead, it resulted from pioneer AG missionaries' hard work and strategy. Their strategy led to the remarkable planting of an average of 2.3 churches annually over 61 years in a Muslim-majority country. This strategy began with prayer.

Prayer as a Lifestyle

Early Pentecostal missionaries modeled a lifestyle of prayer. Laura Chevalier (2019, 297) correctly evaluates the life of Trasher, stating that Trasher's writing demonstrates one that relied on prayer for daily provisions. Stanley Frodsham (1941, 11) tells of a time when the orphanage

was in dire need of finances and not able to provide food for everyone. Trasher then brought all the children into the prayer room, explained the situation to them, and announced that it would be best for them to go to their relatives until God provided. The children began praying with Trasher. The very next morning a check from America arrived that covered the expenses needed. In this way, the children learned to live by faith through prayer from their “Mama” Lillian. So much so that at another time when Trasher was traveling, and money was again scarce, the daily menu consisted mainly of beans and lentils. The four- and five-year-old children asked the cook for meat. The cook replied that they should do what Lillian would do and ask the Lord. The children immediately began to pray for the Lord to send them meat. While they were praying, someone brought half a cow (Frodsham 1941, 11).

Mabel Dean and Christie Burt echoed the necessity of a foundation of prayer for revival to occur. Burt (1949, 10) states that before a revival, the local pastor in Tahta, Egypt requested the entire church to fast and pray for 10 days for a revival. As a result, approximately 35 people came to faith in Christ, and a number were baptized in the Spirit. Likewise, a revival in Upper Egypt came out of prayer by Dean, her evangelistic band, and young people in a Sunday school class in which many were saved and filled with the Spirit. Thus, it can be surmised from the lives of these early missionaries that prayer is the foundation upon which revival is built, leading to salvations and baptisms in the Spirit.

This lifestyle of prayer led early missionaries to request prayer from those “back home.” Over and over in various Pentecostal magazines, one finds missionaries in Egypt asking for prayer. In 1911, George Brelsford (1911, 22) wrote *The Latter Rain Evangel* pleading with readers to pray for the nations to be reached, particularly Muslim countries such as Egypt. Their prayer requests also kept them connected with their constituents in the United States, allowing those “back home” to participate in the work in Egypt through prayer.

This lifestyle of prayer led to reported revivals throughout the nation over the decades. In addition, the missionaries witnessed direct answers to prayer as the Lord provided for basic needs and healed others. Most importantly, their prayer led them to accomplish great work for God in Egypt.

Prayer as a Strategy

In 1911 Marie Ericsson moved to Port Said to begin a new work in the area. In her article for *The Latter Rain Evangel*, she admitted that entry into the community could not come through human power. So, she and her colleagues began praying to God. For two weeks, they prayed specifically for entry into homes in the community to share the gospel. Instead, they found that the Muslims kept coming to them instead of their team going into the intended homes (Ericsson 1926, 2-3). So, they altered their ministry strategy through an answer to prayer, and a new ministry of teaching young girls began, those girls who came initially to their doors.

Similarly, Mabel Dean prayed ardently for the ministry of her “girls” as they, now disciples of Christ, went into villages throughout Upper Egypt to share with others. Dean prayed with and trained these Spirit-filled young women, mainly from the Lillian Trasher Orphanage, on how to evangelize in homes and how to hold services (Assemblies of God Division of Foreign Missions 1990, 53-54). Reports show an excellent response because of Dean’s faithful prayer as churches were planted throughout the area (Assemblies of God Division of Foreign Missions 1990, 58).

These testimonies exemplify the missionaries’ commitment to prayer before entering a new area or ministry, as they sought the Lord for direction and open doors. Burt (1997, 106) maintains that the missionaries’ desire for Egypt during her time was “that the Lord would move in His own might and power and send a revival of His Spirit among the villagers in ALL neglected areas – not just limited territory. We fasted, asking for the hand of God to do what we could not” (emphasis original). They firmly believed that they could do nothing except through prayer. In other words, as stated by Oswald Chambers (1992, loc. 5461), “Prayer does not equip us for greater works – prayer is the greater work.”

Significant Themes in Their Activities

The writings of early missionaries in Egypt show their consistent lifestyles of prayer. Out of these prayers came strategies for local ministry throughout the country. Through a reading of their testimonies, themes emerge from their lifestyles of both prayer and ministry strategy. They were committed to investing in local people, building a foundation of Scripture, evangelization, building the church, relying on the Lord, and relying on the local people.

