WORK-IN-PROGRESS (OCTOBER 24, 2026) PARALLEL CHART FOR

Chapter 33 — The Study or Substitution Cure

from *Worry and Nervousness: Or, The Science of Self-Mastery* (1914)

by William S. Sadler, M.D.

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Sources for Chapter 33, in the order in which they first appear

(1) J. W. Courtney, M.D., *The Conquest of Nerves* (New York: The Macmillan Company, 1911)

(2) J. H. Kellogg, M.D., "Neurasthenia Not a Disease," in *Good Health,* Vol. XLVIII, Nos. 8, 9, 10; Aug., Sep., and Oct. 1913

Note: The passages used in this chapter are from No. 10 (pp. 505-518).

(3) Dr. Paul Dubois, *The Education of Self (L'Éducation de soi-même),* Authorized Translation by Edward G. Richards (New York, Funk & Wagnalls Company, 1911)

(4) Professor G. T. W. Patrick, "The Psychology of Relaxation," in *The Popular Science Monthly,* June 1914, pp. 590-604

(5) Dr. William S. Sadler, *Soul Winning Texts, or Bible Helps for Personal Workers* (Chicago: The Central Bible Supply Company, 1909)

Note: This book was republished by Square Circles Publishing in 1999.

Key

(a) Green indicates where a source author (or earlier Sadler book) first appears, or where he/she reappears.

(b) Yellow highlights most parallelisms.

(c) Tan highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

(d) An underlined word or words indicates where the source and Sadler pointedly differ from each other.

(e) **Bold type** indicates passages which Sadler copied verbatim, or nearly verbatim, from an uncited source.

(f) Pink indicates passages where Sadler specifically shares his own experiences, opinions, advice, etc.

(g) Red indicates either (1) an obvious error on Sadler's part, brought about by miscopying or misunderstanding his source, (2) a statement by Sadler that contradicts an earlier statement of his, or (3) an otherwise questionable statement of his.

(h) Gold highlights words or phrases that will be discussed in a later analysis.

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[*Note:* See 22:6, “Psychic Substitution”]

X: THE PSYCHOTHERAPY OF FUNCTIONAL NERVOUS DISORDER (Courtney 179)

There are still other fads, some of which lead to creative industry, while others do not, but which are all of distinct psychotherapeutic value.

[For the individual who is wise enough to adopt this nature-study suggestion, the best plan is to ride to and from the haunt of bird or wild flower and to do the actual walking in the search for specimens (Cou 173).]

Notable among them are the making of collections of all kinds,

XXXIII: THE STUDY OR SUBSTITUTION CURE

33:0.1 WHEN the patient’s mind is filled with worry, anxiety, fear, and evil forebodings, it must be recognized that these undesirable mental states cannot be overthrown and cast out of the intellect by mere resolution, by sheer force of will-power. Other better, more healthy, and stronger ideas must be formulated and built up in the mind to take the place of their unhealthy and mischief-making predecessors; and it is in the work of substituting good ideas for bad ones, in building up healthy and helpful complexes to displace the unhealthy and diseased ones, that systematic study and carefully planned courses of reading prove to be an invaluable aid.

NATURE STUDY

33:1.1 There are some fads that are not so bad after all for the neurasthenic.

I refer to the nature study crazes—

making collections of

insects, flowers, mineral specimens.

SOURCE	33: WORRY AND NERVOUSNESS
	The enthusiastic spirit of the collector is highly beneficial even if not employed in such uplifting lines as nature study.
	Even stamp collecting,
and the study of languages, painting, music and the different weaves of Oriental rugs (Cou 186).	collecting of paintings, china, music, or oriental rugs are all useful therapeutic diversions.
IX: THE PHYSICAL TREATMENT OF FUNCTIONAL NERVOUS DISORDER (Courtney 157)	
Excellent books on birds, trees and wild flowers, written in simple language, are to-day within reach of everybody, and in the immediate environs of every community ample opportunity is afforded for putting to practical test the knowledge gained from these sources (Cou 172).	33:1.2 There is much help to be had from the study of books on birds, trees, flowers,
	animals, bees, all phases of geology, biology, astronomy—
"NEURASTHENIA NOT A DISEASE, III" (Kellogg 505)	
METHODS OF TREATMENT (Kellogg 505)	
The collecting of books, pictures, stamps, coins or botanical and geological specimens, or the acquiring of a working knowledge of a science or an art—an avocation of any kind is helpful,	
not only because it rests the mind,	anything in fact that will get the patient's mind off himself
but because it discovers to one's vision the fact that his own interests occupy a very insignificant place in the big world of knowledge,	and onto the great big world and the greater and bigger universe of which it is a part. (Fig. 18.)

and that failure in stock-broking, for instance, is one of the least of the world's troubles, and is far less momentous than is the gradual disappearance of the fringed gentian, say, or the foxglove, from a favorite haunt (K 516).

