With characteristic frugality the list is winnowed down to the barest of necessities:

“2 common Bedsteads
2 common Rocking Chairs
1 small birch Dining table
1 Work Table
1 Plain bureau
1 Cook Stove
Kitchen Utensils, very small supply
And a very narrow stock of clothing and bedding.”

Adding food stores and water, this is similar to the inventory of other families leaving their homes on the East coast of America for the distant call of the great sprawling West. The household goods could fit easily into one of the Conestoga wagons flowing across the central prairies in recent years. But, these meager trappings of civilization are not to journey by prairie schooner over land that November 1840. Rather, from Boston, they are buried in the hold of the merchant ship, Gloucester, and driven by capricious winds south along the coast of the Americas. They belong to Reverend Elias Bond and his bride, Ellen Mariner Howell, missionaries to the Sandwich Islands.

The Journey from Boston

Within hours of leaving Boston the tiny vessel encounters a violent gale with lightning and rain. Those on board think they might capsize but, instead, they lose 18 of their 20 pigs. Three days out, “nearly all the vegetables were washed overboard, together with all the chickens, salt pork and beef.” The storm increases. Waves crash over the decks, the man at the wheel is knocked down, a watery grave seems eminently. After several days of this turbulence the crew and passengers emerge relatively unharmed, but there has been a tragic loss of cargo and supplies. Altogether, 40 to 50 tons of deck cargo has gone overboard in the storm. When the ship puts in to Rio de Janeiro for repairs, the Captain says he lacks the funds to replenish the lost stores and livestock, so the travelers are fed “Salt Junk” during the entire remainder of the voyage.

Passage is slow and tedious. Monotony is relieved only by an occasional passing ship. Water stores become less and less palatable. Passengers are soon sick at even the thought of salted beef. The Gloucester takes two weeks to round Cape Horn. The difficulty of this part of the voyage is pointed up when they encounter a vessel, which must turn around after several unsuccessful attempts to clear the torturous passage. Then, hugging the coast, the Gloucester puts in at Valpariso before making a straight course to the exotic, though surely still savage, Kingdom of Hawaii.

Four sets of missionaries, sent by The American Board, travel on the Gloucester with five or six
unnamed passengers. Two couples, Reverend John D. Paris and his wife, Mary, and Mr. William H. Rice and wife, Mary Sophia, are assigned to the Oregon territory. Reverend Daniel Dole, his wife, Emily and Reverend Elias Bond and his wife, Eileen Mariner Howell are assigned to the Sandwich Islands Mission, though, when the ship lands in Honolulu, they discover all eight will remain in Hawaii because of Indian wars in Oregon.

**First Impressions of Hawaii**

Journalist Henry L. Sheldon, an early immigrant to Hawaii and ancestor of the Naluai family, describes Honolulu as he knew it in 1846, just six years after Bond and his company arrived.

"The so-called city of Honolulu of today [1881] is in every particular a very different place from the village of that name, when I arrived here on the 8th of March 1846, after a voyage of 116 days around Cape Horn from Boston, in the clipper-schooner Kamehameha III, Captain Fisher A. Newell. There were over one hundred whaleships (sic) in the harbor, closely packed, three and four side by side . . . . The port, as may be supposed, presented a busy scene. Each of these 100 or more ships had on an average, thirty persons attached to it as seamen and officers, amounting in the aggregate to some 3,000 persons, about one half of whom were always on shore "on liberty," and they gave the town quite a lively appearance. The grog-shops were particularly lively, and the police-court presented an animated spectacle every morning.

"The streets of the town--or village, as the foreign residents appropriately termed it --were dusty or muddy thoroughfares, according to the weather, with no pretense to sidewalks. Indeed, there was no necessary (sic, necessity) for the latter, for there were no horse teams and hardly a carriage to be seen. When ladies--and sometimes gentlemen--went out to an evening party or to church on Sunday, they were conveyed in a sort of handcart with four wheels, drawn by one kanaka and pushed from behind by another. To a new-comer, the sight was grotesque and a forcible remainder of the partially civilized state of the country, to see a well-dressed white lady thus pulled and propelled along the street by two bareheaded and barefooted natives, whose only clothing consisted of a malo and a very short denim frock. Goods were transported from the wharves to stores on heavy trucks, drawn by a dozen natives, sweating and tugging through the yielding soil and sand of the streets. Horses were plentiful and cheap, and most foreign residents kept one or more for riding.