Invest in Local People

A.H. Post noted that training Egyptian believers for the ministry was paramount because they already knew the language and culture. He believed the right local person could win more souls for Christ than an American missionary could (Anderson 2013, 129). C.W. Doney agreed with this concept, raising Egyptian evangelists and pastors (Frodsham 1941, 5). Investing in local believers became a foundational principle for AG missionaries in Egypt for the next 70 years.

Dean took this principle to heart. Her evangelistic bands comprised girls from the Lillian Trasher Orphanage and a baby girl she was given by an Egyptian family and whom Dean raised herself (Assemblies of God Division of Foreign Missions 1990, 54). Additionally, Sabry Mikhail became Dean's spiritual son and ministry helper, seeing him as her "Timothy," a reference towards Paul's mentoring relationship to Timothy in the New Testament (Assemblies of God Division of Foreign Missions 1990, 53). As her ministry grew, Dean added to her evangelistic bands, training young Egyptians to enter new villages in Upper Egypt.

Trasher, too, felt investing in Egyptian believers was paramount to the continuation of the work. One day, she and some of the boys from the orphanage looked out at the vast number of villages surrounding their area. One of the boys commented that it would require a great deal of effort for Lillian to begin a ministry in each of these villages. Trasher replied, "No, son. Not of me, but of you boys. This is your work" (Trasher 1937, 15). Upon completion of high school, which included Bible education, Trasher and her staff dedicated young men they determined were called to the ministry and sent them to work with an Egyptian pastor to learn the work of the ministry (Trasher 1937, 5). In this way, not only were boys from her orphanage trained for ministry, but local Egyptian pastors conducted the training. This mentorship cycle built strong bonds between the pastors and those trained.

This investment in local believers for the work of the ministry led to the creation of the EAG. By 1944 Philip Crouch reported that 30 local pastors and evangelists were under the direction of an executive committee of Egyptians (Crouch 1944, 3). Six years later, Crouch (1950, 21) reported that the youth who participated in revivals in the early days of the Pentecostal movement in Egypt had now become leaders of the newly formed church. "They have labored, they have prayed, they have sacrificed, they have borne persecution. And as a result, a church has been established which has the confidence of thousands of villagers

throughout the country.” Christine Carmichael (1961, 26) additionally summarized the field’s reason for the goal of investing in local people succinctly,

The ultimate task of communicating the gospel to Egypt must rest upon trained national leaders and a strong indigenous church. The most valuable service we can render the densely-populated Nile Valley is to train and prepare Egyptian young men [and women] for Christian ministry. There are hundreds of villages in the Nile Valley where the gospel has never been heard. Egyptians who have heard the gospel story once must be told again. Those who have believed must be established in the Word of God.

Coupled with their commitment to a lifestyle of prayer, the early missionaries’ desire to reach Egypt through its own people created the EAG. To further develop local leadership, they established in 1952 the Middle East Bible School (later named Middle East Evangelical Theological Seminary) (Christie 1997, 157). The attentiveness to investing in local believers built a strong foundation so the ministry could continue when tragically missionaries had to evacuate due to later unrest (Christie 1997, 172).

Build a Foundation of Scripture

The focus on local believers could only occur because these founding missionaries lived a lifestyle of prayer and believed in the importance of Scripture. They recognized that local believers could only minister effectively by building a foundation of Scripture. They also understood that “All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness” (2 Tim. 3:16-17 NIV) and that the teaching, rebuking, and correcting could happen even for those who do not yet follow Christ.

Ericsson (1926, 3) testified that they gave each of the girls in their school a Bible as soon as they could read. Unfortunately, some could not take them home because their fathers would not allow it. Even so, they read them daily at school. She goes on to share that the stories in Scripture illuminated the gospel message for these girls; as a result, some of those girls came to faith in Christ. Furthermore, Doney (1927, 23) told of Muslim men who wanted whole Bibles, not just the New Testament, so they could study it in its entirety. This desire led to many young men attending services regularly and seeking the truth.

The most apparent evidence of early missionaries’ belief in the importance of Scripture and reliance on it for evangelism and discipleship while serving in Egypt comes from Florence

Christie (1997, 116-117). In 1950, a young man named Ishak (“Isaac”) asked Christie if he could travel up and down the Nile Valley selling Bibles and Testaments. She and her colleagues saw the potential in this strategy since a person indigenous to the culture could be much more effective in this sort of ministry than an outsider. Ishak could enter areas in the Egyptian interior untouched by the EAG or AG missionaries. Within a year, Ishak distributed “approximately 2,000 Bibles and New Testaments, 1,800 Gospels, 950 Bible study and Gospel stories, and 2,700 tracts.” By 1955, they witnessed an estimated 8,000 Bibles, Testaments, and Gospels distributed (Christie 1997, 161). They developed the program to be sustainable, with each dollar gained through the sale of a book providing another book to sell in the future. Moreover, the program delivered God’s Word deep into Egypt in areas unreached previously by any Christian. Thus, Christie argued that the people they hired to sell Bibles were one of their best tools for spreading God’s Word as well as for building an indigenous church.

