

# Mission Jubilee

“Fifty years ago it looked like a gigantic task that would require perhaps two centuries to perform, but under the power of God it was effected in half a century. Let this glorious triumph stimulate all evangelical churches to strengthen and enlarge their missionary operations in foreign lands.” (Christian Work, September 1, 1870)

“The fiftieth anniversary of the introduction Christianity into these Islands will be celebrated this year as a jubilee, the Government, through the Minister of Interior, having given public notice that Wednesday, June 15<sup>th</sup>, will be a national holiday. ... A hymn for the occasion has been prepared by Rev. L Lyons, of Hawai‘i”. (Pacific Commercial Advertiser, June 4, 1870)

“The present week having been designated for the observance of the fiftieth anniversary of the landing of the first American Missionaries on Hawaii, in April 1820, the exercises have partaken of a character designed to celebrate the event.”

“The very idea of such a festival stirred up great enthusiasm among the native population, who have been eager to manifest their appreciation of the efforts of the missionaries, and their joy at the improved state; and nearly five hundred dollars were contributed by them during April to aid in the celebration. The exercises opened on Sunday morning, when both the native congregations in this city united at Kawaiaha‘o Church to hear.” (Pacific Commercial Advertiser, June 18, 1870)

“It was fitting, at the close of the half century from the landing of the mission on the Sandwich Islands, should be a formal recognition of God's signal blessing on the enterprise. A Jubilee celebration was accordingly planned by the Hawaiian Board for some time in the month of June, 1870, the usual time for the annual meeting of the mission; and the Prudential Committee of the American Board, and the English missions in the South Pacific, were invited to be present by their representatives.” (Anderson)

“(T)he king (Kamehameha V) proclaimed Wednesday, June 15<sup>th</sup>, a national holiday, as it was to be observed in commemoration of ‘the introduction of Christianity into this kingdom, under the auspices and direction of the American Board of Commissioners for Foreign Missions.’” (Christian Work, September 1, 1870)

“Around this central anniversary day were clustered the festivities of the week. The exercises opened on June 12<sup>th</sup> with a semi-centennial sermon by Rev. M. Kuaeo, a native pastor.” (Christian Work, September 1, 1870)

## June 12, 1870

“On Sabbath morning June 12<sup>th</sup>, the two native congregations in Honolulu united, in the Kawaiaha‘o or great Stone Church, to hear the Rev. Mr. Kuaea, the distinguished native pastor, preach the Jubilee sermon. It was of course in the Hawaiian language. Every seat in the church was occupied, and benches were brought in till all available space was filled. As many as twenty-five hundred persons were seated.”

“At half past ten, the officiating clergymen, seven in number, entered the pulpit; when there was a voluntary skillfully played, by Mrs. Governor Dominis (Lili‘uokalani), on the powerful organ belonging to the church.”



“After a short prayer by the Rev. B. W. Parker, a hymn in the native language, composed for the occasion, was sung by a choir of fifty Hawaiian singers.” (Anderson)

“Mr. Kuaea’s text was Lev. xxv. 11: ‘A Jubilee shall the fiftieth year be to you.’ The discourse was not less noticeable for its orderly arrangement, than for its matter, and occupied an hour in the delivery, during which the preacher is said not to have referred to note or memorandum of any kind.”

“In the course of his sermon, he called attention to the wonderful change that had been brought about in the short space of half a century. The Hawaiians he said, were a law-abiding, Sabbath-keeping people; and so general was education among them, that it was extremely rare to find a man or woman who could not both read and write.” (Anderson)

“In the evening, members of the royal family, government officials, and foreign ministers, assembled to hear an interesting historical discourse by the Rev. Dr. Damon.”

“The speaker noticed the occurrences which led to the coming of missionaries to the Islands, the remarkable results achieved, and expressed the opinion that the Chinese in time would take the place of the present people, who seem to be declining.” (Christian Work, September 1, 1870)

In part, Damon stated the following:

“Results of vast moment often flow from apparently trifling causes, Events of seemingly small importance in the view of those witnessing them, assume enlarged proportion, when viewed through the medium of the historic past. Many events in the early history of the Hawaiian Islands most forcibly and remarkably illustrate this assertion.”

