

James White's 1875 Published Position

Miller's Prophetic Periods and the Seven Times

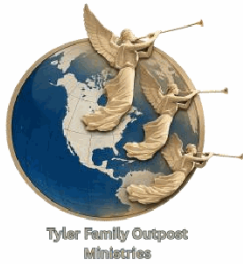
A documented study of the 1875 published record, the Seven Times chronology, and the testimony concerning the Advent messages

“He was also correct in his exposition and application of the prophetic periods.”

James White, Sketches of the Christian Life and Public Labors of William Miller (1875), p. 7.

Prepared for careful Bible study and historical examination

With bibliographic sources, digital references, and original-page facsimiles



Introduction

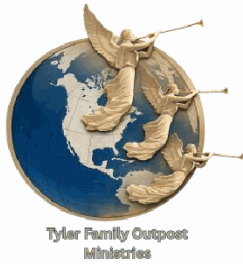
The purpose of this study is to establish, from the documented record, James White's published position concerning the prophetic periods and the Seven Times, or 2520.

During the Advent movement of 1840–1844, the 2520 formed part of the prophetic framework publicly presented with the other prophetic periods. James White continued to present and defend that established Advent position in his 1850 *Present Truth* articles. The evidence examined in this study further shows that, in 1875, he again placed his name upon a published work that expressly affirmed William Miller's exposition and application of the prophetic periods and reproduced Miller's chronology of the Seven Times beginning in 677 B.C.

This later evidence is important because an unsigned article published in the 1860s has frequently been attributed to James White and used to argue that he abandoned the 2520. Yet no verifiable author code, signature, or independent primary-source record has been established identifying James White as the author of that article. His editorial connection with the publication does not, by itself, prove authorship.

Nor has any verified statement been produced in which James White personally retracts, repudiates, or announces a change from the position reflected in his 1850 writings. The documentary evidence presented here therefore places the surviving records in their proper sequence: the original Advent position, James White's 1850 *Present Truth* testimony, the later unsigned material, and his documented 1875 published affirmation.

This study is intended to distinguish what can be positively attributed to James White from what has merely been attributed to him, and to allow the primary sources themselves to establish the historical record.



The 1875 published record

A significant primary-source record appears in James White's **1875** book, *Sketches of the Christian Life and Public Labors of William Miller*. The original title page identifies the work as gathered from Sylvester Bliss's *Memoir* "and from other sources" and names **Elder James White** as the responsible author/compiler. The book was printed at Battle Creek by the Seventh-day Adventist Publishing Association. The Library of Congress independently catalogs the 1875 edition under James White, with Sylvester Bliss identified as contributor.¹

James White personally owns the Introduction

This is not merely an anonymous publishing-house introduction. At its conclusion, on original page **12**, the Introduction closes under the printed name:

JAMES WHITE.

Battle Creek, January, 1875.

James explains immediately before this that he had "**copied very largely from Mr. Bliss,**" especially Miller's correspondence and writings, but had also deliberately introduced material from Miller **not found in Bliss's Memoir**. He further states that the amount of Miller material he chose to include made it necessary to **omit a large portion of Bliss's Memoir**.²

Therefore, the material preserved in this edition was the result of an **active editorial selection by James White**, rather than an automatic or complete republication of Bliss.

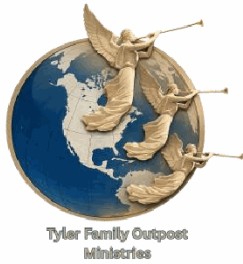
Important scan clarification

The surviving 1875 page scan does **not** show a handwritten autograph of James White at the end of the Introduction. It shows the typeset attribution "**JAMES WHITE.**" followed by "**Battle Creek, January, 1875.**" This is the actual form in which James publicly owned the Introduction in the published book. The public-domain scan derives from the Library of Congress/Internet Archive copy.

[View the complete 1875 Library of Congress scan](http://www.loc.gov/item/36025155/)
www.loc.gov/item/36025155/

[View the public-domain scanned PDF at Wikimedia Commons](https://commons.wikimedia.org/wiki/File:James_White_-_Public_Domain_Facsimile.pdf)
[commons.wikimedia.org - public-domain facsimile \(click to open\)](https://commons.wikimedia.org/wiki/File:James_White_-_Public_Domain_Facsimile.pdf)

For visual verification, navigate to **original printed page 12**. The last lines of the Introduction visibly read "**JAMES WHITE.**" and "**Battle Creek, January, 1875.**"



James White explicitly endorses Miller's prophetic periods

Inside that Introduction, on original page 7, James White states:

"He was also correct in his exposition and application of the prophetic periods."