"The most of the houses were of thatch, even down to the business part of the village, with here and there a stone, or more frequently an adobe structure, but generally with a thatched roof, for shingles brought around Cape Horn were costly, and Oregon lumber was as yet unknown. It cannot be denied that the thatched house, when sufficiently high between joints, was a much more comfortable lodging in this climate than our modern clapboarded and shingled houses . . . .

"What is now Nuuanu Avenue, was then little else than a bridle-path through the taro patches up the valley and leading to the Pali. There were no pretty cottages such as now line both sides of that fine thoroughfare, but only here and there a hut of thatch, squatting on the edge of a patch of taro or sweet potatoes. Ornamental trees had not been introduced, and the only ones to be seen in the village and suburbs were an occasional kukui or the unsightly hau.

"There were no water-works, the supplies for domestic use and for shipping being obtained from wells, of which there was one in almost every house-lot. In some of these wells--particularly those
near the harbor—the water rose and fell with the ocean tides. It was more or less brackish, and what housewives denominate as peculiarly “hard.”""

The Bonds in Kohala
After a brief rest in Honolulu, the Bonds are assigned to Kohala District on the Big Island. They will spend the rest of their lives in this prized ancient land of the ali'i. It requires 10 days to travel from Honolulu to Mahukona, Kohala. They drop off other families along the way. They open the crates containing their few possessions and unpack the toolbox with which Elias will construct anything necessary for their comfort. He is very skilled with his hands and a hard worker.

Though Artemas Bishop first brought Christian teachings to Honokane, Halawa and Kapaau in Kohala about 1825, the actual mission station there was opened in 1837 and the Bliss and Bailey families, both of whom had stayed only a short time, had preceded the Bonds. The accommodations are spartan and there is much work to do. But, Elias had dreamed of the missionary life since his childhood - and now his dream has come true in the very of his dream.

Background of Elias Bond
Who was this man and what had brought him to this place? Elias Bond, born 19 Aug 1813 in Hallowell, Maine, was the fifth generation of Bonds to live in America. His immigrant ancestor had come from Bury St. Edmund’s, Suffolk, England. His grandfather had been a soldier of the Revolution under General George Washington - a “personal friend.” His father, who had lost much of his business as a hatter when fashion trends changed, struggled to become a printer. When Elias was less than ten years old, the people in his area began to receive correspondence from the Royalty and Nobles of the Sandwich Islands. This was in consequence of the mission activities of the first group arriving in 1820. A broadside his father published containing letters from Kaumualii, King of Kauai, and his wife, Kapule, inspired him. His mother called him her “little Missionary.”

Elias was a serious, dedicated student, who worked to earn his way through school and his training for the ministry at Bangor, Maine. His texts were the Bible, especially the New Testament, the Psalms, Hymns, and the Catechism. He began as a small child to make regular contributions to the Sandwich Island Mission fund. He seldom came to church empty handed. He was impressed by a sermon on one occasion and sought the Lord in prayer to give him a new heart, believing the promise of the New Testament. He, like most of us, had no idea what his request might require of him.

The work of Elias Bond in Kohala
Elias acted as minister, doctor, and teacher. He and his wife established the Kohala Girls School or Seminary in 1874 as a boarding school for those with Hawaiian ancestry. It was gradually phased out by 1956. Hoping to improve the employment situation in Kohala, Bond got together with his friend, Samuel Northup Castle to raise capital for the Kohala Sugar Company in about 1882. This was the first of the sugar companies which thrived in North Kohala at the turn of the century; Halawa, Union, Niulii, Star Hawi Mills and Plantations, and the Hoea Mill. Kohala Sugar closed in 1973. Bond’s journal documents his struggles with the native people and the exasperation he feels for one particularly bothersome thorn in his side – the Mormons.

