

Braman Foundation of Charities REVIVE MAGAZINE

www.bramanenterprises.com

The Magazine of The Braman Foundation of Charities

Vol. 3 Issue 2

June 2018



The BFC Editorial

2018 has, thus far, been a year in which the plans we set forth in January at our annual board meeting are being met. It is through faith because our agenda is ambitious. Through April we have completed three Pastoral Biblical Training Conference in Africa: Mityana Uganda, JUBA South Sudan and Kisumu Kenya. We continue to seek to glorify God through all our efforts with His Grace & Mercy. Frankly, the mistake we do not want to enter into is pushing our agenda, our will, ahead of the Lords in regards, not only with our foundation planning but our personal lives as well.

Through our travels and work in Africa we have added two more missions/churches to our line up: P.E.F.A. (Pentecostal Evangelistic Fellowship of Africa) and The Light of Christ Bible Church of South Sudan. Currently our marketing team is developing literature , adding these to our website and updating our power point presentation. BFC from December 2015 thru December 2017 has been able to streamline much of it operation into a S.O.P. (standard operating procedure) that helps keep the operations organized and in line. Often organizations that are operating in multifaceted divisions can lose its focus. We always ask this question: Are what we are about to spend resources on, spending in accordance to "being a good steward"; of the resources we have provided and are we fulfilling our mission statement: to Love Thy Neighbor? If so, we proceed in faith.

A special shout out to Charmaine Long. As Operations Director, Charmaine continues to spend volunteer hours in research how to refine our operations. We have had many challenges with sending funds to Africa, India and Charmaine continues to work through those details. We have had continued challenges in getting our Mission's people here from both India and Africa. Through her continued tenacity we have developed a SOP that are beginning to work. As a result of her efforts, BFC should be able to see a flow of travel through its Mission Travel Program and the BFC Foreign Exchange Student Program coming to America and from America to Africa and India.

Thank you so much for your continued prayer support and financial support. Enjoy this issue of Revive Magazine as we feature the writings of Andrew Murray.

Always in divine friendship
BFC June 2018

Meet Andrew Murray

As a young man, Andrew Murray wanted to be a minister, but it was a career choice rather than an act of faith. Not until he had finished his general studies and begun his theological training, in the Netherlands, did he experience a conversion of heart. In a letter to his parents, Murray wrote, "Your son has been born again. ... I have cast myself on Christ."

This "casting of the self" became Murray's life theme. Sixty years of ministry in the Dutch Reformed Church of South Africa, more than 200 books and tracts on Christian spirituality and ministry, extensive social work, and the founding of educational institutions—all these were outward signs of the inward grace that Murray experienced by continually casting himself on Christ.

"May not a single moment of my life be spent outside the light, love, and joy of God's presence," was his prayer. "And not a moment without the entire surrender of myself as a vessel for him to fill full of his Spirit and his love."

Braman Foundation Of Charities, 65 Country Colony Rd., Queensbury, NY 12804

Email: Info@bramanenterprises.com

Phone: (518) 222-1072

Fax: (518) 636-5930

Table of Contents

June 2018

- 4 Humility in the Teaching of Jesus by Andrew Murray
- 6 The Sermons of Richard W. Braman
- 7 Humility in Daily Life by Andrew Murray
- 9 Kenya Conference April 8-11, 2018
- 10 Pentecostal Evangelistic Fellowship of Africa (PEFA)
Welcome Jacques Masiko
- 11 South Sudan Pastoral Conference April 21-25, 2018
- 12 Light of Christ Church
- 13 Asapalli
- 14 Homeland
Welcome Andrea Wilson
- 15 Humility and Holiness by Andrew Murray
- 16 BFC Foreign Exchange Mission
- 17 BFC Community Programs
- 18 COGIC and Peter Midodo
- 19 Humility and Sin by Andrew Murray
- 21 New Community Programs
- 22 Prison Ministry
- 23 Annual Retreat to Holy Cross Monastery



Humility in the Teaching of Jesus

by: Andrew Murray

"Learn of Me, for I am meek and lowly of heart." Matt. xi. 29. "Whosoever will be chief among you, let him be your servant, even as the Son of Man came to serve." Matt. 10:27.

We have seen humility in the life of Christ, as He laid open His heart to us: let us listen to His teaching. There we shall hear how He speaks of it, and how far He expects men, and specially His disciples, to be humble as He was. Let us carefully study the passages, which I can scarce do more than quote, to receive the full impression of how often and how earnestly He taught it: it may help us to realize what He asks of us.

1. Look at the commencement of His ministry. In the Beatitudes with which the Sermon on the Mount opens, He speaks: "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall inherit the earth." The very first words of His proclamation of the kingdom of heaven reveal the open gate through which alone we enter. The poor, who have nothing in themselves, to them the kingdom comes. The meek, who seek nothing in themselves, theirs the earth shall be. The blessings of heaven and earth are for the lowly. For the heavenly and the earthly life, humility is the secret of blessing.

2. "Learn of Me; for I am meek and lowly of heart, and you shall find rest for your souls." Jesus offers Himself as Teacher. He tells what the spirit both is, which we shall find Him as Teacher, and which we can learn and receive from Him. Meekness and lowliness the one thing He offers us; in it we shall find perfect rest of soul. Humility is to be a salvation.

3. The disciples had been disputing who would be the greatest in the kingdom, and had agreed to ask the Master. He set a child in their midst and said, "Whosoever shall humble himself as this little child, shall be exalted." (Luke 9:46; Matt. 18:3) "Who is the greatest in the kingdom of heaven?" The question is indeed a far-reaching one. What will be the chief distinction in the heavenly kingdom? The answer, none but Jesus would have given. The chief glory of heaven, the true heavenly-mindedness, the chief of the graces, is humility. "He that is least among you, the same shall be great."

4. The sons of Zebedee had asked Jesus to sit on His right and left, the highest place in the kingdom. Jesus said it was not His to give, but the Father's, who would give it to those for whom it was prepared. They must not look or ask for it. Their thought must be of the cup and the baptism of humiliation. And then He added, "Whosoever will be chief among you, let him be your servant. Even as the Son of Man came to serve." Humility, as it is the mark of Christ the heavenly, will be the one standard of glory in heaven: the lowliest is the nearest to God. The primacy in the Church is promised to the humblest.

5. Speaking to the multitude and the disciples, of the Pharisees and their love of the chief seats, Christ said once again (Matt. 23:11), "He that is greatest among you shall be your servant." Humiliation is the only ladder to honor in God's kingdom.

