

abwe

Message

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**ANSWERING
THE CALL TO**
Africa



The ABWE 2025
Annual Report

The Gospel Behind
Iron Gates

From Voodoo
Apprentice to Pastor

General Editor:

Alex Kocman

Managing Editor:

Katelyn Hawkins

Creative Director:

Christine Morales

Graphic Designer:

David Brandt

Contributors:

Judy Bowen

Hadyn Bush

Stephen R. Clark

Pat Davison

Jennifer DeKryger

Andy Kirby

Elizabeth Kollmar

Stanley Leary

Carol Lee

Haley Meili

Ethan Molsee

Matt Powell

Hannah Strayer

Jordan Timpy

Brian VanTimmeren

Erin Wawro

PO Box 8585

Harrisburg, PA 17105-8585

T: 717.774.7000

E: info@abwe.org

WHO IS ABWE?

ABWE was founded in 1927 as an independent Baptist mission. Supported by a network of more than 450 like-minded churches, we are a global family of ministries, dedicated to fulfilling the Great Commission by multiplying leaders, churches, and missions movements among every people. Currently, nearly 1,000 ABWE missionaries are reaching the lost in more than 90 countries through evangelism, discipleship, church planting, leadership development, and national partnerships.

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Editorial

FROM THE PRESIDENT

Where Are the Men?

BY: PAUL L. DAVIS
ABWE PRESIDENT



There are mornings when I sit before the Lord, praying for those who have never heard the name of Christ. As I pray, my mind does not drift toward the easy places. It is drawn again and again to the hard ones.

Deserts where the wind scrapes across endless sand. Mountain valleys where brutal winters keep villages hidden for months. Dense urban neighborhoods where the wrong conversation overheard can bring imprisonment or worse. Regions where following Christ means losing family, work, safety, or even life itself.

As those places rise before me, I find myself asking: Where are the men?

Where are the sturdy men (and strong women, too) God has forged with unusual endurance, who do not flinch at hardship, who will not retreat when opposition comes, and who can endure loneliness, danger, and long seasons without visible fruit?

I see glimpses of them everywhere. They are running ultramarathons and pushing their bodies through Ironman competitions and Spartan races. They train to endure pain and difficulty. They welcome the challenge.

Every time I see them, I pray: "Lord, draw them to the nations. Draw the climbers to the mountains where Christ is still unknown. Draw the runners to the long roads between unreached villages. Draw the disciplined and resilient to places where persecution is real and faith must be lived with courage."

Paul told Timothy to share in suffering as a good soldier of Christ Jesus. That call has not been withdrawn. The gospel has always advanced through those willing to endure hardship so that others might hear.

This issue of Message focuses on the ABWE missionaries courageously laboring to flood Africa with the gospel. Many of them endure harsh climates, limited infrastructure, and political instability to bring the gospel to unreached cities and villages—and God is working through their dedication. Men and women across the continent are turning to Christ from the darkness of animism and Islam and, with training and discipleship, are leading local churches and shining his light to others.

As you read these articles, consider if God is leading you to join them.

The endurance in your body and the resilience God has forged in your spirit may not have been given for competition alone. They may have been given to equip you to serve where the gospel must be carried with courage.

The King who sends us is worthy of every hardship endured and risk taken.

Find out if God is calling you to the hard places at abwe.org/go.

Contents

Features

14 **2025 Annual Report**

God Is on the Move

18 **The Gospel Behind Iron Gates**

A Fulani herdsman enters prison in chains. He leaves with Christ. Now the gospel is reaching his family and village.

Departments

CONNECTIONS

ABWE Stories and Updates From Around the World

04 **A Gambian Girl's Turn From the Qur'an to Christ**

Fatou is 16, dating a Muslim, and certain Jesus is just a prophet—until a Bible study changes everything.

06 **Bringing Healing to a Civil War-Torn Country**

Christ-centered mobile medical clinics lead to hundreds saved and 40 churches planted in Liberia.

08 **From Voodoo Apprentice to Pastor**

Raised to fear the spirits and trained to summon them, Martouka now pastors a church and trains the next generation of Togolese leaders.

11 **The Man Who Dreamed of Jesus**

Joshua was destined to lead a mosque, but unexpected dreams and two civil wars set him on a new calling.

NEW MISSIONARY CLASS

12 **The Spring 2026 New Missionary Class**

FOCAL POINTS

25 **Four Biblical Keys to Flooding Africa With the Gospel**

FIELD NOTES

26 **Confronting Evil Spirits in a Village Church**

An encounter with a young woman in Togo reveals the sobering realities of our spiritual battle.

SPOTLIGHT

27 **Fishing for Men**

On The Gambia's "Smiling Coast," one missionary pulls fishing nets alongside Muslim men and tells them about the Savior who calls fishermen.

18



14



ON THE COVER

Photo: Getty Images

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Connections

STORIES FROM THE FIELD

Photo: Hannah Strayer

A Gambian Girl's Turn From the Qur'an to Christ

Fatou is 16, dating a Muslim, and certain Jesus is just a prophet—until a Bible study changes everything.

BY: KATELYN HAWKINS
LOCATION: THE GAMBIA

ABWE missionary Joan Schmitz teaches *The Story of Hope* to Fatou (right) and another young Gambian woman.

“I had been praying for the Lord to show me who I should work with, and he burdened my heart for Fatou.”

Joan Schmitz, ABWE missionary

“How can you say Jesus is God's Son? That's blasphemy!” The expression on Fatou's face accentuated her dismay. At age 16, her family's Islamic beliefs were firmly entrenched in her mind: Jesus was a prophet, and Allah was absolutely singular in person—not existing in three persons, as her friend Joan described.

Fatou and two other young ladies sat in ABWE missionary Joan Schmitz's living room, discussing Joan's lesson from *The Story of Hope*, an evangelistic curriculum illustrating how Scripture points to Christ from Genesis to Revelation.

Fatou's young life had not been easy. Challenges from being raised by her

Gambian father and, later, the English-woman he married had prompted her to begin searching for truth outside the Qur'an. She had met Joan, who drove her to church each Sunday and initiated a small-group Bible study.

“I had been praying for the Lord to show me who I should work with, and he burdened my heart for Fatou,” Joan said.

Each lesson revealed more of the gospel. On Easter weekend, Joan showed the girls a film by well-known pastor Alistair Begg explaining that no set of religious works can lead to heaven—not the Islamic beliefs claimed by 90 percent of The Gambia's population nor the Roman Catholic system held by the

nation’s small Christian minority—but only faith in Christ saves.

