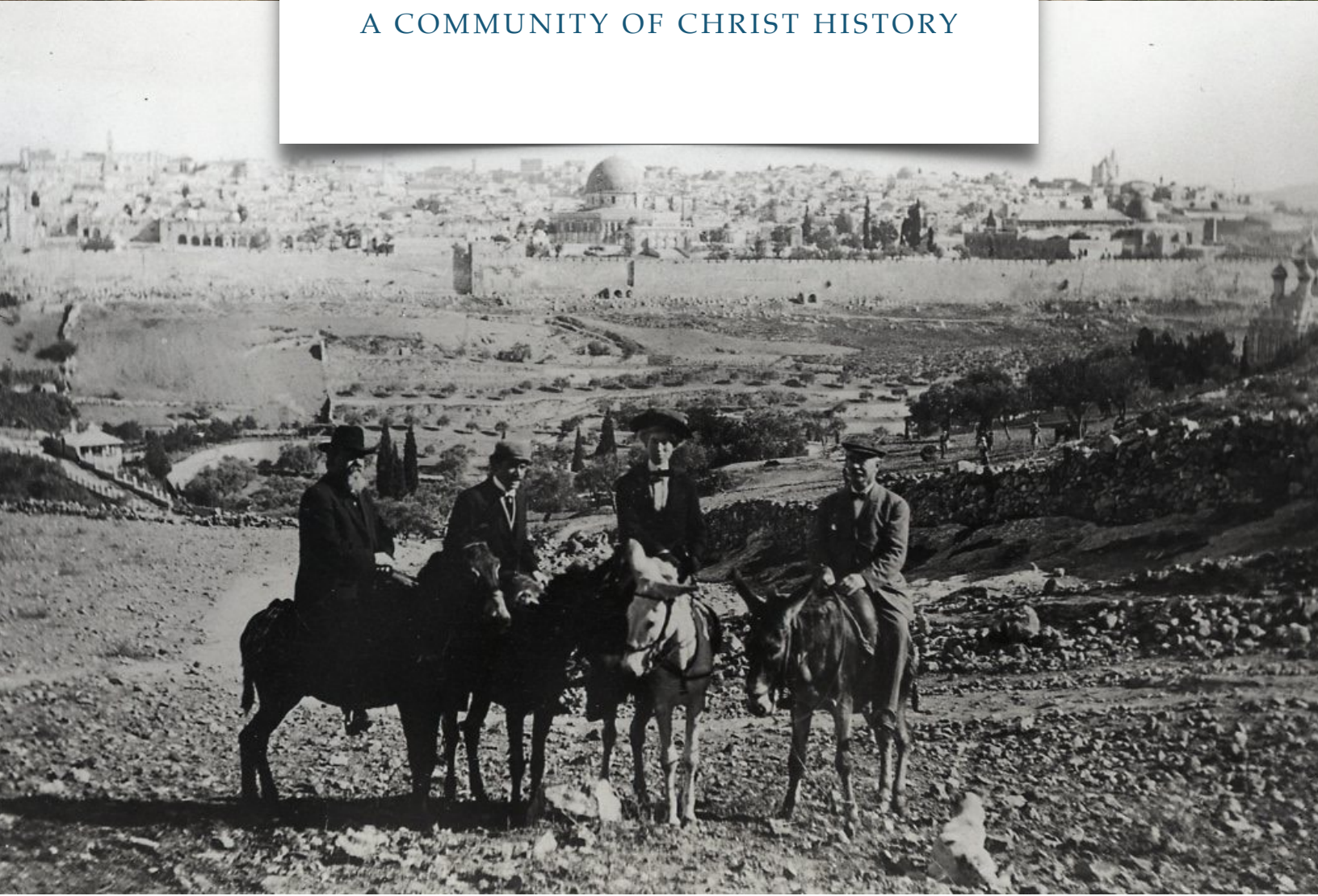




The Holy Land

A COMMUNITY OF CHRIST HISTORY



With Great Appreciation

This tour booklet would not be made possible without the work of a community of historians. A special thank you to Rachel Killebrew, Community of Christ librarian and archivist, and her team of dedicated volunteers at the Community of Christ Library-Archives in Independence, Missouri. Endless hours were donated to searching, scanning, and collecting historical details about the early missionaries assigned to the Holy Land. Volunteers at the Community of Christ Library-Archives include:

Gerald Scranton
Barbara Bernauer
Lee Updike

Thank you for helping to preserve and share the story of Community of Christ in the Holy Land with present and future generations.

