

Braman Foundation of Charities REVIVE MAGAZINE

The Magazine of The Braman Foundation of Charities

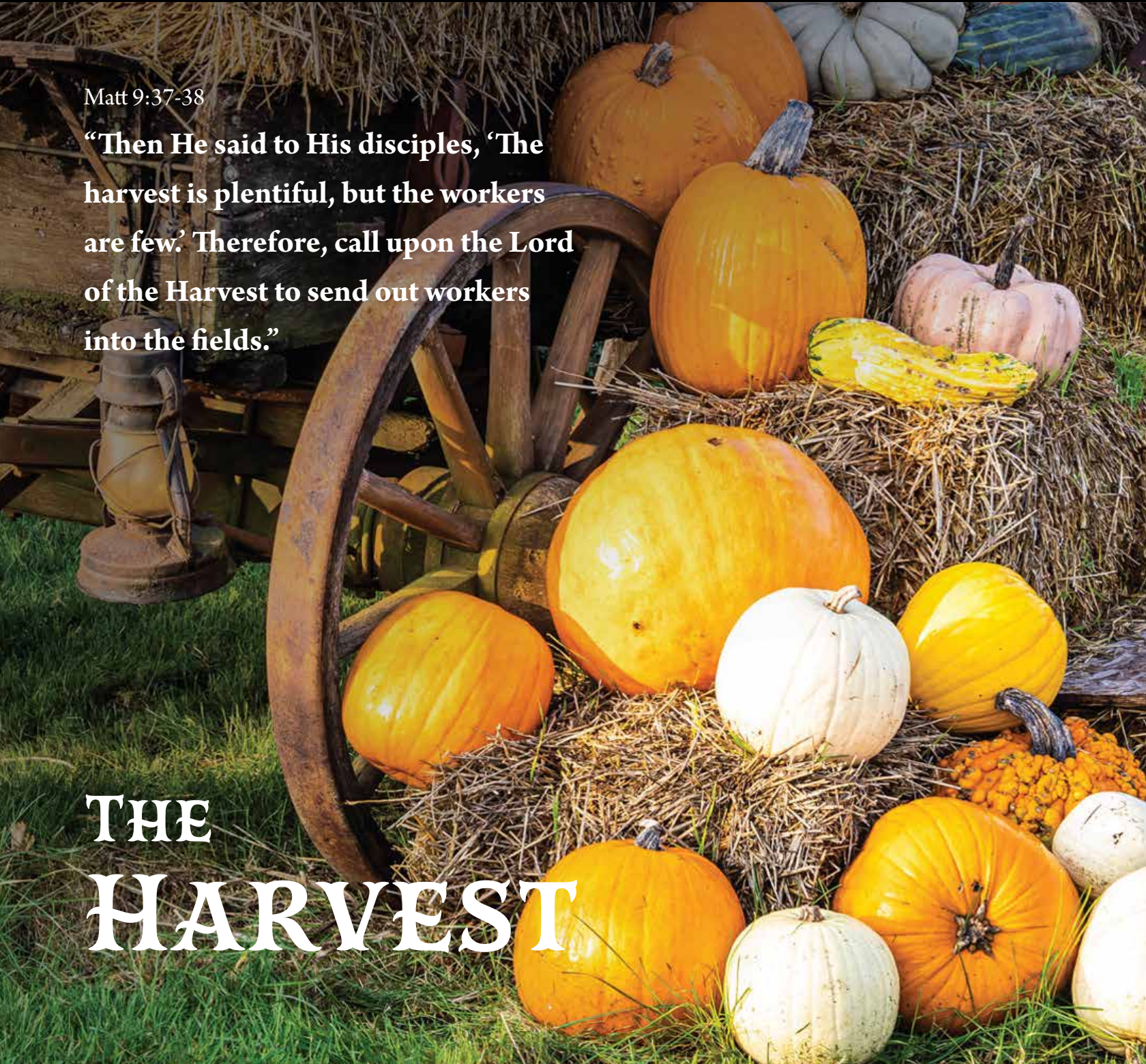
Vol. 7 Issue 3

November 2022

Matt 9:37-38

“Then He said to His disciples, ‘The harvest is plentiful, but the workers are few.’ Therefore, call upon the Lord of the Harvest to send out workers into the fields.”

THE HARVEST



The BFC Editorial

Greetings to you, in the name of our matchless Lord, Jesus Christ!

Welcome to Fall! For many, in the northeast we celebrate the wonders of fall foliage, the harvest, and a deep commitment to communities. There is a sense of community that brings us together within the unity of the Holy Spirit. Our prayer is that of renewed strength through the foundation of the Love of God. For decades in the United States we have witnessed a mass migration within its population which helped contribute to the lessening of “a sense of community”. Current statistics show a slow down of movement pointing back to this sense of community. It is in this community that we find church and its purpose to love as Christ has taught us. And so the Harvest adverts this sense of community.

In this issue of Revive we welcome new staff members in our Women’s Ministry. We are now in our third year in the Queensbury Facility and we have prayed to the Lord for increased staff to better serve others and Christ’s Kingdom. So we celebrate these additions. We say goodbye to Anita King who has had to move on from BFC. Anita had played a very impactful role in completing our infrastructure. It is with a heavy heart that we bid her farewell. We also say goodbye to Laurel Osborne as she has rotated out.

We sensed that we were to expand the Lord’s work. In this issue we feature that expansion as the Braman Foundation has taken on the Church of the Holy Comforter in Poughkeepsie, NY. This allows the full platform of the Braman Foundation’s community programs to be implemented, including Operation Blessing Bag and the BIHL Curriculum. BFC will renovate both the rectory and church. Many volunteers came Saturday September 2nd to help clean out the rectory. We celebrate this addition and thank God. Continue to pray for this work to Glorify Christ.

In missions in June, we traveled to Nukuru, Kenya and began work with 12 new churches in that region. In October we sponsored the annual VBS at Asapalli and traveled there September 29 - October 8.

We continue to thank you and praise the Lord for your committed prayer and financial support. As the Lord’s work continues to unfold we count so much on your support.

Be ever blessed.

Faithfully yours,
BFC

“But those who wait on the Lord shall renew their strength. They shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.”

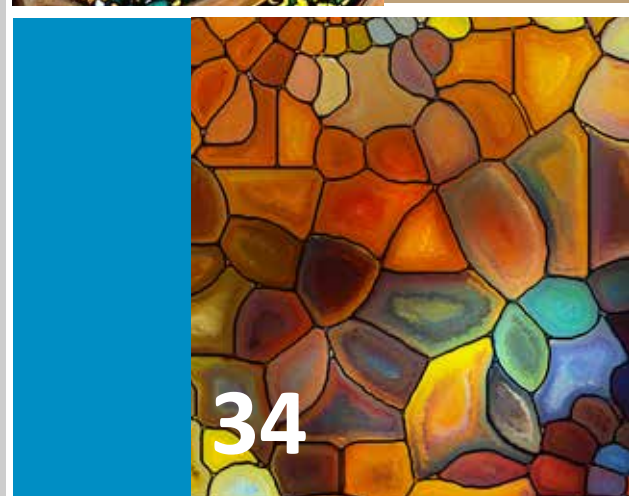
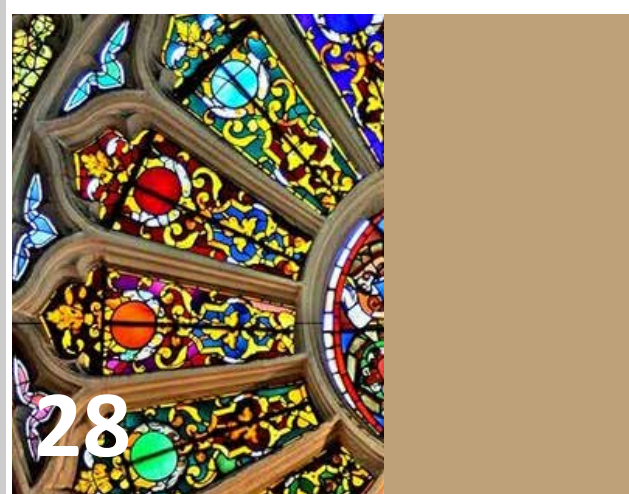
BFC Annual Scripture For 2022

Isaiah 40:31

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AVAILABLE NOW

An Understanding of Devotion, Confession, Self Reflection & Repentance

The church is struggling to teach our people how to confess, repent, self-reflect and become devoted to Christ in submission.

We are great at getting others saved, but just fail miserably with working with others in discipleship. It is important to note that Christ has commanded in Matthew 28.

This short essay is to help the believer with tools to bring the believer into a deeper relationship with Christ. Press into a relationship with Christ that is the single most important relationship in your life. He will never leave you nor forsake you.

“Go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

Would you like to subscribe to email notices and updates?

