

Following is an email written by Dallas Roberts regarding James White endorsing the 2520 in 1875.

I was recently given some "gold" (an old book) by a "wise man from the East".

The title of this book is ***Sketches of the Christian Life and Public Labors of William Miller***. It states the following under the title, "GATHERED FROM HIS MEMOIR BY THE LATE SYLVESTER BLISS, AND FROM OTHER SOURCES."

This book was published by "STEAM PRESS OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,  
BATTLE CREEK, MICH.

The author of this book is listed as "Elder James White".

This book is an awesome resource for details and facts of the life of William Miller and I have really enjoyed reading it.

However, the real reason I am sending out this e-mail is that God always justifies His Word and His people in His timing.

This book was published in **1875**, which is 11 years **after** the 1864 R & H article against the 2520 that is supposed to be by James White.

In this 1875 book, James White himself wrote the introduction in which he speaks very highly of William Miller and describes how they gathered the material for the book.

*"In gathering material for this work, we have copied very largely from Mr. Bliss, especially from the correspondence and writings of Mr. Miller which are incorporated into his Memoir. And we have thought best to introduce matter from the pen of Mr. Miller, not found in his Memoir, as his writings, probably, **better represent the advent movement and cause than those of any other.** And as the best means by which the people may learn the real sentiments, the candor, and the true piety of this humble servant of Jesus Christ, we would let his writings testify."*

James White describes in his introduction to the book, Miller's teachings and states:

***We hold that Mr. Miller was correct in three of the four fundamental points of Adventism, while on the fourth he was mistaken. But even this one mistake, viewed in the light of Scripture and reason, does not in the least affect his general position.**" p.6*

Then James lists the four points as follows:

*"1. Mr. Miller was correct in his views of the premillennial second appearing of Christ..."*

*2. Mr. Miller was correct in his application of the prophetic symbols of Daniel and John..."*

*3. **He was also correct in his exposition and application of the prophetic periods.** The dates fixed upon have stood the test of the most rigid criticism. And those Adventists who have changed to other dates have done so simply because of the passing by of the first periods of expectation.*

*4. But Mr. Miller was mistaken in the event to occur at the close of the prophetic periods, hence his disappointment..." p.7*

Notice that James specifies in his introduction to his book that “We” [Adventists in 1875] hold to the belief that William Miller was “**correct** in his exposition and application of the prophetic periods”! Remember, this book with this statement by James White is first published in **1875** – 11 years after the skeptics claim that James supposedly rejected the 2520!

Then later on in the book, on page 55 we find William Miller describing the prophetic periods that he had found:

*“When, therefore, I found the 2300 prophetic days, which were to mark the length of the vision from the Persian to the end of the fourth kingdom, **the seven times** continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot...”*

Then on page 57 of this book, we find this prophetic period ‘**exposition and application**’ from William Miller who, as James has already stated, was “correct in his exposition and application of the prophetic periods”:

*“From a further study of the Scriptures, I concluded that the **seven times of Gentile supremacy** must commence when the Jews ceased to be an independent nation, at the captivity of Manasseh, which the best chronologers assigned to **B. C. 677**; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from b. c. 457; and that the 1335 days, commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. 12 : 11, were to be dated from the setting up of the papal supremacy, after the taking away of pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they would all terminate together, about A. D. 1843.”*

Then on page 303 we find a November 10, 1844 letter from Miller to Himes and in it Miller states,

*“I feel confident that **God will justify his word**, and the time which we have preached; for we cannot have varied far from the truth in our own views of **the seven times**, the 2300 days, the 1335 days, the trumpets, &c.”*

Of course, we all know about the ‘full year’ concept “mistake” that led all the Millerites to the 1843 date instead of 1844 date – but of course, that has no bearing at all on the “validity” of the time prophecies themselves as it only affected the ending date of them.

Prior to being given this old book, I had not found any reference to the 2520 after the 1864 R & H article (*other than the little (questionable) added appendix note 33 years later in one of the “later editions” (1897) of the book Daniel and Revelation , and Froom’s references to the 2520 in his Millerite history records*)

I’m sure that you probably recognize these quotes from Miller because they were published in the 1840’s – but here, they are being published again by *James White* – in **1875** – and without any type of correction or clarification to the contrary!