James immediately adds that the dates Miller fixed had **"stood the test of the most rigid criticism."** He then distinguishes Miller's mistake from the prophetic chronology. According to James, Miller's error concerned **the event expected at the close of the prophetic periods**, particularly his identification of the cleansing of the sanctuary with the cleansing of the earth—not the prophetic periods themselves.³

James structures his argument explicitly:

1. Miller was correct concerning the premillennial Second Advent.
2. Miller was correct in his application of the prophetic symbols of Daniel and John.
3. Miller was correct in his **"exposition and application of the prophetic periods."**
4. Miller was mistaken concerning **the event** expected at their termination.

This statement is especially important because it is **James White's own editorial judgment**, not a quotation from William Miller or Sylvester Bliss.

Regular bibliographic source

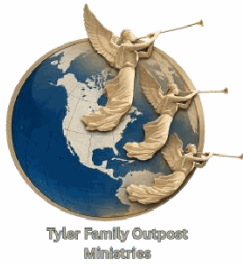
James White, *Sketches of the Christian Life and Public Labors of William Miller, Gathered from His Memoir by the Late Sylvester Bliss, and from Other Sources* (Battle Creek, Michigan: Steam Press of the Seventh-day Adventist Publishing Association, 1875), **pp. 6–12; especially p. 7.**

Digital sources

EGW Writings — James White's Introduction, original pp. 5–12
text.egwwritings.org/read/1482.8

Project Gutenberg transcription with original pagination
www.gutenberg.org/files/73721/73721-h/73721-h.htm

Library of Congress — original 1875 scanned volume
www.loc.gov/item/36025155/



The Same 1875 Book Explicitly Identifies Miller's Seven Times Chronology

Later, on original pages **55–57**, James White deliberately republishes Miller's explanation of the prophetic periods.

Miller first identifies, among his chronological discoveries:

- the **2300 prophetic days**;
- the “**seven times’ continuance of the dispersion of God’s people**”;
- and the **1335 prophetic days**.⁴

Miller then explains the commencement of these periods more specifically.

The Seven Times

Miller states that he concluded the **Seven Times of Gentile supremacy** began when the Jews ceased to be an independent nation, identifying the captivity of Manasseh as the commencement point and assigning that event to:

677 B.C.

The 2300 Days

Miller states that the **2300 days** commenced with the seventy weeks, dated from:

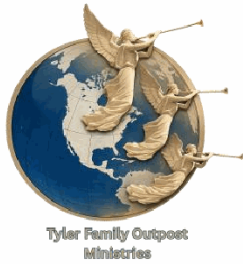
457 B.C.

The 1335 Days

Miller states that the **1335 days**, associated with Daniel 12:11, commenced about:

A.D. 508

He then says that, when these prophetic periods were calculated from their respective commencement points, **they would terminate together around A.D. 1843**.⁵



Chronology: bibliographic and digital sources

Regular bibliographic source

James White, *Sketches of the Christian Life and Public Labors of William Miller* (Battle Creek, Michigan: Seventh-day Adventist Publishing Association, 1875), **pp. 55–57**.

Especially:

- p. **55** — Miller names the 2300, Seven Times, and 1335 as prophetic periods;
- p. **56** — explains the year-for-a-day principle and the importance of finding their commencements;
- p. **57** — identifies **677 B.C., 457 B.C., and A.D. 508** and says the periods would terminate together.

Digital sources

EGW Writings — original pp. 55–57 of James White’s 1875 book
m.egwwritings.org/en/book/1482.198

Project Gutenberg — searchable 1875 edition
www.gutenberg.org/files/73721/73721-h/73721-h.htm

Public-domain facsimile scan — Wikimedia/Internet Archive/Library of Congress copy
[commons.wikimedia.org - public-domain facsimile \(click to open\)](http://commons.wikimedia.org - public-domain facsimile (click to open))

The Evidentiary Relationship Between Page 7 and Pages 55–57

This creates an important evidentiary relationship inside **one and the same volume**.

Page 7 — James White’s own Introduction:

Miller was:

“correct in his exposition and application of the prophetic periods.”

Pages 55–57 — the Miller material James White deliberately selected and published:

Those prophetic periods explicitly include:

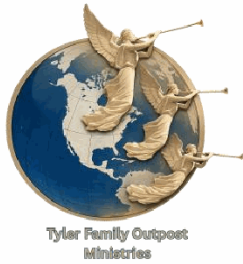
Seven Times — 677 B.C.

2300 days — 457 B.C.

1335 days — about A.D. 508

There is **no corrective note from James White on pages 55–57** telling the reader that the Seven Times should be excluded from the prophetic periods that he had earlier endorsed.

That point should be stated carefully. It does not establish that James wrote every proposition quoted from Miller; obviously Miller is the quoted speaker on pp. 55–57. But James tells the reader in his own Introduction that he was **selecting Miller material for this book**, and his own stated evaluation is that Miller was correct in his exposition and application of the prophetic periods.