6. On another occasion, in the house of a Pharisee, He spoke the parable of the guest who would be invited to come up higher (Luke 14:1-11), and added, "For whosoever exalts himself shall be abased; and he that humbles himself shall be exalted." The demand is inexorable; there is no other way. Self-abasement alone will be exalted.

7. After the parable of the Pharisee and the Publican, Christ spoke again (Luke 18:14), "Everyone that exalts himself shall be abased; and he that humbles himself shall be exalted." In the temple and presence and worship of God, everything is worthless that is not pervaded by deep, true humility towards God and men.

8. After washing the disciples' feet, Jesus said (John 13:14), "If I then, the Lord and Master, have washed your feet, you also ought to wash one another's feet." The authority of command, and example, every thought, either of obedience or conformity, make humility the first and most essential element of discipleship.

9. At the Holy Supper table, the disciples still disputed who should be greatest (Luke 22:26). Jesus said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that does serve. I am among you as he that serves." The path in which Jesus walked, and which He opened up for us, the power and spirit in which He wrought our salvation, and to which He saves us, is ever the humility that makes me the servant of all.

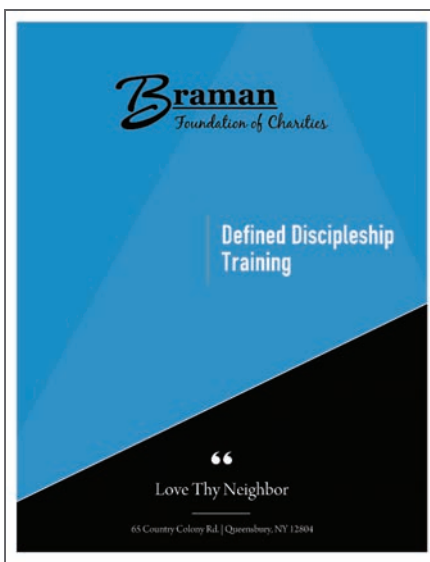
How little this is preached. How little it is practised. How little the lack of it is felt or confessed. I do not say, how few attain to it, some recognizable measure of likeness to Jesus in His humility. But how few ever think, of making it a distinct object of continual desire or prayer. How little the world has seen it. How little has it been seen even in the inner circle of the Church.

"Whosoever will be chief among you, let him be your servant." Would God that it might be given us to believe that Jesus means this! We all know what the character of a faithful servant or slave implies. Devotion to the master's interests, thoughtful study and care to please him, delight in his prosperity and honor and happiness. There are servants on earth in whom these dispositions have been seen, and to whom the name of servant has never been anything but a glory. To how many of us has it not been a new joy in the Christian life to know that we may yield ourselves as servants, as slaves to God, and to find that His service is our highest liberty, the liberty from sin and self? We need now to learn another lesson, that Jesus calls us to be servants of one another, and that, as we accept it heartily, this service too will be a most blessed one, a new and fuller liberty too from sin and self. At first it may appear hard; this is only because of the pride which still counts itself something. If once we learn that to be nothing before God is the glory of the creature, the spirit of Jesus, the joy of heaven, we shall welcome with our whole heart the discipline we may have in serving even those who try to vex us. When our own heart is set upon this, the true sanctification, we shall study each word of Jesus on self-abasement with new zest, and no place will be too low, and no stooping too deep, and no service too mean or too long continued, if we may but share and prove the fellowship with Him who spoke, "I am among you as he that serves". (Luke 22:27)

Brethren, here is the path to the higher life. Down, lower down! This was what Jesus ever said to the disciples who were thinking of being great in the kingdom, and of sitting on His right hand and His left. Seek not, ask not for exaltation; that is God's work. Look to it that you abase and humble yourselves, and take no place before God or man but that of servant; that is your work; let that be your one purpose and prayer. God is faithful. Just as water ever seeks and fills the lowest place, so the moment God finds the creature abased and empty, His glory and power flow in to exalt and to bless. He that humbles himself-that must be our one care shall be exalted; that is God's care; by His mighty power and in His great love He will do it.

Men sometimes speak as if humility and meekness would rob us of what is noble and bold and manlike. O that all would believe that this is the nobility of the kingdom of heaven, that this is the royal spirit that the King of heaven displayed, that this is Godlike, to humble oneself, to become the servant of all! This is the path to the gladness and the glory of Christ's presence ever in us, His power ever resting on us.

Jesus, the meek and lowly One, calls us to learn of Him the path to God. Let us study the words we have been reading, until our heart is filled with the thought: My one need is humility. And let us believe that what He shows, He gives; what He is, He imparts. As the meek and lowly One, He will come in and dwell in the longing heart.



What is Defined Discipleship Training

In this body of work, you are learning that scripture is one of the most vital truths of overcoming self. We emphasize recognition as a beginning point as we discuss sanctification. There is a deepening of understanding of abandoning oneself to be replaced by the Holy Spirit. Trust this is not to be a give and take, but rather we are seeking you to go all the way in a permanent presence of God.

The Sermons of Richard W. Braman

Now featuring Vol. 3

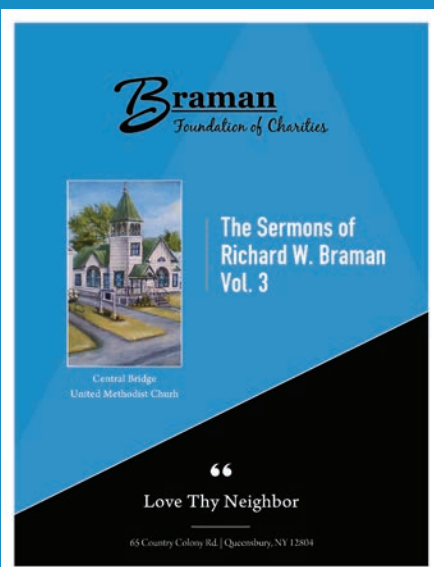
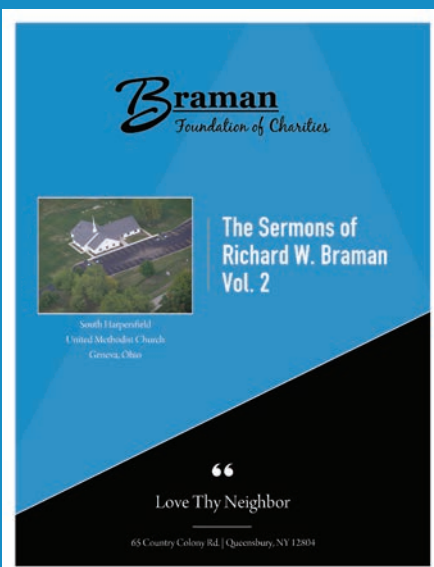
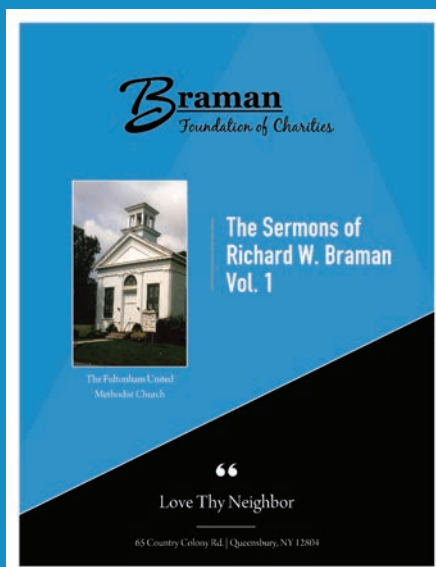