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HAVING A PROBLEM WITH ALCOHOL OR DRUGS?

The background of the entire page is a photograph showing the silhouettes of several people climbing a steep, rocky mountain peak. They are reaching up, holding onto each other, and their forms are backlit by a bright, warm light from the setting or rising sun, creating a dramatic and inspiring scene. The sky is a mix of orange, yellow, and blue.

Braman Foundation currently offers
one AA Meeting per week.

Thursday 7pm
AA Meeting

Friday 6pm
Biblical Studies

*We hope to be adding
more services in the
near future.*

Email info@bramanfoundation.org for more information.

Available Now

Discipleship: A Devotional Magazine

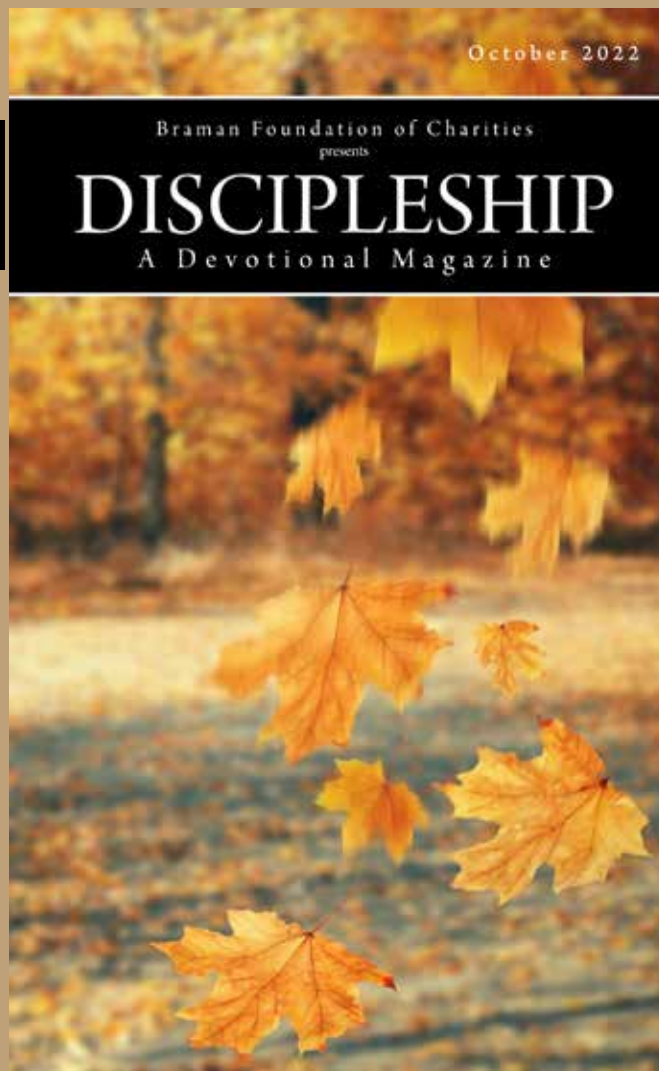
As we at BFC begin to prepare for the work of the Lord we know that discipleship is the cornerstone of this work.

One soul talking to another in the love of Christ! Sharing the love of Jesus. Sure its inconvenient. Sure your hands may get dirty, but you are welcome to serve Him through loving others.

Press into what He would do through you and then do it! Take the action and do not stop. Take the action and do not stop. Drive your energy from Jesus for He is, was and shall always be your great God.

Remember in Matthew 28:19, Christ is telling us “To go therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you.”

Friend, now is the time to go and serve the Lord. Make the decision to step out in faith.



“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. An behold, I am with you always, to the end of the age.”

- Matthew 28:19-20

Would you like to subscribe to Discipleship Magazine?

Write us at info@bramanfoundation.com to be added to the mailing list. A new issue of Discipleship Magazine is released every month!

“Upon our Lord’s Sermon on the Mount”

CHARLES SPURGEON

“Ye are the salt of the earth. But if the salt hath lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men.”

“Ye are the light of the world. A city that is set on an hill cannot be hid.”

“Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.”

“Let your light so shine before men that they may see your good works, and glorify

1. The beauty of holiness, of that inward man of the heart which is renewed after the image of God, cannot but strike every eye which God hath opened, — every enlightened understanding. The ornament of a meek, humble, loving spirit, will at least excite the approbation of all those who are capable in any degree, of discerning spiritual good and evil. From the hour men begin to emerge out of the darkness which covers the giddy, unthinking world, they cannot but perceive how desirable a thing it is to be thus transformed into the likeness of him that created us.

This inward religion bears the shape of God so visibly impressed upon it, that a soul must be wholly immersed in flesh and blood when he can doubt of its divine original. We may say of this, in a secondary sense, even as of the Son of God himself, that it is the “brightness of his glory, the express image of his person;” *apaugasma tes doxe autou*, the beaming forth of his eternal glory; and yet so tempered and softened, that even the children of men may herein see God and live; *charakter hupostaseos autou*, the character, the stamp, the living impression, of his person, who is the fountain of beauty and love, the original source of all excellency and perfection.

2. If religion, therefore, were carried no farther than this, they could have no doubt concerning it; they should have no objection against pursuing it with the whole ardour of their souls. “But why,” say they, “is it clogged with other things? What need of loading it with doing and suffering? These are what damps the vigour of the soul, and sinks it down to earth again. Is it not enough to follow after charity; to soar upon the wings of love? Will it not suffice to worship God, who is a Spirit, with the spirit of our minds, without encumbering ourselves with outward things, or even thinking of them at all? Is it not better, that the whole extent of our thought should be taken up with high and heavenly contemplation; and that instead of busying ourselves at all about externals, we should only commune with God in our hearts?”

3. Many eminent men have spoken thus; have advised us “to cease from all outward action;” wholly to withdraw from the world; to leave the body behind us; to abstract ourselves from all sensible things; to have no concern at all about outward religion, but to work all virtues in the will; as the far more excellent way, more perfective of the soul, as well as more acceptable to God.

4. It needed not that any should tell our Lord of this masterpiece of the wisdom from beneath, this fairest of all the devices wherewith Satan hath ever perverted the right ways of the Lord! And o! what instruments hath he found, from time to time, to employ in this his service, to wield this grand engine of hell against some of the most important truths of God! — men that would “deceive, if it were possible, the very elect,” the men

of faith and love; yea, that have for a season deceived and led away no inconsiderable number of them, who have fallen in all ages into the gilded snare, and hardly escaped with the skin of their teeth.

5. But has our Lord been wanting on his part? has he not sufficiently guarded us against this pleasing delusion? Has he not armed us here with armour of proof against Satan “transformed into an angel of light?” Yea, verily: he here defends, in the clearest and strongest manner, the active, patient religion he had just described. What can be fuller and plainer, than the words he immediately subjoins to what he had said of doing and suffering? “Ye are the salt of the earth: But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

In order fully to explain and enforce these important words, I shall endeavour to show, First, that Christianity is essentially a social religion; and that to turn it into a solitary one is to destroy it. Secondly, that to conceal this religion is impossible, as well as utterly contrary to the design of its Author. I shall, Thirdly, answer some objections; and conclude the whole with a practical application.

I. 1. First, I shall endeavour to show, that Christianity is essentially a social religion; and that to turn it into a solitary religion, is indeed to destroy it.

By Christianity I mean that method of worshiping God which is here revealed to man by Jesus Christ. When I say, This is essentially a social religion, I mean not only that it cannot subsist so well, but that it cannot subsist at all, without society, — without living and conversing with other men. And in showing this, I shall confine myself to those considerations which will arise from the very discourse before us. But if this be shown, then doubtless, to turn this religion into a solitary one is to destroy it.

Not that we can in any wise condemn the intermixing solitude or retirement with society. This is not only

allowable but expedient; nay, it is necessary, as daily experience shows, for everyone that either already is, or desires to be, a real Christian. It can hardly be, that we should spend one entire day in a continued intercourse with men, without suffering loss in our soul, and in some measure grieving the Holy Spirit of God. We have need daily to retire from the world, at least morning and evening, to converse with God, to commune more freely with our Father which is in secret. Nor indeed can a man of experience condemn even longer seasons of religious retirement, so they do not imply any neglect of the worldly employ wherein the providence of God has placed us.

2. Yet such retirement must not swallow up all our time; this would be to destroy, not advance, true religion. For, that the religion described by our Lord in the foregoing words cannot subsist without society, without our living and conversing with other men, is manifest from hence, that several of the most essential branches thereof can have no place if we have no intercourse with the world. 3. There is no disposition, for instance, which is more essential to Christianity than meekness. Now although this, as it implies resignation to God, or patience in pain and sickness, may subsist in a desert, in a hermits cell, in total solitude; yet as it implies (which it no less necessarily does) mildness, gentleness, and long-suffering, it cannot possibly have a being, it has no place under heaven, without an intercourse with other men. So that to attempt turning this into a solitary virtue is to destroy it from the face of the earth.

