

Chapter 17

Masturbation

High Resolve and Spiritual Life Destroyed—

Secret vice is the destroyer of high resolve, earnest endeavor, and strength of will to form a good religious character. All who have any true sense of what is embraced in being a Christian know that the followers of Christ are under obligation as His disciples to bring all their passions, their physical powers and mental faculties into perfect subordination to His will. Those who are controlled by their passions cannot be followers of Christ. They are too much devoted to the service of their master, the originator of every evil, to leave their corrupt habits and choose the service of Christ.—Child Guidance, 445, 446.

Vital Energy Is Depleted—The practice of secret habits surely destroys the vital forces of the system. All unnecessary vital action will be followed by corresponding depression. Among the

young the vital capital, the brain, is so severely taxed at an early age that there is a deficiency and great exhaustion, which leaves the system exposed to disease of various kinds.

Foundation Laid for Various Diseases Later in Life—If the practice is continued from the ages of fifteen and upward, nature will protest against the abuse she has suffered, and continues to suffer, and will make them pay the penalty for the transgression of her laws, especially from the ages of thirty to forty-five, by numerous pains in the system and various diseases, such as affection of the liver and lungs, neuralgia, rheumatism, affection of the spine, diseased kidneys, and cancerous humors. Some of nature's fine machinery gives way, leaving a heavier task for the remaining to perform, which disorders nature's fine arrangement; and there is often a sudden breaking down of the constitution, and death is the result.—Child Guidance, 444.

The Results of Self-Abuse—Females possess less vital force than the other sex, and are deprived

very much of the bracing, invigorating air by their indoor life. The results of self-abuse in them is seen in various diseases such as catarrh, dropsy, headache, loss of memory and sight, great weakness in the back and loins, affections of the spine, the head often decays inwardly. Cancerous humor, which would lie dormant in the system their lifetime, is inflamed and commences its eating, destructive work. The mind is often utterly ruined, and insanity takes place. [See appendix A.]—AM 27.

One Who Requested Prayer for Healing—

My husband and I once attended a meeting where our sympathies were enlisted for a brother who was a great sufferer with the phthisic. He was pale and emaciated. He requested the prayers of the people of God. He said that his family were sick, and that he had lost a child. He spoke with feeling of his bereavement. He said that he had been waiting for some time to see Brother and Sister White. He had believed that if they would pray for him, he would be healed. After the meeting closed, the brethren called our attention to the case. They said that the

church was assisting them, that his wife was sick, and his child had died. The brethren had met at his house and united in praying for the afflicted family. We were much worn and had the burden of labor upon us during the meeting and wished to be excused. I had resolved not to engage in prayer for anyone, unless the Spirit of the Lord should dictate in the matter....

That night we bowed in prayer and presented his case before the Lord. We entreated that we might know the will of God concerning him. All we desired was that God might be glorified. Would the Lord have us pray for this afflicted man? We left the burden with the Lord and retired to rest. In a dream the case of that man was clearly presented. His course from his childhood up was shown, and that if we should pray, the Lord would not hear us, for he regarded iniquity in his heart. The next morning the man came for us to pray for him. We took him aside and told him we were sorry to be compelled to refuse his request. I related my dream, which he acknowledged was true. He had practiced self-abuse from his boyhood up, and he

had continued the practice during his married life, but said he would try to break himself of it. This man had a long-established habit to overcome. He was in the middle age of life. His moral principles were so weak that when brought in conflict with long-established indulgence, they were overcome....

Here was a man debasing himself daily and yet daring to venture into the presence of God and ask an increase of strength which he had vilely squandered, and which, if granted, he would consume upon his lust. What forbearance has God! If He should deal with man according to his corrupt ways, who could live in His sight? What if we had been less cautious and carried the case of this man before God while he was practicing iniquity, would the Lord have heard? Would He have answered? “For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee. The foolish shall not stand in Thy sight; Thou hatest all workers of iniquity.”...

This is not a solitary case—Even the marriage

relation was not sufficient to preserve this man from the corrupt habits of his youth. I wish I could be convinced that such cases as the one I have presented are rare, but I know they are frequent.—
Child Guidance, 450, 451.