“The whole time, I was praying silently that the Holy Spirit would convict her of her sin,” Joan remarked.

As soon as the video ended, Fatou declared, “I want to accept Jesus as my Savior.” Bowing her head, she articulated in an earnest, eloquent prayer her desperate need for a Savior and submitted her life to Christ.

Her new faith was quickly tested. Her family, initially thinking this was a passing phase, pressured her with increasing intensity to renounce her beliefs.

Then, the Muslim young man she had been dating proposed marriage. Confused, she sought advice from Joan, who shared insights from Scripture and gently pointed out the marital strain that a mutual friend endured due to living with an unsaved husband. While Fatou agonized over her decision, the church prayed.

“I can’t marry him,” she determined. “I can’t give up my faith.”

Fatou broke off her relationship and enrolled in nursing school, sensing God’s leading to serve others in The Gambia.

“It is exciting to see what God is doing with her life,” Joan said.

ABWE teammates in The Gambia are committed to helping local churches disciple young men and women to be faithful to God’s Word.

“This is the fruit of missionaries going,” said Andy Kirby, ABWE executive vice president and former missionary to West Africa. “By providing ongoing examples of godly lives and families, they are building resilient converts in places where it’s hard to be a faithful believer.” ■

“This is the fruit of missionaries going. By providing ongoing examples of godly lives and families, they are building resilient converts in places where it’s hard to be a faithful believer.”

Andy Kirby, ABWE executive vice president

Join us in reaching the next generation of Gambians for Christ.

Learn more: abwe.org/reachthegambia



ABWE missionary Patrick Reed preaches in a local church in Banjul, The Gambia.



Photo: Hannah Strayer

Connections

STORIES FROM THE FIELD

Bringing Healing to a Civil War-Torn Country

Christ-centered mobile medical clinics lead to hundreds saved and 40 churches planted in Liberia.

BY: STEPHEN R. CLARK

LOCATION: LIBERIA

Beginning in 1989, Liberia, once an economic powerhouse but now one of the world's poorest countries, was engaged in 15 years of vicious civil war. The conflict was marked by severe abuses—summary executions, pervasive rape, and forced recruitment of children—that left hundreds of thousands killed, mutilated, displaced, or in extreme poverty.

Amid this volatile environment, ABWE established a medical ministry. Dr. Jack Sorg brought his first team of medical missionaries in 2000, treating patients while gunfire sounded in the background.

Jack and his wife, Sandra, became ABWE missionaries in 1978, serving first in Brazil, then by training and leading medical trips around the world to support local churches and missionaries.

In Liberia, Jack found that local medics had no formal medical training. They loved the Lord and sought to help their people as best they could.

“Our first trip into Liberia,” said Jack, “we had a couple shoe boxes of medicines. We headed into the interior where the locals had rented a dilapidated house for us to work out of. The area was the most desolate place I’d ever seen.”

ABWE short-term medical missionaries travel over a bamboo bridge to reach a Liberian village.

Photo: ABWE missionary; pencil style applied with ChatGPT



People came with a variety of ailments. Anyone with a fever was treated for malaria, rampant in the area.

“One woman came,” Jack said, “who was the sickest person I’d ever seen. She was dealing with malaria, amoebic dysentery, pneumonia, UTI, and more. She was bent over in a chair and could barely move. I noticed on the intake form that she’d made a profession of faith. As I treated her, I asked, ‘Do you truly know the Lord as your Savior?’ She looked up at me with the most beautiful smile and said, ‘Yes!’” Jack knew that only God could lift her spirits.

Today, Jack still leads short-term clinics in Liberia and other nations. In each location, local believers and American team members screen patients to learn their medical history.

“They talk to them not only about their physical needs, but, as they are willing, about their spiritual needs. When they reach the doctors on the team, we continue these conversations,” Jack explained. They later connect patients to local churches.

Their medical clinics have helped start 40 churches across Liberia, with hundreds of professions of faith. Pastor James Togba, who has worked with them from the beginning, was instrumental in

establishing the African Fundamental Baptist Mission (AFBM) that spearheads national missionary efforts in several African countries.

Building on the medical ministry, ABWE missionaries Bill and Kathy Brittain minister with AFBM through the ABWE partnership, the Liberia Association of Baptists for World Evangelism. Together, they share the gospel and plant churches through free mobile and local medical clinics, a physician assistant college, pastoral training, three Christian schools, and support for 270 orphaned and disadvantaged children. They were recently thrilled to attend the fourth graduation of the physician assistant college, which trains national students to share the gospel through medical ministry.

Through the ongoing efforts of ABWE missionaries and Liberian partners, the hope of the gospel is bringing healing to the wounds of war. ■

Dr. Jack Sorg (center) and a Liberian church member (right) pray with a patient (left).

Use your medical training to establish the church in Liberia and around the world.

Learn more:
abwe.org/reachliberia



From Voodoo Apprentice to Pastor

Raised to fear the spirits and trained to summon them, Martouka now pastors a church and trains the next generation of Togolese leaders.

BY: KATELYN HAWKINS

LOCATION: TOGO



Photos: Stanley Leary

“I was going to be a fetish priest, but God said, ‘No, you’re going to serve me.’”

Martouka was born in a house devoted to spirit worship. People from far-flung villages daily arrived to consult his father, a well-known priest, or to seek help, healing, or protection from the fetish in their home—a talisman of wood and bones believed to hold supernatural power. Some nights, his father held ceremonies, beating drums and dancing to invoke the object’s spirit.

When Martouka was around 10 years old, he startled awake one night to a demonic presence. He felt himself being lifted into the air and transported to the room with the fetish. Around him, worshipers stared at a man possessed by a spirit. As drumbeats thundered in the darkness, the demon spoke through the man to Martouka: “Would you like to serve me?”

“That was the only life I knew, so I said, ‘Yes, absolutely,’” he later recalled.

The villagers celebrated his initiation. Martouka became his father’s apprentice. In the mornings before school, he gathered leaves, roots, and bark for medicines and learned voodoo rituals.

“I was respected, even feared, among my brothers in the village and all the people who came to our house,” he said.

Yet although his family was considered powerful, they carefully guarded a secret: they, too, were afraid of the spirits. One day as they worked, Martouka asked his father why bad things happened while they were under the fetish’s protection.

“The fetish travels,” his father replied. “It goes to other villages, and, when it is upset, evil people can come and destroy.” Martouka’s fear grew.

When he attended middle school in town, he saw people going to church. He thought they were wasting their time. One Saturday, he met a Christian who talked about the coming judgment of God. Moved, Martouka wondered, *Will the*



Top: Pastor Martouka Anani (right) watches a Togolese witch doctor describe the spirits worshiped in his village.