Rev. Braman began a home Correspondence course through the United Methodist Church in 1956. He worked on his studies for several years until ordained in 1962. He continued to study the Correspondence course in addition to many Cokebury publications until his passing.

The Rev. Braman was a writer of Evangelism. He felt strongly that all his sermons and writing should be directed by scripture or several scriptures. As you read his sermons this will become evident. His style was direct and to the point.

Richard believed that Jesus Christ was Gods only son and that who ever believed in Him shall have eternal life. In fact John 3:16 was his favorite Bible verse. He preached not only in the Fultonham United Church, but also in two churches in Ohio: South Harpersfield United Church and the United Methodist Church in Cork, OH.

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.



Humility in Daily Life

by: Andrew Murray

"He that loves not his brother whom he has seen, how can he love God whom he has not seen?" 1 John 4:20.

What a solemn thought, that our love to God will be measured by our everyday intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except its truth is proved in standing the test of daily life with our fellowmen. It is even so with our humility. It is easy to think we humble ourselves before God: humility towards men will be the only sufficient proof that our humility before God is real; that humility has taken up its abode in us; and become our very nature; that we actually, like Christ, have made ourselves of no reputation. When in the presence of God lowliness of heart has become, not a posture we pray to Him, but the very spirit of our life, it will manifest itself in all our bearing towards our brethren. The lesson is one of deep import: the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out, in our ordinary conduct; the insignificances of daily life are the importances and the tests of eternity, because they prove what really is the spirit that possesses us. It is in our most unguarded moments that we really show and see what we are. To know the humble man, to know how the humble man behaves, you must follow him in the common course of daily life.

Is not this what Jesus taught? It was when the disciples disputed who should be greatest; when He saw how the Pharisees loved the chief place at feasts and the chief seats in the synagogues; when He had given them the example of washing their feet, that He taught His lessons of humility. Humility before God is nothing if not proved in humility before men.

It is even so in the teaching of Paul. To the Romans He writes: "In honor preferring one another"; "Set not your mind on high things, but condescend to those that are lowly." "Be not wise in your own conceit." To the Corinthians: "Love," and there is no love without humility as its root, "vaunts not itself, is not puffed up, seeks not its own, is not provoked." To the Galatians: "Through love be servants one of another. Let us not be desirous of vainglory, provoking one another, envying one another." To the Ephesians, immediately after the three wonderful chapters on the heavenly life: "Therefore, walk with all lowliness and meekness, with long-suffering, forbearing one an-

other in love"; "Giving thanks always, subjecting yourselves one to another in the fear of Christ."

To the Philippians:

"Doing nothing through faction or vainglory, but in lowliness of mind, each counting other better than himself. Have the mind in you which was also in Christ Jesus, who emptied Himself, taking the form of a servant, and humbled Himself."

And to the Colossians:

"Put on a heart of compassion, kindness, humility, meekness, long-suffering, forbearing one another, and forgiving each other, even as the Lord forgave you."

It is in our relation to one another, in our treatment of one another, that the true lowliness of mind and the heart of humility are to be seen. Our humility before God has no value, but as it prepares us to reveal the humility of Jesus to our fellow-men. Let us study humility in daily life in the light of these words.

The humble man seeks at all times to act up to the rule, "In honor preferring one another; Servants one of another; Each counting others better than himself Subjecting yourselves one to another."

The question is often asked, how we can count others better than ourselves, when we see that they are far below us in wisdom and in holiness, in natural gifts, or in grace received.

The question proves at once how little we understand what real lowliness of mind is. True humility comes when, in the light of God, we have seen ourselves to be nothing, have consented to part with and cast away self, to let God be all. The soul that has done this, and can say, So have I lost myself in finding You, no longer compares itself with others. It has given up forever every thought of self in God's presence; it meets its fellow-men as one who is nothing, and seeks nothing for itself; who is a servant of God, and for His sake a servant of all. A faithful servant may be wiser than the master, and yet retain the true spirit and posture of the servant. The humble man looks upon every, the feeblest and unworthiest, child of God, and honors him and prefers him in honor as the son of a King. The spirit of Him who washed the disciples' feet, makes it a joy to us to be indeed the least, to be servants one of another.

The humble man feels no jealousy or envy. He can praise God when others are preferred and blessed before him. He can bear to hear others praised and himself forgotten, because in God's presence he has learnt to say with Paul,

"I am nothing." He has received the spirit of Jesus, who pleased not Himself, and sought not His own honor, as the spirit of his life.

Amid what are considered the temptations to impatience and touchiness, to hard thoughts and sharp words, which come from the failings and sins of fellow Christians, the humble man carries the oft-repeated injunction in his heart, and shows it in his life, "Forbearing one another, and forgiving one another, even as the Lord forgave you." He has learnt that in putting on the Lord Jesus he has put on the heart of compassion, kindness, humility, meekness, and long-suffering. Jesus has taken the place of self, and it is not an impossibility to forgive as Jesus forgave. His humility does not consist merely in thoughts or words of self-depreciation, but, as Paul puts it, in "a heart of humility," encompassed by compassion and kindness, meekness and long-suffering, the sweet and lowly gentleness recognized as the mark of the Lamb of God.