“Gathered on this Jubilee Anniversary, fifty years removed from the time when the Pioneers of the American Mission landed on the shores of Hawaii the past history of the mission and the nation rises to our view. It is all embraced within a single century. ...”

“During the forty-two years after the Islands were discovered by Cook, or during a longer period than one whole generation, the inhabitants of these Islands lived and died unvisited by Gospel Missionaries, or unblessed with the light of Divine Revelation. ...”

“The introduction of Christianity among the inhabitants of any nation, savage, semi-civilized, or civilized, is a great event. The case of the Hawaiians forms no exception to this remark. It has appeared becoming to commemorate this event by a Jubilee gathering, and other anniversary meetings and exercises ...”

“In a careful review of the history of the Hawaiian nation previous to 1820, I think there are three great and leading events which prepared the way for the new order of things, viz.: The conquest of the Islands by Kamehameha I, and the consolidation of the government under one ruler; the visit to the United States of Obookiah (‘Ōpūkaha’ia) and his Hawaiian associates, Thomas Hopu and others; the abolition of idolatry, and the utter renunciation of the old tabu system.”

“These three events, I deem of vast moment, if a person, would take a clear, calm, and philosophical view of the great event, which we are gathered to commemorate. The Hawaiians were led through a period of forty years’ wanderings, even after their existence was known to the civilized world, before they were permitted to enter the Land of Promise.”

“(F)or seventy years (the Kamehameha Dynasty) has stood as firmly, and exercised its functions as efficiently for the welfare of the people of these Islands, as that of any other government on earth. A glance at other nations would disclose the existence of wars, turmoils and revolutions, far more disastrous than have existed here during the past seventy years.”

“I do not hesitate to regard the establishment of a regularly ordered and firmly administered government, although despotic, by Kamehameha I, as a very necessary and important step towards the successful spread of the Christian religion, when the time came for the arrival of the American Mission.”

“It has been reported by some, that Vancouver was instructed by Kamehameha I to send Missionaries from England to these Islands, but the project failed from causes now unknown. The visit of that great English navigator has ever been regarded as among the memorable events in



the early history of these Islands, but that was of trifling moment compared with the influence which Obookiah and Lis associates exerted in behalf of this Kingdom and people.”

“He was educated for a priest, to an idol temple, but the Great Ruler of nations led him to forsake his home, embark on board an American ship, by which he reached the United States, in 1809. ... The arrival of Obookiah led the Rev. S. J. Mills Jr., thus to write to his friend, Gordon Hall ‘What does this mean? brother Hall, do you understand it? Shall he be sent back unsupported to reclaim his countrymen? Shall we not rather consider these Southern Islands a proper place for the establishment of a mission?’ This is the first allusion to the subject of a Christian mission to the Islands, which I have met with in any American publication.”

“His subsequent career for ten years was identified with the Cornwall Foreign Mission school, in Connecticut, and with efforts to awaken an interest in behalf of the Hawaiian Islands as a mission field. Persons who have not carefully reviewed the rise of the Foreign Missionary enterprise in New England, from 1810 to 1820, can with difficulty realize how prominently Obookiah stood before the religious community in America. He travelled through the New England States addressing large assemblies. His name became as familiarly known among the churches as that of the most prominent minister of the Gospel.”

“(D)estruction of Idolatry and the abolition of the Tabu system ... is one of the most remarkable events not only in the history of the Hawaiian but of the world. It is without a parallel, either in ancient or modern times. It was altogether an unheard of event in the history of idolatrous nation, for any one to cast aside its Idols, unless others were adopted in their place, or their idols were cast aside for the people to embrace Christianity.”

“Hawaiians cast aside theirs, and did not take others in their place, nor were influenced thereto by the messengers of gospel truth, for as yet the missionaries had not landed on these shores, and it was not known that they were on voyage hither.”

“‘Hath a nation changed their gods, which are as yet no gods?’ asks the prophet Jeremiah. He did not ask, ‘Hath a nation cast aside their gods?’”

“Viewing this subject from a purely historical standpoint, without reference to a Divine influence, why were the Hawaiians led to abolish their Tabu system and cast their ‘idols to the moles and bats?’ I will mention the following among the causes contributing to this unlooked for result. ... Reports of the abolition of idolatry at Tahiti, had reached these islands and circulated among the people ... Foreigners from Christian lands had settled upon the islands ... (and) The inhabitants had become convinced of the titter vanity of idolatry.”

