

Some Highlights of the Life of **Joshua Himes** (1805-1895) (www.APLib.org)

See "Joshua V. Himes" *Lest We Forget*, Vol. 2, No. 4, pp. 4-6

<i>Date</i>	<i>Age</i>	<i>Event</i>
1805/5/19	0	Born in Wickford, Rhode Island
1821	16	Apprenticeship until 1825 to William Knights, a Unitarian cabinetmaker
[Attended church with Knights in New Bedford, Massachusetts, but could not accept the Unitarian beliefs which negated the teachings of Jesus and His disciples. Then attended the First Christian Church.]		
1823	18	Baptized and licensed as an exhorter in the First Christian Church
1825	20	Massachusetts Conference of the Christian Church in New Bedford commissioned him as a self-supporting missionary
1826/11	21	Married Miss Mary Thompson Handy; eventually had nine boys
1827	22	Ordained
1828	23	Moved to Plymouth, Massachusetts
1829	24	Moved to Fall River, Massachusetts
1830	25	Called to the Boston, Massachusetts First Christian Church

[Starting with seven families, Himes had the chapel filled in two years. He was a reformer, espousing causes such as abolitionism, pacifism, education, and temperance. Was too radical for some who wanted him to leave.]

1837	32	Established Chardon Street Christian Church
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[A number of the members of the First Christian Church went with him. They purchased property and built the Chardon Street church that would hold 500. It was soon filled, and became famous as the site of some of the most radical reform conventions of the times.]

1839/12/18	34	Miller begins lectures at Chardon Street (Himes met him earlier in Exeter, NH)
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[These were Miller's first lectures in a major city, given twice a day. The interest was so great hundreds had to be turned away. After Miller's lectures, Himes met with Miller, and joined him in the cause as its prime mover, opening doors to other Christian Churches in the large cities, and editing and publishing. F. D. Nichol described his method as "action, and on a large scale and without delay." ^{1]}

1840	35	Began publishing <i>Signs of the Times</i> periodical ² March 20 in Boston, calls for first General Conference of Adventists, which was held October 14 and 15.
1841	36	Published the record of the conference, <i>The First Report of the General Conference of Christians Expecting the Advent of the Lord Jesus Christ</i> ³
1842	37	Published <i>Miller's Lectures</i> ³ (convinced Joseph Bates and Charles Fitch of the message), and two hymn collections

[Hymn collections: *Millennial Harp, or Second Advent Hymns; Designed for Meetings on the 2nd Coming of Christ*³, and *Millennial Musings, a Choice Selection of Hymns, Designed for the Use of 2nd Advent Meetings*.^{3]}

1842/5	37	At a conference of believers it was voted to schedule several camp meetings.
1842/6/28	37	First camp meeting held at East Kingston, New Hampshire; attendance topped at 10 to 15 thousand, including John Greenleaf Whittier; decision to purchase a large tent for future camp meetings: 120 foot diameter, center pole 55 feet (largest in country), seating 4000. Set up at Concord, New Hampshire on July 27 first, and another eight times by November 3. (About 500,000 people attended 125 camp meetings between 1842 and October of 1844.)

[Whittier's account in *Signs* of 11/6/1844 included:]

To an imaginative mind, the scene was full of novel interest. The white circle of tents--the dim wood arches--the upturned, earnest faces--the loud voices of the speakers, burdened with the awful symbolic language of the Bible--the smoke from the fires rising like incense from forest altars--carry one back to the days of primitive worship, when

"The groves were God's first temples, ere men learned

To hew the shaft, and lay the architrave,

And stretch the roof above it." {November 6, 1844 JVHe, HST 99.18&19}

[Before the first disappointment, made this observation:]

If we are mistaken in the time, and the world still goes on after 1843, we shall have the satisfaction of having done our duty. Our publications are evangelical, they have, and now are producing the most salutary effect upon

the church and the world. Our lectures and public meetings produce the same glorious results. Can we ever regret that souls were converted--that the virgins were awakened, and prepared to meet their Lord? If then we are mistaken about the time, what harm can result to the church or world? {August 3, 1842 JVHe, HST 141.2}

1842/11/17	37	Began publishing <i>The Midnight Cry</i> periodical ⁴ November 17 in New York (first volume of 26 issues were dailies, 10,000 copies each; then weekly)
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OUR WORK is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, any thing that has ever awakened the energies of man. It is not a subserviency to human institutions. It is not a conflict on a political arena. It is not the operation of a distinct religious sect. But it is an *alarm*, and a CRY, uttered by those who, from among all Protestant sects, as Watchmen standing upon the walls of the moral world, believe the WORLD'S CRISIS is COME and who, under the influence of this faith, are united in proclaiming to the world, "Behold the Bridegroom cometh, go ye out to meet him!" It is an enterprise that swallows up all the petty peculiarities of sectariism, and unites us upon an elevation so far above those mercenary undulations, that they are utterly lost to our view below. (page 2, first issue)

1844/3	38	March, first disappointment
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[As the final Jewish year began, the following was noted:]

As far as *prophecy*, in connection with history, presents evidence that may point to any particular time, it is our duty to consider it faithfully, but we have no right to be dogmatical respecting it; and we should consider how fallible we are, and how liable we are to be deceived. We should therefore so live that we may be prepared for the *earliest* appearing of our Lord; and yet also so manage our affairs in connection with the business of life, that we may *occupy till he come*. {April 12, 1843 JVHe, HST 44.16}

1844/8	39	Accepted <i>Midnight Cry</i> pointing to October 22
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[When he and Miller returned from a summer trip, they found, in the words of A. W. Spalding, "the Adventist front aflame with the torches of the midnight cry."⁵]

1844/10	39	Great disappointment
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1845/4	39	Joined Albany Conference, edits <i>Advent Herald</i>
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[The Albany Conference was the main body of Adventists that formed after the disappointment, which still believed Jesus was soon to come, but that they should not try to set a date. The leaders forming this organization included Miller, Himes, and Litch. At least three other groups formed: those who abandoned their hope of the advent, those who continued setting new dates, and a small group who believed the date was correct, but the expected event was in error, though Christ was soon to come. From this last group came the Seventh-day Adventists.]

1855	50	Joined American Millennial Association
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[The Albany Conference split into the American Millennial Association and the Advent Christian Church.]

1863	58	Joined Advent Christian Church
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1875	70	Joined Episcopal Church
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1895	90	Patient of D. H. Kress, MD at Battle Creek Sanitarium; conversed with him, and with J. N. Loughborough on train home, regarding the history of the Advent Movement
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[Himes to Kress: "God accomplished the purpose of the message He gave to us; and when our work was done, the Seventh-day Adventists were raised up to carry the work forward to completion—in calling the people in all the world to move forward into the eternal land of promise."]

[Himes to Loughborough: Of one thing he was thankful: he had never opposed the work of Mrs. E. G. White. That was doubtless with the remembrance of the fact that many of the first-day Adventists of the former movement had made that gift the special object of attack.]

1895/7/27	90	Died Sioux Falls, South Dakota
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Footnotes:

1. "Millerism Begins Its Rapid Expansion," *RH* 4/6/1944, p. 5

2. First eight volumes (1840-1845) of *Signs* are on the above CD-ROM.²

3. On the CD-ROM *Ellen G. White Writings Comprehensive Research Edition 2008*

4. Vol. 1, No. 1 (November 17, 1842) through Vol. 2, No. 12 (February 10, 1843) can be found at <http://archives.illu.edu/colls/midcry/>

5. *Origin and History of Seventh-day Adventists*, R&H, 1961, p. 94