4. Another necessary branch of true Christianity is peacemaking, or doing of good. That this is equally essential with any of the other parts of the religion of Jesus Christ, there can be no stronger argument to evince, (and therefore it would be absurd to allege any other,) than that it is here inserted in the original plan he has laid down of the fundamentals of his religion. Therefore, to set aside this is the same daring insult on the authority of our Great Master as to set aside mercifulness, purity of heart, or any other branch of his institution. But this is apparently set aside by all who call us to the wilderness; who recommend entire solitude either to the babes, or the young men, or the fathers in Christ. For will any man affirm that a solitary Christian (so called, though it is little less than a contradiction in terms) can be a merciful man, — that is, one that takes every opportunity of doing all

good to all men? What can be more plain, than that this fundamental branch of the religion of Jesus Christ cannot possibly subsist without society, without our living and conversing with other men?

5. "But is it not expedient, however," one might naturally ask, "to converse only with good men, — only with those whom we know to be meek and merciful, — holy of heart and holy of life? Is it not expedient to refrain from any conversation or intercourse with men of the opposite character, — men who do not obey, perhaps do not believe, the gospel of our Lord Jesus Christ? The advice of St. Paul to the Christians at Corinth may seem to favour this: "I wrote unto you in an epistle not to company with fornicators." (1 Cor. 5:9) And it is certainly not advisable so to company with them, or with any of the workers of iniquity, as to have any particular familiarity, or any strictness of friendship with them. To contract or continue an intimacy with any such is no way expedient for a Christian. It must necessarily expose him to abundance of dangers and snares, out of which he can have no reasonable hope of deliverance.

But the Apostle does not forbid us to have any intercourse at all, even with the men that know not God: "For then," says he, "ye must needs go out of the world;" which he could never advise them to do. But, he subjoins, "If any man that is called a brother," that professes himself a Christian, "be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner;" (1 Cor. 5:11;) now I have written unto you not to keep company' with him; "with such an one, no not to eat." This must necessarily imply, that we break off all familiarity, all intimacy of acquaintance with him. "Yet count him not," saith the Apostle elsewhere, "as an enemy, but admonish him as a brother;" (2 Thes. 3:15;) plainly showing that even in such a case as this we are not to renounce all fellowship with him. So that here is no advice to separate wholly, even from wicked men. Yea, these very words teach us quite the contrary.

6. Much more the words of our Lord; who is so far from directing us to break off all commerce with the world, that without it, according to his account of Christianity, we cannot be Christians at all. It would be easy to show, that some intercourse even with ungodly and unholy men is absolutely needful, in order to the full exertion of every temper which he has described as the way of the kingdom; that it is indispensably necessary, in order to

the complete exercise of poverty of spirit, of mourning, and of every other disposition which has a place here, in the genuine religion of Jesus Christ. Yea, it is necessary to the very being of several of them; of that meekness, for example, which, instead of demanding "an eye for an eye, or a tooth for a tooth," doth "not resist evil," but causes us rather, when smitten "on the right cheek, to turn the other also;" — of that mercifulness, whereby "we love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us;" — and of that complication of love and all holy tempers which is exercised in suffering for righteousness' sake. Now all these, it is clear, could have no being, were we to have no commerce with any but real Christians.

7. Indeed were we wholly to separate ourselves from sinners, how could we possibly answer that character which our Lord gives us in these very words? "Ye" (Christians, ye that are lowly, serious and meek; ye that hunger after righteousness, that love God and man, that do good to all, and therefore suffer evil; ye) "are the salt of the earth:" It is your very nature to season whatever is round about you. It is the nature of the divine savour which is in you, to spread to whatsoever you touch; to diffuse itself, on every side, to all those among whom you are. This is the great reason why the providence of God has so mingled you together with other men, that whatever grace you have received of God may through you be communicated to others; that every holy temper, and word, and work of yours, may have an influence on lo them also. By this means a check will, in some measure, be given to the corruption which is in the world; and a small part, at least, saved from the general infection, and rendered holy and pure before God.

8. That we may the more diligently labour to season all we can with every holy and heavenly temper, our Lord proceeds to show the desperate state of those who do not impart the religion they have received; which indeed they cannot possibly fail to do, so long as it remains in their own hearts. "If the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men:" If ye who were holy and heavenly-minded, and consequently zealous of good works, have no longer that savour in yourselves, and do therefore no longer season others; if you are grown flat, insipid,

dead, both careless of your own soul and useless to the souls of other men; wherewith shall ye be salted? How shall ye be recovered? What help? What hope? Can tasteless salt be restored to its savour? No; "it is thenceforth good for nothing but to be cast out," even as the mire in the streets, "and to be trodden under foot of men," to be overwhelmed with everlasting contempt. If ye had never known the Lord, there might have been hope, — if ye had never been "found in him:" But what can you now say to that, his solemn declaration, just parallel to what he hath here spoken? "every branch in me that beareth not fruit, he, the Father, "taketh away. He that abideth in me, and I in him, bringeth forth much fruit." "If a man abide not in me," or do not bring forth fruit." "he is cast out as a branch, and withered; and men gather them," not to plant them again, but "to cast them into the fire." (John 15:2, 5, 6.)

9. Toward those who have never tasted of the good word, God is indeed pitiful and of tender mercy. But justice takes place with regard to those who have tasted that the Lord is gracious, and have afterwards turned back "from the holy commandment" then "delivered to them." "For it is impossible for those who were once enlightened;" (Heb. 6:4) in whose hearts God had once shined, to enlighten them with the knowledge of the glory of God in the face of Jesus Christ; "who have tasted of the heavenly gift" of redemption in his blood, the forgiveness of sins; "and were made partakers of the Holy Ghost," of lowliness, of meekness, and of the love of God and man shed abroad in their hearts by the Holy Ghost which was given unto them; and "have fallen away," — *kai parapontas* — (here is not a supposition, but a flat declaration of matter of fact) "to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

But that none may misunderstand these awful words, it should be carefully observed, (1.) Who they are that are here spoken of; namely they, and they only, who were once thus "enlightened;" they only, "who did taste of" that "heavenly gift, and were" thus "made partakers of the Holy Ghost." So that all who have not experienced these things are wholly unconcerned in this Scripture. (2.) What that falling away is which is, here spoken of: It is an absolute, total apostasy. A believer may fall, and not fall away. He may fall and rise again. And if he should fall, even into sin, yet this

case, dreadful as it is, is not desperate. For "we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." But let him above all things beware, lest his "heart be hardened by the deceitfulness of sin;" lest he should sink lower and lower, till he wholly fall away, till he become as salt that hath lost its savour: For if we thus sin wilfully, after we have received the experimental "knowledge of the truth, there remaineth no more sacrifice for sins; but a certain, fearful looking for of fiery indignation, which shall devour the adversaries."

II. 1. "But although we may not wholly separate ourselves from mankind, although it be granted we ought to season them with the religion which God has wrought in our hearts, yet may not this be done insensibly? May we not convey this into others in a secret and almost imperceptible manner, so that scarce anyone shall be able to observe how or when it is done? — even as salt conveys its own savour into that which is seasoned thereby, without any noise, and without being liable to any outward observation. And if so, although we do not go out of the world, yet we may lie hid in it. We may thus far keep our religion to ourselves; and not offend lo those whom we cannot help."

2. Of this plausible reasoning of flesh and blood our Lord was well aware also. And he has given a full answer to it in those words which come now to be considered; in explaining which, I shall endeavour to show, as I proposed to do in the Second place, that so long as true religion abides in our hearts, it is impossible to conceal it, as well as absolutely contrary to the design of its great Author.

And, First, it is impossible for any that have it, to conceal the religion of Jesus Christ. This our Lord makes plain beyond all contradiction, by a two-fold comparison: "Ye are the light of the world: A city set upon an hill cannot be hid." Ye Christians "are the light of the world," with regard both to your tempers and actions. Your holiness makes you as conspicuous as the sun in the midst of heaven. As ye cannot go out of the world, so neither can ye stay in it without appearing to all mankind. Ye may not flee from men; and while ye are among them, it is impossible to hide your lowliness and meekness, and those other dispositions whereby ye aspire to be perfect as your Father which is in heaven is perfect. Love cannot be hid any more than light; and least of all, when it

shines forth in action, when ye exercise yourselves in the labour of love, in beneficence of every kind. As well may men think to hide a city, as to hide a Christian; yea, as well may they conceal a city set upon a hill, as a holy, zealous, active lover of God and man.