Significance for the 1864 “Seven Times” Article

On **January 26, 1864**, the *Advent Review and Sabbath Herald* published an article entitled:

“The Seven Times of Lev. xxvi.”

The article argues that Leviticus 26 contains **no prophetic time period** corresponding to 2520 years. The masthead of the issue identifies:

JAMES WHITE, EDITOR.

But the surviving printed article itself does **not place James White’s personal signature beneath the article**. The modern EGW Writings transcription also presents an unusual metadata combination: the newspaper section displays **“No Authorcode,”** while the article is tagged “JWe.” Therefore, the fact that James was the paper’s editor should be distinguished from a demonstrated nineteenth-century signature proving that he personally composed the article.⁶

Regular bibliographic source

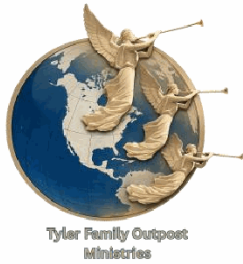
“The Seven Times of Lev. xxvi,” *Advent Review and Sabbath Herald*, vol. 23, no. 9, Battle Creek, Michigan, **January 26, 1864**, p. 68.

Masthead: **“James White, Editor.”**

Digital primary-source scan

Adventist Archives — scan of the January 26, 1864 Review and Herald issue
documents.adventistarchives.org/Periodicals/RH/RH18640126-V23-09.pdf

EGW Writings transcription — January 26, 1864 article
m.egwwritings.org/en/book/1680.2333



The historical problem created by the 1875 evidence

The 1875 evidence therefore creates a serious historical problem for the simple assertion:

“James White rejected the Seven Times in 1864 and maintained that rejection thereafter.”

The chronology is:

January 26, 1864

An unsigned article appearing under James White’s editorship rejects the prophetic-period interpretation of Leviticus 26.

January 1875 — eleven years later

James White publishes *Sketches of the Christian Life and Public Labors of William Miller*.

In the Introduction bearing James White’s printed name and date, he states that Miller was correct in his:

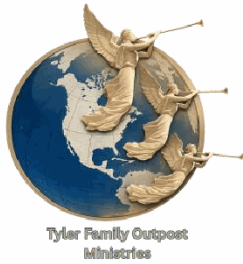
“exposition and application of the prophetic periods.”

And in the same deliberately edited volume, James preserves Miller’s explicit identification of the **Seven Times**, commencing with the captivity of Manasseh in **677 B.C.**

This does **not by itself prove** that James White personally authored the 1864 article and later reversed his position. That conclusion would first require establishing the personal authorship of the 1864 article independently.

The historically safer conclusion is:

James White’s demonstrable 1875 published position cannot be reconciled with a simple claim that his settled personal position after 1864 was rejection of Miller’s Seven Times chronology without additional documentary evidence explaining the apparent conflict.



Relationship to Ellen White's Statements

This 1875 record can also be placed alongside several documented Ellen White statements concerning William Miller, the Millerite prophetic movement, the charts, and the historical location of the messages.

1. "The commencement of the chain of truth was given him"

In *Spiritual Gifts*, volume 1, Ellen White wrote concerning William Miller:

"The commencement of the chain of truth was given him"

and describes Miller as being led to search "**link after link**" until he perceived a connected chain of prophetic truth.⁷

Regular bibliographic source

Ellen G. White, *Spiritual Gifts*, vol. 1 (Battle Creek, Michigan: James White, 1858), **p. 128**.

Digital source

EGW Writings — *Spiritual Gifts*, vol. 1, p. 128
m.egwwritings.org/en/book/104.478

2. "Not a peg of it should be altered without inspiration"

In **Manuscript 15, 1850**, Ellen White stated concerning the old Millerite chart:

"the old chart was directed by the Lord"

and:

"not a peg of it should be altered without inspiration."

She further stated that the figures were as God wanted them while also acknowledging that God's hand had covered a **mistake in some of the figures** until the appropriate time for its correction.⁸

Regular source information

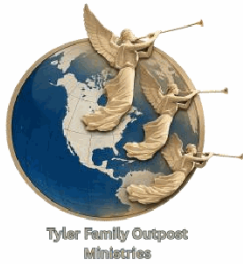
Ellen G. White, **Manuscript 15, 1850**, vision of October 23, 1850.

Also published in:

The Ellen G. White Letters and Manuscripts with Annotations, vol. 1, p. **243**, specifically 1EGWLM 243.2.

Digital source

EGW Writings — *Manuscript 15, 1850*
text.egwwritings.org/read/12667.1287



3. “Not a peg or pin is to be removed”

In **Manuscript 32, 1896**, Ellen White stated:

“The proclamation of the first, second, and third angels’ messages has been located by the Word of Inspiration. Not a peg or pin is to be removed.”