Early Mormons in Kohala
James Hawkins, one of the original 10 missionaries to arrive at Honolulu in December 1850, is the
first Latter-day Elder to bring the gospel to Kohala. By 14 April 1851, Hawkins, working alone, suffering for lack of the necessities and often discouraged, has still manages to baptize 14 Hawaiians. Many months later, September 1851, John Stillman Woodbury comes to be Hawkins' companion. However, after less than two months, by 30 October 1851, Woodbury leaves Kohala seeking the drier climate of Kona for his health. Finally, Hawkins leaves Kohala in October or November, to join with the Elders on Maui.

Woodbury is alone for a time on the Big Island. He tours, staying in local homes and studying the language. In December, his wife, one of only four sisters in the mission, joins him. She opens a school for the study of English, sewing and other practical skills. The couple stay in Kona for two months before heading for Ka‘u. They leave the Big Island 20 May 1852, effectively closing operations there for nearly a year.

**LDS opinion**

At this point, a review of some opinions held by contemporary Mormon missionaries toward the long established Congregationalist Missionaries will prove interesting. A letter from Elder Francis Hammond published in Utah November of 1851, expresses a resentment of the heavy-handed control by the ministers and pity for the native Hawaiian people.

“We have had hard times from the missionaries; they have done all that lay in their power to put a stop to our preaching, ... they are all the time trying to poison the minds of the natives against us; they resort to all manner of lies crying delusion, delusion, to their congregations, but we cannot get them to come out and discuss the subject, they dare not do it.

“They have a strong hold on the natives, an influence of thirty years’ standing, and if it was anything but Mormonism that we were contending for, I should feel like backing out; but as it is, I feel like fighting on, with the Spirit of the Lord and the power of the Priesthood, until the priests of Baal are entirely confounded and put to shame. . . . They have commenced to quarrel among themselves, and call each other hypocrites, and they are very jealous of each other.

“If one gets a piece of land from the government, and the other gets none then there is a row commenced; they will call each other all the liars (sic) they can lay their tongues to; but they are all rich, with good houses and large tracts of land and that the very choicest, with plenty of cattle and horses and everything to make themselves comfortable. A good share of the old stock, which came out first have taken offices under government, having thrown aside their Bible for the Law Book.

“They have seen their best days upon these islands, their power begins to wane; they are in great trouble about Mormonism. We have baptized some six or seven foreigners, which is a hard stick for them. They having never done the like upon the Islands, after a thirty years’ residence here.”

President Philip B. Lewis, who replaced Elder Clark to become the first real mission president in the Hawaiian islands, laments the position to which Hawaiians have been relegated by the ministers in his letter of 4 April 1853, printed in The Deseret News:
"... the brethren will all turn their attention to the native language, and prepare themselves as fast as possible to assist in the redemption of this down-trodden and priest-ridden people.

"The present situation of this people is truly lamentable. With scarcely a foot of land which the common people can call their own, they are liable to be ousted at any moment, upon a mere change of opinion, by their oppressors."

Continuing his opinion in the History of The Hawaiian Mission:

"This people are naturally a kind hearted people, and could they have been let alone, they would have been better off, as they are but little better than slaves, all they know has been taught them by the missionaries, which is little less than bigotry and superstition. The consequence is they are an ignorant, idle, bigoted, down trodden race of beings..."

Elder Benjamin Franklin Johnson describes the sad state of affairs he perceives. His letter of 29 Mar 1853 informs the Utah territory about our Pacific Island paradise, with Hawaiian population 80,000; LDS population 1,200.

"We have much priestcraft to contend with, it bears almost universal sway here, and even the king seems disgracefully controlled by its influence, and the natives generally are enslaved by a fear of offending the missionaries. In fact, the present structure of government, although too rotten to continue long, rests upon their shoulders, and every office of honour or profit is at their disposal. They have so constructed the laws, that their property, although they may be worth their hundreds of thousands in lands and palaces, is exempt from taxation, while the poor man who has not even a farren [barren?] patch to raise food for his destitute family, is made to pay a heavy tax and to work upon the highways, to beautify and embellish the streets leading to the magnificent residences of the missionaries, &c. It has long been the practice of those great philanthropists and friends of civilization, who are doing so much to facilitate the march of intellect, to keep a number of poor, bare-legged natives, instead of a horse or mule, to draw about, in a human cariole, members of the missionaries’ families, and sometimes in conditions of nakedness, only to be tolerated by barbarians.