3. It is true, men who love darkness rather than light, because their deeds are evil, will take all possible pains to prove, that the light which is in you is darkness. They will say evil, all manner of evil, falsely, of the good which is in you; they will lay to your charge that which is farthest from your thoughts, which is the very reverse of all you are, and all you do. And your patient continuance in well-doing, your meek suffering all things for the Lord's sake, your calm, humble joy in the midst of persecution, your unwearied labour to overcome evil with good, will make you still more visible and conspicuous than ye were before.

4. So impossible it is, to keep our religion from being seen, unless we cast it away; so vain is the thought of hiding the light, unless by putting it out! Sure it is, that a secret, unobserved religion, cannot be the religion of Jesus Christ. Whatever religion can be concealed, is not Christianity. If a Christian could be hid, he could not be compared to a city set upon an hill; to the light of the world, the sun shining from heaven, and seen by all the world below. Never, therefore, let it enter into the heart of him whom God hath renewed in the spirit of his mind, to hide that light, to keep his religion to himself; especially considering it is not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great Author of it.

5. This plainly appears from the following words: "Neither do men light a candle, to put it under a bushel." As if he had said, As men do not light a candle, only to cover and conceal it, so neither does God enlighten any soul with his glorious knowledge and love, to have it covered or concealed, either by prudence, falsely so called, or shame, or voluntary humility; to have it hid either in a desert, or in the world; either by avoiding men, or in conversing with them. "But they put it on a candlestick, and it giveth light to all that are in the house:" In like manner, it is the design of God that every Christian should be in an open point of view; that he may give light to all around, that he may visibly express the religion of Jesus Christ.

6. Thus hath God in all ages spoken to the world, not only by precept, but by example also. He hath "not left himself without witness," in any nation where the sound of the gospel hath gone forth, without a few who testified his truth by their lives as well as their words. These have been "as lights shining in a dark place." And from time to time they have been the means of enlightening some, of preserving a remnant, a little seed which was "counted unto the Lord for a generation." They have led a few poor sheep out of the darkness of the world, and guided their feet into the way of peace.

7. One might imagine that, where both Scripture and the reason of things speak so clearly and expressly, there could not be much advanced on the other side, at least not with any appearance of truth. But they who imagine thus know little of the depths of Satan. After all that Scripture and reason have said, so exceeding plausible are the pretences for solitary religion, for a Christian's going out of the world, or at least hiding himself in it, that we need all the wisdom of God to see through the snare, and all the power of God to escape it; so many and strong are the objections which have been brought against being social, open, active Christians.

III. 1. To answer these, was the Third thing which I proposed. And, First, it has been often objected, that religion does not lie in outward things, but in the heart, the inmost soul; that it is the union of the soul with God, the life of God in the soul of man; that outside religion is nothing worth; seeing God "delighteth not in burnt-offerings," in outward services, but a pure and holy heart is "the sacrifice he will not despise."

I answer, It is most true that the root of religion lies in the heart, in the inmost soul; that this is the union of the soul with God, the life of God in the soul of man. But if this root be really in the heart, it cannot but put forth branches. And these are the several instances of outward obedience, which partake of the same nature with the root; and consequently, are not only marks or signs, but substantial parts of religion.

It is also true, that bare outside religion, which has no root in the heart, is nothing worth; that God delighteth not in such outward services, no more than in Jewish burnt-offerings; and that a pure and holy heart is a

sacrifice with which he is always well pleased. But he is also well pleased with all that outward service which arises from the heart; with the sacrifice of our prayers (whether public or private,) of our praises and thanksgivings; with the sacrifice of our goods, humbly devoted to him, and employed wholly to his glory; and with that of our bodies, which he peculiarly claims, which the Apostle beseeches us, “by the mercies of God, to present unto him, a living sacrifice, holy acceptable to God.”

2. A Second objection, nearly related to this, is that love is all in all; that it is “the fulfilling of the law,” “the end of the commandment,” of every commandment of God; that all we do, and all we suffer, if we have not charity or love, profiteth us nothing; and therefore the Apostle directs us to “follow after charity,” and terms this “the more excellent way.”

I answer, It is granted, that the love of God and man, arising from faith unfeigned, is all in all, the fulfilling of the law, the end of every commandment of God. It is true, that without this, whatever we do, whatever we suffer, profits us nothing. But it does not follow, that love is all in such a sense as to supersede either faith or good works. It is “the fulfilling of the law,” not by releasing us from, but by constraining us to obey it. It is “the end of the commandment,” as every commandment leads to and centres in it. It is allowed, that whatever we do or suffer without love, profits us nothing. But withal, whatever we do or suffer in love, though it were only the suffering reproach for Christ, or the giving a cup of cold water in his name, it shall in no wise lose its reward.

3. “But does not the Apostle direct us to ‘follow after charity?’ And does he not term it ‘a more excellent way?’” — He does direct us to “follow after charity;” but not after that alone. His words are, “follow after charity;” and desire spiritual gifts.” (1 Cor. 14:1) Yea, “follow after charity;” and desire to spend and to be spent for your brethren. “Follow after charity;” and as you have opportunity do good to all men.

In the same verse also wherein he terms this, the way of love, “a more excellent way,” he directs the Corinthians to desire other gifts besides it; yea, to desire them earnestly. “Covet earnestly,” saith he, “the

best gifts; and yet I show unto you a more excellent way.” (1 Cor. 12:31.) More excellent than what? Than the gifts of healing, of speaking with tongues, and of interpreting, mentioned in the preceding verse; but not more excellent than the way of obedience. Of this the Apostle is not speaking; neither is he speaking of outward religion at all: So that this text is quite wide of the present question.

But suppose the Apostle had been speaking of outward as well as inward religion, and comparing them together; suppose, in the comparison, he had given the preference ever so much to the latter; suppose he had preferred (as he justly might) a loving heart, before all outward works whatever; yet it would not follow that we were to reject either one or the other. No; God hath joined them together from the beginning of the world; and let not man put them asunder.

4. “But ‘God is a Spirit; and they that worship him, must worship him in spirit and in truth.’ And is not this enough? Nay, ought we not to employ the whole strength of our mind herein? Does not attending to outward things clog the soul, that it cannot soar aloft in holy contemplation? Does it not damp the vigour of our thought? Has it not a natural tendency to encumber and distract the mind? Whereas St. Paul would have us to be ‘without carefulness’, and to ‘wait upon the Lord without distraction.’”

I answer, “God is a Spirit; and they that worship him, must worship him in spirit and in truth.” Yea, and this is enough: We ought to employ the whole strength of our mind therein. But then I would ask, What is it to worship God, a Spirit, in spirit and in truth?’ Why, it is to worship him with our spirit; to worship him in that manner which none but spirits are capable of. It is to believe in him as a wise, just, holy Being, of purer eyes than to behold iniquity; and yet merciful, gracious, and long-suffering; forgiving iniquity, and transgression and sin; casting all our sins behind his back, and accepting us in the Beloved. It is, to love him, to delight in him, to desire him, with all our heart, and mind, and soul, and strength; to imitate him we love, by purifying ourselves, even as he is pure; and to obey him whom we love, and in whom we believe, both in thought, and word, and work. Consequently, one branch of the worshipping God in spirit and in truth is, the keeping his

outward commandments. To glorify him, therefore with our bodies, as well as with our spirits; to go through outward work with hearts lifted up to him; to make our daily employment a sacrifice to God; to buy and sell, to eat and drink, to his glory; — this is worshipping God in spirit and in truth, as much as the praying to him in a wilderness.

5. But if so, then contemplation is only one way of worshipping God in spirit and in truth. Therefore to give ourselves up entirely to this, would be to destroy many branches of spiritual worship, all equally acceptable to God and equally profitable, not hurtful, to the soul. For it is a great mistake, to suppose that an attention to those outward things, whereto the providence of God hath called us, is any clog to a Christian, or any hindrance at all to his always seeing Him that is invisible. It does not at all damp the ardour of his thought; it does not encumber or distract his mind; it gives him no uneasy or hurtful care, who does it all as unto the Lord; who hath learned whatsoever he doth, in word or deed, to do all in the name of the Lord Jesus; having only one eye of the soul, which moves round on outward things, and one immovably fixed on God. Learn what this meaneth, ye poor recluses, that you may clearly discern your own littleness of faith: Yea, that you may no longer judge others by yourselves, go and learn what that meaneth: —

**Thou, O Lord, in tender love
Dost all my burdens bear;
Lift my heart to things above,
And fix it ever there.
Calm on tumult's wheel I sit;
Midst busy multitudes alone;
Sweetly waiting at thy feet
Till all thy will he done.**

6. But the grand objection is still behind. “We appeal,” say they, “to experience. Our light did shine; we used outward things many years; and yet they profited nothing. We attended on all the ordinances; but we were no better for it; nor indeed anyone else; Nay, we were the worse; for we fancied ourselves Christians for so doing, when we knew not what Christianity meant.” I allow the fact: I allow that you and ten thousand more,

have thus abused the ordinances of God; mistaking the means for the end; supposing that the doing these, or some other outward works either was the religion of Jesus Christ, or would be accepted in the place of it. But let the abuse be taken away, and the use remain. Now use all outward things, but use them with a constant eye to the renewal of your soul in righteousness and true holiness.