~ Barbara Walden
Community of Christ Historic Sites Foundation

From Missionaries to Music

CHURCH HISTORY IN THE HOLY LAND

Over the next nine days, we will explore the lives and stories behind many of the early church members who once walked the Holy Land. From Orson Hyde's arrival in 1841 to the remarkable preservation of the Maine Friendship House at the end of the 20th century, Community of Christ members have been inspired by this historic place for generations. As we trace the footsteps of those who have gone before us, may we also be present to the continuing story unfolding in our midst. Your very presence here in this holy place continues the sacred story of Community of Christ in the Holy Land.



Community of Christ in the Holy Land

CHURCH HISTORY TIMELINE

- 1840 Spring conference at Nauvoo sends Orson Hyde to Jerusalem.
- 1841 Orson Hyde arrives in Jerusalem. He offers a prayer on the Mount of Olives and builds a small monument.
- 1865 G.J. Adams arrives in Palestine and traces his former missionary partner's footsteps. Returns home to Maine.
- 1866 The Church of the Messiah, G.J. Adams and his followers, arrive at Jaffa with prefab housing materials ready to establish a unique community in the Holy Land.
- 1867 The majority of Adams' former followers return to the USA.
- 1880s Abigail Alley reaches out to RLDS leadership requesting missionaries to be sent to Palestine.
- 1888 Alley's first, "Leaves from Palestine," article appears in the *Autumn Leaves*. Alley's articles and letters appeared in the *Autumn Leaves* and *Saints' Herald* until 1893.
- 1906 Prompted by letters from the Floyd and Alley families, Paul M. Hanson visits Palestine on behalf of the RLDS Church.
- 1910 Mary Jane Floyd is baptized in the Jordan River by Apostle Gomer Griffiths. Her husband, Rolla Floyd, was accepted on his original baptism by G.J. Adams.
- 1911 Jerusalem Branch of the RLDS church is established.
- 1921 President Frederick M. Smith visits, making him the first church president to visit the Holy Land.
- 1921 RLDS Church purchases land in Jerusalem.
- 1923 RLDS Mission Home and School opens in Jerusalem.
- 1931 Mary Jane Floyd and her son, Albert, build Zion Hall, the first motion picture theater in Jerusalem.
- 1934 RLDS property in Jerusalem sold (against F.M. Smith's wishes) to help alleviate church debt during the Depression.
- 1980s Apostle Charles Neff adds Israel to his apostolic field. President Wallace B. Smith visits the Holy Land in 1982. The following year, the *Herald* reports that the church is officially registered in Israel.

