

The background of the book cover is a detailed illustration. In the upper right, a man in a dark coat and a wide-brimmed hat stands on a rocky outcrop, holding a book. To his left, a Native American man in traditional dress stands on a similar rock. In the lower left, a large, dark brown bison is depicted. The entire scene is set against a backdrop of a blue sky with white clouds. The cover itself is heavily worn, with numerous scratches and scuffs visible across the surface.

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# America in Prophecy

*Will America always be free?*



# America in Prophecy

**IBE White**

*"I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark."*

Revelation 13:11, 13, 16, 17.

**IBE**

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## **– Contents –**

Author's Preface.....	5
1. Jerusalem Destroyed.....	13
2. Fires of Persecution.....	33
3. Rejection of Truth.....	42
4. Faith in the Mountains.....	54
5. Light Breaks in England .....	71
6. Two Heroes.....	88
7. Ninety-five Times No! .....	110
8. Champion of Truth.....	134
9. A Swiss Reformer.....	158
10. Reform in Germany.....	171
11. Protest of the Princes.....	183
12. The French Reformation.....	197
13. Hope for the Netherlands.....	222
14. The British Isles.....	230
15. Terror in France .....	249
16. Freedom's Shores.....	272
17. The Proclamation.....	282
18. An American Reformer.....	299
19. Light Through Darkness.....	325
20. The Awakening.....	336
21. A Warning Rejected.....	355
22. Prophecies Fulfilled.....	370

23.	The Mystery of the Temple.....	387
24.	A Mediator.....	402
25.	America in Prophecy.....	411
26.	A Work of Reform .....	431
27.	Truth Must Prevail.....	444
28.	The Judgment.....	461
29.	The Origin of Evil.....	473
30.	Champion of Hate.....	485
31.	Evil Spirits.....	491
32.	Beware the Snare!.....	498
33.	Father of Lies.....	510
34.	Dead Men Don't Tell Lies.....	528
35.	Liberty of Conscience Threatened .....	539
36.	Impending Conflict.....	561
37.	Truth or Consequences .....	572
38.	The Final Warning .....	581
39.	“A Time of Trouble”.....	590
40.	Shake the Heavens.....	611
41.	Desolation of the Earth.....	628
42.	War No More .....	639
	Scripture Index.....	655

# ***AUTHOR'S PREFACE***

**BEFORE THE ENTRANCE** of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with Heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years; from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those



to whom the truth was thus revealed, have themselves embodied the thought in human language.

The Ten Commandments were spoken by God Himself and were written by His own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14.

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is

conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Timothy 3:16, 17, R.V.

Yet the fact that God has revealed His will to men through His word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word.

The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. Says the apostle John, "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1. And Isaiah declares, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Great reproach has been cast upon the work of the Holy Spirit, by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the



ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics to cast contempt upon the work of the Spirit, and cause the people of God to neglect this source of strength which our Lord Himself has provided.

In harmony with the word of God, His Spirit was to continue its work throughout the entire period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the Sacred Canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God.

Jesus promised His disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When He, the Spirit of truth, is come, He will guide you into all truth; ... and He will show you things to come." John 14:26; 16:13. Scripture plainly teaches that these promises, so far from being limited to apostolic days, extend to the church of Christ in all ages. The Saviour assures His followers, "I am with you alway, even unto the end of the world." Matthew 28:20. And Paul declares that gifts and manifestations of the Spirit were set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:12, 13.

For the believers at Ephesus the apostle prayed, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the *Spirit of wisdom and revelation* in the

knowledge of Him; *the eyes of your understanding being enlightened*; that ye may know what is the hope of His calling, and what ... is the *exceeding greatness* of His power to usward who believe." Ephesians 1:17-19. The ministry of the divine Spirit in enlightening the understanding and opening to the mind the deep things of God's holy word, was the blessing which Paul thus besought for the Ephesian church.

After the wonderful manifestation of the Holy Spirit on the Day of Pentecost, Peter exhorted the people to repentance and baptism in the name of Christ, for the remission of their sins; and he said, "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the Day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.

The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed His grace and Spirit upon His people to strengthen them to stand against the power of the evil one. When the apostles of Christ were to bear His gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches her final deliverance, Satan is to work with greater power. He comes down "having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. He will work "with all power and signs and lying wonders." 2 Thessalonians 2:9. For six thousand years that mastermind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear



against God's people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before Him at His coming, "without spot, and blameless." 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days.

Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, and the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law. Satan's enmity against Christ has been manifested against His followers. The same hatred of the principles of God's law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God, and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard Him with fear and hate rather than with love, his endeavors to set aside the divine law, leading the people to think themselves free from its requirements, and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers.

In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end, as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's deceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, R.V.

As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the

future, I have been bidden to make known to others what has thus been revealed—to trace the history of the controversy in past ages, and especially to so present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who “loved not their lives unto the death.”

In these records we may see a foreshadowing of the conflict before us. Regarding them in the light of God’s word, and by the illumination of His Spirit, we may see unveiled the devices of the wicked one, and the dangers which they must shun who would be found “without fault” before the Lord at His coming.

The great events which have marked the progress of reform in past ages, are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but except in a few instances no specific credit has been given, since they are not quoted for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has occasionally been made of their published works.

It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing upon



coming events. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illumining the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness "for the word of God, and for the testimony of Jesus Christ."