IX: THE PHYSICAL TREATMENT OF FUNCTIONAL NERVOUS DISORDER (Courtney 157)

33:1.3 I must in this connection, however, warn my readers against overwork—nervous exhaustion,

To many sufferers a single walk of two or three miles, even when taken under the above favorable conditions, may, at first, prove too exhausting (Cou 173).

against too long walks

and too intent application even in the pursuit of these curative fads.

X: THE PSYCHOTHERAPY OF FUNCTIONAL NERVOUS DISORDER (Courtney 179)

33:1.4 Nature study is a splendid substitute for

The "mirror habit"

the mirror habit,

[The sufferer must stop looking at himself in every mirror or other reflecting surface that comes in his path (Cou 190).]

the habit nervous sufferers have of gazing at themselves in a mirror

and then indulging in self-pity.

It is better to carry a field notebook and make notes on nature than to indulge in the habit of so many nervous people of

and the recording and telling of symptoms keep alive the parent habit of self-pity, which is best dead (Cou 191).

making notes on their nervous symptoms.

IX: THE PHYSICAL TREATMENT OF FUNCTIONAL NERVOUS DISORDER (Courtney 157)

The clothing worn on these walks should be appropriate to the prevailing weather conditions, and so fashioned that the freest possible motion is allowed to both legs and arms (Cou 171).

Nature field work further necessitates the patient's dressing in healthful and comfortable clothes

and spending considerable time in the open air.

DEPRESSING LITERATURE

X: THE PSYCHOTHERAPY OF FUNCTIONAL NERVOUS DISORDER (Courtney 179)

33:2.1 In this connection let me warn my nervous readers against

Pessimistic literature of all kinds, particularly the "Sex and Soul" variety, should be absolutely eschewed.

suggestive literature of the pessimistic sort, particularly the sex-and-soul variety,

And the same interdiction applies to scientific treatises upon diseases of the nervous system (Cou 187).

and I think I also ought to advise against too much reading of medical works and books highly descriptive of nervous disorders.

I am admonished even while writing this present book of the necessity of exercising great care that while I am helping one nervous sufferer, I do not contribute to the miseries of another.

It is especially desirable that the risibilities of the nerve-racked should be excited as frequently as possible. To this end there is such a wealth of wholesome wit, both in ancient and modern literature, that an enumeration of authors is entirely out of the question (Cou 189).

33:2.2 Wholesome wit,

as well as works on travel and other branches of literature pertaining to science study, will all be found diverting and helpful.

33:2.3 It is very necessary carefully to select and scrutinize the literature which is intended for the neurasthenic's consumption. It is even necessary personally to discriminate in this matter, as certain classes of reading which may be entirely beneficial to a large group of neurasthenes may not be at all suited to some particular individual; and, therefore, nervous patients should refrain from reading all sorts of books which depress, excite, or otherwise tend to increase their anxiety and nervousness.

THE ANCIENT PHILOSOPHERS

33:3.1 We must admit that many of the ancient philosophers had some very clear and helpful views along the lines we have under present consideration, and since there is a peculiar fascination for things which are old, whether they are old ruins or old authors, I find it very helpful to have my nervous patients who enjoy reading occasionally go through the writings of these old-time philosophers. It is diverting, fascinating, and there is so much that is genuinely helpful that it makes the research well worth while.

"NEURASTHENIA NOT A DISEASE, III" (Kellogg 505)

METHODS OF TREATMENT (Kellogg 505)

As an example let me cite

There is a remarkable passage in Marcus Aurelius, **the old pagan philosopher, which the worrier should read often and remember long:**

"Do not disturb thyself by thinking of the whole of thy life.

Let not thy thought at once embrace all the various troubles which thou mayest expect to befall thee;

but on every occasion ask thyself, What is there in this which is intolerable and past bearing?

For thou will be ashamed to confess.