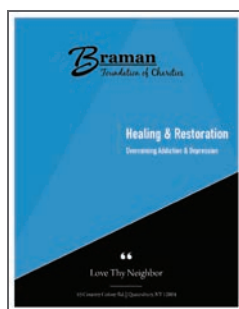
In striving after the higher experiences of the Christian life, the believer is often in danger of aiming at and rejoicing in what one might be called the more human, the manly, virtues, such as boldness, joy, contempt of the world, zeal, self-sacrifice, even the old Stoics taught and practised these, while the deeper and gentler, the diviner and more heavenly graces, those which Jesus first taught upon earth, because He brought them from heaven; those which are more distinctly connected with His cross and the death of self, poverty of spirit, meekness, humility, lowliness, are scarcely thought of or valued. Therefore, let us put on a heart of compassion, kindness, humility, meekness, long-suffering; and let us prove our Christlikeness, not only in our zeal for saving the lost, but before all in our intercourse with the brethren, forbearing and forgiving one another, even as the Lord forgave us.

Fellow-Christians, do let us study the Bible portrait of the humble man. And let us ask our brethren, and ask the world, whether they recognize in us the likeness to the original. Let us be content with nothing less than taking each of these texts as the promise of what God will work in us, as the revelation in words of what the Spirit of Jesus will give as a birth within us. And let each failure and

shortcoming simply urge us to turn humbly and meekly to the meek and lowly Lamb of God, in the assurance that where He is enthroned in the heart, His humility and gentleness will be one of the streams of living water that flow from within us.

Once again I repeat what I have said before. I feel deeply that we have very little conception of what the Church suffers from the lack of this divine humility, the nothingness that makes room for God to prove His power. It is not long since a Christian, of an humble, loving spirit, acquainted with not a few mission stations of various societies, expressed his deep sorrow that in some cases the spirit of love and forbearance was sadly lacking. Men and women, who in Europe could each choose their own circle of friends, brought close together with others of uncongenial minds, find it hard to bear, and to love, and to keep the unity of the Spirit in the bond of peace. And those who should have been fellow-helpers of each other's joy, became a hindrance and a weariness. And all for the one reason, the lack of humility which counts itself nothing, which rejoices in becoming and being counted the least, and only seeks, like Jesus, to be the servant, the helper and comforter of others, even the lowest and unworthiest.

And whence comes it that men who have joyfully given up themselves for Christ, find it so hard to give up themselves for their brethren? Is not the blame with the Church? It has so little taught its sons that the humility of Christ is the first of the virtues, the best of all the graces and powers of the Spirit. It has so little proved that a Christ-like humility is what it, like Christ, places and preaches first, as what is in very deed needed, and possible too. But let us not be discouraged. Let the discovery of the lack of this grace stir us to larger expectation from God. Let us look upon every brother who tries or vexes us, as God's means of grace, God's instrument for our purification, for our exercise of the humility Jesus our Life breathes within us. And let us have such faith in the All of God, and the nothing of self, that, as nothing in our own eyes, we may, in God's power, only seek to serve one another in love.



What is Healing & Restoration

Millions of us suffer needlessly from addiction and depression. The reasons for this are many. In this program we emphasize the 12 Step Method of Recovery, Cognitive Behavioral Therapy, and Meditation techniques to overcome difficulties. We also rely on God's grace to help you be lifted from your dilemma.



Kenya Conference

April 8-11, 2018

On April 8-11, BFC represented by Jacques Masiko and his team held a conference at the Village Resort in Ndhiwa, Kenya, Africa.

A beautiful resort and conference center where more than 25 pastors and bishops gathered from the PEFA Church to grow in the knowledge of Ephesians.

PEFA (Pentecostal Evangelistic Fellowship of Africa) is represented by BFC in its Region #18 called, The Lake Region. In this region there are 184 PEFA churches. BFC is committed to continued bible training for the regions bishops and pastors, help with church planting, design and printing of literature. PEFA is an African Church with over 4,400 churches on the African continent. Its mission is to exist to build and expand the Kingdom of God, by preaching and teaching the holistic gospel of Jesus Christ for the transformation of lives.

BFC is honored and consider this opportunity to represent PEFA as an outstanding privilege.

Please pray for the PEFA Pastors and Bishops on the enclosed CD.

Thank You and God Bless You



What is PEFA?

The Pentecostal Evangelistic Fellowship of Africa (PEFA) is a large Pentecostal Church in Kenya and lead by bishop Peter Midodo.

Here, Peter is in charge of the Lake Region with 184 churches along the Lake Victoria dry land and islands. Under his leadership are 204 pastors and 15 bishops.

Besides starting the Sowers School of Ministry which is where Peter trains his pastors and gospel ministers, they still have a big challenge in building churches.

Some of their congregations still meet under a tree for church service. Most of them have tin metal shade for church building. They are continuing to work towards having better places to worship.



Welcome Jacques Masiko

Jacques joins the Braman Foundation the Bible Conference Leader as well as an instructor. He is an integral part of expanding our efforts in Africa. The first Pastorial Conferences held in Kenya and South Sudan have gone on with great success thanks to Jacques.



South Sudan Pastoral Conference

April 21-25, 2018

Braman Foundation of Charities, with its new staff member, Jacques Masiko and his team, has hosted the first bible conference in Juba, South Sudan. The study was on the book of Ephesians. We especially thank Jacques' team for all their effort as many were helped.

As the result of the conference at the Nile Beach Hotel in South Juba, BFC is announcing that it is representing "The Light of Christ Bible Church".

The Light of Christ is an indigenous church started among the Darfurian people of Sudan. The Light of Christ Church is represented not only in South Sudan, but in Chad, Egypt, Uganda and Kenya.

BFC has been asked to provide and design literature for The Light of Christ Church and to provide Arabic speaking bibles, more teaching conferences in South Juba. Bible samples have been priced out and bibles are getting delivered now. BFC plans on having another conference in South Juba by the end of 2018.

The mission statement for Light of Christ Church:

“We exist to equip the saints by encouraging our local congregations to become missionary minded, provide relief for the Darfurian Christians and Refugees, promote child and adult education and build the capacity of our member to become a useful tool in Gods Kingdom.”

You are encouraged to pray for our brothers and sisters of South Sudan. Prayer requests are on the enclosed CD.

God bless you as you answer God’s call to pray!





Asapalli “A Village of Hope”

BFC is traveling to India June 26 - July 4, 2018. We will be continuing to work on our Vacation Bible Schools and with C&MA Church.