7. But this is not all: They affirm, “Experience likewise shows, that the trying to do good is but lost labour. What does it avail to feed or clothe men’s bodies, if they are just dropping into everlasting fire? And what good can any man do to their souls? If these are changed, God doth it himself. Besides, all men are either good, at least desirous so to be, or obstinately evil. Now the former have no need of us; let them ask help of God, and it shall be given them: And the latter will receive no help from us. Nay, and our Lord forbids to ‘cast our pearls before swine.’”

I answer, (1.) Whether they will finally be lost or saved, you are expressly commanded to feed the hungry, and clothe the naked. If you can, and do not, whatever becomes of them, you shall go away into everlasting fire. (2.) Though it is God only changes hearts, yet he generally doth it by man. It is our part to do all that in us lies, as diligently as if we could change them ourselves, and then to leave the event to him. (3.) God, in answer to their prayers, builds up his children by each other in every good gift; nourishing and strengthening the whole “body by that which every joint supplieth.” So that “the eye cannot say to the hand, I have no need of thee;” no, nor even “the head to the feet, I have no need of you.” Lastly, How are you assured, that the persons before you are dogs or swine? Judge them not, until you have tried. “How knowest thou, O man, but thou mayst gain thy brother,” — but thou mayst, under God, save his soul from death? When he spurns thy love, and blasphemeth the good word, then it is time to give him up to God.

8. “We have tried; we have laboured to reform sinners; and what did it avail? On many we could make no impression at all. And if some were changed for a while, yet their goodness was but as the morning dew, and they were soon as bad, nay, worse than ever: So that we only hurt them, and ourselves too; for our minds were hurried and discomposed, — perhaps filled with anger

instead of love: Therefore, we had better have kept our religion to ourselves."

It is very possible this fact also may be true; that you have tried to do good, and have not succeeded; yea, that those who seemed reformed, relapsed into sin, and their last state was worse than the first. And what marvel? Is the servant above his master? But how often did He strive to save sinners, and they would not hear; or when they had followed him awhile, they turned back as a dog to his vomit! But he did not therefore desist from striving to do good: No more should you, whatever your success be. It is your part to do as you are commanded: The event is in the hand of God. You are not accountable for this. Leave it to him, who orders all things well. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper." (Eccles. 11:6)

But the trial hurries and frets your own soul. Perhaps it did so for this very reason, because you thought you was accountable for the event, which no man is, nor indeed can be; — or perhaps, because you was off your guard; you was not watchful over your own spirit. But this is no reason for disobeying God. Try again; but try more warily than before. Do good (as you forgive) "not seven times only, but until seventy times seven." Only be wiser by experience: Attempt it every time more cautiously than before. Be more humbled before God, more deeply convinced that of yourself you can do nothing. Be more jealous over your own spirit; more gentle, and watchful unto prayer. Thus "cast your bread upon the waters, and you shall find it again after many days."

IV. 1. Notwithstanding all these plausible pretences for hiding it, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is the practical application which our Lord himself makes of the foregoing considerations. "Let your light so shine:" — Your lowliness of heart; your gentleness, and meekness of wisdom; your serious, weighty concern for the things of eternity, and sorrow for the sins and miseries of men; your earnest desire of universal holiness, and full happiness in God; your tender good-will to all mankind, and fervent love to your supreme Benefactor. Endeavour not to conceal this light, wherewith God hath enlightened your soul; but let it shine before men, before all with whom you are, in the whole tenor of your conversation. Let

it shine still more eminently in your actions, in your doing all possible good to all men; and in your suffering for righteousness' sake, while you "rejoice and are exceeding glad, knowing that great is your reward in heaven."

2. "Let your light so shine before men, that they may see your good works:" — So far let a Christian be from ever designing or desiring to conceal his religion! On the contrary, let it be your desire, not to conceal it; not to put the light under a bushel. Let it be your care to place it "on a candlestick, that it may give light to all that are in the house." Only take heed, not to seek your own praise herein, not to desire any honour to yourselves. But let it be your sole aim, that all who see your good works may "glorify your Father which is in heaven."

3. Be this your one ultimate end in all things. With this view, be plain, open, undisguised. Let your love be without dissimulation: Why should you hide fair, disinterested love? Let there be no guile found in your mouth: Let your words be the genuine picture of your heart. Let there be no darkness or reservedness in your conversation, no disguise in your behaviour. Leave this to those who have other designs in view; designs which will not bear the light. Be ye artless and simple to all mankind; that all may see the grace of God which is in you. And although some will harden their hearts, yet others will take knowledge that ye have been with Jesus, and, by returning themselves 'to the great Bishop of their souls, "glorify your Father which is in heaven."

4. With this one design, that men may glorify God in you, go on in his name, and in the power of his might. Be not ashamed even to stand alone, so it be in the ways of God. Let the light which is in your heart shine in all good works both works of piety and works of mercy. And in order to enlarge your ability of doing good, renounce all superfluities. Cut off all unnecessary expense in food, in furniture, in apparel. Be a good steward of every gift of God, even of these his lowest gifts. Cut off all unnecessary expense of time, all needless or useless employments; and "whatsoever thy hand findeth to do, do it with thy might." In a word, be thou full of faith and love; do good; suffer evil. And herein be thou "steadfast, unmovable;" yea, "always abounding in the work of the Lord; forasmuch as thou knowest that thy labour is not in vain in the Lord."



Welcome Our Latest Pastors To The Kenya Ministry Team of Nakuru

We enjoyed teaching from the BFC Discipleship Training June 2,3,4. We thank God for Mark Otieno, featured above kneeling down, as he continues to serve the Lord as East African Liaison for BFC. Mark with Moses Yongo, was able coordinate conference. We thank God for both Mark and Moses.



The Elderly Care Program

Missions: Kenya

BFC supports the Elderly with a small program where our volunteer Jomo Otieno provides warm meals 6 days a week, BFC also provides medical and funeral services. We have had a great meeting with the elders on October 1-3, 2021. Pray as we travel back December 2nd to visit, pray and love each other. We are in need of a motorcycle. Jomo is requesting \$1,000.

We welcome Sarah Otonde Omolo into our care. Her husband has passed as well as her son, who was a teacher and the family support. Sarah is on her own living alone.



Sarah Otonde Omolo



Prisca Ajuang

We say goodbye to Prisca Ajuang. She passed on Saturday October 22, 2022. Jomo had been in contact with Peter over the last few weeks and notified BFC that Prisca has gone home, God Bless her. BFC was privileged to spend time with her in December last year. She was a long time resident of the Migori Region at 88 years old. She had been resistant to help but had finally accepted our services in August of 2020. BFC will provide her funeral services.



Asapalli VBS October 4-8, 2022

Missions: India

This year's VBS was sponsored by BFC and over 350 children were in attendance. The VBS was conducted through CEF, Christian Evangelist Fellowship, with 8 of their teachers participating.



Asapalli School Update

Missions: India

Asapalli is very pleased to announce that in 2022, Asapalli has added 53 students in its secondary school of grades 11 and 12. As you may know grade 10 is graduation from high school in India. Asapalli is approved as a senior secondary educator with grades 11 and 12.

Additionally Asapalli has been approved as a National Cadet Corps school, junior level. This is the youth wing of the India Armed Forces with its headquarters in New Delhi. It is a volunteer program which recruits cadets from its high schools. Cadets are given basic training in small arms drill. Asapalli was given this position in January 2022. Below are pictures of the three school buildings.

The latest project will be to tear down the lower building and build to match the other two, in order to add more children for education.

Red Mills Baptist Church was given the plaque (shown below) in July of 2022 as it dedicated the new school building. Red Mills Baptist Church is in Mahopac Falls, NY. A loyal supporter of Asapalli for over 40 years.





*Gratitude to God makes a
temporal blessing a taste of heaven.*

WILLIAM ROMAINE





The Twenty-Fourth Psalm

MARGARET RORKE

“The earth is the Lord’s
And the fullness thereof,”
Sang the psalmist in worship of old;
And the pilgrims used this
As their paean of love
On thanksgiving, so we
Have been told.

They were thankful for life.
They were thankful for food.
They were thankful for finding this sod.
Here their people could be thankful to God.

On this day when we pause,
When we gather to feast,
When we’re counting our labor’s rewards,
It is well we recall
What’s oft lost with the least:
That the earth and its gifts are the Lord’s.

