

Some Highlights of the Life of **Joseph Harvey Waggoner** (1820-1889) (www.APLib.org)

See "J. H. Waggoner" *Lest We Forget*, Vol. 4, No. 4, pp. 4, 5

<i>Date</i>	<i>Age</i>	<i>Event</i>
1820	0	Born in Pittston, Luzerne County, Pennsylvania ¹ (Wilkes-Barre, Scranton area)

Early life in Pennsylvania and Illinois, and learned the printer's trade

1845	25	Married Maryetta Hall, Portland, Illinois (10 children 1846-1862)
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Moved to Wisconsin, began his own publishing business, editing and published a political newspaper in Baraboo (northwest of Madison). He was a Baptist.

1851/12	31	Heard the Third Angel's Message from H. S. Case and W. Phelps
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[Article from *Review* 1861, signed by "J. H. Waggoner, Joseph Bates, James White, J. B. Frisbie, J. N. Loughborough, M. E. Cornell, E. Shortridge, Moses Hull, John Byington." (apparently written by JHW)]

If we go back to a period of from six to nine years, we find the believers in the Third Angel's Message few in number, very much scattered, and in no place assuming to take the name of a church. Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for "the world" was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in "the '44 move.... {June 11, 1861 UrSe, ARSH 21.3}

[EGW in recounting this:]

To this I need only to add, that in the same meeting in which it was urged that the message could not be given to this brother, a testimony was given me through vision to encourage him to hope in God and to give his heart fully to Jesus, which he did then and there. {1SM 64.3} (1Bio265, 266 states "this brother" was Waggoner)

1853	33	Dedicated himself full-time to spreading the Third Angel's Message, especially writing and editing
1854	34	Book <i>Law of God: Testimony of Both Testaments</i> published
1855	35	Son Ellet Joseph born

Corliss, 1923: His engagement in religious work soon called him to Michigan, where he became associated with Elders White, Andrews, and Smith. This move seemed truly providential, since at that time the cause was not firmly established, as related to doctrines. Even among the leaders, considerable difference of opinion prevailed on some points of faith that are now held vital. In company with these brethren and Mrs. White, Elder Waggoner held meetings for Bible study on the points in question, and after much deep thought and free counsel together, they would all kneel, and plead the help of God for a correct understanding of what had been studied. At the next meeting Elder Waggoner would give clear-cut expression to the views arrived at, which, taken in conjunction with special instruction received from God through Sister White, would be accepted by all as positive truth. After this manner most of the fundamentals of the truth, as now held, became a part of the message.²

1857	37	Book <i>Nature and Tendency of Modern Spiritualism</i> published
1859	39	Book <i>The Kingdom of God--a Refutation of the Age-to-Come</i> published
1860/04/19	40	First EGW letter to him (of 5 total); "home troubles"; wife "a medium for Satan to work through, to destroy your influence; and the influence of her continual fretfulness and finding fault is ruinous to your children" (see footnote 1, p. 26)
1866/07/20	46	Column in <i>Review</i> of appreciation for the Spirit of Prophecy, and health message

I esteem it a privilege to say to all the scattered ones, through the *Review*, that, since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God, has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 12. Sometimes lukewarmness and formality have taken possession of my heart, and then I accepted the Lord's appointed means as a necessity; sometimes the cutting reproof seemed to bow me to the earth, and I trembled before it as something to be feared; but of late, I have looked upon it only as a precious blessing sent by a loving Father, to be embraced with thankful joy. I have often felt that an attack on that point, backed up by the prejudice of the world and churches united, might wound us most deeply, but that feeling, I trust, is forever laid aside. Never have I felt that abiding confidence in the complete triumph over all opposition

of this branch of present truth, that I have felt since the war has been waged in Iowa against the visions given through sister White.

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril. Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time (so to me it appears) when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it.³ (Note: Western Health Reform Institute opened in 1866.)

1868	48	Book <i>Atonement: In the Light of Nature, and Revelation</i> published
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[Preface to 1884 edition of the above book states his approach in following the Bible only:]

In developing the argument we have tried to follow the Scriptures in their plain, literal reading, without regard to the positions of others who have written before us. It would be a pleasure to us to agree with all who are considered evangelical, and we have differed with them only because our regard for the truths of the Bible compelled us to do so. {1884 JHW, AERS 3.2}

The reader may then question why we have departed from the beaten track in laying the foundation of an atonement by an appeal to principles of reason and of law.... We do not believe that outside of "theology" a soul could be found who would insist that pardon of a crime absolved the criminal from obligation to the law which condemned him for the commission of the crime! The power to pardon should be used with prudence, and is always committed to those who are sworn to maintain the authority of the law. {1884 JHW, AERS 3.4}

Our positions in "Part First" have been examined by eminent jurists and declared to be well and safely taken; and we appeal to every reader that if the doctrine of the Atonement did conflict with these principles, then the skeptic would have solid reasons for rejecting it. This part of our argument was the result of long-continued and careful examination of the ground, and it has been a delightful task to trace the harmony between these principles and the word of revelation. {1884 JHW, AERS 4.1}

The more we examine it the stronger are our impressions that no language can do justice to the subject of the Atonement of Christ. The mind of man, in this present state, cannot realize its greatness and its glory. It is the prayer of the author that the reading of this book may arouse in others the desire which the writing has strengthened in his own heart, to enter that immortal state where we may, through ceaseless ages and with enlarged powers, contemplate and admire "the unsearchable riches of Christ." J.H.W. Oakland, Cal., August, 1884. {1884 JHW, AERS 4.2}

1871	51	Appointed head of publications in Battle Creek
1875	55	Moved with the Whites to California (see {2BIO 467.6})
1881	61	Appointed editor of <i>Signs of the Times</i> (through 1886)
1885	65	Appointed editor of <i>Pacific Health Journal</i> (until 1887)
1886	66	Appointed editor of <i>American Sentinel</i> (until 1887)

Moral issues: Letter 10, 1885 (EGW to JHW) and Letters 73 and 51, 1886 (EGW to GIB) (TSB 182.1 to 193.2)

1887	67	Sent as missionary to Switzerland
1889	69	Completed <i>From Eden to Eden</i> ; died in Switzerland

Footnotes

1. Whidden, Woodrow H, II, *E. J. Waggoner*, p. 35 (see pp. 20-34 for more information on Joseph Harvey and his wife)

2. Corliss, John Orr, "The Message and Its Friends---No. 7: J. H. Waggoner, Theologian and Editor," *Advent Review and Sabbath Herald*, September 27, 1923, p. 6

3. Waggoner, J. H., "Present Truth," *Advent Review and Sabbath Herald*, August 7, 1866, p. 77