We have been working, having phone meetings and emailing the Regional Director or APAC (Alliance World Fellowship). The C&MA (Christian and Missionary Alliance Church) is beginning to form a strategic alliance partnership with the Braman Foundation. BFC’s India relationships are being used to help the NAFI (National Alliance Federation of India) an organization through C&MA to help organize in the country of India. Plans for meeting in Kolkata for July of this year are forming. We see and are witnessing a unification of the body of Christ.



BFC Wants Like To Welcome Andrea Wilson



Andrea and her husband have been married for 25 years this year and have two children. They live in Knoxville, TN and both work in healthcare. The Lord impressed upon Andrea's heart Isaiah 1:17 one day while doing a bible study and shortly afterwards the Homeland sponsorship program began. God has opened many doors and orchestrated for them to work with the Braman Foundation in order to put faith in action and meet the needs of these beautiful children as we show them Christ's love.

"We are in beginning stages but hope to have all children sponsored. God has been sending us sponsors or contacts through many different opportunities and it has been amazing to watch all this while God is at work! Please pray for sponsors!"

- Andrea Wilson

*Learn to do good. Seek justice. Help the oppressed.
Defend the cause of orphans. Fight for the rights of widows.
- Isaiah 1:17*

Homeland School & Orphanage Child Sponsorship Program

Your contribution of \$20 per month will allow a student to attend the Homeland School & Orphanage.

Prayerfully consider how you can support the Mission of Homeland.

If you would like more information. Contact us at the Braman Foundation and we will put you in direct contact with Andrea.



Humility and Holiness

by: Andrew Murray

*"Which say, Stand by yourself; for I am holier than you."
Isa. 65:5.*

We speak of the Holiness movement in our times, and praise God for it. We hear a great deal of seekers after holiness and professors of holiness, of holiness teaching and holiness meetings. The blessed truths of holiness in Christ, and holiness by faith, are being emphasized as never before. The great test of whether the holiness we profess to seek or to attain, is truth and life, will be whether it be manifest in the increasing humility it produces. In the creature, humility is the one thing needed to allow God's holiness to dwell in him and shine through him. In Jesus, the Holy One of God who makes us holy, a divine humility was the secret of His life and His death and His exaltation; the one infallible test of our holiness will be the humility before God and men which marks us. Humility is the bloom and the beauty of holiness.

The chief mark of counterfeit holiness is its lack of humility. Every seeker after holiness needs to be on his guard, lest unconsciously what was begun in the spirit be perfected in the flesh, and pride creep in where its presence is least expected. Two men went up into the temple to pray: the one a Pharisee, the other a publican. There is no place or position so sacred but the Pharisee can enter there. Pride can lift its head in the very temple of God, and make His worship the scene of its self exaltation. Since the time Christ so exposed his pride, the Pharisee has put on the garb of the publican, and the confessor of deep sinfulness equally with the professor of the highest holiness, must be on the watch. Just when we are most anxious to have our heart the temple of God, we shall find the two men coming up to pray. And the publican will find that his danger is not from the Pharisee beside him, who despises him, but the Pharisee within who commends and exalts. In God's temple, when we think we are in the holiest of all, in the presence of His holiness, let us beware of pride. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."

"God, I thank you, I am not as the rest of men, or even as this publican." It is in that which is just cause for thanksgiving, it is in the very thanksgiving which we render to God, it may be in the very confession that God has done it all, that self finds its cause of complacency. Yes, even

when in the temple the language of penitence and trust in God's mercy alone is heard, the Pharisee may take up the note of praise, and in thanking God be congratulating himself. Pride can clothe itself in the garments of praise or of penitence.

Even though the words, "I am not as the rest of men" are rejected and condemned, their spirit may too often be found in our feelings and language towards our fellow worshippers and fellow-men. Would you know if this really is so, just listen to the way in which Churches and Christians often speak of one another. How little of the meekness and gentleness of Jesus is to be seen. It is so little remembered that deep humility must be the keynote of what the servants of Jesus say of themselves or each other. Is there not many a Church or assembly of the saints, many a mission or convention, many a society or committee, even many a mission away in heathendom, where the harmony has been disturbed and the work of God hindered, because men who are counted saints have proved in touchiness and haste and impatience, in self-defense and self-assertion, in sharp judgments and unkind words, that they did not each reckon others better than themselves, and that their holiness has but little in it of the meekness of the saints? In their spiritual history men may have had times of great humbling and brokenness, but what a different thing this is from being clothed with humility, from having an humble spirit, from having that lowliness of mind in which each counts himself the servant of others, and so shows forth the very mind which was also in Jesus Christ.

"Stand by; for I am holier than you!" What a parody on holiness! Jesus the Holy One is the humble One: the holiest will ever be the humblest. There is none holy but God: we have as much of holiness as we have of God. And according to what we have of God will be our real humility, because humility is nothing but the disappearance of self in the vision that God is all. The holiest will be the humblest. Alas! though the bare-faced boasting Jew of the days of Isaiah is not often to be found, even our manners have taught us not to speak thus, how often his spirit is still seen, whether in the treatment of fellow saints or of the children of the world. In the spirit in which opinions are given, and work is undertaken, and faults are exposed, how often, though the garb be that of the publican, the voice is still that of the Pharisee: "O God, I thank You that I am not as other men."

And is there, then, such humility to be found, that men shall indeed still count themselves "less than the least of all saints," the servants of all? There is. "Love vaunts not itself, is not puffed up, seeks not its own." Where the spirit of love is shed abroad in the heart, where the divine nature comes to a full birth where Christ the meek and lowly

Humility and Holiness continued

Lamb of God is truly formed within, there is given the power of a perfect love that forgets itself and finds its blessedness in blessing others, in bearing with them and honoring them, however feeble they be. Where this love enters, there God enters. And where God has entered in His power, and reveals Himself as All, there the creature becomes nothing. And where the creature becomes nothing before God; it cannot be anything but humble towards the fellow-creature. The presence of God becomes not a thing of times and seasons, but the covering under which the soul ever dwells, and its deep abasement before God becomes the holy place of His presence whence all its words and works proceed.

May God teach us that our thoughts and words and feelings concerning our fellowmen are His test of our humility towards Him, and that our humility before Him is the only power that can enable us to be always humble with our fellowmen. Our humility must be the life of Christ, the Lamb of God, within us.