In the next place, remember that neither the future nor the past claim thee, but only the present.

But this is reduced to a very little if thou only circumscribest it and chidest thy mind if it is unable to hold out against even this."

Or, as the philosopher elsewhere says,

"Let not the future things disturb thee, for thou will come to them if it shall become necessary, having with thee the same reason which now thou usest for present things"—for "what need is there of suspicious fear, since it is in thy power to inquire what ought to be done?

And if this thou seest clear, go by this way content, without turning back; but if thou dost not see clear, stop and take the best of advisers.

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And if this thou seest clear, go by this way content, without turning back; but if thou dost not see clear, stop and take the best of advisers.

But if any other thing oppose thee, go on according to thy powers with due consideration, keeping to that which appears to be just.

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For it is best to reach this object, and, if thou dost fail, let thy failure be in attempting this.

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He who follows reason in all things is both tranquil and active at the same time, and also cheerful and collected."

He who follows reason in all things is both tranquil and active at the same time, and also cheerful and collected.

Marcus Aurelius also commented upon a phase of the nervous mind that is always pronounced—the tendency to irritation at the unseemly conduct of others.

33:3.5 **Marcus Aurelius also commented upon a phase of the nervous mind that is always pronounced—the tendency to irritation at the unseemly conduct of others:**

"When thou art offended with any man's seemless conduct," he says, "immediately ask thy self. Is it possible that shameless men should not be in the world?

33:3.6 When thou art offended with any man's seemless conduct immediately ask thyself, Is it possible that shameless men should not be in the world?

Do not, then, require what is impossible, for this man also is one of those shameless men who must of necessity be in the world. Let the same consideration be present in thy mind as in the case of the knave and the faithless man, and of every man who does wrong in any way" (K 514-15).

Let the same consideration be present in thy mind as in the case of the knave and the faithless man, and of every man who does wrong in any way.

THE RÔLE OF AMBITION

33:4.1 While it is the over-ambitious who are so frequently the victims of nervous breakdowns, nevertheless, even though ambition may be a common cause of neurasthenia, I am forced to recognize that it is also many times the cure, especially in those mild and chronic cases which are of the hereditary or psychasthenic sort.

SOURCE	33: WORRY AND NERVOUSNESS
	Regular and systematic courses of reading directed along the lines of the optimistic literature books on efficiency, social service, and other of the newer avenues of human activity, are all helpful in stimulating the confirmed neurasthene to bestir himself and make an effort to rise above his chronic depression. Literature of this sort is often able to supply some new incentive to action, to depict new realms for exploration and conquest.
	33:4.2 Books are an excellent companion for semi-neurasthenics, and are of great service in helping them to acquire an enlarged viewpoint of life, to broaden their mental horizon.
[contd] **A CALM, DISPASSIONATE OUTLOOK UPON THE WORLD is, in other words, essential to mental hygiene,**	**A calm, dispassionate outlook upon the world is an essential part of mental hygiene,**
and, so far from this attitude being impossible in our busy workaday world, mental poise may be maintained even by the most strenuous,	**and so far from this attitude being impossible in our busy, workaday world, mental poise may be maintained even by the most strenuous,**
provided one keeps within the bounds of temperance, and limits his desires to things that are easily obtained.	**provided one keeps within the bounds of temperance, and limits his desires to those things which are easily obtained.**
The value of ambition is not to be discounted,	**The value of ambition is not to be discounted.**
but the ambition must not be for the conquest of impossible worlds.	33:4.3 But the ambition must not be for the conquest of impossible worlds.
Ambition which has for its object accumulation of material wealth and fame is bound to end in disappointment,	That ambition which has for its object the accumulation of material wealth and fame is bound to end in disappointment,

for following the achievement of ambition, when it is too late to find new worlds to conquer, there comes always a blank.

Back of the desire for money and fame should always be found the real ambitions of life, the cultivation of the things that belong to the spirit.

Ambitions of this kind are never satisfied: the greatest satisfactions come of a growing mind and of new intellectual reactions to life, in a mind thus trained material failures being incapable of producing bitterness and disappointment.

This fact explains how it comes about that men whose lives have been filled with intellectual interests grow old more gracefully and possess greater poise than they whose years have been filled with worry and thought for business or for the acquisition of fame (K 515-16).