“In the very first communication written by the Missionaries to their in Boston, and dated, the day after, their landing on the shores of Hawaii, I find this statement:”

“‘The sight of these children of nature, drew tears from eyes that did not intend to weep. Of them we enquired, whether they had heard anything of Jehovah, who made Owhyhee and all things? They replied that Rehareho (Liholiho), the King had heard of the great God of the white men, and spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced that they could do no good since they could not save the King. Idol worship is therefore prohibited and the priest hood entirely abolished. Sing, O heavens, for the Lord hath done it.’ ...”

“We have now arrived at a point in our historical review, when it is fitting we should carefully consider, the special event which gives significance to this Jubilee Day. The Anniversary of the landing of the Pioneer Missionaries, occurs on the 30th of March. The brig ‘Thaddeus,’ after a long voyage of more than five months, approached the shores of Hawaii. The day and occasion is thus alluded to, in the first communication from the Missionaries addressed to the Secretaries of the Board:”

‘Let us thank God and take courage. Early this morning the long looked for Owhyhee, and the cloud-capt and snow-capt Manna Kea appear in view, to the Joy of the little company on board. ... Capt. Blanchard has concluded to send a boat to make inquiries respecting the King and the state of the Island. ... The boat has returned (and reports) the remarkable revolution in the idolatrous and political condition of the Island Kingdom. ... The moment seems favorable for the introduction of Christianity, and the customs of civilized life, and our hopes that these will be joyfully welcomed are greatly strengthened. ...’

“Soon after the landing of the pioneer band of Missionaries, stations were taken on Hawaii, Oahu, and Kauai. The King and Chiefs were led to adopt a most liberal and enlightened policy in regard to grants of land and other privileges. The history of no Christian Mission, in ancient or modern times, reveals a more cordial welcome to the messengers of the Gospel. For the most part, that policy has been uniformly continued through the entire half-century which has since elapsed. This was conspicuously apparent when the time came for granting Royal Patents to lands which had been occupied by the Missionaries.”

“Having become located, the herculian task was undertaken of learning the language, and reducing it to a written form, instructing the ignorant people, printing books, and performing all the multifarious duties incident to a new mission among a heathen people. So much encouraged were the pioneers in their work, and so favorable reports were forwarded to their patrons in America, that in the spring of 1823, a reinforcement arrived. This was followed by (the others).”

“Fully to appreciate those labors, the observer must review the nation's history prior to the arrival of those judicial and legal gentlemen who have labored in conducting this people from their Feudal state and system, to the adoption of a Constitutional Monarchy.”

“The whole time allotted for this discourse might be fully employed in repeating the narrative of American, French and English aggressions. The only wonder is, that the nation now remains free and independent, when we reflect upon the strong tide of revolution which has raged, and which has swept away the native governments of the Society Islands, New Zealand, Fiji, and other Polynesian groups.”

“While I acknowledge the jealousies of rival Great Powers has had something to do in this matter, I will not ignore the fact, that from 1820 to 1870, the American Missionaries on these Islands have uniformly combined to form a strong conservative element to uphold the throne. Democratic or Republican by birth and education, they have rallied for the support of the Hawaiian Government, represented by the Kamehameha Dynasty.”

“The fact is patent, that from the landing of the Missionaries to the present time, they have exerted a greater or less influence upon the general policy and administration of the government.

I make no attempt to ignore or conceal this fact; but I challenge the world, to show that this influence, direct or indirect, has not been good, salutary, and conservative. I can point to the Bill of Rights, signed by the King on the 7<sup>th</sup> of June, 1839, as embodying those principles which the Missionaries had taught the Rulers of these Islands, and you will find them in harmony with the Magna Chart of England, and the Declaration of American Independence. ...”