Left: Images of spirits and fetishes adorn the exterior walls of a Togolese place of worship.



Photo: Hannah Strayer

Pastor Martouka leads La Charité Baptist Church in Kara, Togo.

fetish defend me on the day of judgment? He promised to attend church the next day.

During the sermon, Martouka heard for the first time that he was a sinner, and that Jesus died on the cross and rose again. That very day, he believed in Christ as his Lord and Savior.

“All of my fears vanished,” he joyfully exclaimed. “In Christ, I learned that God is everywhere . . . and I knew that I have full protection from God.”

He immediately faced persecution. When he refused to eat meat sacrificed to the fetish, his father became furious. Grabbing a machete, he threatened to chop Martouka into pieces for rejecting the spirits—but Martouka stood firm.

“OK, kill me,” he declared. “I’ll go and be with Jesus.”

Hearing his conviction, his father relented, but the opposition continued.

One month after Martouka’s salvation, his younger brother, Anani, fell deathly ill. The village witch doctor determined he would die. Lying in bed, Anani considered the gospel and wrestled with his fears of abandoning the fetish. Then he, too, submitted his life to Christ. He refused to participate in voodoo ceremonies for his healing, leading to his own rejection from the family. Martouka cared for him as he recovered, even carrying him to school on his back. Later, their elder brother also trusted Christ.

“We stood firm, and Jesus kept blessing us,” Martouka remarked. “We were sharing the good news in our village.”

‘I Must Be a Disciple’

As the boys matured, so did their faith. Before Martouka turned 18, the small group of believers in the village formed a church and, despite his youth, appointed Martouka to teach. He soon recognized that he needed training in addition to his passion for God’s Word. He enrolled in the ABWE-founded Bible institute in Kpalime, graduating in 2002.

After his marriage to Abigail, Martouka was invited by veteran ABWE missionaries Tim and Esther Neufeld to pastor a

church plant in the city of Kara, in central Togo—a strategic region where nearly 900,000 people live without access to the gospel. At first, he declined. Then he read Jesus’ words in Luke 14:26–33 instructing his disciples to love him more than family and lands. He felt convicted: *I call myself pastor but I cannot even be a disciple because I’m attached to these things and cannot leave? No, I must be a disciple of Christ.*

For more than 20 years, Pastor Martouka has led La Charité Baptist Church in Kara. Through the impact of ABWE missionaries, he completed an M.Div. in the US and returned to serve alongside them in theological education and church planting—not only in Kara but in southern Togo, where his brother, Anani, now pastors a church, and in Zambia.

He and ABWE missionary Jonathan Archer currently lead the ABWE-founded Bible institute in Kara, teaching courses in theology, biblical counseling, and pastoral enrichment.

“God is developing the ministry in Kara as we work together,” Jonathan shared. “Pastor Martouka, along with many other national partners saved out of Togo’s dominant religions, offers crucial insight in training believers to overcome cultural traditions with biblical theology.”

They pray that other Togolese men and women will commit to serving the Lord to reach their nation.

“I want the Word of God to touch people like I was touched,” declared Martouka, “and that they will reject all else to follow Jesus.” ■

Join us in shining the light of Christ amid the darkness of animism and Islam.

Learn more:
abwe.org/karatogo



Connections

STORIES FROM THE FIELD



TOM AND MELISSA KENDALL
Togo

“Rudolph arrived at Hôpital Baptiste Biblique unable to swallow or eat after a caustic ingestion scarred his esophagus. He would be consigned to tube feedings for the rest of his life unless we attempted a risky, technically challenging operation. A visiting cardiothoracic surgeon, Dr. Nathan Smith, led his case. Before we went to the OR, one of our surgeons led him to Christ! Like hundreds of our patients, he left physically and spiritually healthy.”



HONORÉ AND KIM AFOLABI
Togo

“Through pastoral training and mentorship, we’ve seen encouraging growth in the clarity and faithfulness of biblical preaching. One pastor who initially struggled to communicate Scripture participated in the program. When we later visited his church, we commented that his preaching had greatly improved. He replied, ‘I was able to preach this way because of what I’m learning.’ It was a joy to see how pastoral training is bearing fruit by God’s grace.”



JULIE MCFADDEN
South Africa

“Nathaniel had been asking insightful questions in Sunday school, so I invited him and his mother to our counseling center. After several weeks, God opened Nathaniel’s eyes to gospel truth. ‘God, I know there are things I won’t understand about you, and that’s OK,’ he prayed. ‘But I know that I have sinned and Jesus is my only hope to be forgiven.’ Smiling through tears, he proclaimed, ‘Now I’m a child of God!’ Nathaniel was baptized in April.”

JOHN AND TABITHA GROENEVELD
Togo

“Our team of providers and chaplains held an evangelistic mobile medical clinic in a beautiful mountain village where many people struggle with hopelessness and depression and turn to alcohol and herbs to escape their hardship. The gospel was clearly shared even before we saw patients and individually throughout the day. Eleven adults put their faith in Jesus. Please pray for the neighboring village pastor as he follows up with these new believers.”



KEN AND MELISSA HEILAND
Beautiful Feet Pregnancy Ministries

“Esther Aglago, the Beautiful Feet director for French Africa, received an unexpected call from the chief of Fanidehou, a Togolese village where her team had started a pregnancy ministry. His first words were, ‘Thank you for saving my people!’ Expressing his gratitude for reducing maternal and infant deaths in the village and for teaching women the Bible, he offered land to build a pregnancy center and plant a church. The church recently baptized 16 new believers.”

The Man Who Dreamed of Jesus

Joshua was destined to lead a mosque, but unexpected dreams and two civil wars set him on a new calling.

BY: CAROL LEE
LOCATION: UGANDA



From left: ABWE missionary Ben Pryce, Pastor Samson, Joshua Abraham Rawi, and ABWE missionary Jacob Lee distribute biblical resources to local church leaders.

Situated just over a mile from Uganda’s border with war-ravaged South Sudan, the ABWE Reaching Africa’s Unreached (RAU) ministry team found unexpected access to people groups normally difficult to engage.

While visiting the nearby Bidi Bidi settlement in 2017, one of the world’s largest refugee camps, missionary Jacob Lee met a Sudanese believer named Joshua Abraham Rawi.

Joshua was born in the Darfur region of the Republic of Sudan and raised in a Muslim community without knowledge of Christianity. Though his father sent him to Islamic school to become an imam, Joshua was plagued with doubts. Convinced that Islam was not true, he escaped from the school. When his family discovered that he had turned away from Islam, they rejected him, and he left to attend a Catholic school in 1997.