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REGULARITY IN READING

33:5.1 I find it best for the nervous patient to set aside regular periods for reflection, reading, and study.[1] The early morning hours are in many ways preferable, were it not for the fact that so many nervous patients do not feel as well in the morning as they do later on in the day. I therefore advise my nervous patients to set aside for their main study hour those portions of the day in which they feel possessed of the most mental energy.

As a rule I think it is best for the really nervous sufferers not to read continuously over thirty minutes at one time, although there are patients who can read one-half day at a time without apparent hurt to their nerves. At any rate, systematic effort at mental culture, sober reading as well as diverting literature, should be indulged in according to the needs of each particular patient.

VIII: MEDITATION (Dubois 159)

I am struck by the time devoted daily to the acquirement of less urgent accomplishments,

33:5.2 It is surprising to see how much time people are willing to devote to some minor accomplishment

while so little is thought of the necessary work which we call the *formation of character.*

and how little to the culture of mind-control and the development of one's real character.

Our young girls work hard at the piano, devoting themselves for hours to exercises as tiresome for themselves as for their neighbors (D 167).

Young girls will be kept working for hours and hours practicing at the piano

by parents who are highly solicitous that they become accomplished musicians, but seem to be little concerned whether or not they become proficient in mind-control and masters of the all-important science of character building.

LIGHT LITERATURE

33:6.1 In the nervous states we must recognize that

[It is evident that progress in civil-ization has depended upon the development of certain peculiar forms of mental activity which were relatively undeveloped in primitive man. If it be true that these forms of mental activity are relatively undeveloped in the child and when developed in the adult are most susceptible to fatigue, we have at once the key to the whole problem of sport and play, explaining why the plays of children and the sports of men take the form of primitive human activities (Patrick 597).]

the more recently developed and higher intellectual powers are the ones most easily fatigued;

that the more philosophical, reasoning, and discriminating mind centers are those most largely out of commission.

Therefore, in selecting a course of reading for the average neurasthenic, psychasthenic, or hysteric patient, it is necessary to bear these facts in mind and recognize the importance of choosing those books which do not so largely tax or so highly excite these newer, and hence more easily and highly fatigued, mind centers. In other words, neurasthenes enjoy best and are most greatly benefited by that literature of a light or juvenile order, simple stories, unexciting and non-morbid novels, tales of adventure and exploration when not too exciting, simple and popular science books, and optimistic and inspirational religious writings; in fact, all the literature that would be appropriate for, and enthusiastically enjoyed by, a child from ten to fourteen will be found most suited to the first systematic reading course of the confirmed neurasthene; and from month to month and from year to year, the depth, scope, and philosophy of his reading may be broadened from time to time to meet his increasing powers of attention and psychic assimilation.

33:6.2 The reader will no doubt expect me in this connection to recommend a list of books to be used for this purpose and such a list would no doubt be of some value, but I am forced to recognize that there would be so many good, useful, and appropriate books not in my list that I feel it would be an injustice to literature to make such a recommendation, and, further, I am beginning to recognize that the nervous patient needs this very experience of developing his initiative—of finding out for himself what is best for him, suitable and helpful; in other words, it is with the "reading cure" like all other phases of treatment in neurasthenia—*it is the patient who must be set in motion to work out his own cure.* He must merely be provided with a medical compass which gives him his main therapeutic direction, and it is, to use a phrase of the street, "up to him" to find his way out of the "jungle of nerves" into the promised land of physical poise and mental self-mastery.

MATHEMATICS AND POETRY

[*Note:* Sadler discusses the memory-strengthening qualities of studying mathematics and poetry in Chap. 25.]

33:7.1 At first thought it might seem strange to recommend simultaneously the study of mathematics and poetry as a part of the "reading cure" for the nervous states, but it will not seem strange when the motive for this prescription is explained.

33:7.2 The study of mathematics—phases adapted to the patient's mental state and previous education—is a most excellent means of developing the memory, of increasing and strengthening the power of mental concentration, both of which are apparently decreased in the average nervous patient. Mathematics is an excellent memory developer, and when the neurasthene sees his memory improving, he is tremendously encouraged and enthusiastically throws himself into new efforts to gain the mastery of his nerves. Just as a suddenly failing memory is a great cause for discouragement to the average neurasthenic, so the phenomenon of increasing or returning memory is a source of tremendous encouragement.