Community of Christ Interest in the Holy Land

OUR STORY BEGINS

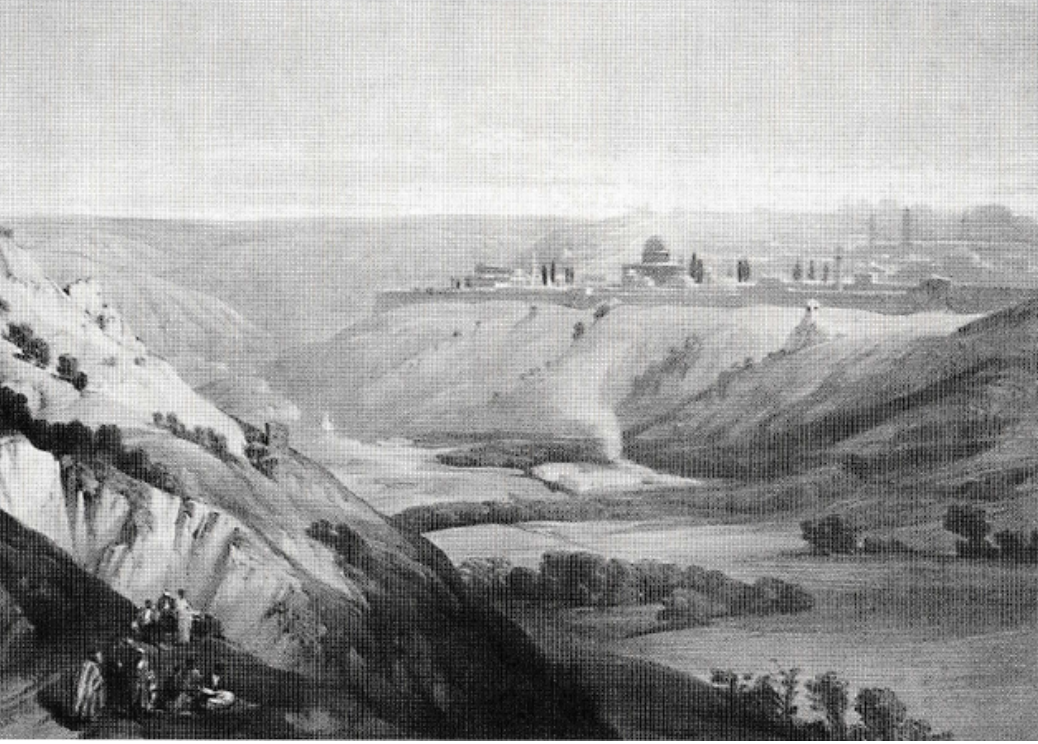
Throughout Community of Christ history, there has been a genuine fascination in the ancient lands of Palestine. In our first church newspaper, we included the words to a newly written hymn “Redeemer of Israel.” Church members were encouraged to study the scriptures and to model the life and faith of the earliest Christians in the Book of Acts. Kirtland church members attended a Hebrew Grammar class at the Kirtland Temple. One of the books used in their studies included colored maps of the Holy Land. At the dedication of the Kirtland Temple, on March 27, 1836, Joseph Smith Jr. offered a prayer of dedication that included a passionate petition on behalf of Israel. The prayer included the words:

“Thou hast a great love for the children of Jacob... that Jerusalem from this hour may begin to be redeemed, and the yoke of bondage may begin to be broken off from the house of David, and the children of Judah may begin to return to the land which thou hast given to Abraham their father.”

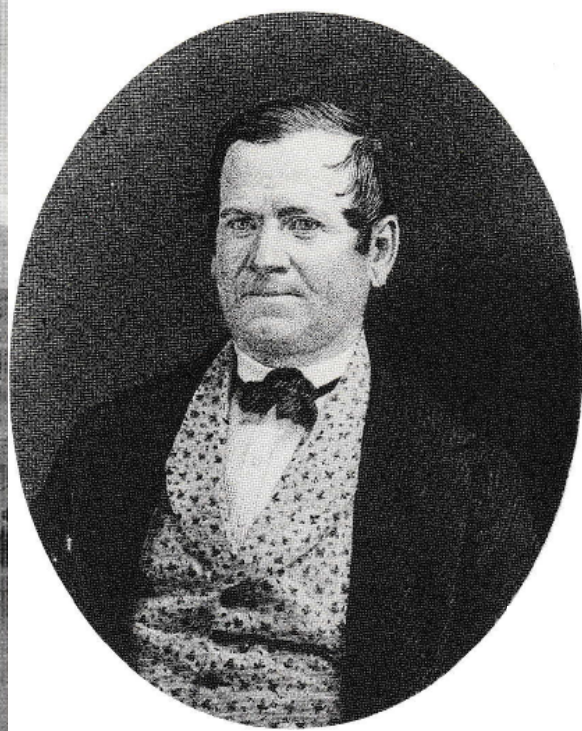
Four years later, during a conference held in Nauvoo on April 6, 1840, a motion was made and approved to send Orson Hyde to Palestine. By the end of the conference, John E. Page was called to accompany Hyde on the journey to the Holy Land. The missionary partners departed Nauvoo less than two weeks later. Hyde recalled beginning the journey with, “not the first dollar, neither two coats nor a cane nor an umbrella.”