She immediately locates the first and second messages historically in **1843 and 1844** and says that the messages are to be presented in their order and prophetic application.⁹

Regular source information

Ellen G. White, Manuscript 32, 1896, “Testimony Concerning the Views of Prophecy Held by Brother John Bell, No. 2,” December 6, 1896, par. 1.

Also published in:

Manuscript Releases, vol. 17, pp. **6–23**, especially p. 6;

and later in **Selected Messages**, book 2, p. **104**.

Digital source

EGW Writings — Manuscript 32, 1896
text.egwwritings.org/read/14061.5337001

How the Evidence Fits Together

These Ellen White statements do **not, standing alone**, specifically say:

“Leviticus 26 is a 2520-year prophecy.”

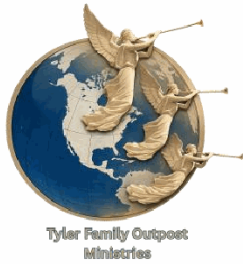
That distinction should remain in the research record.

What they do document is an affirmative historical treatment of:

- **William Miller and the prophetic chain he was led to discover;**
- the Millerite prophetic movement;
- the historical chart used in that movement;
- the established order of the First, Second, and Third Angels’ Messages;
- and the prophetic periods reaching the Advent movement.

James White’s 1875 publication sits within that historical context.

His position in the Introduction is that Miller’s problem was **not fundamentally the prophetic-period calculation**, but the **event expected at the conclusion of those periods**. He then deliberately preserves Miller’s Seven Times, 2300-day, and 1335-day chronology in the same volume.



Research Finding

James White — 1875

Eleven years after the January 26, 1864 *Review and Herald* article rejecting a prophetic Seven Times in Leviticus 26, James White published *Sketches of the Christian Life and Public Labors of William Miller*.

James White's own Introduction closes under his printed name:

JAMES WHITE.

Battle Creek, January, 1875.

Within that Introduction he explicitly states that William Miller was:

“correct in his exposition and application of the prophetic periods.”

The same deliberately edited volume subsequently preserves Miller's identification of:

Seven Times — beginning with Manasseh's captivity in 677 B.C.

2300 days — beginning in 457 B.C.

1335 days — beginning about A.D. 508

with Miller stating that these prophetic periods would terminate together around the Advent period. No editorial repudiation of Miller's Seven Times appears alongside the passage.

Accordingly, the 1875 book constitutes **direct primary-source evidence that must be accounted for before James White can responsibly be characterized as having permanently rejected the Seven Times on the basis of the 1864 article alone.**

It does **not** by itself establish that James personally wrote the unsigned 1864 article and later reversed himself. Until independent authorship evidence for that article is located, the distinction between **James White as editor** and **James White as demonstrated author** should remain explicit.



Source Register

1. James White, 1875 — bibliographic record

White, James, with material from Sylvester Bliss. *Sketches of the Christian Life and Public Labors of William Miller, Gathered from His Memoir by the Late Sylvester Bliss, and from Other Sources*. Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Publishing Association, 1875. 416 pp. Library of Congress call no. **BX6193.M5 W5**; LCCN **36025155**.

Library of Congress catalog and scan
www.loc.gov/item/36025155/

2. James White's Introduction and printed attribution

White, *Sketches*, pp. **5–12**, especially pp. **7 and 12**. James White's editorial explanation appears on pp. 11–12; his printed name and "Battle Creek, January, 1875" appear at the close of p. 12.

Readable digital transcription of the Introduction
text.egwwritings.org/read/1482.8

3. James White's endorsement of Miller's prophetic periods

White, *Sketches*, p. 7.

Digital text - p. 7
www.gutenberg.org/files/73721/73721-h/73721-h.htm#Page_7

4. Miller's identification of the prophetic periods

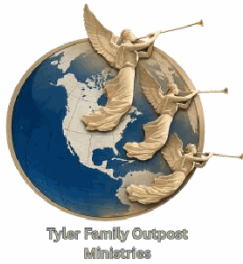
White, *Sketches*, pp. **55–56**.

Digital text - pp. 55-56
www.gutenberg.org/files/73721/73721-h/73721-h.htm#Page_55

5. Seven Times—677 B.C.; 2300—457 B.C.; 1335—A.D. 508

White, *Sketches*, p. 57.

Digital text - p. 57
www.gutenberg.org/files/73721/73721-h/73721-h.htm#Page_57



Source Register (continued)

6. The 1864 article

“The Seven Times of Lev. xxvi,” *Advent Review and Sabbath Herald* 23, no. 9 (January 26, 1864): **68**. James White is identified on the masthead as editor; the article itself is not visibly signed with his name in the original page layout.