33:7.3 Every neurotic individual needs to have a healing balm for his emotional, his sentimental, or, perchance, his artistic temperament, and this may be adequately supplied by the literature which has been handed down to our generation by the poets of the past. If the physician can find just the right sort of poetry for use in his "reading cure," it sometimes works like magic. I have not infrequently observed the neurasthenic patient in the midst of a week of great despondency and discouragement, come into the office some morning all brightened up and either verbally to quote or to place upon my desk an extract from some poem which he had run across just the day before, with this statement: "I have been getting worse and worse, Doctor, for a week or ten days, until I ran across this bit of poetry yesterday and it just cheered me right up—I brightened right up and I have been feeling better ever since."

33:7.4 And so we can often achieve a double purpose in having our patients commit poetry to memory. The memory is strengthened, they are thereby cheered; the mind is distracted, they are therefore relieved from the horrors of self-contemplation, their sentiment and emotions are occupied and exercised and they are in that way relieved from the emotional isolation which is so highly detrimental to neurotic people.

BIBLE STUDY

33:8.1 Of all phases of the "reading cure" which have been attended with surprising results, I must first mention the systematic study of the Bible. Now, one must be careful in prescribing Bible study as part of the treatment of neurasthenia. Certain nervous, hyper-conscientious and over-religious patients may be greatly harmed by having their minds altogether focused upon Bible study and the reading of religious literature. On the other hand, many nervous patients who are spiritually starved, mentally underfed, find great help and encouragement in the daily and systematic reading of the Bible. I am specially fond of recommending the Psalms, the Book of Job, the Prophet Isaiah, the Gospel of John, and the Epistles of St. Paul.

33:8.2 I find it advisable in many cases definitely to recommend to these timid, fearful, and over-anxious patients, some definite passages from the Holy Writ which are peculiarly adapted to strengthening their faith and courage. Among those texts which I have most commonly used for this purpose, I cite the following

[*Note:* It is interesting that Sadler does not name *Soul Winning Texts* while he does name *The Science of Living* and *The Physiology of Faith and Fear*. He wrote *Soul Winning Texts* to win souls for Christ, not to strengthen faith and courage.]

EXCEEDING GREAT AND PRECIOUS PROMISES

I: GOOD TEXTS FOR ANXIOUS SEEKERS AND THOSE WHO WANT TO BE SAVED. (*Soul Winning Texts* 36)

1. What Must I Do to be Saved?

a.—Believe God's word and accept Christ as your personal Savior.

But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name. Jno. 1:12.*

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. —Jno. 1:12.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. *Eph. 2:8.*

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Eph. 2:8.

b.—Be willing to acknowledge your sin.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. *Prov. 28:13.*

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. —Prov. 28:13.

He looketh upon men, and if any say, *I have sinned, and perverted that which was right,* and it profited me not; he will deliver his soul from going into the pit and his life shall see the light. *Job 33:27, 28.*

He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit and his life shall see the light. —Job 33:27, 28.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *I. Jno. 1:9.*

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. —I. Jno. 1:9.

c.—Come to Christ just as you are.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. *II. Cor. 8:12.*

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. —II. Cor. 8:12.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. *Jno. 7:37.*

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. —Jno. 7:37.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *Jno. 6:37.*

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. —Jno. 6:37.

b.—Be baptized and walk in the light your conscience discerns.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. *I. Jno. 1:7.*

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. —I. Jno. 1:7.

2. Christ Died for You.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3:16.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. —Jno. 3:16.

The thief cometh not but for to steal, and to kill, and to destroy: *I am come that they might have life,* and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno. 10:10, 11.*

The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. —Jno. 10:10, 11.

5. Trust God's Power to Help You.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *I. Pet. 1:5.*

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. —I. Pet. 1:5.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the *word of God abideth in you, and ye have overcome the wicked one. I. Jno. 2:14.*

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. —I. Jno. 2:14.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1:13.*

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. —Col. 1:13.

He giveth power to the faint ; and to them that have no might he increaseth strength. *Isa. 40:29.*

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. *II. Cor. 9:8.*

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. *Ps. 91:11, 12.*

7. Salvation Is Full and Free for All Who Will Believe and Accept Christ.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Rom. 1:16.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; Yea, come, buy wine and milk without money and without price. *Isa. 55:1.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev. 22:17.*

He giveth power to the faint ; and to them that have no might he increaseth strength. —Isa. 40:29.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. —II. Cor. 9:8.