“These facts and a host of others which I might detail, if time permitted, proclaim to the world the grand idea, that Christianity has achieved a glorious triumph on Hawaiian shores, rendering it highly proper, fitting and becoming that we should commemorate the first lauding of the Missionaries fifty years ago, by this Jubilee gathering. We do not thus assemble because the results of Missionaries and philanthropic labor reflect so much honor upon man or any human agency, as upon God the Great Head of Church. The work has been God’s work. As we have seen, He prepared the way, for the introduction of the Christian religion. God’s mighty power has ever been recognized and acknowledged.” (Damon, Pacific Commercial Advertiser, June 25, 1870)

### June 13 and 14, 1870

“The most interesting features of Monday and Tuesday, June 13th and 14th, were the reading of memorial essays by Mrs. Thurston and Mrs. Whitney, the only survivors of the pioneer missionaries. They gave many interesting reminiscences of their life among the natives.” (Christian Work, September 1, 1870) (That church was again filled”. (Anderson)

### June 15, 1870

“Wednesday will be a holiday, and the proceedings can best be inferred from these programmes, which have been prepared for the occasion:”

Jubilee Procession, June 15th, 10 am  
Form at Kawaiaha’o, at 9 am, under the direction of Major Moehonua, assisted by SB Dole Esq and  
others  
Order of Procession.  
Band.  
Kawaiaha’o Sabbath Schools.  
Members of the Hawaiian Evangelical Association, and Clergymen of all Denominations.  
Hawaiian Mission Children's Society.  
Lahainaluna Alumni.  
Members of the Legislature.  
Kaumakaplli Sabbath School.  
Fort Street and Bethel Sabbath Schools.  
Citizens Generally.

“The procession will start at 10 am from Kawaiaha’o Church, move down King to Richards street, up Richards to Beretania, thence to Nu’uanu and King, and back to Kawaiaha’o Church”. (Pacific Commercial Advertiser, June 11, 1870)

“On Wednesday, the great day of the week, large numbers of the native men, women, and children, all neatly attired, formed in a grand procession. A detachment of native soldiers joined in the march, and the children of the various Sunday-schools marched together, with flags and banners, making an imposing

appearance. The king and queen, and the various government and foreign officials, were present at the church, where services were held, together - with about 3,000 people, and many more were unable to gain admission.” (Christian Work, September 1, 1870)

“Wednesday was the Jubilee, and a day long to be remembered on these Islands. The people attended in great numbers, and the day was as pleasant as could have been desired. The Kawaiaha’o was tastefully decorated by the hands of ladies. A procession was formed at ten o’clock. Two companies of infantry and one of cavalry, all native soldiers, did honor to the occasion.”

“The legislature, had adjourned, and the members were in attendance, with the older missionaries, in carriages. The younger ministers, the native preachers and delegates, the faculty of Oahu College, the alumni of Lahainaluna Seminary, and the Mission Children’s Society, added numbers and dignity to the display.”

“But the most interesting feature, of the procession was the array of children from the Sabbath-schools of the two native and two foreign churches of the city, eight hundred in number, all in neat holiday attire, and each school with its beautiful banner. The place of martial music was well supplied by hymns, ringing out in a multitude of harmonious youthful voices.”

“The children occupied the spacious galleries of the church, and the body of the house was filled to repletion by adults. the king then entered, with Queen Emma, queen dowager, and attended by his ministers. He was received by the audience standing, the choir singing a version of ‘God save the King,’ in the Hawaiian language.”

“The scene was impressive. On the front of the gallery was the inscription in evergreen, ‘1820-JUBILEE - 1870; and beneath, the national motto ‘Ua mau ka ea o ka aina, i ka pono,’ ‘The, Life of the Land is preserved by Righteousness.’”

“The king sat at the right of the pulpit, and behind him were the members of his cabinet, and the diplomatic representatives of foreign nations. On the left were the missionaries; and a great mass of natives, numbering perhaps three thousand, crowded the edifice; and there was believed to be a greater number outside.”

“After prayer in Hawaiian, by Dr. Lowell Smith, and singing by the choir, Dr. Clark speaking in behalf of the American Board, made the following address; which the Rev. HH Parker, pastor of the native church, translated sentence by sentence into the native tongue:”

‘It seems to have been left to these Islands to present to the world one of the most remarkable illustrations of the developing power of Christianity. The procession that has just moved through your streets - that peaceful army with banners - and this great assembly, are witnesses to its triumphs.’

‘For the hour, local differences are forgotten; the places of business, the senate-chamber, and the court-room are deserted; rich and poor, the high-born and the lowly, meet on the higher level of a common humanity.’

‘We offer our prayer of thanksgiving; we raise our song of jubilee; royal munificence and private bounty unite to spread the feast on the nation’s holiday.’