One night, Joshua dreamed of Jesus. Although his teachers spoke of Jesus, their theology did not include the full gospel—yet his dreams continued.

In 2000, civil war broke out in Darfur. Joshua was accused of rebel activity

due to his Christian school affiliation and fled for his life. He settled into a refugee camp in Ethiopia, where he again had dreams of Jesus, who nightly revealed himself to Joshua and directed him to meet with specific missionaries. Joshua sought them out, listened to the gospel, and placed his faith in Christ. He joined a local church and began preaching. In 2009, he moved to South Sudan to attend Bible school, burdened to raise up local church leaders.

“My vision is to . . . [strengthen] the body of Christ in North and East Africa to reach out to the unreached people and communities,” he said.

When violence erupted in 2016, Joshua was again forced to flee civil war. It was during this time that he met Jacob Lee, who invited him to attend the pastoral and leadership training modules offered at the RAU campus.

Since completing the courses, Joshua has taken the initiative to gather two groups of 20-25 leaders from Bidi Bidi each year to study theological books supplied by RAU.

Jacob and ABWE teammates, in partnership with several Christian publish-

ers, have distributed tens of thousands of African Study Bibles and theological resources to local church leaders.

“We want to provide resources that reflect the wisdom and cultures of African communities to pastors in our region, many of whom don’t have access to biblically based materials,” explained Jacob.

Through resourcing, training, and partnering with Christ-centered, impassioned leaders, RAU is pressing the gospel farther into Uganda and surrounding nations. Joshua himself hopes to start a Bible school to raise up other Sudanese leaders to reach the region’s many unreached people groups. ■

Help reach and train some of Africa’s most unreached people groups.
Learn more:
abwe.org/reachuganda



Sent Ones

The Spring 2026

New Missionary Class

All skills are needed in God's global mission.

While the heart of the Great Commission is to proclaim the gospel, disciple new believers, and gather them into local churches, accomplishing these tasks requires a wide variety of roles—not only those of a vocational pastor or evangelist.

“God often uses ordinary abilities to open doors for eternal impact,” ABWE President Paul Davis recently told prospective missionaries.

To engage the unreached, the first step involves gaining access. Practical abilities, professional skills, and educational qualifications can all provide natural points of connection to build relationships and develop a framework for introducing the gospel. When missionaries use their skills to meet specific needs, they demonstrate holistic care for their neighbors. They establish credibility in the community and gain the trust necessary to address the weightier matters of people's lives. Furthermore, in locations closed to traditional missions, the only legitimate way for global workers to reside in a nation may be through employment or education.

Our God-given abilities and skills, when employed for his kingdom, can generate powerful opportunities for proclaiming the truth of his Word and building his church around the world.

In March 2026, 10 new missionaries joined ABWE. All highlighted God's work in their lives to equip and prepare them to serve him. They arrived with backgrounds in fields as varied as information technology, maintenance, military leadership, education, media production, sports, home inspection, and theological education—and will use those skills to proclaim the gospel across Africa, Europe, and the Americas.

One new missionary, Trevor McCready, observed how his career in educational technology prepared him for a new role in missions: “God was weaving together a specific set of skills to do what I'm doing now.”

As these new missionaries prepare to enter God's harvest fields, may we, too, evaluate how our giftings may best serve the kingdom. May we consider how we might support these new workers, whether through prayer, finances, or even by joining them on the field.

God still calls workers to the nations. Take your next step: abwe.org/jointheharvest



E. and J.

Ministry: ABWE GO | **Track:** Long Term | **Giving:** abwe.org/m/0173101
Sending Church: Kentwood Baptist Church | **Location:** North Africa

Both raised in South America, E. and J. observed an even greater need for gospel witness in Muslim nations. They plan to use their training in theology and sports to help North African believers develop deep Scriptural roots to endure, thrive, and multiply.



Christopher Hawkins

Ministry: ABWE GO | **Track:** Long Term | **Giving:** abwe.org/m/0194271

Sending Church: Lolo Community Church | **Location:** Peru

Christopher's eyes were opened to look beyond his home in Montana to global needs, first through college programs in Latin America and Asia, then by seeing the impact of storytelling and video production in missions—which he will use to further ministries in South America.



Nick and Elaina Ludema

Ministry: ABWE GO | **Track:** Long Term | **Giving:** abwe.org/m/0173161

Sending Church: Ankeny Baptist Church | **Location:** Portugal

After Nick's 20-year career in the army, he and Elaina discovered that God had uniquely prepared them for a role at ABWE's Lisbon Training Center, where they will serve and resource missionaries, local churches, and community members.



Trevor and Allison McCready

Ministry: Horizon Education Network | **Track:** Long Term / Volunteer

Giving: abwe.org/m/0173151

Sending Church: Calvary Baptist Church | **Location:** United States

A decades-long career in education and technology prepared Trevor for a new role as vice president of information and learning technology for Horizon Education Network, an ABWE partner which provides infrastructure for online theological education around the world.



Chris and Kristen McNamee

Ministry: ABWE GO | **Track:** Associate | **Giving:** abwe.org/m/0173171

Sending Church: Sulphur Community Church | **Location:** Ecuador

Chris' business as a home inspector provides unexpected inroads to an under-reached population in Ecuador: North American expatriates. While he shares Christ through his work, Kristen, an educator, will reach Ecuadorian families through teaching English.



Edward and Jamie Muhumuza

Ministry: ABWE GO | **Track:** Associate / Long Term

Giving: abwe.org/m/0173181

Sending Church: Calvary Baptist Church | **Location:** Uganda

While still in middle school—and on opposite sides of the world—Edward, a Ugandan, and Jamie, an American, both became burdened for reaching youth in Uganda. Now married, they lead a camp ministry, train leaders, and disciple teens in local schools.

2025 ABWE Annual Report

God Is on the Move

In light of our 2026 initiative to not merely reach the nations with a baseline level of gospel witness but to flood them—to overwhelm them, to saturate them—with the gospel (see Habakkuk 2:14), I'll be honest: I'm someone for whom numbers matter.

I value statistics not because I want to get into bean counting or treat people as tallies on a scorecard, but because each individual baptized, each church planted, and each new missionary sent represents a story of eternal transformation wrought by the gospel of grace. A soul saved from sin. A new local outpost of Christ's body now shining the light of his kingdom in its community. A new faithful disciple answering the call of the Great Commission.