Christie’s argument that spreading God’s Word throughout Egypt built an indigenous church is well founded. The early missionaries’ commitment to building a foundation of Scripture for Egyptian believers led to the formation of a Bible school, numerous churches planted, and countless choosing to follow Christ upon reading God’s Word in new areas. Thus, building a foundation of Scripture upon a lifestyle of prayer and investing in local believers was crucial to forming an indigenous Egyptian church.

Evangelize

Allan Anderson (2006, 111) evaluates Pentecostalism, stating that from its beginnings, it “placed emphasis on evangelism and missions as a result of the experience of the Spirit baptism.” This emphasis is evidenced by an article produced by *The Latter Rain Evangel* stating, “If we have not the spirit of evangelism for the whole world, we have not the spirit that Jesus had when He left heaven for this sin-cursed earth” (The Latter Rain Evangel 1920, 12). This statement fits the life and work of early Pentecostal missionaries in Egypt.

In the beginning, the breadth of the work in Egypt was enormous. Because of this movement growth, George Brelsford (1911, 22) and his colleagues prayed for creative means of reaching those who had still never heard the gospel. They decided to create an evangelistic booklet entitled “The Message of God” in Arabic because of this time of prayer. Egyptian believers and missionaries worked together to distribute this little booklet throughout the country

(Hicks 1914, 3). By 1919, C.W. Doney (1919, 8) wrote that many of the 6,000 villages throughout Egypt asked for missionaries and evangelists to come to their villages as a result of reading the pamphlet, stating that they wanted someone to bring the gospel message to them.

The early Pentecostal missionaries continued developing even further creative means of evangelism which culturally would work in Egypt. For example, in 1926, just two years after her arrival, Dean and an female missionary, who was a baby she had taken in, moved to Minya in Upper Egypt, approximately 70 miles north of the Lillian Trasher Orphanage. Together the pair's evangelistic work began with a Sunday school with three little boys from the streets. Gradually, the meeting grew, and through the children, Dean and her ministry partner reached the hearts of the parents (Assemblies of God Division of Foreign Missions 1990, 53). This Sunday School ministry led to the development of evangelistic bands of girls from the Lillian Trasher Orphanage going into villages throughout Upper Egypt, as noted above.

One interesting practice related to evangelism was how missionaries empowered local believers. Pentecostal missionaries joined with other denominations to facilitate a movement among young Egyptian believers, facilitated by *Khalas in-Nafus* (Salvation of Souls), an Egyptian layperson who emphasized the purpose of evangelism with following up by ministering to those who responded to the message, a new practice for Egyptian believers. One report stated that more than 200 converts chose Jesus at one convention held in Assiout (Crouch 1950, 22).

The above testimonies demonstrate the dedication of early AG missionaries towards completing the work of evangelism. This method included creative means of evangelism as well as empowering local believers for the work of spreading the gospel. This strategy, then, expanded the Assemblies of God's mission to new areas throughout Egypt.

Build the Church

For early Assemblies of God missionaries, the essential function of church structures entailed utilizing house prayer gatherings that led to revivals (Chevalier 2019). Consequently, the need for mission buildings became crucial towards the developing ministry of Assemblies of God missionaries. One of their first acts with this strategy in mind was to purchase and build a structure that would house the missionaries, their families, and the work of the ministry. Their rapid expansion of believers and missionaries created a replicating need for mission buildings throughout the major cities of Egypt (Frodsham 1941, 11). These mission compounds may be

considered outdated in most modern contexts; however, creating space for church functions such as preaching, teaching, worship, and discipleship in local communities was not then and still does not remain outdated.

These mission stations allowed missionaries to hold meetings whereby they preached the gospel message to those residing in the immediate area. Because of this, missionaries established more mission stations as they moved further into other parts of the country. For instance, Florence Bush (1915, 10-11) shared that when they opened a mission station in Tanta, a city in the Nile Delta, the people came in great crowds to their meetings. They shared the simple message of salvation, with many coming to faith and being baptized in the Spirit. Dean first rented a small apartment but quickly realized she needed a larger space to hold meetings as her ministry grew. She found a two-story building with a large room downstairs that served as the sanctuary, with the upstairs area reserved for living quarters (Assemblies of God Division of Foreign Missions 1990, 54-55). Because many Egyptians, particularly in Upper Egypt, are quite poor, attendees of church meetings must walk from their homes or places of work. Church buildings were needed in each small village to minister effectively to those people (Burt and Christie 1949, 10). During her 37 years of ministry for God in Egypt, Dean and her evangelistic band planted 15 churches that owned their buildings and 30 churches that met in rented sanctuaries (Assemblies of God Division of Foreign Missions 1990, 61).