Original Review and Herald scan — January 26, 1864
documents.adventistarchives.org/Periodicals/RH/RH18640126-V23-09.pdf

7. Ellen White — chain of truth

White, Ellen G. *Spiritual Gifts*, vol. 1. Battle Creek, Mich.: James White, 1858, **p. 128**.

Digital text - *Spiritual Gifts*, vol. 1
m.egwwritings.org/en/book/104.478

8. Ellen White — old chart / “not a peg”

Ellen G. White, **Manuscript 15, 1850**; also *The Ellen G. White Letters and Manuscripts with Annotations*, vol. 1, **p. 243**.

Digital manuscript - Ms 15, 1850
text.egwwritings.org/read/13961.2893001

9. Ellen White — “not a peg or pin”

Ellen G. White, **Manuscript 32, 1896**, par. 1; also *Manuscript Releases*, vol. 17, p. 6, and *Selected Messages*, book 2, p. 104.

Digital manuscript - Ms 32, 1896
text.egwwritings.org/read/14061.5337001

Digital editions and facsimiles consulted September 16, 2026. Page references identify original printed pages, not PDF viewer page numbers.

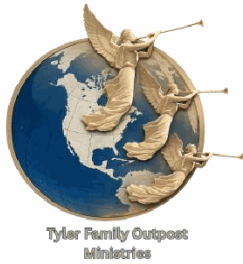
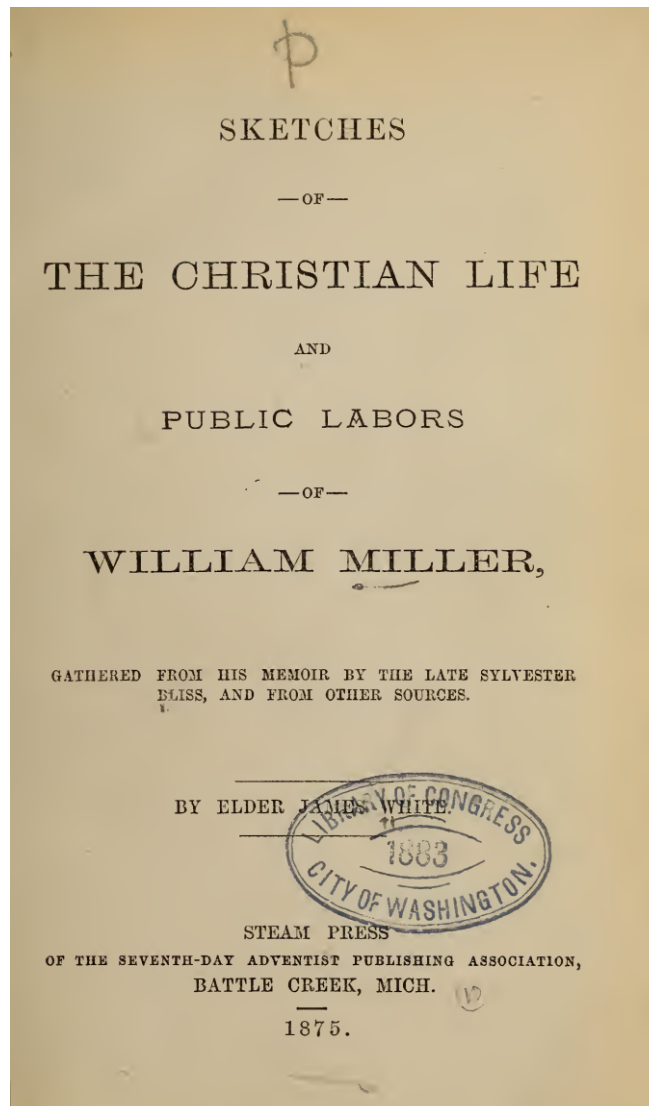


Exhibit A | Title page

The title page identifies "BY ELDER JAMES WHITE," the Battle Creek publishing association, and 1875.



James White, *Sketches of the Christian Life and Public Labors of William Miller* (Battle Creek, 1875). Library of Congress copy; Internet Archive facsimile.