'This honor we pay to the gospel of Christ, and to the noble souls who here planted and nurtured the seeds of a Christian civilization. This is our recognition of the worth of the sainted dead, and of the honored living who still wait to put their robes of glory on.'

'The world's method of promoting the social and moral elevation of men is by commerce and civilization. We like the gospel better, and the culture that follows in its train. What did all the commerce and civilization of the world do for Africa before the introduction of Christianity?'

'Let the midnight glare of blazing villages and the horrors of the slave-trade answer. What did they do for China? Witness the devastations of war and the opium traffic forced upon an unwilling people. What for the Islands of the Pacific, but to multiply the causes of disease and death? What household was made happier, what home purer, what man or woman raised to a nobler life?'

'But the changes wrought in these Islands during the last fifty years by the introduction of Christianity - who shall measure them? Where else have changes so great and so beneficent been witnessed in so short a period?'

'A heathen nation has become Christian; the Bible, a Christian literature, schools, and churches, are open and free to all; law and order have taken the place of individual caprice; an independent government shares in the respect and courtesies of the civilized world; a poor wretched barter with a few passing ships, has been changed for a commerce that is reckoned by millions of dollars: but more than., all, and better than all, the seeds of Christian culture, ripened. on this soil, have been borne by the winds and found lodgment in lands thousands of miles away - in the Marquesas and in Micronesia.'

'And why these beautiful residences that line the streets of the capital, and stretch away up the valleys and down the coast? Why these houses of taste and culture, these gardens teeming with all the richness of a tropical clinic, and enriched with the spoils of many lands? Why has this barren waste of a few years ago, where was neither tree, shrub, nor flower to relieve the eye, been changed as into the garden of the Lord, and made a fitting symbol of the moral changes that have passed over the Islands?'

'Why these openings to enterprise and this delightful social life that attracts so many from other lands, but that Christianity has come with its better thought and nobler purpose, sending its quickening energies through every form of human activity, and demonstrating to this age of materialism, to this nineteenth century, that the highest progress of a nation comes not from commerce and civilization alone, but when a new life current has been poured through its heart and quickened its brain?'

'Other men have labored and we are entered into their labors. We are here to-day, we have come up to this Jubilee, because of the sacrifices ...'

'the patient toil and the heroic faith of Bingham, one of whose many monuments is this church edifice in which we are convened ...'

'of Thurston, whose name has gained new lustre these last few days ...'



'of Whitney, whose ardent zeal is lovingly remembered on Kauai, and because of their successors and compeers ...'

'Andrews, the lexicographer of the Hawaiian tongue; ...'

'Coan, who has been permitted to fill out the largest church roll allotted to any man in his generation ...'

'Alexander, the teacher of an able and efficient ministry ...'

'Lyons, the sweet singer of this Israel and ...'

'Richards and Judd and Armstrong, who in troublous times rendered invaluable aid to the government in the organization and maintenance of civil institutions; and many other equally devoted followers of Christ, whose praise is in all the churches.'

'We forget not to-day the generous support and the hearty cooperation in every good work of the noble men and women, of whom the Hawaiian people may well be proud ...'

'Kalanimōku, whose native courtesy was only equaled by his Christian fidelity ...'

'blind Bartimeus, who saw much and loved much, sitting at the feet of Jesus ...'

'Keōpūolani, the daughter, wife, and mother of kings ...'

'Elizabeth Kaahumanu, who seemed to combine in one character, her imperial namesake of England and the Saint of Hungary ...'

'Kapi'olani, who could alike illustrate the beauty of the gospel in a well ordered household, and its boldness in braving the wrath of Pele.'

'But time would fail me to name or number those of high and low degree whose example, faith, and prayer, sustained and cheered the mission circle, and contributed so largely to the success of their labors.'

'Nor, as a representative of the American Board, can I forget the fathers and mothers, who gave of their sons and daughters to come to this then far-off land, nor the thousands and tens of thousands, who gave of their wealth and of their poverty, and when they had nothing else to give, gave of their prayers for the welfare of a people, of whom they asked and expected no return.'

'What may be the future of this nation, what its place in the future history of the church or the world, we presume not to foretell. He who reads the signs of the times need be at no loss in judging of its importance. For us, the past at least is secure. The story of the gospel on these Islands has gone forth to all lands, and stirred the hearts and quickened the hopes of the Christian world.'