To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan, and the means by which he may be successfully resisted; to present a satisfactory solution of the great problem of evil, shedding such a light upon the origin and the final disposition of sin as to fully make manifest the justice and benevolence of God in all His dealings with His creatures; and to show the holy, unchanging nature of His law, is the object of this book. That through its influence souls may be delivered from the power of darkness, and become "partakers of the inheritance of the saints in light," to the praise of Him who loved us, and gave Himself for us, is the earnest prayer of the writer.

E.G.W.

## CHAPTER 1

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# ***JERUSALEM DESTROYED***

**“IF THOU HAST KNOWN**, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” Luke 19:42-44.

From the crest of Olivet, Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before Him. It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims' tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion seemed in her pride to say, “I sit a queen, and shall see no sorrow;” as lovely then, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sang, “Beautiful for situation, the joy of the whole earth, is Mount Zion,” “the city of the great King.” Psalms 48:2. In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy whiteness of its marble walls, and gleamed from golden gate and tower and pinnacle. “The perfection of beauty” it stood, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts occupied the mind of Jesus. “When He was come



near, He beheld the city, and wept over it." Luke 19:41. Amid the universal rejoicing of the triumphal entry, while palm branches waved, while glad hosannas awoke the echoes of the hills, and thousands of voices declared Him king, the world's Redeemer was overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power had conquered death, and called its captives from the grave, was in tears, not of ordinary grief, but of intense, irrepressible agony.

His tears were not for Himself, though He well knew whither His feet were tending. Before Him lay Gethsemane, the scene of His approaching agony. The sheep gate also was in sight, through which for centuries the victims for sacrifice had been led, and which was to open for Him when He should be "brought as a lamb to the slaughter." Isaiah 53:7. Not far distant was Calvary, the place of crucifixion. Upon the path which Christ was soon to tread must fall the horror of great darkness as He should make His soul an offering for sin. Yet it was not the contemplation of these scenes that cast the shadow upon Him in this hour of gladness. No foreboding of His own superhuman anguish clouded that unselfish spirit. He wept for the doomed thousands of Jerusalem—because of the blindness and impenitence of those whom He came to bless and to save.

The history of more than a thousand years of God's special favor and guardian care, manifested to the chosen people, was open to the eye of Jesus. There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar—emblem of the offering of the Son of God. Genesis 22:9. There, the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful. Genesis 22:16-18. There the flames of the sacrifice ascending to heaven from the threshing-floor of Ornan had turned aside the sword of the destroying angel (1 Chronicles 21) —fitting symbol of the Saviour's sacrifice and mediation for guilty men. Jerusalem had been honored of God above all the earth. The Lord had "chosen Zion," He had "desired it for His habitation." Psalms 132:13. There, for ages, holy prophets

had uttered their messages of warning. There, priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There, Jehovah had revealed His presence in the cloud of glory above the mercy seat. There rested the base of that mystic ladder connecting earth with Heaven (Genesis 28:12; John 1:51) —that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God. Jeremiah 17:21-25. But the history of that favored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.

Although Israel had "mocked the messengers of God, and despised His words, and misused His prophets" (2 Chronicles 36:15, 16), He had still manifested Himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth" (Exodus 34:6); notwithstanding repeated rejections, His mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had "sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place." 2 Chronicles 36:15. When remonstrance, entreaty, and rebuke had failed, He sent to them the best gift of Heaven; nay, He poured out all Heaven in that one Gift.

The Son of God Himself was sent to plead with the impenitent city. It was Christ that had brought Israel as a goodly vine out of Egypt. His own hand had cast out the heathen before it. Psalms 80:8. He had planted it "in a very fruitful hill." Isaiah 5:1-4. His guardian care had hedged it about. His servants had been sent to nurture it. "What could have been done more to My vineyard," He exclaims, "that I have not done in it?" Though when He "looked that it should bring forth grapes, it brought forth wild grapes," (Isaiah 5:1-4) yet with a still yearning hope of fruitfulness He came in person to His vineyard, if haply it might be



saved from destruction. He digged about His vine; He pruned and cherished it. He was unwearied in His efforts to save this vine of His own planting.

For three years the Lord of light and glory had gone in and out among His people. "He went about doing good," "healing all that were oppressed of the devil" (Acts 10:38), binding up the broken-hearted, setting at liberty them that were bound, restoring sight to the blind, causing the lame to walk and the deaf to hear, cleansing the lepers, raising the dead, and preaching the gospel to the poor. Luke 4:18; Matthew 11:5. To all classes alike was addressed the gracious call, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28.

Though rewarded with evil for good, and hatred for His love, (Psalms 109:5), He had steadfastly pursued His mission of mercy. Never were those repelled that sought His grace. A homeless wanderer, reproach and penury His daily lot, He lived to minister to the needs and lighten the woes of men, to plead with them to accept the gift of life. The waves of mercy, beaten back by those stubborn hearts, returned in a stronger tide of pitying, inexpressible love. But Israel had turned from her best Friend and only Helper. The pleadings of His love had been despised, His counsels spurned, His warnings ridiculed.

The hour of hope and pardon was fast passing; the cup of God's long-deferred wrath was almost full. The cloud that had been gathering through ages of apostasy and rebellion, now black with woe was about to burst upon a guilty people, and He who alone could save them from their impending fate had been slighted, abused, rejected, and was soon to be crucified. When Christ should hang upon the cross of Calvary, Israel's day as a nation favored and blessed of God would be ended. The loss of even one soul is a calamity, infinitely outweighing the gains and treasures of a world; but as Christ looked upon Jerusalem, the doom of a whole city, a whole nation, was before Him; that city, that nation which had once been the chosen of God—His peculiar treasure.

Prophets had wept over the apostasy of Israel, and the terrible desolations by which their sins were visited.