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II: GOOD TEXT FOR TRIFLERS AND THOSE WHO ARE INDIFFERENT TO THEIR ETERNAL WELLFARE. (*Soul Winning Texts* 47)

5. God's Claims on Every Sinner.

c.—Christ and His Father both love sinners, although they hate sin.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom. 8: 35-39*.

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May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to *know the love of Christ, which passeth knowledge,* that ye might be filled with all the fulness of God. *Eph. 3:18, 19*.

May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. —Eph. 3:18, 19.

V: GOOD TEXTS FOR THOSE WHO OFFER SPECIAL OBJECTIONS. (*Soul Winning Texts* 73)

A. THE WEAK AND TREMBLING OBJECTOR. (*Soul Winning Texts* 73)

I can do all things through Christ which strengtheneth me. *Phil. 4:13*.

I can do all things through Christ which strengtheneth me. —Phil. 4:13.

If the Son therefore shall make you free, ye shall be free indeed. *Jno. 8:36*.

If the Son therefore shall make you free, ye shall be free indeed. —Jno. 8:36.

But my God shall supply all your need according to his riches in glory by Christ Jesus. *Phil. 4:19*.

But my God shall supply all your need according to his riches in glory by Christ Jesus. —Phil. 4:19.

For whatsoever is *born of God over-cometh the world:* and this is the victory that overcometh the world, even our faith. *I. Jno. 5:4.*

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. —I. Jno. 5:4.

B. THE INDIFFERENT AND THE OBJECTOR. (*Soul Winning Texts* 80)

Then spake Jesus again unto them, saying, *I am the light of the world:* he that followeth me shall not walk in darkness, but shall have the light of life. *Jno. 8:12.*

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. —Jno. 8:12.

C. THE FEARFUL AND FAITHLESS OBJECTOR. (*Soul Winning Texts* 86)

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. *Rom. 8:18.*

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. —Rom. 8:18.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Acts 14:22.*

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. —Acts 14:22.

D. THE DISCOURAGED AND DISHEARTENED OBJECTOR. (*Soul Winning Texts* 96)

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Rev. 3:20.*

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. —Rev. 3:20.

Create in me a clean heart, O God; and renew a right spirit within me. *Ps. 51:10.*

Create in me a clean heart, O God; and renew a right spirit within me. —Ps. 51:10.

Wait on the Lord: *be of good courage,* and he shall strengthen thine heart: wait, I say, on the LORD. *Ps. 27:14.*

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. —Ps. 27:14.

Behold, God is my salvation; I will trust, and not be afraid: for he LORD JEHOVAH is my strength and my song; he also is become my salvation. *Isa. 12 :2.*

Behold, God is my salvation; I will trust, and not be afraid: for he Lord Jehovah is my strength and my song; he also is become my salvation. —Isa. 12 :2.

SOURCE	33: WORRY AND NERVOUSNESS
Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and *ye shall find rest unto your souls. Matt. 11:28, 29.*	Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. —Matt. 11:28, 29.
VI: GOOD TEXTS FOR PROFESSED CHRISTIANS WHO HAVE SPECIAL DIFFICULTIES. (*Soul Winning Texts* 119)	
18. Those Who Do Not Live Up to the Privileges of the Christian Life.	
Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno. 14:27.*	Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. —Jno. 14:27.
VII: CHRISTIAN WORKERS WHO ARE EXPERIENCING TRIALS AND DIFFICULTIES. (*Soul Winning Texts* 166)	
10. "After Entering God's Service, Why Is It I Am Tempted and Tried So Hard?"	
There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a *way to escape,* that ye may be able to bear it. *I. Cor. 10:13.*	There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. —I. Cor. 10:13.
	And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. —Isa. 33:24.
	Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. —Isa. 60:1.

DAILY READING PROGRAM

33:9.1 As a sample of the "reading cure" as an auxiliary in the treatment of neurasthenia, I will here give a reading course I have just prescribed for a patient, a married woman, twenty-seven years of age, who had practically given up all reading for the past three years, and has been bedridden most of the time. I have given her the following course:

Monday:
9:30 A.M. Read first chapter in the Gospel of John.
2:00 P.M. Following noonday nap. Thirty minutes reading of favorite novel.
7:30 P.M. Memory exercise. Commit to memory first twenty lines of Hiawatha.