As you rejoice with us in what God has done through the ABWE global family—approximately 1,000 workers touching more than 90 nations in 2025—celebrate and give thanks. But don't make the mistake of becoming numb to it. God is on the move. And there's more to be done.

Our vision is God-sized, which means it will take the working of our sovereign, triune God to accomplish it. This is why we pray, why we give, and why we go. ■



A handwritten signature in black ink, appearing to read "Paul L. Davis".

Paul L. Davis
ABWE President



Photos from top: Brian VanTimmeren, Erin Wawro, Hannah Strayer

Ministry Highlights

923 missionaries reaching 92 countries

709

baptisms in churches where missionaries serve as their primary ministry



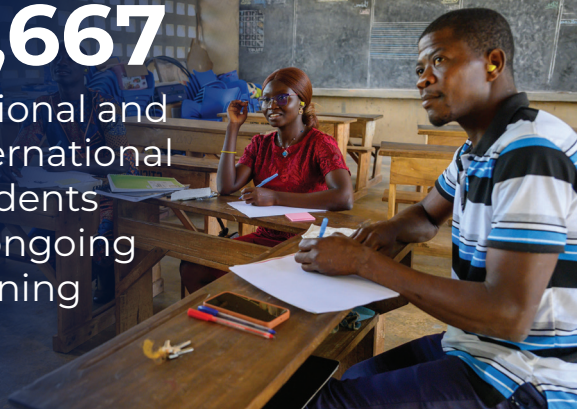
432

church plants initiated, strengthened, or established



2,667

national and international students in ongoing training



90

translation projects underway or completed



148,137

people given healthcare



17

churches planting churches for the first time



Photos from top left: Haley Meili, Pat Davison, Hannah Strayer, Hadyn Bush, Elizabeth Kollmar, Lightstock

Financial Highlights

How Were Funds Stewarded?

Funding

Funding sources	Amount in 2025	% Change from 2024
Contributions	\$57,851,275 (86.2%)	+ 4.9%
Other Sources*	\$9,277,824 (13.8%)	+ 48.9%
Total Funding	\$67,129,099	+ 9.4%

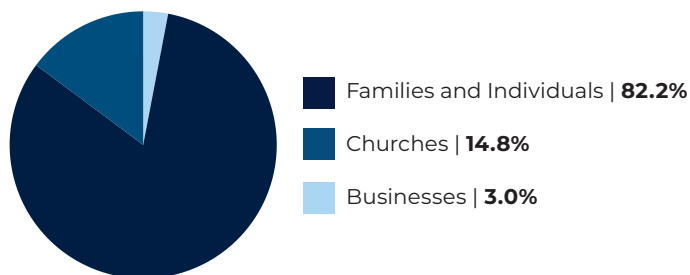
*Other Sources includes investment returns, changes in trust assets, etc.

Expenses

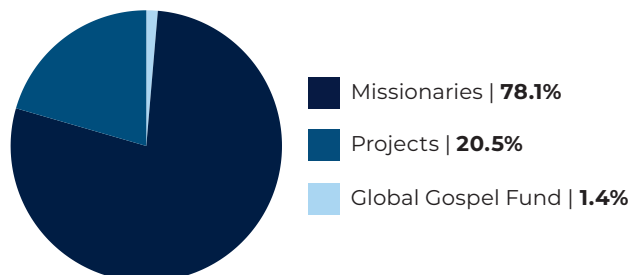
Expense categories	Amount / %	% Change from 2024
Program	\$55,369,791 (82.0%)	+ 1.1%
Management and General	\$6,776,364 (10.0%)	+ 7.4%
Fundraising	\$5,409,161 (8.0%)	+ 1.9%
Total Expenses	\$67,555,316	+ 1.7%

Complete and audited financial statements are available at abwe.org/financial-statements.

Who Supported ABWE?




What Did They Support?



Featured Project Highlights


The Global Gospel Fund



Mobilizing and Training New Workers to Flood the Nations With the Gospel

\$1,246,170 donated
abwe.org/ggfharvest

South Asia Ministry Center



Planting Churches, Training Leaders, and Reaching the Lost in South Asia

\$442,305 donated
abwe.org/minsasia

Liberia Projects



Supporting Evangelism and Discipleship Ministries in Liberia

\$333,320 donated
abwe.org/liberiaproj

Hôpital Baptiste Biblique



Using Healthcare to Share the Good News of Jesus Christ in Southern Togo

\$327,984 donated
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Papua New Guinea Projects



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The Gospel Behind Iron Gates: Impact Inside a Togolese Prison and Beyond

A Fulani herdsman enters prison in chains. He leaves with Christ. Now the gospel is reaching his family and village.

BY: KATELYN HAWKINS

LOCATION: TOGO



Guards lead a prisoner to Mango Civil Prison.

Illustration: Generated with ChatGPT

Ahmadou stumbled as strong arms on his back shoved him forward. Hands bound behind him, he struggled to catch his balance. Guards, rifles slung over their shoulders, flanked him as the small procession marched across hard-packed red earth toward the looming iron gate of the Mango Civil Prison.

The darkness within its walls enveloped him. He blinked. A cell door creaked open, and guards pushed him inside. The small, stifling room was crowded with men—criminals—sitting shoulder to shoulder, staring back at him.

Not for the first time, Ahmadou regretted the decision that led to his incarceration.

A Disastrous Mistake

Ahmadou's life was guided by Islam and the grazing paths of his herds. Born into a Fulani clan—the world's largest nomadic population, comprising 38 million people across West Africa and the Sahel—he grew up moving often to find pastureland for his family's cattle in the arid savanna of northern Togo. His father, following Fulani custom, married four wives and had many children. Ahmadou's own marriage was arranged when he was only 17.

During a visit to town in 2023, he and a friend went out drinking. Stumbling home in the moonlight, they mistakenly entered what they thought was their own compound of huts. The angry residents captured the intruders. Authorities arrested Ahmadou, accused him of theft, and eventually sentenced him to two years in the Mango prison.

"The worst moment of his life became the beginning of something completely new," commented ABWE missionary Ethan Molsee.

With little other entertainment available in prison, Ahmadou began attending a Friday morning Bible study led by missionaries and chaplains from ABWE's Hospital of Hope (HOH). Like

most Fulani, he had never encountered the gospel.

Historically one of the first indigenous groups in Africa to convert to Islam, even joining the Muslim conquest during the Middle Ages, the Fulani became known for radicalism and hostility toward Christianity. Today, nearly 100 percent of Fulani follow Islam—which, combined with their nomadic lifestyle, has left them one of Africa's most challenging unreached people groups to engage with biblical truth.