Open original scan - PDF page 11 | archive.org/details/sketchesofchris00whit

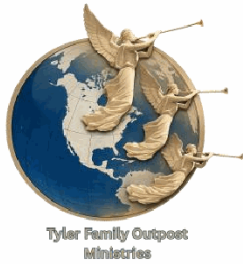
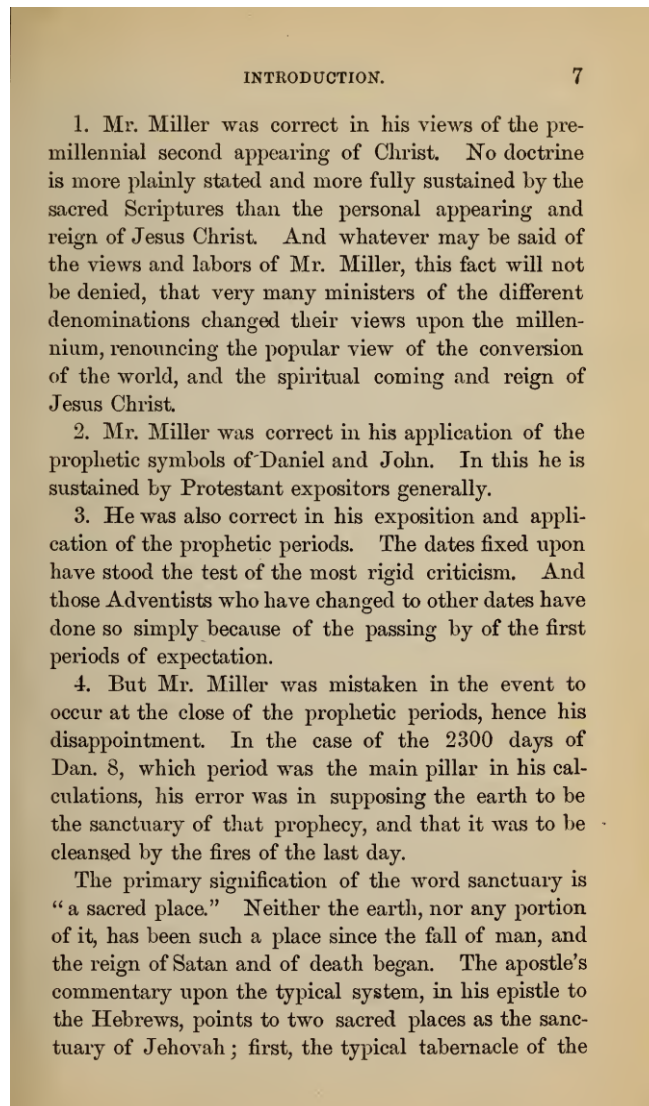


Exhibit B | The endorsement - original page 7

Point 3 affirms Miller's exposition and application of the prophetic periods. Point 4 distinguishes the expected event.



James White, *Sketches of the Christian Life and Public Labors of William Miller* (Battle Creek, 1875). Library of Congress copy; Internet Archive facsimile.

Open original scan - PDF page 15 | archive.org/details/sketchesofchris00whit

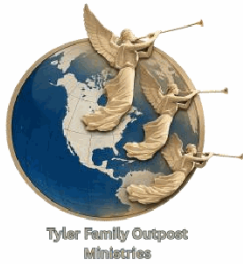
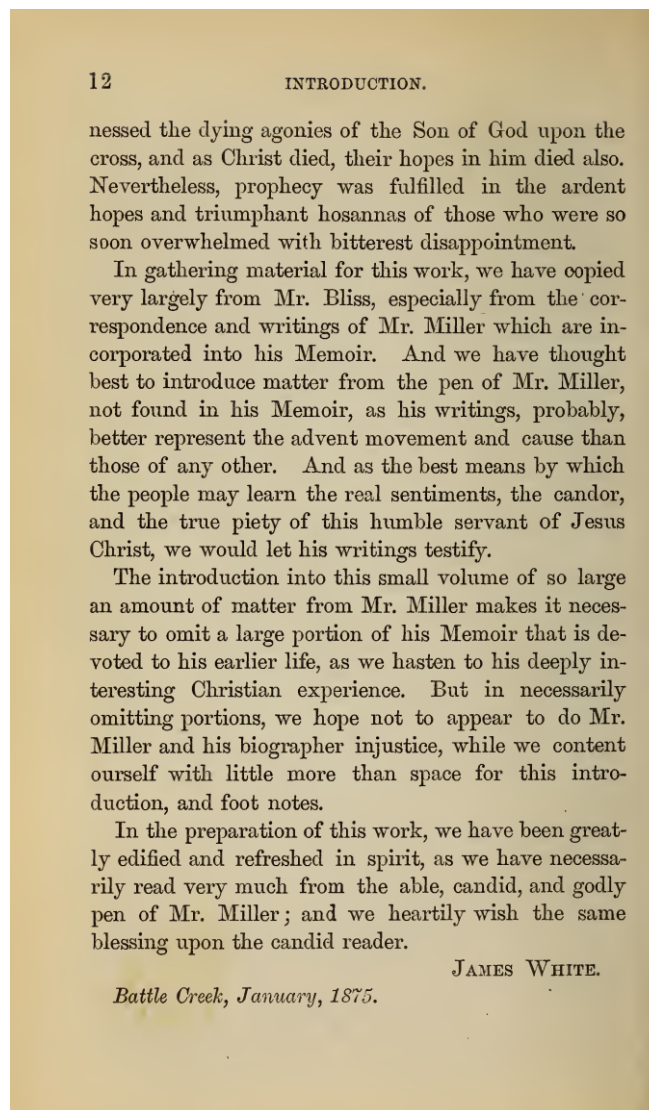


Exhibit C | Printed attribution - original page 12

The Introduction closes with the printed name JAMES WHITE and the date Battle Creek, January, 1875. This is a typeset attribution, not a handwritten autograph.