Christian Blinded Misson

Missions: India

Asapalli is appointed as a distribution center for India's Christian Blinded Mission Trust started in 1967, CBM, is committed to improving the quality of lives of persons with disabilities and natural disaster relief. CBM promotes inclusive sustainable development to break the vicious cycle of poverty and disabilities.



Additional Works at Asapalli

Missions: India

Orphan Relief Child Sponsorship Program Through BFC



Emonlang Rymbai



Prijina Timungpi



Luniam Rongmei



Asapalli has asked BFC to sponsor orphans as this was the founder's, Julia Rose, love of her heart. The above pictures are children, orphans, that are in need of sponsorship.

The BFC mission curriculum has been accepted by Asapalli and George Gideon will be working with BFC in the surrounding churches to teach Pastors the discipleship curriculum as well as the 7 books of the bible Ruth, 1 & 2 Samuel, Mark, 2 Timothy, 1-12 Chapters of Genesis, Jonah, and Esphesians. We will work with surrounding churches that Asapalli has helped plant over the last 50 years, There are well over 45 congregations to work with in the Assam region.

Asapalli Dental Clinic (A.D.C)



Dr. Gina Canale
Founder of Baybrook Dental Group
Located in Queensbury, NY



Sign up now!

Receive our monthly Inspire email as well as a weekly update email. Visit our website and submit your email to get started.

Inspire

A Monthly E-Commerce Newsletter
by Braman Foundation of Charities

“And whatever you do in words and deeds do everything in the name of the Lord Jesus, giving thanks and a grateful heart to God”

Colossians 6:17

Visit bramanfoundation.org
Follow us on social



Braman
Foundation of Charities

PO Box 4743
Queensbury, NY 12804
(518) 636-5930

info@bramanfoundation.org
bramanfoundation.org

The screenshot shows the top portion of the 'Inspire' newsletter. At the top is the Braman Foundation of Charities logo and the word 'Inspire' in a large, blue, cursive font. Below this is the text 'A Monthly E-Commerce Newsletter by Braman Foundation of Charities'. The main content area is titled 'BFC Thanksgiving Greetings' and features a 'Thanksgiving' section with a quote from 2 Corinthians 8:9. To the right of the text is a small image of a Thanksgiving card that says 'BE FULL OF BOUNTY THANKSGIVING - SUBSCRIBE TO THE LORD WITH GRATEFUL PRaise'. Below the main text are two columns of text: 'Thankful:' and 'Thankfulness Leads to Witnessing Psalm 9:1'. There are two more images: one with a quote from Colossians 3:17 and another showing a group of people gathered around a table. At the bottom of the newsletter is a blue banner with the text 'An Inspirational Quotation' and the quote from Colossians 3:17. Below the banner are social media icons and a 'Visit Our Website' button.

After prayerful consideration, I/we have decided to support the Braman Foundation of Charities.

monthly _____ one time _____ \$ _____

Name: _____

Address: _____

City: _____

State: _____

Credit Card #: _____

Expiration Date: _____

Phone: _____

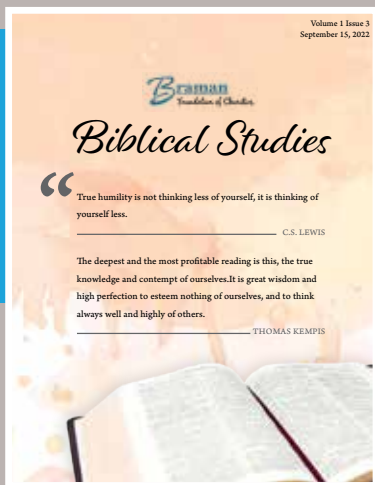
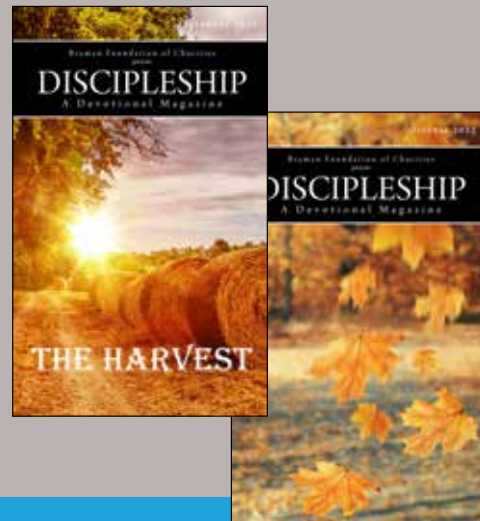
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The BFC Messaging

Revive Magazine



Discipleship Magazine



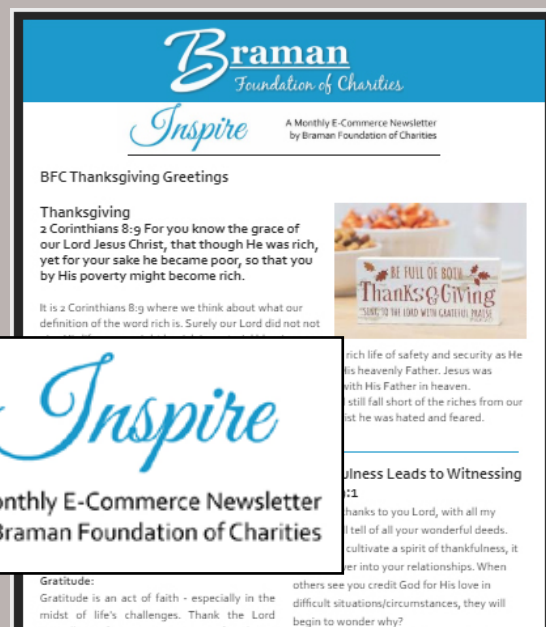
NEW BFC Biblical Studies

This is a bi-monthly study produced through the power of the Holy Spirit for you. At BFC we firmly believe in studying the Lord's word. Therefore BFC will offer a topic to be studied in its resources.

BFC Weekly Email



BFC Monthly Newsletter



Available Books



BFC continues to feature John Wesley, founder of the methodist church.

John Wesley

1703 —1791

John Wesley's mother did not leave any aspect of her children's education to chance. In all, nineteen children were born to Susanna Wesley and her husband Samuel, an Anglican pastor in the remote parish of Epworth in Lincolnshire, England. Each of the nine who survived past infancy began lessons with their mother at the age of five. John Wesley, born 1703, was expected, like the rest of his siblings, to learn the alphabet on his first day of lessons and, within a year or two, to know the New Testament by heart. One night each week, his mother questioned him on spiritual matters. Little time available for play.

John entered Oxford at the age of sixteen, and his life there was as disciplined as at home. His diary from his Oxford days includes reminders to "Employ all spare hours in religion" and "Avoid curiosity and all useless employments and knowledge."

Wesley's training prepared him for Oxford but did not prepare him for a trip to the colony of Georgia in 1735. Wesley traveled to Georgia at the invitation of a family friend, James Oglethorpe. Oglethorpe opened the settlement of Georgia to released debtors, poor British families, and persecuted Protestants. He invited John Wesley and his brother Charles to serve as missionaries. In Georgia, John Wesley found himself with a congregation with no interest in serving God. In addition, he had doubts about his own spiritual course. On the trip across the Atlantic during a fierce storm, while other passengers wept in fear of shipwreck, a group of Moravian's quietly sang hymns. Wesley was impressed by their unshakable faith. In comparison, he found his own faith lacking.

Wesley returned to England, where he lived in a great spiritual crisis, until, while speaking to a Moravian, he experienced a conversion. Faith alone, Wesley realized, was the key to salvation. Without true faith, the rituals and discipline he had perfected throughout his young life were mere empty repetitions. Until his death in 1791, Wesley devoted his days to spreading his new message of salvation through faith. His Methodism taught that true salvation is open to all believers, and that faith intact, man can endure any hardship.

Quotes By

John Wesley

O God
You have glorified
our victorious Savior
with a visible, triumphant
resurrection from the dead,
and ascension into heaven,
where He sits at Your right hand;

Grant, we beg You,
that His triumphs and glories
may ever shine in our eyes,
to make us more clearly see
through His sufferings,
and more courageously endure our
own;

being assured by His example,
that is we endeavor
to live and die like Him,
for the advancement of your love
in ourselves and others,
You will raise our bodies again,
and confirming them to His glorious
body,
call us above the clouds,
and give us possession
of Your everlasting kingdom.





*St Katharine Cree, Leadenhall Street,
London EC3 - Rose window*

When I Survey The Wondrous Cross

ISAAC WATTS

When I survey the wondrous Cross
Which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

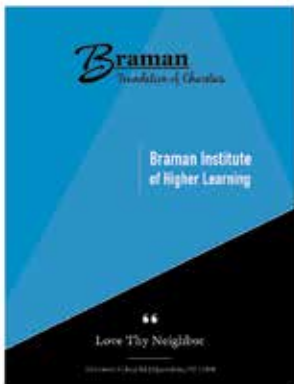
Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.