Original books used in Hebrew Grammar classes at the Kirtland Temple, photos by Val Brinkerhoff © Community of Christ





View of Jerusalem from the Mount of Olives in 1839, sketched by David Roberts



Engraving of Orson Hyde, 1853. Courtesy of Virginia Woolley Quealy

Orson Hyde

FIRST MISSIONARY TO JOURNEY TO JERUSALEM

Orson Hyde and John E. Page departed Nauvoo for Palestine in April of 1840. Unfortunately, Page never made it to his final destination. Hyde continued on his mission eventually replacing Page with George J. Adams. The two men departed New York on the ship *United States* on February 13, 1841. The men arrived in Liverpool eighteen days later. Church leaders requested Adams remain in England while Hyde continued his journey alone to Palestine.

After an exhausting journey, Orson finally arrived at the port in Jaffa. He then made the forty-mile trek overland to Jerusalem eventually arriving in the historic city on October 21, 1841. He described his view of the city:

“As I gazed upon it and its environs, the mountains and hills by which it is surrounded, and considered, that this is the stage upon which so many scenes of wonders have been acted, where prophets were stoned, and the Saviour of sinners slain; a storm of commingled emotions suddenly arose in my breast, the force of which was only spent in a profuse shower of tears.”

A few days later, on Sunday, October 24, 1841, Orson climbed the Mount of Olives and offered a dedicatory prayer. It would take Orson over a year to return to his family in Nauvoo, arriving home on December 7, 1842, a few weeks shy of the Christmas holiday. One hundred and thirty eight years after Orson Hyde delivered his dedicatory prayer on the Mount of Olives and departed historic Palestine, the Orson Hyde Memorial Garden was dedicated by then LDS President Spencer W. Kimball on October 24, 1979.

Orson Hyde's Prayer of Dedication

DELIVERED AT THE MOUNT OF OLIVES, OCTOBER 24, 1841

O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of thy servant which he this day offers up unto thee in the name of thy holy child Jesus, upon this land where the Sun of Righteousness sat in blood, and thine Anointed One expired.

Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for thy name's sake, until the end shall come, when all the saints shall rest in peace.

Now, O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land; and under the shadow of thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. Everlasting thanks be ascribed unto thee, O Father! Lord of heaven and earth, that thou has preserved thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and thy providential care by night and by day has been exercised over thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue thy kindness and mercy towards a needy worm of the dust.

O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed for ever. Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

Grant, therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning

Orson Hyde's Prayer Continued...

prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Sun of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

Thou, O Lord, did once move upon the heart of Cyrus to shew favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel— raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—"Yea, those nations shall be utterly wasted."

Though thy servant is far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

The hands that have fed, clothed, or shown favor unto the family of thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in thy kingdom let them have an inheritance when thou shalt come to be glorified in this society.