Tuesday:
9:30 A.M. Read second chapter in the Gospel of John.
2:00 P.M. Nature study. First three chapters of book on ants.
7:30 P.M. Memory exercise. Problems in mental arithmetic (under direction of patient's husband).

Wednesday:
9:30 A.M. Read third chapter in Gospel of John.
2:00 P.M. Thirty minutes reading in popular Astronomy.
7:30 P.M. Memory exercise. Review, recite, and commit to memory twenty lines more of Hiawatha.

33:9.2 This program will be kept up until the book of St. John is finished. Two times a week at the afternoon hour the reading will be left optional to be devoted to magazines, novels, or anything the patient may choose or happen to be interested in. The evening hour will be devoted continuously to the memory study exercises, alternating between mathematics and poetry. Of course, if the patient already knows Hiawatha, some other poem that has a fascinating jingle or rhyme could have been prescribed, such as Snowbound or Evangeline. These courses of reading must be carefully adapted to the mental and physical strength of the patients. Their tastes should also be consulted. I sometimes find it best to use prose instead of poetry in the case of men who always have prided themselves on the fact that they were not interested in poetry; and I have many times found that history is more interesting to some patients than even nature study. I choose to have the memory exercises practiced in the evening because of the fact that the neurasthene's mind is usually strongest, most active and in best shape at the close of the day. I have further observed that these evening memory exercises produce a healthy sort of mental weariness, which, when not overdone, is a great aid in bringing about a good night's sleep.

SUMMARY OF THE CHAPTER

1. Worry and anxiety cannot be driven out of the mind by mere resolution or sheer force of will-power.

2. The study cure is a sort of substitution treatment—an effort to displace mischief-making complexes by wholesome and helpful thoughts acquired through systematic reading.

3. Nature study represents one of the most highly beneficial methods of carrying out the "reading cure" for nervousness.

4. The collecting craze is good for neurasthenia, and it matters little whether one collects paintings, china, rugs, insects, flowers, or stamps.

5. Neurasthenics must be warned against both exciting and depressing literature, particularly the sex-and-soul variety.

6. Nervous patients should be discouraged in the reading of medical books, especially those medical works which are suggestive of diseases which the neurasthene may readily imagine he has.

7. Wholesome wit and humor, together with works on travel and adventure are all diverting and helpful.

8. The works of many of the ancient philosophers, like Marcus Aurelius, are all useful in occupying and diverting the mind.

9. While overexertion may be a cause of neurasthenia, nevertheless, well- directed and intelligent ambition is invariably an essential part of the cure.

10. Books are a good companion for the neurasthenic. Regular and systematic courses of "optimistic literature" are inspiring and stimulating to the nervous patient.

11. Give attention to regularity in reading, set aside two or three regular short study periods each day.

12. The "reading cure" should be practiced as a therapeutic recreation and when overdone, is liable to become depressing and injurious.

13. The ideal literature for confirmed neurasthenics is that which would be appreciated and enjoyed by youths from ten to fourteen years.

14. The "reading cure" aids in setting the patient in motion along the lines of working out his own cure.

15. The study of some phase of mathematics—mental arithmetic—is an excellent memory strengthener and developer.

16. Neurasthenes can both strengthen their memory and cheer themselves up by the practice of committing to memory tuneful poems such as Hiawatha.

17. Daily reading of the Bible is very helpful to the majority of neurotic patients. Special promises are particularly helpful.

18. Chronic worries will be especially benefited by the study of the Psalms, Isaiah, John, and the writings of St. Paul.

19. In the practice of the "reading cure" it is necessary to set aside two or three reading periods each day, and follow a carefully prepared program.

1. *Compare:*

In a very suggestive little book, the Abbé Guibert, superior of the Seminary of the Catholic Institute of Paris, writes: "We define character as: the habitual resultant of the multiple tendencies which conflict in the life of man. The fundamental rule to be laid down for the formation of character will consequently be to give to tendencies favorable to good preponderance over the vicious inclinations." Then he adds: "To people of the world, usually either so much taken up with frivolity or absorbed by work, we cannot give better advice than to set themselves as an inviolable obligation a quarter of an hour's reflection in the morning and at least five minutes at the end of the day."

For my part, I cannot recommend this method which recalls monastic rule. In our busy life we

could not always manage to set aside these poor twenty minutes, and this short meditation would be quite insufficient for our moral development. It is hours, rather than minutes of reflection that should be devoted to it (Dubois 162)