The Braman Foundation Expands In Poughkeepsie

We are working with the Holy Comforter, on Davies Place Poughkeepsie, N.Y. Construction and remodeling are underway.



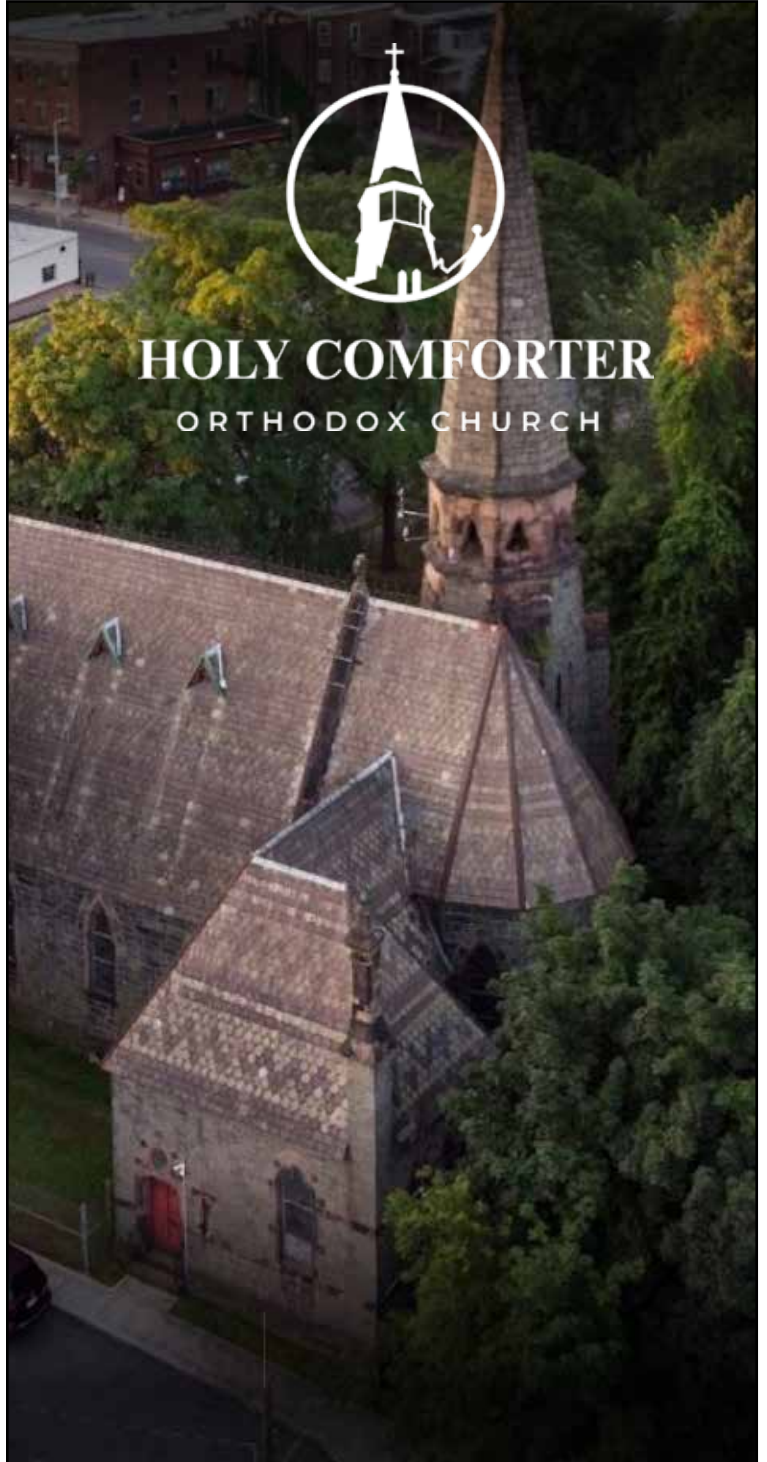
Operation Blessing Bag



Discipleship
Tuesday Night
Bible Study
Thursday Night

STARTING IN NOVEMBER

BIHL



Holy Comforter Rectory Before
(restoration underway)

WE WELCOME Ashley Rowell (left) and Tammy Decker (right) to the ministry team at the women’s facility. Ashley is our Program Director and Tammy is our Pastor.



About Ashley:

Ashley’s goals for this ministry are for this to become a safe space for women to find the healing and restoration that they need. She would also like for it to be a place, a safe-haven if you will, where women can learn to foster an intimate relationship with God and get to know Him in new ways.

Ashley is a person in recovery (from all sorts of hurts, habits, and hang-ups) that seeks to use her life experience, as well as formal education and training, to benefit the lives of those around her. She has always had a passion for ‘standing in the gap’; helping others to get from where they are at, to where they would like to be. She seeks to serve alongside the people she is with and not from a point of authority. It is Ashley’s personal mission to be the hands and feet of Jesus.

Worship Service

Monday 7pm-8pm

Our worship service is a time to meet to praise, worship, pray to God and receive a teaching (sermon) based on the Bible along with a weekly communion.

Email info@bramanfoundation.org for more information.



PO Box 4743
 Queensbury, NY 12804
 (518) 636-5930

info@bramanfoundation.org
bramanfoundation.org

After prayerful consideration, I/we have decided to support the Braman Foundation of Charities.

monthly _____ one time _____ \$ _____

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Address: _____

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The Latest Staff for the Women's Facility



CHARMAINE LONG
Operations / Board Member



ASHLEY ROWELL
Program Director



TAMMY DECKER
Pastor



ALISSA PITTS
Counselling



SUE BOWEN
Bible Study



Queensbury Facility

As the summer ends, enjoy the scenery at the BFC women's facility in Queensbury, N.Y.





Charles Dickens

1812 — 1870

Charles Dickens was born into unremarkable circumstances in Portsmouth, England in 1812. His father, John Dickens, was an irresponsible parent and provider. His job as a payroll clerk for the navy required constant relocation, and his inability to manage his salary left his children often wanting. At the age of twelve, Charles was forced to go to work in a blacking factory attaching labels to jars of shoe polish in an attempt to bolster family finances. Dickens grew up determined not to live the life of hardship and uncertainty he had learned from his father.

Dickens held a variety of jobs in his early adulthood: law clerk, court reporter, and finally in 1834, reporter for London Morning Chronicle. He enjoyed his work as a reporter, but he truly loved fiction writing. In 1836, Dickens contracted to write a series of humorous sketches called *The Pickwick Papers*. The work proved so successful that Dickens turned to fiction writing full time. Until his death 1870, Dickens produced some of the most memorable fiction ever written, including *David Copperfield*, *Oliver Twist*, *Great Expectations*, and *A Christmas Carol*.

Dickens's writing brought success, but he was not satisfied to improve only his own life. The hardship and neglect he had known as a child inspired a lifetime commitment to helping children. While a reporter, Dickens helped influence the passing of a bill in the House of Lords that forbade employment of children under the age of thirteen in the factories. He also devoted his voice and his pen to the plight of orphaned children by working to improve their education.

Charles Dickens' novels are filled with phrases from the Bible and the Book of Common Prayer. He believed strongly in God and the Christian life but detested the divisiveness and politics that corrupted so many religious institutions. He believed Christianity should include charity, tolerance, and goodwill toward all humanity. These are the values that inspired Dickens' to aid the poor and orphaned children, and these are the same values that resound in his prayers.