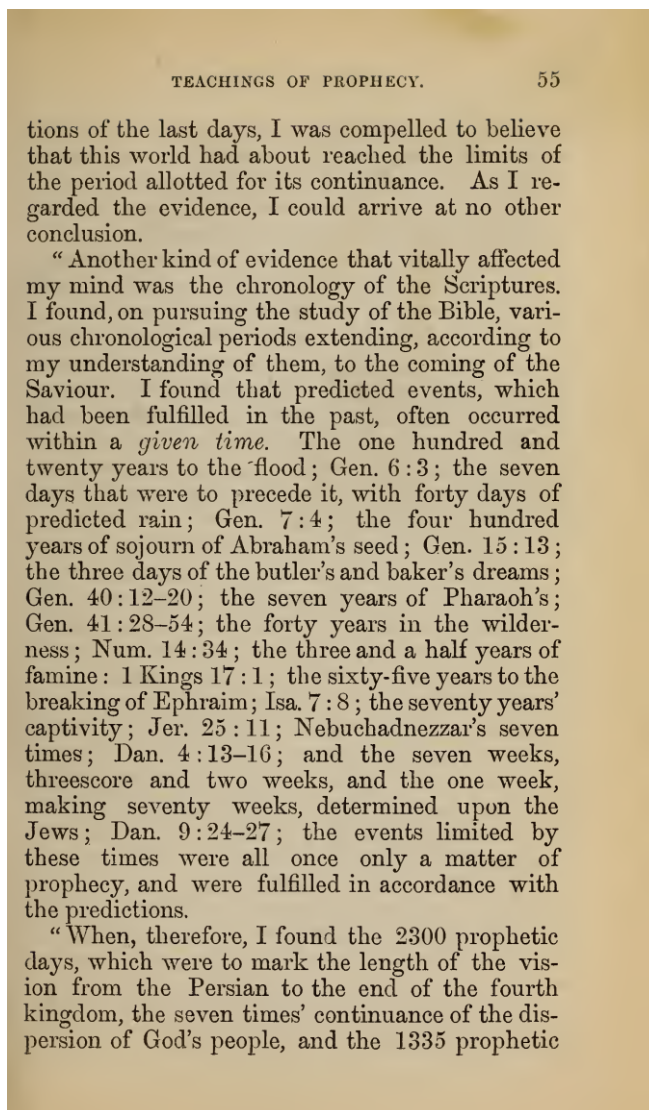
James White, *Sketches of the Christian Life and Public Labors of William Miller* (Battle Creek, 1875). Library of Congress copy; Internet Archive facsimile.

Open original scan - PDF page 20 | archive.org/details/sketchesofchris00whit



Exhibit D1 | The prophetic periods - original page 55

Miller names the 2300 prophetic days, the seven times, and the 1335 prophetic days.



James White, *Sketches of the Christian Life and Public Labors of William Miller* (Battle Creek, 1875). Library of Congress copy; Internet Archive facsimile.