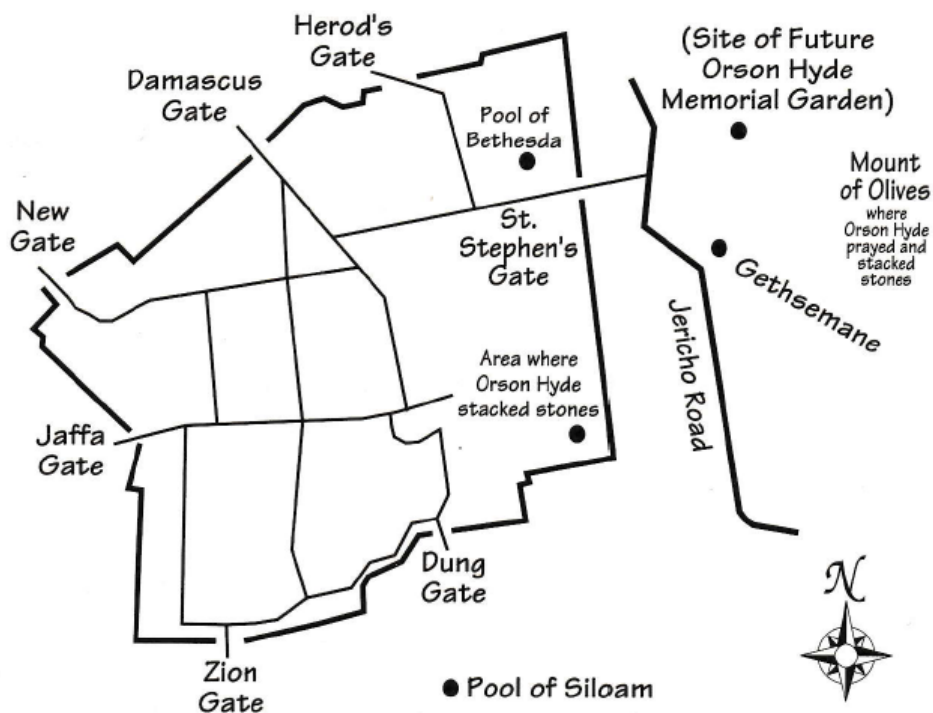
Do thou also look with favor upon all those through whose liberality I have been enabled to come to this land; and in the day when thou shalt reward all people according to their works, let these also not be past by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, "Thou hast been faithful over a few things, and I will make thee ruler over many."

Orson Hyde's Prayer Continued...

O, my father in heaven! I now ask thee in the name of Jesus to remember Zion, with all her stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said—"Ah, where is thy God!" Her priests and prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

Do Thou arise in the majesty of thy strength, and make bare thine arm in behalf of thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit of light and knowledge, grace and wisdom, into the hearts of her prophets, and clothe her priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

Let a peculiar blessing rest upon the presidency of thy Church, for at them are the arrows of the enemy directed. Be thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be thou near to deliver. Also the quorum of the Twelve, do thou be pleased to stand by, for thou knows the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his gospel, and to finish with fidelity and honor the work which thou hast given us to do, and then give us a place in thy glorious kingdom. And let this blessing rest upon every faithful officer and member in thy Church. And all the glory and honor will be ascribe unto God and the Lamb for ever and ever. AMEN.