"Our team in northern Togo has found remarkable opportunities to interact with Fulani and other unreached people groups by entering hard, even risky, places and offering creative, compassionate care," explained ABWE President Paul Davis.

Ahmadou quickly stood out among the prisoners in the Bible study.

"He formed a friendship with one of our Fulani chaplains," Ethan recalled. "Week after week, he listened carefully, asked questions, and reflected on what he heard."

Yet he remained firmly devoted to Islam, bowing in prayer five times a day even in his crowded cell.

During his incarceration, Ahmadou became ill and went to HOH for treatment. The prison had been without water for several days, a common problem in their remote city, and he arrived at the clinic extremely thirsty. To his surprise, a nurse brought him a glass of water.

"What I remember most is the kindness I received from the staff," he later said.

After more than six months in prison, Ahmadou's sentence was commuted. He returned to his family and herds—until 10 months later, when a serious motorcycle accident left him bleeding at the side of the road. He returned to HOH for emergency care.

This time, he stayed nearly a month. His wounds required daily dressing changes, and he moved into the housing facility reserved for long-term patients who no longer need intensive inpatient care. HOH chaplains daily visited Ahmadou, offering counsel and teaching Scripture as he and the other patients rested, cooked, washed laundry, and waited to heal. Once again, Ahmadou plied them with questions. Slowly, his curiosity transformed into conviction.

“
The worst moment
of his life became the
beginning of something
completely new.

- Ethan Molsee, ABWE missionary

Jesus must be more than just Allah's messenger, he realized. Islam must be wrong. Quietly, Ahmadou placed his faith in Christ.

Ahmadou recovered sufficiently to return home. His family elders quickly noticed that he had rejected Islam and voiced their opposition. His neighbors asked disapproving questions. Yet Ahmadou could not be dissuaded.

"The change in him was obvious," said Ethan. "Every Sunday, he walked more than an hour each way to pray and worship with the chaplains who first taught him the Word, despite the resistance from his family."

Ahmadou added, "My soul needed that."

An Open Door in Prison

A vision for the isolated, unreached people groups of Togo's farthest frontiers first drew ABWE missionaries to Mango. Strategically located along the nation's only paved north-south roadway, connecting not only the largest population centers but also neighboring West African states, the city of Mango seemed ideally positioned for building inroads for the gospel.

While scarce resources and limited infrastructure created challenges, the missionaries discovered that their greatest obstacles were spiritual. They not only needed natural access points to introduce the gospel to scattered, remote villages, but individuals from the region's

unreached tribes—staunchly Muslim or animist—often needed to hear the gospel repeatedly over time to understand and accept God's message of salvation.

ABWE's Hospital of Hope provided a focal point for their mission. An unexpected opportunity at Mango Civil Prison swung open the door of opportunity even wider.

"The prison ministry stands as one of the clearest examples of our commitment to address both the physical and spiritual needs of those we have been entrusted with," explained Ethan. "Over the past decade, this work has combined evangelism, discipleship, compassionate medical care, and practical humanitarian support in a way that has brought

Two Fulani herdsman drive their cattle along the main roadway in northern Togo.



Photo: Katelyn Hawkins



Photo: ABWE missionary

Hospital of Hope staff—including ABWE missionaries Marc Mouser (6th from left), Ethan Molsee (8th from left), and Bethany Chmil (right)—gather with visiting volunteers and prison staff during a 2025 outreach at Mango Civil Prison.

meaningful change to prisoners, prison staff, and the prison itself.”

In 2015, while construction on Hospital of Hope was nearing completion, ABWE teammates noticed the proximity of the regional penitentiary to the hospital campus.

“At that time, we didn’t have many contacts, and few in this town were open to listening to us,” said missionary Jennifer DeKryger. “We were simply looking for ways to open God’s Word with people, so the women on our team began visiting the prison.”

The ABWE teammates found the small population of female inmates surprisingly receptive. They began meeting weekly for Bible study and discipleship, and several placed their faith in Christ. That same year, Anna (Chubb) Clingon, then serving in Togo, arranged

for a US-based prison ministry team to lead an evangelistic campaign alongside HOH chaplains. In early 2016, the prison administrator granted approval for ABWE to launch a Friday morning Bible study for the men.

The prison population is overwhelmingly male. Each year, 125–250 inmates serve sentences in Mango for offenses including theft, violent crime, land disputes, unpaid debts, and conflicts over pastures or cropland.

The men’s Bible study met in the prison courtyard in the shade of mango trees. Boisterous inmates around them lounged or completed chores in the common area, ignoring the group or casting furtive, interested glances. The team eventually moved the gathering to an interior room for more focused Bible study and prayer. At present, around

25–30 men gather each week in the crowded, dimly lit space for teaching, discussion, prayer, and encouragement.

“Several have become believers, some come out of curiosity, and many others are seeking comfort or truth in a very hard place,” Ethan noted.

Convicted of Truth

Since its inception, more than 10 ABWE missionaries have collaborated with the Togolese chaplains at HOH to lead the prison ministry—among them, Leila, who came to faith while herself incarcerated during the early days of the ministry.

Raised in a devout Muslim family in Mango—members of the unreached Tchokossi people group—Leila had applied her intelligence and diligence to secure a respected job. The siren song of success soon tempted her, and she



Photo: ABWE missionary

ABWE missionary Jennifer DeKryger ministers to Togolese women at Hospital of Hope in Mango, Togo.

embezzled funds from her employer. She was arrested and sentenced to 18 months in the Mango prison.

As one of only three or four female inmates, she agreed to attend the newly launched ladies' Bible study.

"From the beginning, she was drawn to the Word of God," recalled Jennifer, "but she initially wanted to question and challenge it."

Each week, she listened as the missionaries taught *The Story of Hope*, and, each week, she argued with them over the text. Eventually, she accepted a Bible—then read it cover to cover. When she came to John 1:1, "In the beginning was the Word," she pointed out the connection to Genesis 1. Gradually, the Lord opened her heart and

mind. Convicted of her sin, she placed her trust in Christ for salvation and fully invested in discipleship with ABWE missionaries.

After her release, Leila's family was appalled to learn of her conversion. "You're dead to us if you're going to follow this religion," they told her.

"Well, this is the truth," Leila responded. The persecution became so intense that she left for Lomé, Togo's capital, where she continued to grow in her faith. After the hospital opened, the missionaries invited her to return and serve on the chaplaincy team.

"Over the past 11 years, God has used her in powerful ways in the hospital ministry," Jennifer shared. "She faces daily pressure and opposition from her fam-

“

If it wasn't for the care [ABWE missionaries] provide, many of the inmates would not be alive.