'In view of these delightful memories, and the grand result achieved through the blessing of God upon the labors of his servants, shall we not pledge ourselves to maintain and round out into full-orbed completeness the work of the fathers? Shall we not, with larger faith and surer hope, consecrate ourselves to the evangelization of the world?'

'Here we fight the battle, and there we wear the crown; here the faith, the toil, the struggle, there the endless Jubilee.' (Clark, Foreign Secretary of the ABCFM)

“The choir now sang, in Hawaiian, the hymn commencing ‘No mortal eye that land hath seen, Beyond, beyond the river.’ after which addresses were delivered by Hon. C. C. Harris, Minister of Foreign Affairs, the Hon. HA Pierce, American Minister Resident, the Rev. Artemas Bishop, the oldest of the resident missionaries, the Hon. D. Kalākaua, of the House of Nobles, the Hon. Mr. Aholo, of the Legislative Assembly, and the Rev. Mr. Kauwealoha, who had spent the last seventeen years as a missionary at the Marquesas Islands.”

“The speeches would occupy more space than can be afforded; but the following extracts from the first two have a historical value, which the reader will at once perceive. Referring to the overthrow of the idolatrous system, Mr. Harris said:”

‘At that critical period, a small band of devoted men and women made their appearance here, and by their teaching and example established that Christian church, the foundation of which you this day celebrate with such good reason. You must rejoice in the advent of those, who have truly been to you the Apostles of the Gospel of our Great Master.’

‘The teachings of these men and women, and the civilization which they so timely introduced, when the Pacific Ocean was comparatively unknown to the nations, have been the principal cause why you enjoy, to-day, an independent government, and representative institutions. But for them, you might have been, aye, you would have been, in the position of the New Zealand Maories.’ (Harris, Minister of Foreign Affairs)

“To the same purport are, the statements of Mr. Pierce, and they will be read with pleasure.”

‘Forty-five years’ knowledge of this Archipelago, enables me to draw a truthful contrast between their former state and present condition. In 1825, Hawaiians were ignorant and debased, though amiable and hospitable, possessing greater intelligence than other Polynesian races.’

‘In 1870, we see them advanced to a high degree of Christian knowledge, general education, civilization, and material prosperity. The happy result is due, for the most part, under God, to the labors of the American missionaries.’

‘On an occasion like this I am permitted to bear personal testimony to their Christian virtues, zeal, devotion, industry, ability, and faithfulness, as illustrated by fifty years of missionary labor, and I am firmly of opinion, that, without their teachings and assistance, this nation would have long since ceased to exist.’

‘Hawaiians of this and coming generations may therefore be grateful to God for missionary instruction, and for the great benefits derived therefrom.’ (Pierce, American Minister Resident)

“Mr. Bishop and the three native gentlemen spoke in the Hawaiian language. Singing was interspersed. On two occasions, the choir and Sunday school children united in appropriate hymns, and with fine effect. Before the last of the speeches, the choir sang the hymn, ‘My country ’tis of thee,’ in Hawaiian, which awakened much enthusiasm in the assembly. At the close, a ‘Jubilee Hymn for 1870’ was sung, composed by Mr. Lyons in the same language.” (Anderson)

**Jubilee Song for the Year 1870 (Translated)**  
(Pacific Commercial Advertiser, June 4, 1870)

The Jubilee! the Jubilee!  
    Bursts gladly on our Isles;  
Full fifty years have parsed away;  
    The fiftieth comes with smiles.

Come brethren, as you've heard before,  
    Come comrades now set free,  
From Kauai, from Hawaii's shore,  
    Come to our Jubilee.

Come gather here and rest awhile.  
    The Jubilee regard,  
Lay down your burdens, cease from toil,  
    Stand up and bless the Lord.

Come gather here and gladly rest,  
    The season has been long  
In which you've toiled and been oppressed,  
    To-day unite in song.

But where? oh tell us he who knows,  
    Where are the Pioneers  
Who first proclaimed the joyful news,  
    Salvation, to our ears?

In darkness deep and gloom profound  
    Hawaii lay entombed,  
Till light broke forth and shone around  
    By you in love here borne.

Oh, where are Whitney, long since gone,  
    Thurston and Bingham, where?  
From heaven above ye're looking down,  
    Your joyous souls are here.