Because James White specifically states in his introduction to this 1875 book that Miller was “**correct** in his exposition and application of the prophetic periods,” and then later in the book, he includes quotes speaking of the 2520 prophetic period as a valid prophetic period – without any reference or footnote in the book to contradict the 2520 – that tells me that, contrary to what the R & H article from 1864 would like us to believe – ***I consider this evidence that James White still believed in the 2520 when he published this book in 1875*** (which was only 6 years before his death).

There are some quotes in this book that reveal Miller's erroneous view of the immortality of the soul – yet James White always includes a footnote to show that SDA's don't believe in that false doctrine. In fact, there are several quotes throughout the book where James adds footnotes to clarify that SDAs don't hold the certain belief now that they did then on several different teachings such as the Sunday as the Sabbath, state of the dead, and the sanctuary – yet there is not the slightest hint, no footnote, no information at all, stating that James or any other SDA had rejected the 2520 or taught others to reject it!

(I've read this book from cover to cover and the writings and notes of James in this 1875 book, sound basically just like the James White writings from the early 1850's – revealing to me that, contrary to what the skeptics and critics have tried to make us believe today, his view of Adventist pioneer teachings on the prophetic periods had not changed at all!)

James' act of publishing a book in 1875 which promotes the Millerite teachings on the prophetic periods – including the 2520 – are also in total harmony with Ellen White's statements,

*"The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given." RH, April 14, 1903*

*"I have the evidence of the word of God that my husband loved the truth and kept the faith." Lt 82, February 28, 1906*

*"I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular." Letter 38, 1906, pp. 1, 2. (To the Wairoonga Sanitarium Family, January 23, 1906.) 1MR 52*

While speaking of William Miller and his teachings, James also makes this revealing statement on p.370 of this 1875 book,

*"We still love the advent name, and hold it very dear. And while we hold the name, consistency would lead us to cherish and also hold dear the very means that made us Adventists. To still hold the advent name, and turn round and curse, or deny, or even hold lightly, the means God employed to make us what we are, seems the very climax of inconsistency. When Seventh-day Adventists can no longer honor the great second-advent movement, but feel called upon to confess to the world that the pioneers of the cause were mistaken on the very calculation that shook the world, and which resulted in making Adventists a separate people, then they will drop "Adventists" from their denominational name, and pass for simply Sabbatarian Christians."*

In other words, since the teachings of the prophetic periods that Miller taught, constituted a major part of what made us Seventh-day Adventists – and to curse, deny, or even hold lightly any of these teachings, or teach that the pioneers were "mistaken" in their calculations of the prophetic periods which pinpointed 1844 – is, according to James White, to cease to be an Adventist – This statement also implies that James White still believed in **ALL** the time prophecies (which of course, includes the 2520) in **1875!**

This statement by James White also tells me that it is not the ones who are now being "cast out" of the SDA churches for their belief in William Miller's Adventist teachings that are "ceasing to be Adventist". Rather, it is the very ones who are not only rejecting our foundations themselves but are also "doing" the "casting out" of their fellow brethren – who have formed a "new religion".

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." 1SM 204

This 1875 book also shows me that IF that 1864 R&H article is not a forgery or "anonymous article" like I suspicion, and it was really written by James White– then the evidence proves that James must be like one of the ones that Ellen White saw who "stepped off the platform" (perhaps because of his depression and discouragement in 1863) but then later changed his mind and "stepped back on" the platform.

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps-- the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it." EW 257-258

Even though I have always held the personal opinion that James hadn't really rejected the longest time prophecy (at least for good) - It is an awesome realization to finally see some proof that James White still held his belief in the early Adventist applications of the prophetic periods!

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For people who no longer qualify as an "Adventist", to be "casting out" and "disfellowshipping" *real* Adventists for believing in what the leaders of the SDA church used to teach and publish is diabolical!

You can find this 1875 book on the Ellen White disk under "James White" in the Pioneer writings and look up these quotes for yourselves. However, I had already searched the pioneer writings on this disk several years ago for any and all references to the "2520", "times of the Gentiles", and the "seven times" – and this book never came up in the search results – so if the "disk search feature" fails like that for you, you may have to navigate to the book directly.

God Bless.

Dallas