"The missionaries upon these lands, with all their home revenue, and near forty years’ operation, have done not as much as honest men could have done in ten years, without one dollar of foreign revenue to assist them. The fleece has been their object, and they have kept their flock closely shaved, and they are now much the richest class upon the islands. The natives might all, ere this, have ... been advanced in agriculture, manufacture, and science. But they are now debased by every degrading, immoral, and degenerating principle. And if I am not mistaken, this people have decreased at least fifty thousand since missionary influence became established among them. These furtile (sic) islands, which are capable of producing all the tropical fruits, and the finest of wheat, with every comfort to gladden the heart of man, are producing comparatively nothing; and instead of virtue, wealth, and independence, which might have been realized, almost universal vice, poverty, and slavery are the fruits of this great missionary expense..." [This is at a time when government officers, even the king, himself, were involved in the purchase and distribution of cocaine, prostitution, gambling and other activities.]
"We feel sanguine that this people are of the Covenant blood, and that a great work is to be done among them. Many of them are quick of apprehension, and are apt to believe the truth. They are naturally an honest, and kind-hearted people, and were it not for that unnatural fear of the missionaries, thousands would believe and soon embrace the truth. But we look for this yoke soon to be broken off."

The Mormons Return to Kohala

With these descriptions in mind, the events surrounding the return of the Mormons to Kohala, their success and their collision with Reverend Bond can be more readily understood. In April 1853, Brother Rice, a haole convert to the Church living in Maui, is sent to reopen mission efforts on Hawaii. He is followed shortly afterwards, by mainland Elders Nathan Tanner and Thomas Karren, who, in company with newly ordained Elder John W. Kahumoku, sail from Honolulu on the first of June 1853. The use of this recent convert as a traveling Elder, is an example of one of the contrasts in procedures between existing Protestant churches and those of the Church of Jesus Christ of Latter-day Saints. This distinction accounts in part for the popularity of the Church and for the strong criticism it received.

It became standard practice in the American Board churches that Hawaiians were required to wait a long time before they were accepted into the congregation as members in good standing. Next, they would be rigorously prepared before they could be considered for a teaching appointment or given any church responsibility. Mormons, by contrast, accepted Hawaiians for baptism, as they did universally, sometimes within hours of their hearing the Gospel and for males, confirmation into the church was often quickly followed by ordination to an office in the priesthood.

And so it was that the three LDS Elders head toward Hilo, probably to meet with Bro. Rice and assist in the re-establishment of the mission on that island. They are tossed about on the sea from Honolulu to Lahaina for four seasick days and then, with only a brief respite, they continue their harrowing journey for another two days to Kawaihae on Hawaii. The plan had been to travel overland from Kawaihae to Hilo, but after determining the distance and taking into account the high stream levels, they decide to continue by ship.

They sail around to the southeast and make three attempts to come into Hilo Bay. A powerful sea simply will not allow the ship to come to harbor. Soon, the sails are so badly torn and the rigging so completely disabled that the captain appeals to them, asking what he should do. It is obvious he will not be able to land them in Hilo. All three Elders are very sick. Karren says he had not suffered half as much on his whole trip in the [Mormon] battalion as he did in those 9 days. They can’t keep any food down. They want off the ship - anywhere - and as soon as possible. With their complete approval, the Captain turns the ship and runs with the wind until he is able to put in at Upolu Point, Kohala District.