Map by Myrtle Stevens Hyde

George J. Adams

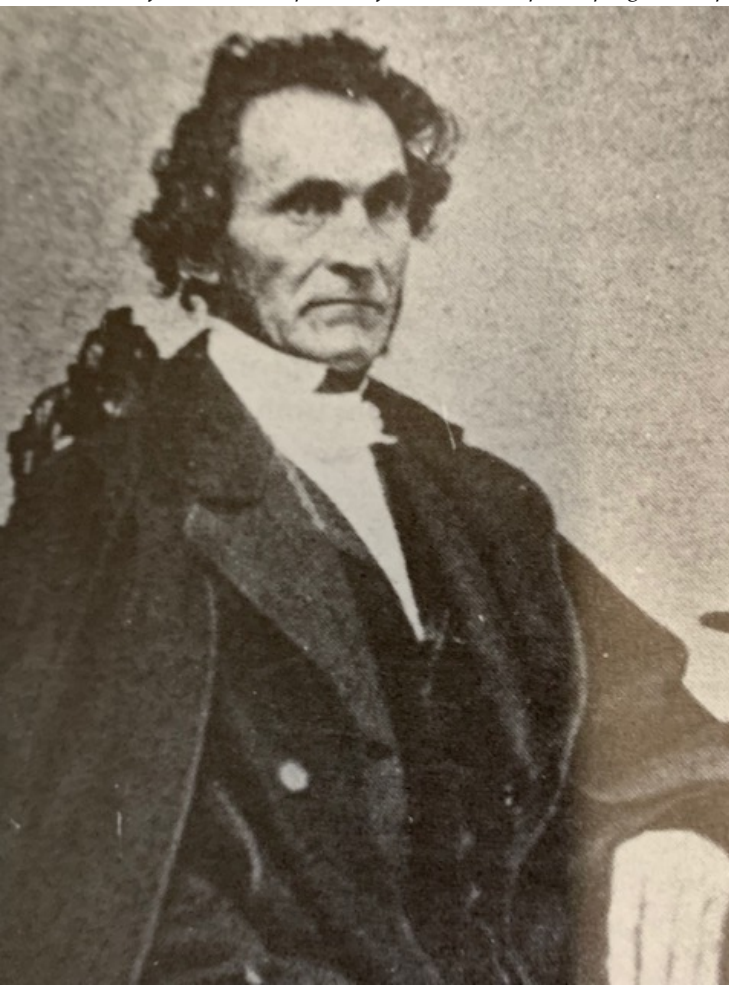
THE CHURCH OF THE MESSIAH ~ JAFFA AMERICAN COLONY

Orson Hyde's traveling companion from New York to Liverpool, George J. Adams, regretted not continuing to the Holy Land with Orson in 1841. He was a gifted orator and was asked to remain behind in the British Isles to support the missionary work happening in England. Although he was able to help grow the early church in the British Isles during the 1840s, his dream of reaching historic Palestine would have to wait another twenty-four years.

After a rocky relationship with Brigham Young and James Strang during the 1840s, Adams eventually started a denomination of his own in 1861 at Springfield, Massachusetts. At the May 19, 1864, conference in Springfield, a resolution was proposed for a "mission to the Holy Land." Adams traveled to Jerusalem and, like Orson Hyde before him, prepared a pile of stones on the Mount of Olives as a monument to the twelve tribes of Israel.

Adams returned to New England inspired and passionate about his faith community's call to return to the Holy Land. He was not alone. By August of 1866, a group of 157 passengers including Adams' family, boarded the *Nellie Chapin* and departed Jonesport, Maine headed for the Holy Land.

G.J. Adams (left); an artist depiction of the *Nellie Chapin* (top right); temporary residence on Jaffa beach (bottom right). Painting courtesy of Reed Holmes.