Let all teachers of holiness, whether in the pulpit or on the platform, and all seekers after holiness, whether in the closet or the convention, take warning. There is no pride so dangerous, because none so subtle and insidious,

as the pride of holiness. It is not that a man ever says, or even thinks, "Stand by; I am holier than you." No, indeed, the thought would be regarded with abhorrence. But there grows up, all unconsciously, a hidden habit of soul, which feels complacency its attainments, and cannot help seeing how far it is in advance of others. It can be recognized, not always in any special self-assertion or self-laudation, but simply in the absence of that deep self-abasement which cannot but be the mark of the soul that has seen the glory of God (Job 42: 5, 6; Isa.6: 5). It reveals itself, not only in words or thoughts, but in a tone, a way of speaking of others, in which those who have the gift of spiritual discernment cannot but recognize the power of self. Even the world with its keen eyes notices it, and points to it as a proof that the profession of a heavenly life does not bear any specially heavenly fruits. O brethren! let us beware. Unless we make, with each advance in what we think holiness, the increase of humility our study, we may find that we have been delighting in beautiful thoughts and feelings, in solemn acts of consecration and faith, while the only sure mark of the presence of God, the disappearance of self, was all the time wanting. Come and let us flee to Jesus, and hide ourselves in Him until we be clothed upon with His humility. That alone is our holiness.

BFC Foreign Exchange Mission



In cooperation with SUNY ADK the Braman Foundation has announced the BFC Missions Foreign Exchange Program. This program will allow a student living and associated with one of the represented Missions of BFC to be able to attend College at the ADK SUNY campus in Queensbury, NY.

This process has proven to be difficult. We at the Braman Foundation continued to press on and are working with Congresswoman Elise Stefanik's office.

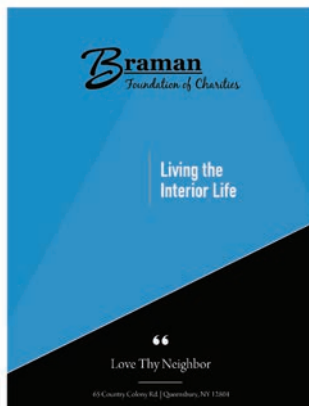
Charmaine has also connected with SUNY ADK to send Rejoice E. Rymbai, our first student in our Foreign Exchange Program from Asapalli, a new I-20 which will allow him to make an appointment for an interview for his Visa.

BFC Community Programs

Announcing a strategic alliance with the N.Y. District of Church of God in Christ



BFC has, through the movement of the Holy Spirit, announced in May of 2018 that it will work within the churches of: Church of God in Christ, the N.Y. District, New York City, and Schenectady. BFC will provide Operation Blessing Bag for those churches that wish to utilize the nap sack for Evangelism. In addition, BFC will help financially to begin food pantries.



BFC programs will also be utilized to work with women's issues stemming for abortion, depression, substance abuse, and domestic violence. The program, Living the Interior Life will be used. Other programs will be announced as we move forward in serving together.



The Church of God in Christ (COGIC) is a Christian organization in Holiness-Pentecostal tradition. It is the largest Pentecostal denomination in the United States. The membership is predominately African-American with more the 6.5 million members.



Rev. Peter Midodo is currently serving as Bishop of the PEFA Lake Region near Lake Victoria. Currently he serves 184 churches, 202 pastors and 15 district bishops.

Peter and his wife Rachel, have planted several churches with over 500 members. They have also founded the Sowers School of Ministry and the Joy School for orphaned children.

COGIC Schenectady Church: Grace & Mercy was pleased to welcome Rev. Peter and Rachel Midodo as a guest speaker.

Peter spoke on June 3, 2018 about all of the great events happening in Africa as well as how the core values of PEFA match Church of God in Christ Church.

There are many ways you can serve in Africa, contact us at the Braman Foundation to find out how.

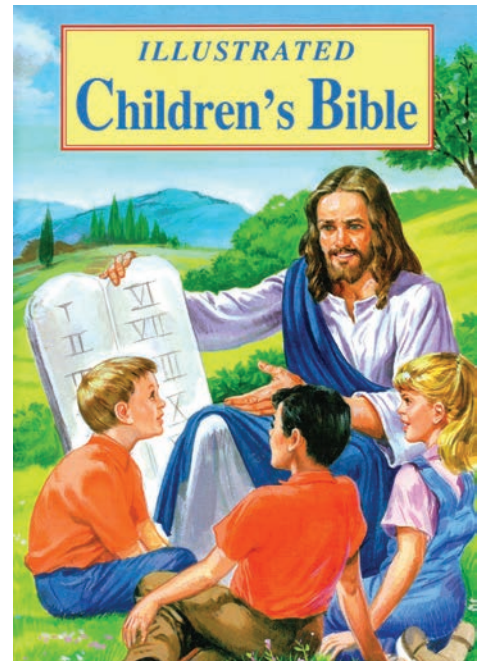
He was despised and rejected by mankind,
a man of suffering, and familiar with pain.
Like one from whom people hide their faces
he was despised, and we held him in low esteem.

Surely he took up our pain
and bore our suffering,
yet we considered him punished by God,
stricken by him, and afflicted.

But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was on him,
and by his wounds we are healed.

We all, like sheep, have gone astray,
each of us has turned to our own way;
and the Lord has laid on him
the iniquity of us all.

- Isaiah 53:3-6



Humility and Sin

by: Andrew Murray

"Sinners, of whom I am chief."-1 Tim.1:15

Humility is often identified with penitence and contrition. As a consequence, there appears to be no way of fostering humility but by keeping the soul occupied with its sin. We have learned, I think, that humility is something else and something more. We have seen in the teaching of our Lord Jesus and the Epistles how often the virtue is inculcated without any reference to sin. In the very nature of things, in the whole relation of the creature to the Creator, in the life of Jesus as He lived it and imparts it to us, humility is the very essence of holiness as of blessedness. It is the displacement of self by the enthronement of God. Where God is all, self is nothing.

But though it is this aspect of the truth I have felt it specially needful to press, I need scarce say what new depth and intensity man's sin and God's grace give to the humility of the saints. We have only to look at a man like the Apostle Paul, to see how, through his life as a ransomed and a holy man, the deep consciousness of having been a sinner lives inextinguishably. We all know the passages in which he refers to his life as a persecutor and blasphemer.

"I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the Church of God ...I labored more abundantly than they all; yet not I, but the grace of God which was with me" (1 Cor. 15: 9,10).

"Unto me, who am less than the least of all saints, was this grace given, to preach to the heathen" (Eph. 3:8).

"I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief...Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1. 13, 15).