Nathan Tanner’s journal reports the remarkable circumstances surrounding the arrival of the missionaries to these shores:

"...it soon became apparent to us that it was at Kohala, and not at Hilo, that the Lord wanted us to labor; for we found the people there ready and waiting and praying for the Elders to come. We landed on the 10th (of June 1853) and although we were sick, the natives insisted upon hearing us, and according to their desires we held a meeting, and Elder Kahumoku addressed them for an hour and a half. The next morning we baptized 25 before we ate our breakfast."
“...ready and waiting and praying for the Elders to come.” Perhaps the seeds planted by Hawkins and Woodbury had actually taken root. Maybe there had been dreams or revelations as many Polynesians are apt to have. But by whatever means, there is a people prepared by the Lord to receive his servants. The same pattern of the Lord preparing the people that has been recognized in the missionary work in Canada, in Great Britain, and so many other fields of labor is abundantly clear right here in Kohala. Within 5 days there are over 50 members, two organized branches and eight Hawaiian leaders with the priesthood, including one, Chief Napa or Nape, who is ordained a priest.

You can imagine the good Reverend, Elias Bond, is not happy with this sudden eruption of religious activity in his hitherto uncomplicated pastorate. The Chief had been a member of the Bond congregation; his loss could have an enormous influence on the other members in this Kohala district. So, Bond writes the Chief that the "Mormons" are bad people. Chief Nape or Napa replies that “he would not come back into his [Bond’s] church if [he] were to be entreated with tears running to the ground.” The Chief adds, “I have been fed long enough on your sour milk and want no more of it.”

Elder Nathan Tanner describes to the readers in Utah, the lengths Bond is willing to go to protect his authority:

“The missionary in that district [Bond] learning what we were doing, called his flock together and told them he was afraid they were all going to leave him and go to the Mormons; but if they would not, he would reduce his tax on them by two thirds - those that paid him 75$ might pay but 25$, and those that paid 30$, might pay 10$ &c. So are all through the church.” (Deseret News article in Mission History)

A sidelight is interesting. It is about this time, another ship is unable to reach Hilo as a result of stormy weather, and turns back, as did the ship the Elders were on a few days earlier, and it too comes into Kohala. On board, Elder Paul has mail for the missionaries, which he had thought to deliver to them in Hilo. A Kohala Elder quips, “It appeared that the Lord, after having compelled us to stop off here, did us the favor to send our mail here also.”

**Bond Fights for His Territory**

Bond seeks grounds for legal action against the missionaries. The day after their arrival Kahumoku takes a canoe alone, to preach along the coast. He is slapped with a civil action.

“...Elder Kahumoku was arrested [on the 13th] for traveling in a canoe on the Sabbath. When the trial convened, Kahumoku, a more experienced attorney than any to be found in Kohala, argued his own case. He reasoned that Christ’s law was higher than the law of the land and that Christ had ruled that it was lawful to do good on the Sabbath day. After he testified that he carried no cargo [only a calabash of poi and one of fish someone had given him] but was simply on the Lord’s errand, the case was dismissed.”(Spurrier 176)

The conflict gets more serious when all three Elders are illegally arrested a little over two weeks
after their arrival.

“On the 27th of June, we were arrested by the sheriff on a warrant which [1] did not state the charge against us; [2] nor had it any date; but we were required to appear forthwith and we did so. Upon inquiring after the nature of the charge the judge told us we would learn later, that [3] he did not yet know the charge, but some one had told him that we had been interfering with the schools. “Despite of the fact that the school teacher, the committee on public schools and six witnesses were sworn, all of whom testified that the Elders had not been near their schools, they were accused of influencing the Mormon children not for breaking any law of the kingdom, but rather for not obeying Minister Bond.

“Bond was, at this time, raising Kalahikiola Church, a large stone structure which was six years in the building. [Completed in 1855] In order that such a project could be completed, it required the labor of many, many hands. The minister had instituted a policy, which required that every person in the district, at one time or another, perform a quota of labor carrying stone, sand or lumber from the boat landing to the site, a distance of six miles. School children were included in this labor levy and the work was counted as part of their school experience.” (Spurrier, 176-7)

“Elder John W. Kahumoku ... plead our case before the court. He showed that under the law we as priests had the same right to organize schools as any other priests, that it only required 15 pupils to give us the right of requiring the government to build us a school house; that we had 19 of the 25 scholars in the school in question and were therefore Masters of the situation and entitled to the children, school house and all. There were probably five hundred spectators and they were deeply interested in the proceedings. Some of them suggested that if the Mormon children contributed toward the erection of the Calvinists church we should own it together.” (Tanner, in Mission History)