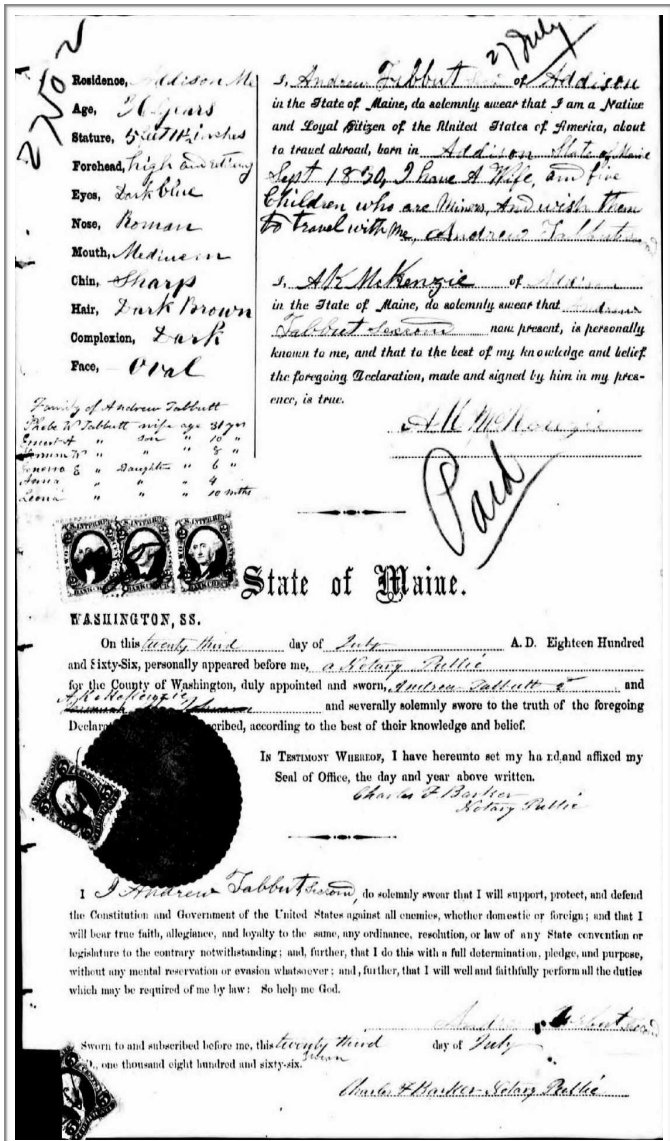
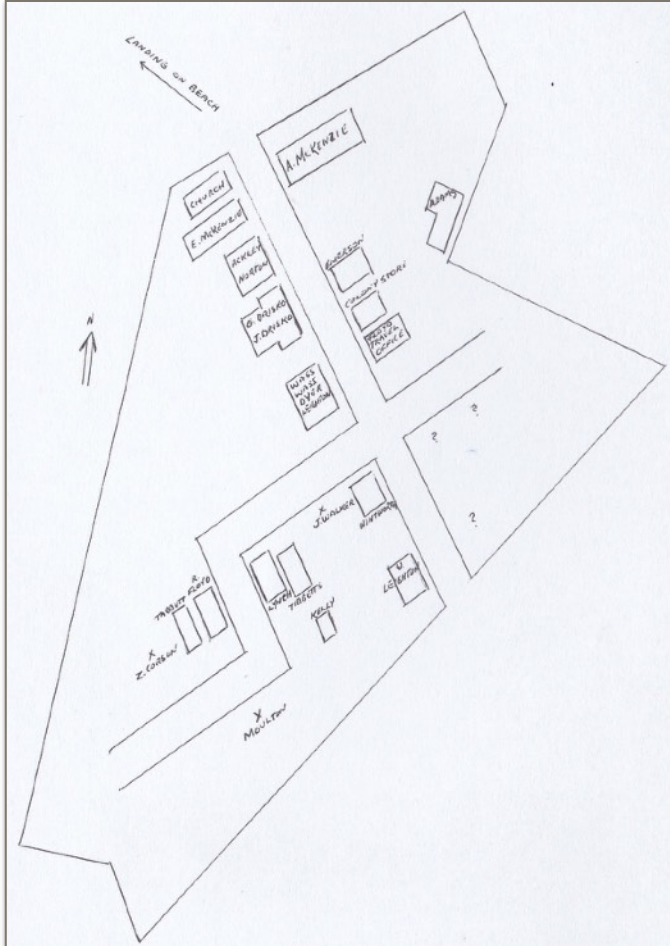




A Faith Community in Crisis

CHALLENGES IN A NEW LAND

As families began to settle in the Jaffa community, they built homes using materials brought over from New England. Community members began farming the land and establishing businesses. However, their new life in this foreign environment was met with economic, social, and cultural challenges. Land was overpriced and difficult to purchase, farming techniques and seasonal planning used in Maine were not as effective in Jaffa. Sickness plagued the community, and parents were burying their children not long after their arrival. These issues in addition to internal strife and the group's leader's struggle with alcoholism caused the majority of the group to return to the United States. However, some of their prefabricated homes, including a hotel built by John and George Drisko, still stand today in Jaffa.



Images clockwise from the top: 1910 view of an American Colony street in Jaffa. Notice the New England style shutters and door frame on the left. Leighton house appears on the far left; hand drawn map of the Jaffa Colony with the family homes labeled; Tabbutt family passport application. Colony map courtesy of Reed Holmes.