Constructing these church buildings, then, required finances. In the village of Tahta, the church needed renovations, so the people resolved to do as much work as they could with the money they had raised among themselves. They also provided creative means of making their money stretch further. For instance, “one man offered to carry the lime and cement for repairing the church from the city on his camels. A woman said her income from her chickens would be given to the repairing of the church” (Burt and Christie 1949, 10). In this way, most buildings were built using Egyptian funds.

Rely on the Lord

To move from the relative comfort and safety in the United States to the desert sands of Egypt is no small ask for the typical Christian. Yet, these early Assemblies of God missionaries chose to obey the call from the Lord to go to Egypt, regardless of the cost. Since these missionaries chose to obey the Lord’s call to go to Egypt, they also decided to rely entirely on

Him. All of them depended on offerings from churches in the United States to provide for their basic living as well as for their ministry needs, thanking their supporters for donations in weekly and monthly magazines circulated through Pentecostal churches (Trasher 1919, 7-8). Trasher reported her desire to rely entirely on the Lord for provisions for herself and her orphanage. She wrote of the joy she felt since determining only to buy what they had money to pay for. In one instance, she had enough fabric for her children but nothing more, and they badly needed new clothes. However, a widow went to her saying that her children needed clothes. She gave the woman what she needed, not knowing what would happen to her children. A few days later, as she was cutting the last piece of cloth, all the while asking the Lord for money for more fabric and the food she and the children required, someone brought \$5.00. Ten minutes later, someone handed her \$10.00. Then the next day, someone gave her \$25.00, which was enough for all the cloth she needed (Trasher 1937, 5-6).

This total reliance on the provision of the Lord for each day modeled faith to those around them and provided joy in their life and work. Philip Crouch (1944, 3) wrote of his first visit to Lillian Trasher's Orphanage. He expected to come across a woman burdened with the work before her. Instead, to his surprise, a woman stood before him who "just bubbles over with the joy of the Lord in her work."

Rely on the Local People

Reliance on the Lord for provisions necessitates being open to the variety of ways the Lord will provide for needs. One way in which he provides is through local people. Trasher became known as the "lady on the donkey" because she rode around the local community asking for assistance, regardless of religious affiliation (Chevalier 2019, 300). Egyptians dubbed Florence Christie the "American Beggar" because she went to churches throughout Egypt seeking financial support for ministry (Christie 1997, 62). Through their requests, local people could give in partnership with the missionaries.

Embracing reliance on the Lord for provisions extends to local people and constitutes a need for both modeling and teaching tithing and generosity as an extension of relying on the Lord. Rev. Harold K. Needham, President and Founder of Southern California Bible School, gave this advice to new missionaries leaving the field, including Florence Christie: "Teach tithing and Christian stewardship even if other missionaries feel it is too demanding. Remember,

the people are not too poor to tithe. Tithing will strengthen their character and the word of the Lord” (Christie 1997, 15). Florence Christie visited the largest church in her area, with approximately 190 members but no pastor. She was surprised at their faithfulness in tithing. When asked how they learned about tithing, the church members said that the Spirit had led them as they read their Bibles. As a result, the church became the mother church of 10 other smaller churches in neighboring villages. Another testimony states that the lay ministers working with the “Salvation of Souls” movement paid their way, relying on the Lord for what they needed rather than the missionaries. These young men witnessed hundreds come to faith in Christ (Crouch 1950).

For Dean, sharing was a part of living; she modeled generosity for those around her. Whenever she received something from the U.S., she divided it among her workers. She placed any funds she received in a can, and whenever anyone had need, they took what was necessary. When the can was empty, she and her workers asked the Lord to refill it (Assemblies of God Division of Foreign Missions 1990, 60). Similarly, a young boy from the Lillian Trasher Orphanage was placed in charge of a village school opening that year. He started without desks or benches or even mats. He sacrificed out of his meager wages and gave liberally, which caused the people to contribute as well. As a result, the school and its young teacher became firmly established in the community allowing for the gospel to be received by villagers (Christie 1997, 154-157). More churches were planted due to relying on local people’s tithes and generosity. This sustainable system helped the Egyptian Assemblies of God church discover they could depend on the Lord for provisions and not on the missionaries.