From Prayer of The Wiltshire Laborers

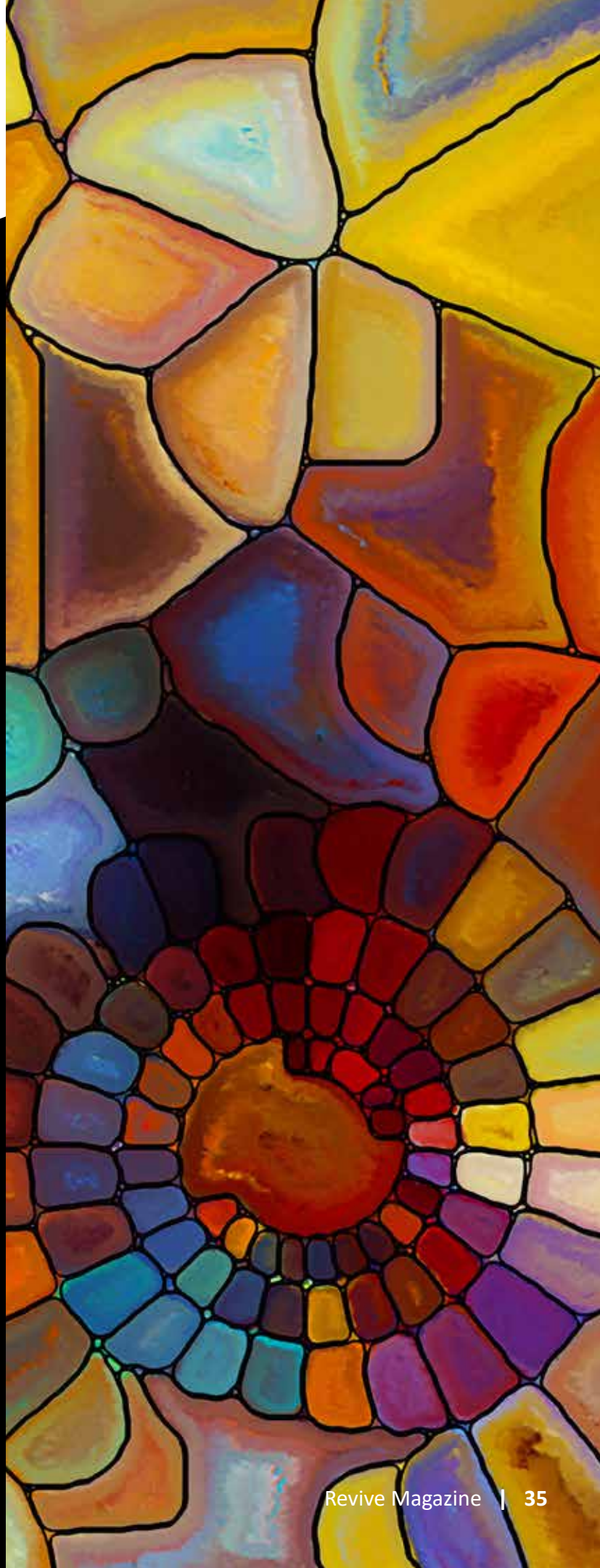
Charles Dickens

The God who took a little child
And set him in the midst,
And promised him His mercy mild,
As, by Thy Son, Thou didst:
Look down upon our children dear,
So gaunt, so cold, so spare,
And let their images appear
Where lords and gentry are!

O God! teach them to feel how we,
When our poor infants droop,
Are weakened in our trust in Thee,
And how our spirits stoop;
For, in Thy rest, so bright and fair,
All tears and sorrows sleep:
And their young looks, so full of care,
Would make Thine angels weep!

O God, remind them! In the bread
They break upon the knee,
These sacred words may yet be read,
“In memory of Me!”

O God! remind them of His sweet
Compassion for the poor,
And how He gave them Bread to eat,
And went from door to door!



Grow In Your Daily Walk

*All of us grow in deeper understanding with Christ
as we grow in solutions with Jesus.*

*Daily Reflections helps you grow in reflections
with a daily theme for each day.*

*Grow in understanding. Be quiet and see a
deeper relationship with Christ.*

*“Behold, I knock at your door, open
up and come sit with me.”*

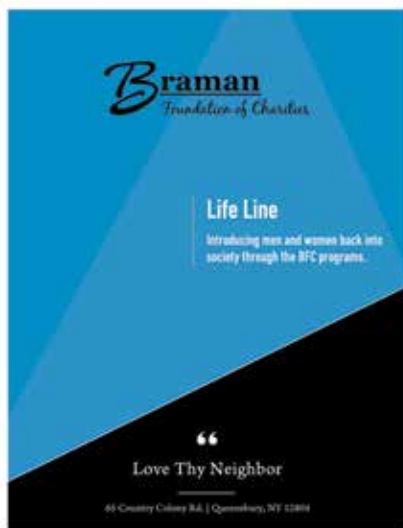
Christ is asking you to be still and know I am God.



bramanfoundation.org

BFC Corrections / Prison Behind the Walls Program

“... I was in prison and you came to visit me.”
Matthew 25:36

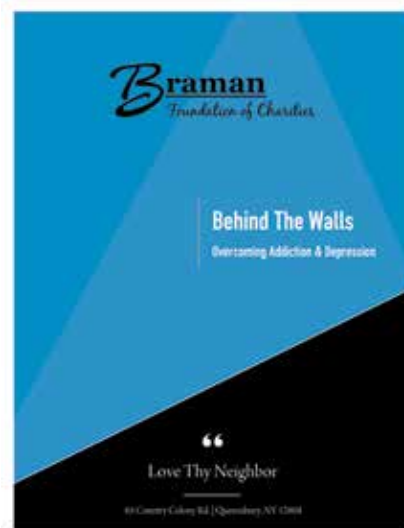


Life Line

An inmate's most vulnerable time, whether they know this or not, is when they are released from incarceration. Months and years, depending on one's sentencing of forced incarceration, are now dissolved. An individual is now "FREE", or at least they may think they are free; however, New York state statistics show that out of approximately every 100 inmates that are released, 78 come back into the prison system in some form. What can be done for the individual who wishes to change? The individual must truly have a change of heart. We can extend our hand and help with that change of heart.

Behind the Walls

In 1985, Braman began to witness his recovery from addiction in the New York State Correctional Facilities. Braman has presented programs since that time in many facilities including: Greenhaven, Fishkill, Downstate, Summit, and several local and county jails. It is a thorough program using the 12 step method of recovery, Cognitive Behavioral Therapy and Meditation techniques as well as a program for dealing with violent behavior. In addition, our program helps to provide clarification concerning the negative learned behavior that is unfortunately associated with some families.



These are trifold materials that are used in the program of Behind the Walls.





BFC Corrections / Prison

BFC is now a Transitional Service Provider!

In this process, a representative of BFC will engage with a group of woman inmates that can then make a decision to be supported and moved into a BFC facility.

BFC will be able to present to the women the opportunity to come to the Queensbury Facility.

Recently Bedford Hills Correctional Facility has asked BFC to come and speak to the women of Bedford. We are hoping to launch this program in January as we travel to the women's correctional facility to speak to women that may be seeking the possibility of coming to the BFC Queensbury Facility.



Bedford Hills (BTW)

Pathway to Queensbury

Bedford Hills Correctional Facility for Women is a prison in Bedford Hills, New York, is the largest women's prison in New York state and has hosted many infamous prisoners. The prison previously opened under the name Westfield State Farm in 1901.



Taconic Facility (Life Line)

Pathway to Woman's Facility

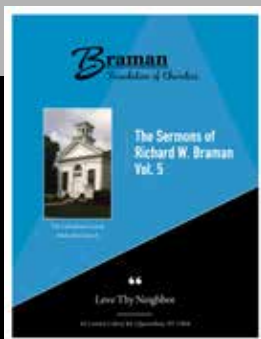
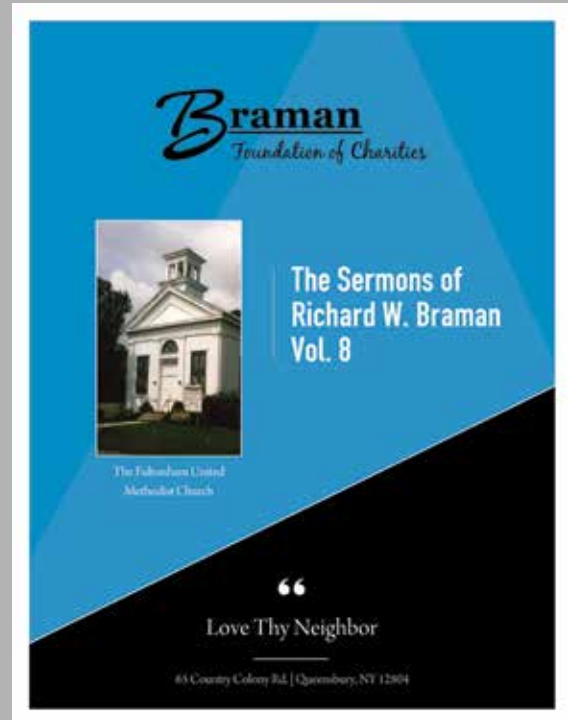
Taconic Correctional Facility is located in Bedford Hills New York, part of Westchester County. It is a medium security prison that houses females.

The Sermons of Richard W. Braman

Now featuring Vol. 8

As you read these sermons may the Holy Spirit continue to guide your path and may the Grace of our Lord continue to bless your life and your families' lives. If you have never had the experience of realizing Jesus as your personal Savior just ask him to come in your heart and He will. These can be read on our website.

Shout out to the BFC team for helping put this new book of sermons together.



We celebrate the work of Sandra Tarrant, a BFC Board Member whose labor in transcribing the RWB Sermons is invaluable — God Bless Sandra.

About Sandra

Sandra Tarrant is a member of the Kirk of Kildaire, a Presbyterian Church, USA, in Cary, NC. where she serves in its Stephen Ministry—a lay care-giving ministry that supplements pastoral care. She is a past elder and educator in the Reformed Church of America. As a lifelong Christian, she is always looking for ways to serve Christ and his kingdom.



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