Although the case seemed to be headed for a judgment favoring the Church, when the court reconvened, the judge would hear no further testimony, ruled that all the children of the district must carry building materials for Reverend Bond’s church, and that in consequence of interfering with the schools as charged, the LDS missionaries are fined one dollar each. Tanner continues in his journal:

“... but, we baptized the school teacher [Kalama, and the rest of the students as well!], ordained him a Priest, took charge of the school house and he taught during school days and went out to preach on Saturdays and Sundays for the Church of Jesus Christ of Latter-day Saints. The people were well pleased with him as teacher and preacher.”

The missionary work continues and by 5 July 1853, less than a month after their arrival, they organize a third branch in Kohala, this one at Honokane, with 60 members. Reverend Bond fines a couple of the Elders for going after salt without a cause. [Tanner, in Mission History]

**Smallpox comes to Kohala**

Gavan Daws in his *Shoal of Time* gives us background for the next encounters:
“On February 10, 1853, the American merchant ship appeared off Honolulu flying a yellow flag, the signal of serious disease aboard. A passenger was suffering from smallpox. ... Merchant ships continued to arrive from the west coast of America, where smallpox was rampant. ... As soon as the diagnosis was confirmed yards and the adjoining lots were fenced off so that contaminated clothing and grass houses could be burned.

“The physicians of Honolulu worked as fast as they could to get vaccine matter ready, and the drugstores were besieged by people asking for vaccination, but the disease spread as if nothing were being done. ... A day of national humiliation, fasting, and prayer was called for June 15 [by the King]. Protestant ministers set up vaccination and food stations. Catholic priests tended the sick and baptized the dying, and some newly arrived Mormon elders labored to expel the disease by laying on hands and anointing with oil. By June 18, 41 natives were dead and 114 were sick; the next week the figures doubled. . . . On the outer islands isolation, ...and strict attention to quarantine saved Niihau, Molokai and Lanai, but not even the most desperate efforts could keep the disease away from Kauai, Maui, and Hawaii....”

An LDS Missionary in Honolulu also describes the scene:

“Bros. [Benjamin Franklin] Johnson and [William] Farrer and myself have been occupied almost entirely for the last 10 days striving to alleviate the sufferings of scores of these poor natives who are being swept off by hundreds by that loathsome disease, the smallpox, ... Such scenes of wretchedness and misery my eyes never before held. ... The condition of many places is truly heartrending. One place which we were called to visit contained 16 who were suffering with the disease, and the mats and floor was nearly covered with seemingly living putrulence. From our success in teaching and administering to the sick, the doctors and priests are getting mad; and we were threatened and commanded not to go again among the sick.” (Deseret News 3:76, in Mission History)

By the time no new cases are being reported, late in January 1854, it is estimated that this highly contagious disease has killed probably 6,000 people, mostly native Hawaiians. Word of the King’s request to hold a national day of fasting and prayer did not reach the Elders in Kohala by the appointed date. The King’s encouragement to hold such an observance any time after notification, led the leadership of the branches to set aside the 7th of July for the event, which happened to be the regularly scheduled Fast day, the first Thursday of each month.

“The children who attended our fast meeting on that day were fined and put into the stocks for being absent from school. . . . “This was not only unwarranted by law, but was an outrage, as the fast was not only our regular fast day, in which all were entitled to participate, but it was directed by the King. “The chief justice subsequently wrote to the local judges that there was no authority of law for the proceeding, but the children had paid the fine and that ended the matter.” (Mission History)

“From April 6th to July 26th, 1853 the membership of the Church in Hawaii had increased about one thousand and the Elders were known to be preaching on every inhabited island of the
A month from the day of the stunning court case defending the children, July 27, 1853, John W. Kahumoku dies. The grieving companions and church members hold a funeral service followed by a burial in Honokane, in a sepulcher by the sea. Again the children are punished for attending the funeral. The one bringing charges? Bond.