Open original scan - PDF page 63 | archive.org/details/sketchesofchris00whit

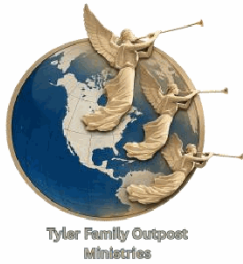
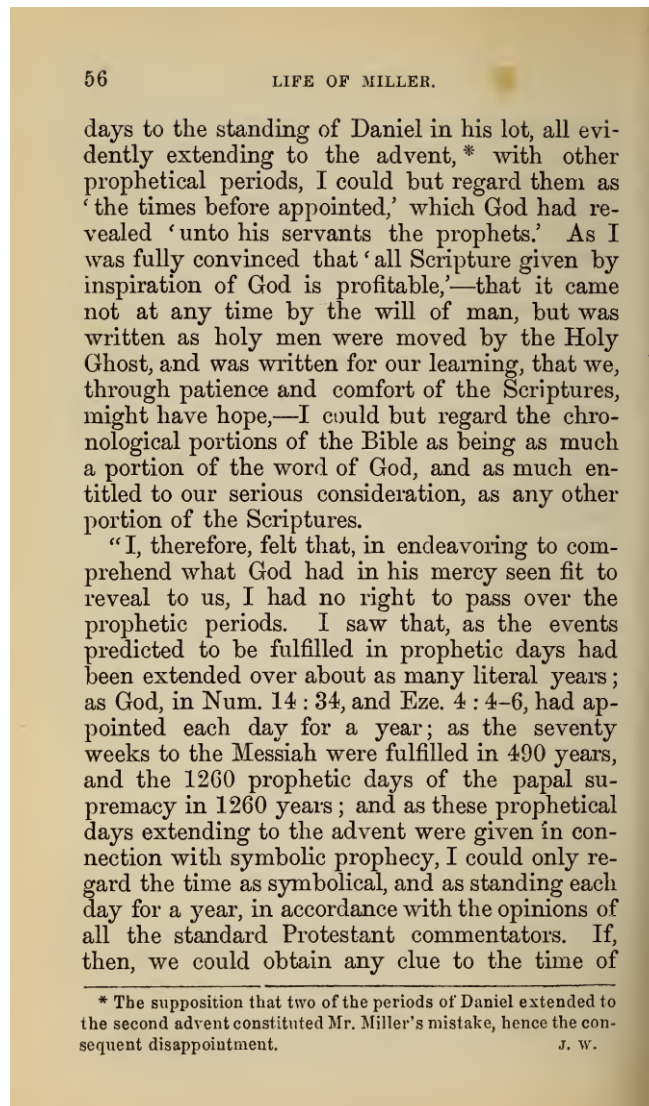


Exhibit D2 | The reckoning - original page 56

The discussion continues with the year-for-a-day principle and the commencement of the periods.



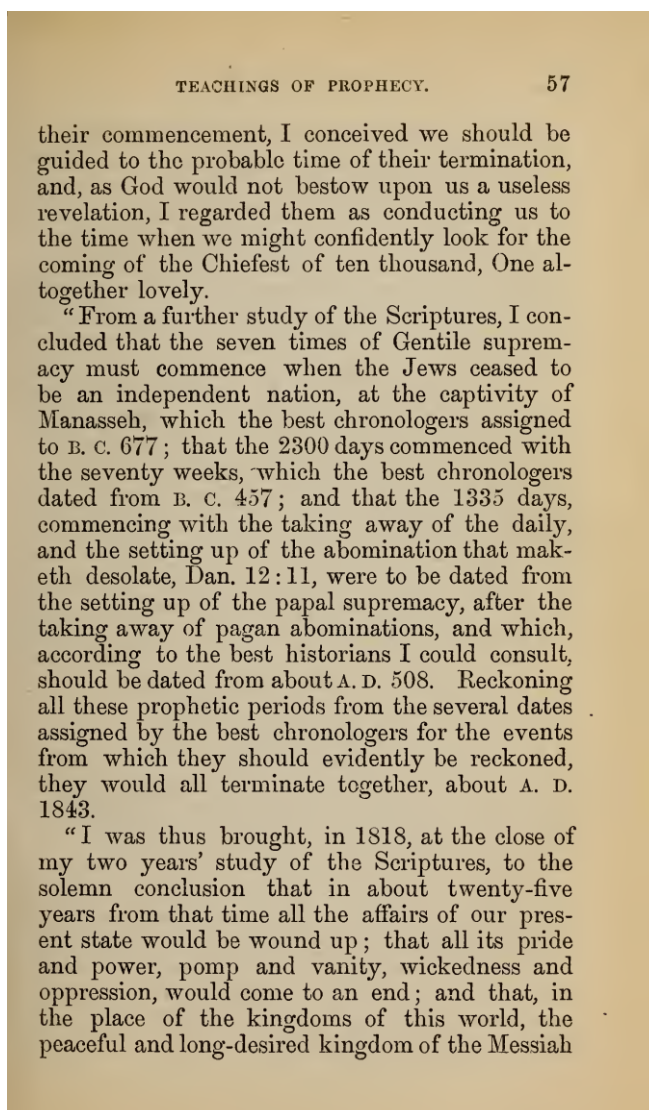
James White, *Sketches of the Christian Life and Public Labors of William Miller* (Battle Creek, 1875). Library of Congress copy; Internet Archive facsimile.

[Open original scan - PDF page 64 | archive.org/details/sketchesofchris00whit](https://archive.org/details/sketchesofchris00whit)



Exhibit D3 | The commencement dates - original page 57

Miller identifies 677 B.C., 457 B.C., and about A.D. 508, and describes their termination together about A.D. 1843.



James White, *Sketches of the Christian Life and Public Labors of William Miller* (Battle Creek, 1875). Library of Congress copy; Internet Archive facsimile.

[Open original scan - PDF page 65 | archive.org/details/sketchesofchris00whit](https://archive.org/details/sketchesofchris00whit)