God's grace had saved him; God remembered his sins no more for ever; but never, never could he forget how terribly he had sinned. The more he rejoiced in God's salvation, and the more his experience of God's grace filled him with joy unspeakable, the clearer was his consciousness that he was a saved sinner, and that salvation had no meaning or sweetness except as the sense of his being a sinner made it precious and real to him. Never for a moment could he forget that it was a sinner God had taken up in His arms and crowned with His love.

The texts we have just quoted are often appealed to as

Paul's confession of daily sinning. One has only to read them carefully in their connection, to see how little this is the case. They have a far deeper meaning, they refer to that which lasts throughout eternity, and which will give its deep undertone of amazement and adoration to the humility with which the ransomed bow before the throne, as those who have been washed from their sins in the blood of the Lamb. Never, never, even in, glory, can they be other than ransomed sinners; never for a moment in this life can God's child live in the full light of His love, but as he feels that the sin, out of which he has been saved, is his one only right and title to all that grace has promised to do. The humility with which first he came as a sinner, acquires a new meaning when he learns how it becomes him as a creature. And then ever again, the humility, in which he was born as a creature, has its deepest, richest tones of adoration, in the memory of what it is to be a monument of God's wondrous redeeming love.

The true import of what these expressions of St. Paul teach us comes out all the more strongly when we notice the remarkable fact that, through his whole Christian course, we never find from his pen, even in those epistles in which we have the most intensely personal unbosomings, anything like confession of sin. Nowhere is there any mention of shortcoming or defect, nowhere any suggestion to his readers that he has failed in duty, or sinned against the law of perfect love. On the contrary, there are passages not a few in which he vindicates himself in language that means nothing if it does not appeal to a faultless life before God and men.

"You are witnesses, and God also, how holily, and righteously, and unblameably we behaved ourselves toward you" (1 Thess. 2:10).

"Our glorying is this, this testimony of our conscience, that in holiness and sincerity of God we behaved ourselves in the world, and more abundantly to you-ward" (2 Cor. 1:12).

This is not an ideal or an aspiration; it is an appeal to what his actual life had been. However we may account for this absence of confession of sin, all will admit that it must point to a life in the power of the Holy Spirit, such as is but seldom realized or expected in these our days.

The point which I wish to emphasize is this--that the very fact of the absence of such confession of sinning only gives the more force to the truth that it is not in daily sinning that the secret of the deeper humility will be found, but in the habitual, never for a moment to be forgotten position, which just the more abundant grace will keep more distinctly alive, that our only place, the only place of blessing, our one abiding position before God, must be

Humility and Sin continued

that of those whose highest joy it is to confess that they are sinners saved by grace.

With Paul's deep remembrance of having sinned so terribly in the past, ere grace had met him, and the consciousness of being kept from present sinning, there was ever coupled the abiding remembrance of the dark hidden power of sin ever ready to come in, and only kept out by the presence and power of the indwelling Christ. "In me, that is, in my flesh, dwells no good thing;" - these words of Rom. 7 describe the flesh as it is to the end. The glorious deliverance of Rom.8 - "The law of the Spirit of life in Christ Jesus has now made me free from the law of sin, which once led me captive" - is neither the annihilation nor the sanctification of the flesh, but a continuous victory given by the Spirit as He mortifies the deeds of the body. As health expels disease, and light swallows up darkness, and life conquers death, the indwelling of Christ through the Spirit is the health and light and life of the soul. But with this, the conviction of helplessness and danger ever tempers the faith in the momentary and unbroken action of the Holy Spirit into that chastened sense of dependence which makes the highest faith and joy the handmaids of a humility that only lives by the grace of God.

The three passages above quoted all show that it was the wonderful grace bestowed upon Paul, and of which he felt the need every moment, that humbled him so deeply. The grace of God that was with him, and enabled him to labor more abundantly than they all; the grace to preach to the heathen the unsearchable riches of Christ; the grace that was exceeding abundant with faith and love which is in Christ Jesus, it was this grace of which it is the very nature and glory that it is for sinners, that kept the consciousness of his having once sinned, and being liable to sin, so intensely alive. "Where sin abounded, grace did abound more exceedingly." This reveals how the very

essence of grace is to deal with and take away sin, and how it must ever be the more abundant the experience of grace, the more intense the consciousness of being a sinner. It is not sin, but God's grace showing a man and ever reminding him what a sinner he was, that, will keep him truly humble. It is not sin, but grace, that will make me indeed know myself a sinner, and make the sinner's place of deepest self-abasement the place I never leave.

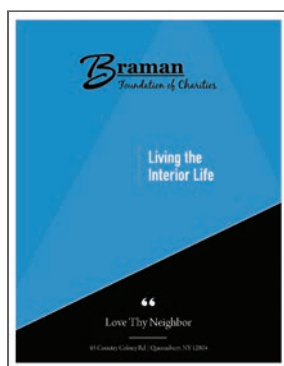
I fear that there are not a few who, by strong expressions of self-condemnation and self-denunciation, have sought to humble themselves, and have to confess with sorrow that a humble spirit, a "heart of humility," with its accompaniments of kindness and compassion, of meekness and forbearance, is still as far off as ever. Being occupied with self, even amid the deepest self-aborrence, can never free us from self. It is the revelation of God, not only by the law condemning sin but by His grace delivering from it, that will make us humble. The law may break the heart with fear; it is only grace that works that sweet humility which becomes a joy to the soul as its second nature. It was the revelation of God in His holiness, drawing nigh to make Himself known in His grace, that made Abraham and Jacob, Job and Isaiah, bow so low. It is the soul in which God the Creator, as the All of the creature in its nothingness, God the Redeemer in His grace, as the All of the sinner in his sinfulness, is waited for and trusted and worshipped, that will find itself so filled with His presence, that there will be no place for self. So alone can the promise be fulfilled: "The haughtiness of man shall be brought low, and the Lord alone be exalted in that day."

It is the sinner dwelling in the full light of God's holy, redeeming love, in the experience of that full indwelling of divine love, which comes through Christ and the Holy Spirit, who cannot but be humble. Not to be occupied with your sin, but to be occupied with God, brings deliverance from self.