- Alain Niles, recounting the testimony of a prison guard

”

ily and others in Mango, who insult her and urge her to return to Islam. And yet, she continues to faithfully proclaim the truth of who Jesus is.”

Beyond Bible Study

The outreach at Mango Civil Prison expanded rapidly, shaped by the realities of the Togolese prison system. Prisoners often depend on their families to provide food, financial assistance, and medical care. Yet not all prisoners have this support; many have been transferred from overcrowded facilities in other regions. The missionaries observed the devastating consequences: many inmates suffered from untreated medical conditions, and deaths were distressingly common.

"These circumstances made it clear that if our team was to love prisoners in Christ's name, we could not stop at Bible teaching alone," said Ethan.

In response to this urgent need, HOH staff met with the prison administrator and made a significant commitment: the hospital would provide free medical care for prisoners unable to pay, especially when their ailments could be addressed before becoming emergencies.

“At least every other day I care for prisoners who are brought to the HOH clinic,” commented ABWE physician assistant Alain Niles. He recently treated dozens of inmates transferred from another prison, all of whom suffered from malaria, typhoid, scurvy, scabies, or other tropical illnesses.

“While many prisons in the region experience multiple deaths each week, deaths in the Mango prison have become rare since this medical care began,” Ethan observed.

Their practical demonstration of Christ’s love goes beyond medical care. ABWE missionaries have drilled two wells at the prison to address a critical water need, and, every Christmas, they distribute shoes, soap, sandals, and rice to every prisoner, along with a holiday meal.

This holistic approach has borne fruit across the prison campus.

“One of the most encouraging aspects of this ministry has been the visible effect it has had on relationships and attitudes within the prison,” Ethan remarked. “The chaplains have observed that even the guards seem to treat the prisoners with greater kindness.”

Alain added, “We have built a great relationship with the prison guards. . . . Recently, one guard shared that if it wasn’t for the care we provide, many of the inmates would not be alive. He said we are their only hope, and he was so impressed by our love.”

Outside the Walls

The prison’s daily schedule presented another rare opportunity: from 5 p.m. to 6 a.m., inmates are confined in cells often so crowded that they must take turns lying down. HOH chaplains, in partnership with ABWE’s Hope Radio, handed out 30 audio players fixed to the Hope Radio broadcast frequency and pre-loaded with audio Bibles in the region’s most common languages. Even prisoners unwilling to attend the Bible studies now pass the long nights



Photo: Judy Bowen

ABWE medical missionaries train African surgeons and nurses as they care for patients at Hospital of Hope.

listening to biblical truth in their own languages.

“The care shown through the integrated, multifaceted ministries in northern Togo provides a strong platform for our missionaries to be heard and respected in the region,” said Paul Davis.

In places otherwise rife with suffering, neglect, and hopelessness, individuals from all of the region’s major unreached people groups have become willing to hear the gospel—and accept it. As a result, released prisoners have invited

HOH staff to their villages to share the hope of Christ and start Bible studies.

“Through one woman we met in the prison, a new church plant was started in the village of Koumougou,” Alain conveyed. “The group has continued to grow, and the leadership is preparing to baptize several new believers.”

News of their positive impact in Togo reached government officials: in 2025, the minister of justice issued an official recognition letter to HOH acknowledging their contribution to this marginalized population.

Ahmadou rejoices in his new life in Jesus Christ.

A Growing Harvest

“I thank God that I went to prison,” Ahmadou recently commented. He believes that God used his sentence not only to save his soul but to protect him from the fate of other young Fulani men who fell into trouble during that time and disappeared.

Since then, his wife has also trusted Christ, and they moved with their five children to the ABWE-established Fulani center to grow stronger in their faith.

While helping with the harvest in his village, Ahmadou listened to the audio Bible he had received at HOH while processing corn. At first, his relatives berated him. Later, several approached him privately, intrigued by what they had heard and wondering how they, also, could get an audio Bible.

“At first, we thought God had simply given us Ahmadou,” an HOH chaplain remarked. “Now we see that, through Ahmadou, God has opened the hearts of his entire family.”

Through the bold witness of ABWE missionaries and Togolese believers, the gospel is penetrating the darkest strongholds and opening prison doors. ■

Editor's Note: Ahmadou's and Leila's names have been changed for security.

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Photo: Ethan Molisee

Four Biblical Keys to Flooding Africa With the Gospel

If Africa is to be reached for Christ, the church must be committed to doing missions God’s way—not man’s.

BY: ALEX KOCMAN



God is a global God—and it’s also clear that he has had a heart for Africa from the beginning of redemptive history.

The earliest sojournings of the patriarchs found them in Egypt, witnessing to the one true God in a pagan land (Genesis 12:10). Later, those same people saw the glory of God through the exodus (Exodus 14). The prophet Isaiah testified, saying “Egypt my people” (Isaiah 19:25). God used the Ethiopian Ebed-melech to deliver the prophet Jeremiah (Jeremiah 38:7–13). In the Book of Acts, the African church was born through another Ethiopian eunuch providentially placed in the path of Philip the evangelist (Acts 8:26–40).

God’s purpose in history is to saturate the earth with the knowledge of his glory through the saving reign of Christ (Isaiah 11:9, Habakkuk 2:14). Yet for centuries the Christianized world has regarded Africa as “the dark continent.”

If the church is to fulfill Christ’s purposes in the Great Commission in Africa—making disciples of the African nations, baptizing them, and teaching them to obey all that he commanded (Matthew 28:19–20)—then four biblical approaches will prove vital.

1. Partner with the whole indigenous church. The Great Commission that Jesus issued his disciples was the

apostles’ bequest to the whole church. The whole people of God is needed to fulfill the whole mission given by God. Only as the body of Christ works together, using every gift and building each other up in love (Ephesians 4:11–16), can the full expression of Christ’s kingdom be seen among the peoples of Africa. In Togo, that means church planters laboring alongside Togolese pastors. In South Africa, it looks like multiethnic congregations planted in Cape Town, Durban, and George. In North Africa, it calls for workers serving beside bold local believers in creative-access contexts.

2. Equip African leaders to reach Africans. Paul instructed Timothy to take what had been entrusted to him and entrust it to godly men who, in turn, would entrust it to others (2 Timothy 2:2)—resulting in four generations equipped for pastoral ministry. Missionaries reaching Africa must not see themselves as lone gunslingers apart from the whole intergenerational story of how Christ’s kingdom is built. In Togo, this looks like training African pastors to lead indigenous local churches: more than 80 percent of ABWE churches planted in Togo are now led by local pastors. It also looks like partnering ABWE’s two hospitals in Togo with the Pan-African Academy of Christian Sur-

geons to equip African medical missionaries to reach contexts where North Americans cannot easily go.