By the 14th of August there are four fully functioning branches of the Church in the district of Kohala: Kokio, Upolu, Honokane and Pololu. It is little wonder that Bonds suggests that some of his followers, including the local constable, burn down the Mormon meetinghouse. It is later replaced by one of stone.

Elder Tanner reports an event in Kohala relating to the smallpox epidemic in Honolulu:

“...There had also come from Honolulu about 20 persons whom it was supposed were exposed to small pox. They were fined for coming to Honokane under the circumstances [they broke the quarantine] and were placed among our [Mormon] people. The priest, Mr. Bond, had heard that out of 800 who had died in Honolulu only two of the Saints had died, and that they for some cause had not sent for the Elders. So he placed [or had the constable place] the people who had been exposed to small pox in our branch among our members, remarking as he did so. “Now, if the Mormons can escape the small pox, let them do it.”... Although some of the imported people died with the disease, none of ours had it.”

An intense rivalry apparently continued to the end of Reverend Bond’s life. His journal contains many disparaging remarks about the Mormons. But, his story and contribution to Kohala doesn’t end at his death.

**Bond’s Real Treasure**

Like so many of his colleagues, Elias Bond kept a record of his congregation and his activities. I am personally grateful to Reverend Bond for keeping a very accurate, mostly legible record of the marriages he performed over the many years he lived and worked here in Kohala. I found the record of the marriage of my own great grandparents - Pukaua and Kekahimoku – in his marriage records sent to the State Archives. The Church received permission to microfilm his Record of Marriages, the extraction of which was completed in about 1987, during the Year of the Hawaiian. Since then, Temple Sealings to Spouse have also been completed. An approved extraction project is in process, which takes those marriage records and generates individual baptism and endowment work. Some of that work is now being done at the Kona Temple.

Mr. Bond also kept a parish register which is organized geographically starting with the *ahupuaa* of Awini and moving north and around to Kawaihae. It is in the Hawaiian Mission Children’s Society Library in Honolulu, behind Kawaiahao Church. It provides unique information about the people of Kohala because of his great attention to details. He was a tireless laborer in the field and much of his interference with Mormon missionaries served actually to build curiosity that in turn would open doors to the gospel message. I believe Elias Bond had rare dedication and tried to serve Kohala’s people.
It should be remembered that Elias Bond and all of the other missionaries to Hawaii from the American Board had their roots in the northern east coast states. The very states from which many families were gathered in the early history of our church. Many present members of the Church trace their family lines to this rich area of American history. So, it should come as no surprise to find LDS temple ordinance work has been completed for Mr. Bond (Baptism 28 May 1932 in Arizona) and his wife (1989 in the Jordan River Temple.) Ordinance work, some done as early as 1878, is complete for all the early Protestant missionaries and their families I have checked thus far.

So, in the final analysis, all these zealous missionaries who in life may have wielded a sword against the Lord’s Kingdom, have been given a second chance to not only hear and accept the gospel, but probably to preach to those they once knew, giving their congregations ample opportunity to embrace truth and accept saving ordinances. The Lord preserved through these missionaries and other dedicated religious leaders the records of people in their time and we use those records in our time to provide temple blessings. The names of thousands would have been more difficult to find without the good works of men like Elias Bond. Glory be to the Father, whose hand is in the lives of all his children.

Sources


Jensen, Andrew, Compiler. History of the Hawaii Mission of The Church of Jesus Christ of Latter-day Saints, Volumes 1 and 2, unpublished manuscript in Pacific Island Collection of the Joseph F. Smith Library at Brigham Young University-Hawaii, Laie, Oahu. [This is a collection of transcribed journal entries and newspaper articles arranged generally chronologically with connective text.]


4 Illustrations from Father Bond of Kohala.
A photograph taken about 1840 while he was still in college or seminary, or perhaps on the eve of his departure for the Sandwich Islands.

The Broadside issued in 1821 in Hallowell, Maine, by Elias Bond, Sr., on receiving the first news of the arrival of the brig Thaddeus at Owhyhee in the Sandwich Islands.
These old manacles, still existing, allow us to see in fancy how Mother Bond and the children journeyed into far countries, up the mountain thru the forest to Waimea, or along the rocky coast down to Mahukona.