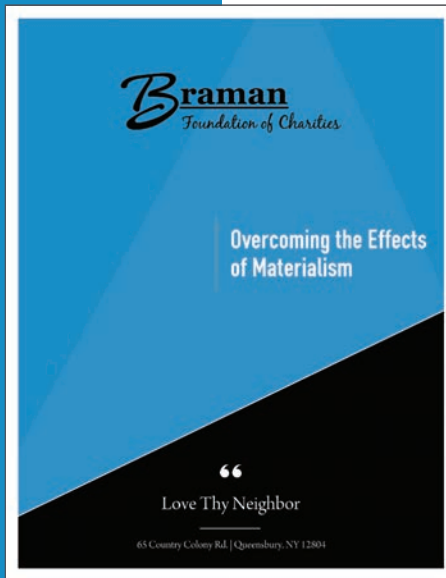
Woman's Ministry

For woman struggling with addiction, abortion, sexual abuse and domestic abuse.

"Living the Interior Life" is a program that teaches the individual affirmative prayer, meditation techniques, cognitive behavior therapy, overcoming addiction, physical exercise and proper nutrition. In addition, we offer guidelines on how you can learn to effectively apply these principles in your life daily and with God's grace overcome many of life's difficulties that until now you just simply believed you had live with. Learn to overcome many difficulties and be liberated from them forever.

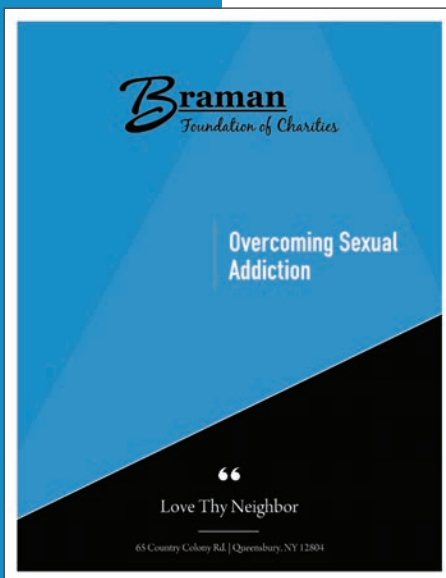


New Community Programs



Overcoming the Effects of Materialism

In this program we look how materialism in America has effected our lives, our finances, and how it has separated us from God. We explore the effects of pride. The idea of Covenanting our Neighbor and several other debilitating consequences of materialism in America. We use the 12 step recovery steps to admit, inventory our weaknesses and implement solutions for overcoming this difficult issue.



Overcoming Sexual Addiction

This is a private program utilized discreetly in a prison atmosphere or church setting. In America there is a rise in pornographic addiction. In addition, we see a rise in pedophilia.

This program defines its origins and offers methods to overcome the addiction and obsession. We explore family ties. We inventory our lives and explore the root causes of the deviant behaviors that are destroying children's lives as well as destroying marriages.

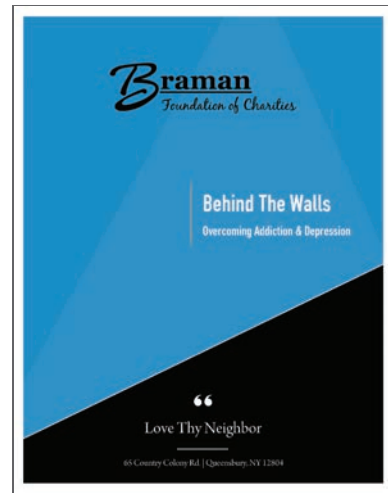
This programs requires a 9 month commitment.

Prison Ministry

Behind The Walls

Our Corrections, Prison Ministry, through “Behind the Walls” continues to move forward. Individuals from Albany State of Corrections are waiting on more details to be written in the Bibliography section of the program. Once approved and finalized BFC will seek individual correction facilities into which we can begin work with Behind the Walls.

BFC has been volunteering in NYS Corrections since 1995. In Matthew 2:5, Christ says:” Even as you do to the least of those you do unto me, for I was in prison and you visited me...”. So as we are commanded we will continue to press into this work. Currently, on Friday night we host a N/A meeting in Washington Correctional on Friday night.



Life Line

The Life-Line is a continuation of Braman Foundation of Charities. This program, when instituted, will enable any individual being released from a facility the opportunity to be united with a home church and a contact person in their home area. In addition, we will offer a mentoring program.

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. 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!

A form titled "Request for Pre-Release Contact Life-Line" from the Braman Foundation of Charities. It includes a header with the organization's name and logo. Below the title, there is a paragraph explaining the program's purpose. A list of four requirements follows: 1. YOU MUST BE WITHIN NINETY DAYS OF YOUR RELEASE DATE. 2. A CONTACT PERSON WILL WRITE YOU, AFTER THIS FORM IS PROCESSED TIME PERMITTING. THE TWO OF YOU CAN MAKE ARRANGEMENTS TO MEET AS SOON AS POSSIBLE AFTER YOUR RELEASE. THIS CONTACT WILL HELP YOU TO GET TO A CHURCH AND INTRODUCE YOU TO OTHER CHURCH MEMBERS IN YOUR AREA. 3. THE CONTACT PERSON SUPPLIES A VITAL LINK BETWEEN YOU AND THE CHURCH. 4. WE NEED YOU TO SUPPLY ALL THE FOLLOWING INFORMATION IN ORDER TO SET YOU THE PROPER CONTACT PERSON. THIS INFORMATION WILL BE KEPT CONFIDENTIAL. Below this is a section for "PLEASE PRINT" with fields for "YOUR NAME" and "JAIL NUMBER". Then, "CURRENT MAILING ADDRESS" with fields for "FACILITY", "STREET", "CITY", "STATE/ZIP". Next, "WILL BE PAROLED TO:" with fields for "NAME", "STREET", "CITY", "STATE/ZIP", and "PHONE ()". Then, "YOUR TENTATIVE RELEASE DATE:". At the bottom, it says "IF YOU WOULD PREFER A SPANISH SPEAKING CONTACT CHECK HERE:" followed by "PLEASE MAIL THIS FORM TO: PETER BRAMAN, 65 COUNTRY COLONY ROAD, QUEENSBURY, NY 12809, PHONE: 518-233-1072, FAX: 518-626-9592, www.bramanfoundation.org".



Annual Retreat to Holy Cross Monastery

Our Annual Retreat was lovely as staff members and spouses were able to come together, take a time out, and seek a deeper relationship with Christ. The retreats theme, “Come Away with Me”, was directed thru brother Joseph. We are so grateful to have the opportunity to be part of the “Holy Cross Monastery. A real time to reflect, rejoice and be ever grateful!





Ph (518) 222-1072 | Ex (518) 636-5930 | bramanenterprises.com
© Copyright 2017 Braman Enterprises, Inc. All rights reserved.