"My soul clings to the dust." (Psalm 119:25)

It has often occurred to me that there is a strange affinity of the mental man for the dust system. One must remember that the Lord God said unto the serpent, "Because thou hast harkened unto the voice of thy wife and has eaten of the tree of which I commanded thee saying thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns shall also and thistles shall it bring forth to thee and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread til thou return to the ground; for out of it thou was taken: for dust thou art and unto dust thou shalt return."

When the Psalmist says, "My soul cleaves unto the dust," what he is saying is that his intellectual, his mental, his psychological being tends to adhere to the dust system. The dust system is equivalent to the Kosmos or the world system which until now has been pretty well controlled by satan and his entourage. Jesus has told us to seek first the kingdom of God and His righteousness. When we do that we turn our backs upon the world system and enter into righteousness and holiness with a new appetite, not for dust and the things of that system, but for the Word of God and the kingdom of Heaven where we eat of the tree of eternal life.

Much of what is being written today would indicate the belief that man achieves spirituality through intellectual pursuits. We know that this is not true. Man becomes spiritual through being born again, that is, born of the Holy Spirit. So we see today great conflict between the psychosomaticists who have not yet discovered that the carnal mind is death and the logopsychosomatic believers who have found that the spiritual mind is life and peace. (Romans 8:6)

It has often been said that if you would want to see the difference between a sheep and a goat, see what the animal is ingesting. With humans it is important to see what they are doing, what they are taking into their hearts and minds, and what their appetites are. Even in some of our religious observances we are not worshipping the Lord in the beauty of holiness, but we are bringing into the Church the music and the noise of the world. Sometimes in some religious observances I feel very much as Joshua and Moses when there was noise and dancing and singing as the children worshipped the golden calf. St. Paul tells us in Philippians 4:8, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

Having been involved in the charismatic movement since its inception and all these years having been a spirit-filled believer, I find myself wondering why some of the charismatic movement has gone in the direction of the sounds and activities of the psyche rather than the beauty of holiness and righteousness of the pneuma. We must ask ourselves if we are, in our worship, psichikos or pneumatikos. These two varieties of human beings are discussed by St. Paul in I Corinthians, chapter two.

Healing, blessing and wholeness, creativity, Godly love, joy unspeakable, and a magnificent inward spiritual rejoicing are the products of the spiritual life rather than of the natural life. We cannot bring the world into the Church through the imitation of the world. We must, as Thomas a Kempis instructed, live and move and have our being in the "imitation of Christ." When we do this we find ourselves living a holy, righteous, and sober life, and one which is pleasing to the Savior, with healing, blessing, and anointing being characteristic of the lives that we as believers live in these days before the soon coming of Christ our Savior. "Christ has died, Christ has risen, Christ is coming again." Let us no longer cleave unto the dust system nor let us ingest the serpent's food. We do not belong to him or his kingdom, but we have newness of life. All the old things are passed away and all things have become new. Praise be to God for His wondrous resurrection power.
CONCERNING CHRISTIAN MEDICAL FOUNDATION FINANCES

Your financial help is needed in these critical hours in which we live. The opportunities for Christian witness in Medicine and Nursing are increasing every day. Also, the attacks against Godliness in Medicine are very apparent and on the increase. The day to stand is upon us and surely the day to give to those works which are Christ-centered, Holy Spirit empowered, and anchored in the Word, is here.

Will you help us at this critical juncture in our work for Christ? There is the possibility that a little Episcopal Church which is adjacent to Christian Medical Foundation and has been put on the market for sale can be purchased by the Foundation. If anyone is moved to help the Foundation in this direction, please consider a major contribution. The cost of the little church is $80,000. Please pray.

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Calendar

Mar 7 - Lubbock, Texas
Speaker - Dr. Reed
Methodist Hospital
"Prayer in Medical Practice"
Contact: Susan Cook
(806) 784-5044

Apr 16 - Myrtle Beach, SC
Apr 19 -
Speakers
Dr. & Mrs. Reed
Eastern Carolina Camp
Farthest Out
Contact: Dottie Metropol
(864) 582-5600
or (864) 494-3811

Apr 20 - Jacksonville, FL
Apr 24 -
Speaker - Dr. Reed
School of Pastoral Care
Retreat Center
Contact: Barbara Lutton
(904) 273-4965

May 1 - Belleville, Ontario, Canada
Speakers
Dr. & Mrs. Reed
Christian Medical Foundation of Canada
Contact: Bruce Cronk M.D.
(613) 968-9100
or Ruth Black
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May 9 - Tampa, FL
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