3. Build durable Christian cultures. We Americans tend to conceive of Africa as a single monolithic continent, when in fact it is a massive and diverse array of cultures, languages, and religions. Africa contains some of the world’s most hostile Islamic and animistic peoples and some of its most fervent Christian communities—the fruit of missionary labors seeking to obey the cultural mandate (Genesis 1:28). In 1996, Zambia enshrined itself in its constitution as a Christian nation. Missionaries should cheer on the African church and lean in as its gospel influence reaches farther. Our allergy to nominalism should not stop us from seeing that a foundation for biblical Christianity already exists. Durable Christian cultures living out the implications of Christian faith in laws and customs, albeit imperfectly, can become the seedbed from which more faithful evangelists are sent.

4. Proclaim a pure, unadulterated gospel. While Christianity has exploded across large swaths of Africa, one consequence is a version of Christianity that has a form of spirituality but lacks the real saving power of the gospel. Hyper-charismaticism and word-of-faith prosperity theology represent a syncretism between notions of material blessing from traditional African religions and a thin veneer of Christianity. Powerful men seize on the gullibility of the weak and build personal platforms of wealth and prestige. The only thing that can combat the proliferation of false gospels is the unashamed proclamation of the truth. The biblical gospel offers eternal life through faith in Christ—a faith more often marked by suffering and self-denial than ease and comfort (2 Timothy 3:12). The gospel is the power of God unto salvation (Romans 1:16). Let us be tireless in seeing it spread to the ends of the earth, including to the peoples of the African continent. ■



Confronting Evil Spirits in a Village Church

An encounter with a young woman in Togo reveals the sobering realities of our spiritual battle.

BY: ANDY KIRBY
LOCATION: TOGO

I moved to Africa firmly convinced of the biblical reality of spiritual warfare, but I never expected my missionary service to include opposing evil spirits in our little bush church.

During our term in southern Togo, my wife, Jackie, and I, with our five children, served in a small but committed church plant in the village of Patatoukou. The rural village was marked by a history of intense spiritual warfare. Animistic rituals and sacrifices were part of daily life, as were fear and fatalism. Yet the light of Christ shone through our congregation every Sunday as the believers' exuberant worship, singing, and dancing echoed through the village.

One week, a young woman hesitantly entered the palm-thatched structure in which we met. She told us that she was tormented by evil spirits who had threatened to make her go insane if she stopped worshiping them and sacrificing to them. The fear in her eyes was evident.

Over the next several weeks, my translator and I shared the gospel of Jesus Christ with her. Each time we sat with her, we emphasized that Christ defeated the power of sin and death on the cross, and, through his shed blood, offers redemption and hope.

"Can I serve both Jesus and the spirits?" she wondered. She explained that the spirits had promised to help her take revenge on her enemies. She did not recognize the extent to which she was imprisoned to the spirits and to her own fear.

Finally, one Sunday, she asked us to pray for her. My translator and I called out to God, contending for her freedom. At the mention of the blood of Christ, she began to scream. Her body tensed and strained as the evil spirits tormented her. We continued our fervent prayer that she would find freedom in Christ.

After she calmed down, we told her that she had a choice: "Will you choose to follow the evil spirits because they threatened to drive you mad? Or will you choose to trust in God's only Son, Jesus, who loves you and gave his life to set your soul free?"

Sadly, she could not let go of her fear. She chose to remain bound by her demons.

That day, the congregation witnessed the anguish of the life they had left. They were reminded of how the Lord had freed them. Even though it was a sad story for that young woman, the believers were reaffirmed in their faith. They

The ABWE church plant serves as a beacon of hope in the village of Patatoukou, Togo.

stood confident in their decision to leave the spirits of their village and follow the God who saves.

So many times since that day, I have considered: How often do we as believers choose to be bound to sin? Even we who know the power of Christ must choose to follow him over temptations to continue in our pride, bitterness, envy, or desire for control.

How often do we enter the spiritual battle, even going to the ends of the earth in Togo, while neglecting our own relationship with God and forgetting the armor he provides?

In Patatoukou, we were reminded that the chains are real, but so is the cross. May we live out our freedom in Christ. ■

Help us reach Togo and Africa with the gospel. Learn more at abwe.org/hopefortogo.



Photo: Andy Kirby

Fishing FOR MEN

On The Gambia's "Smiling Coast," one missionary pulls fishing nets alongside Muslim men and tells them about the Savior who calls fishermen.

BY: KATELYN HAWKINS | PHOTOGRAPHER: HANNAH STRAYER
LOCATION: THE GAMBIA

Every afternoon between 3–5 p.m., brightly painted wooden canoes line the Gambian coast. The fishermen aboard cast nets into the ocean, while their colleagues wade from shore to drag the catch to land. Some days, their nets hang heavy with fish—sustaining the coastal nation's diet, culture, and economy. The fish are loaded into plastic buckets, which women carry on their heads to be sold and cooked at the vibrant beachside market.

Occasionally, ABWE missionaries join them in pulling in the day's catch.

"This reminds me of Jesus finding his disciples among simple fishermen—men who were willing to follow him as

he began his ministry," Joan Schmitz said over crashing waves to the young fishermen beside her. Interested, they listened as she shared stories from the Gospels while, together, they tugged a net to shore.

She and ABWE teammates often strike up conversations with unreached Muslims around the city.

"It's very relational here; it's called the 'Smiling Coast' for a reason," Joan remarked.

"You just have to be willing to talk transparently about your love for Christ. When you ask the Lord to help you, he opens doors and gives you words to say."

She met one seller at the Bakau fish market, known locally as "B.B. King"—a Muslim who enjoys discussing spiritual truths and often introduces her to others in the market.

The team prays that these relationships will break down barriers and lead Gambians to become disciples of Christ—and that more "fishers of men" will join in his mission. ■

Katelyn Hawkins is a communications specialist with ABWE. She serves as managing editor for Message Magazine and the ABWE blog. She holds an M.A. in Social Sciences and B.A. in Communications, and has lived in locations across Europe, Asia, and the Middle East.



Hannah Strayer is a media specialist serving in Africa with ABWE. She uses media to share the needs on the field, help missionaries communicate with supporters, and share the gospel with nationals.



"B.B. King," a fishmonger at a Gambian market, shows off a freshly caught stingray.



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Photo: Hannah Strayer

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