Suggestions for Future Growth

The academic discipline of history tends to discourage inferring present-day application when studying the past because it is only possible to account for some of the variables present (Chevalier 2019, 302). However, Gordon Heath (2008, 20), in his brief work, *Doing Church History*, argues that Scripture compels us to learn from the past. For instance, in 1 Corinthians 10:11, Paul affirms that events in Israel’s history were written down as warnings for those coming after. Again, in Hebrews 11:4, the author states that “by faith,” Abel and the others from this chapter still speak to readers today. Thus, for Christians, the study of history goes deeper than the recreation of events from the past. Philip Sheldrake (2005, 13), a leading spirituality

studies scholar, asserts that the study of spirituality is “self-implicating, it is not only informative but also transformative.” Laura Chevalier (2019, 302) expounds on this idea, stating that “as a scholar studies a spiritual tradition or historical religious text, he or she seeks information from them, and at the same time searches them for truth that he or she can appropriate.” In other words, it is impossible to read the accounts of pioneer Assemblies of God missionaries and remain unchanged.

This transformation goes beyond the individual reading the accounts of these missionaries. Heath (2008, 15) contends that “by helping the church remember its past, church historians contribute to a healthier church. In the same way, church leaders who help their church remember its past contribute to a healthier church.” In other words, “Those who cannot remember the past are condemned to repeat it” (Santayana 1905, 172). Thus, current Assemblies of God missionaries and the leadership and pastors of the EAG can learn much from these pioneer missionaries.

First and most important is the lesson on the lifestyle of prayer. For those early missionaries, everything happened due to strategic and ongoing prayer. Their prayer helped guide their strategy. The discussion above demonstrates the missionaries praying for themselves and their ministries but also modeling a life of prayer and instilling that value within the indigenous church in Egypt. Hence, present-day missionaries can apply this truth to their lives and ministries, choosing to continue to build and model lifestyles of prayer.

Second, early Assemblies of God missionaries in Egypt chose to invest in local people. They raised pastors and evangelists from the beginning, believing they would spread the gospel further than the missionaries could. These local believers created the Egyptian Assemblies of God with churches spanning the country. These local believers were the first students at the Bible school, becoming the first ordained pastors. Working alone can indeed create faster results, but as the African proverb says, if you want to go fast, go alone, but if you want to go far, go together. If present-day missionaries and the EAG choose to work in partnership, the church could grow exponentially in Egypt, affecting people groups yet unreached.

Third, these missionaries evangelized continually. They modeled evangelism and then empowered local believers to evangelize. They embraced creative means of sharing the gospel. They sowed broadly and proclaimed boldly. They reached further and further into new areas of Egypt with the Gospel message. Evangelism was not an option for them. It was simply part of

their daily life. Present-day missionaries can take this value to heart, recognizing that both missionaries and local people must evangelize to expand the church's reach in the country.

Fourth, early Assemblies of God missionaries built the church. They built churches throughout the entire country. They understood the need for community and created space for Egyptian believers to meet with God. Although today's Egypt is vastly different from 1909, the human need for community with others and God has not changed. Thus, present-day missionaries, in partnership with the EAG, should find ways of building more churches in more communities, which may include creative means such as house groups due to the change in the current political climate.

Fifth, these missionaries relied on the Lord. They lived out Matthew 6:11, "Give us today our daily bread." They found joy in the freedom of complete reliance on the Lord. As of the time of writing, Egypt is experiencing one of the worst economic crises in its modern history (Egyptian Streets 2023). As their currency continues to plummet, Egyptians can be seen weeping as they worry about how they will feed their families. Present-day missionaries in Egypt can learn from those who served in Egypt during wars, famines, and diseases how to live generously and joyfully amidst difficulties, modeling a lifestyle of reliance on the Lord.

Finally, early Assemblies of God missionaries relied on the local people. They asked for help as needed, knowing that the Lord could provide for their needs in various ways. Likewise, present-day missionaries can choose to "take off" the clothes of independence and self-reliance prevalent in American culture and instead clothe themselves with "compassion, kindness, humility, gentleness, and patience" (Colossians 3:12) by showing vulnerability and asking for help when it is needed from others, especially among the Egyptian local believing community.

Conclusion

C. W. Doney (1919, 8) summarized the life of early missionaries to Egypt beautifully: "Beloved, a laborer is a true missionary, a man or woman who has heard the call of God and gone forth to the regions beyond, led by the Holy Ghost, willing to give his life, if needs be, to bring men and women to Jesus Christ." They prayed continuously, lived by faith, invested in local leadership, and worked tirelessly to form the EAG. Because of their labors in faith, they have much to say to those serving in Egypt today so that the EAG can continue to grow and reach new areas for the glory of God.

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