Your toils have ceased and all your woes,  
    With all your earthly sounds,  
An endless Jubilee is yours,  
    A rest that knows no bounds.

The fruits so pleasant to our eye,  
    They still with us abound,  
The books designed to make us wise,  
    The bibles scattered round;

The temples with their towers and spires,  
    The assemblies of the saints,  
The bells whose peals delight our ears,  
    And schools of various grades.

Our hearts seem breaking as with pain,  
    Our heads are bowed in tears  
For you the mothers who remain  
    Of the loved Pioneers.

Yet join with us and joyful be,  
    'Tis Jubilee to-day,  
Wait yet awhile, then soar away  
    To yonder Jubilee.

The Jubilee! oh joyful be  
    For thousands young and old,  
The fifty thousand souls set free,  
    Proclaimed to Jesus' fold.

With us are thousands toiling still,  
    And thousands more released  
With Jesus keep on Zion's hill  
    Their Jubilee in peace.

Ye fellow laborers richly blest,  
    We'll rest a little while,  
Then rise and onward we will press,  
    And for our Jesus toil.

And when another fifty years  
    Have come and passed away,  
Oh where shall most of us appear?  
    On earth or in the sky?

With the fathers who have passed away,  
    With saints saved long ago?  
And with them hold that Jubilee?  
    Or with the saints below?

Let each return and labor on  
    In patience hope and love,  
Till another Jubilee shall come,  
    Here, or in heaven above.

O should we greet it here again  
    Thrice happy shall we be.  
Yet happier far if keeping then  
    The eternal Jubilee.

## Collation Feast

“After the benediction, the assembly retired to the adjoining well-shaded grounds, where a collation was spread ... such as had never before been seen on those Islands. His Majesty the King, and Queen Emma, honored the feast by their presence for a brief space.” (Anderson)

“In the afternoon a feast was given, at which nearly 7,000 persons partook, and to which the King made the royal contribution of 10,000 lbs. of poi, 20 hogs, 8 sheep, 400 mullet fishes, 1 bullock, &c.” (Christian Work, 1870) “The king had previously contributed (most of the food) and afterwards he gave a hundred dollars towards expenses.” (Anderson)

“The exercises of the week were participated in by Hawaiian, English, American, and natives of Tahiti and the Marquesas, ‘all freely mingling together and enjoying the profuse hospitality of a genial host.’ Connected with the missionary work are two literary institutions, the Oahu College and the Kawaiaha‘o Female Seminary.” (Christian Work, September 1, 1870)

“From all this may be gathered some idea of the magnitude of the work accomplished by a few missionaries among a heathen and degraded people. Fifty years ago it looked like a gigantic task that would require perhaps two centuries to perform, but under the power of God it was effected in half a century. Let this glorious triumph stimulate all evangelical churches to strengthen and enlarge their missionary operations in foreign lands.” (Christian Work, September 1, 1870)

## Missionary Period

Ōpūkaha‘ia, inspired by many young men with proven sincerity and religious fervor of the missionary movement, had wanted to spread the word of Christianity back home in Hawai‘i; his book inspired missionaries to volunteer to carry his message to the Hawaiian Islands.

On October 23, 1819, the Pioneer Company of American Protestant missionaries from the northeast US set sail on the Thaddeus for the Hawaiian Islands. There were seven American couples sent by the ABCFM to convert the Hawaiians to Christianity in this first company.

They first sighted the Islands and stopped at Kawaihae on the Island of Hawai‘i on March 30, 1820. Here they learned that the kapu was abolished, Kamehameha was dead and Liholiho was king. They then went on and finally anchored at Kailua-Kona on April 4, 1820.

Over the course of a little over 40-years (1820-1863 - the “Missionary Period”), about 184-men and women in twelve Companies served in Hawai‘i to carry out the mission of the American Board of Commissioners for Foreign Missions (ABCFM) in the Hawaiian Islands.

Collaboration between Native Hawaiians and American Protestant missionaries resulted in, among other things, the

- Introduction of Christianity;
- Development of a written Hawaiian language and establishment of schools that resulted in widespread literacy;
- Promulgation of the concept of constitutional government;
- Combination of Hawaiian with Western medicine; and
- Evolution of a new and distinctive musical tradition (with harmony and choral singing)