Images clockwise from the top: Portrait of Rolla Floyd; Rolla Floyd's Maine spring wagon; Cover of the *Autumn Leaves* publication; and "Leaves of Palestine" title banner for a series of articles from Abigail Alley featured in the *Autumn Leaves*. Floyd image and wagon courtesy of Reed Holmes.

Strength to Stay

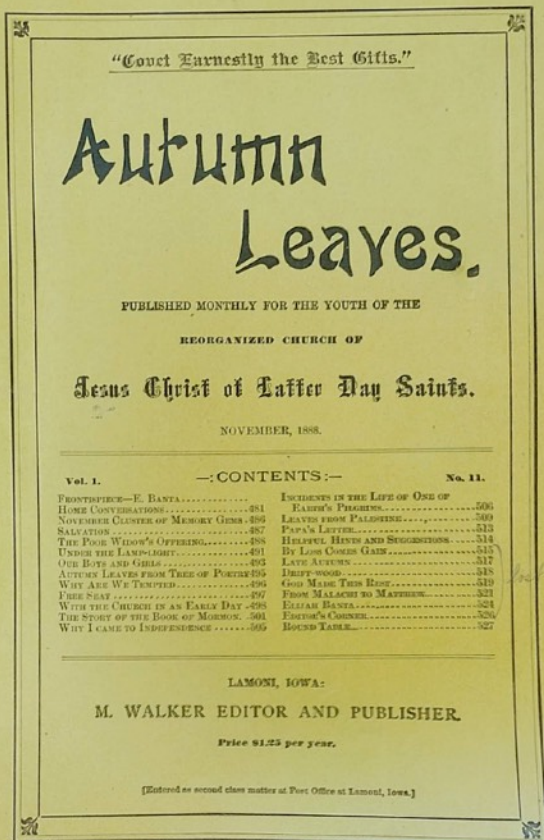
CHALLENGES IN A NEW LAND

Not all of G.J. Adams' former followers returned to the United States. A few remained behind for a variety of reasons. Some, like Rolla Floyd, saw an entrepreneurial opportunity in the Holy Land. Floyd quickly established himself as professional guide, offering tours of the Holy Land to visiting pilgrims. Members of the former colony helped pave a road to Jerusalem, and Rolla Floyd's Maine spring wagon was the first vehicle to roll down the new road. Floyd remained in the area for decades hosting tours that included such high profile guests as General Ulysses S. Grant and Kaiser Wilhelm.

While some were excited about the business opportunities, others felt a spiritual calling to remain behind. Abigail Alley and her sister, Anna Watts, stayed at Jaffa even when their husbands returned home to Maine. Abigail learned of the RLDS church from her relatives in Maine and began requesting church missionaries be sent to Palestine. Her letters and colorful impressions of the Holy Land were published as a series of articles in the church periodical *Autumn Leaves*. Alley's articles were entitled "Leaves from Palestine."

LEAVES FROM PALESTINE.

BY SR. ABIGAIL Y. ALLEY.



Return to the Holy Land

MISSIONARIES FROM THE REORGANIZATION

As many of G.J. Adams' former followers returned to Maine, it wasn't long until RLDS missionaries, like T. W. Smith, began arriving in Jonesport to share the message of the Reorganization. The views shared by the RLDS missionaries were very similar to the old Restoration message preached by Orson Hyde and G.J. Adams. Families in Maine soon joined the Reorganization and began reaching out to friends and family in Jaffa to share news about the RLDS church and send copies of the *Saints' Herald*.

By 1906, Paul M. Hanson arrived in Jerusalem in response to the many letters and missionary requests RLDS leadership received from those remaining in Palestine. Hanson's journey to Jerusalem was soon followed by numerous missionaries serving in the Holy Land beginning in 1910 and extending through the 1930s. Mary Jane Floyd was baptized in the Jordan River by Apostle Gomer Griffiths in 1910. Her husband, Rolla Floyd, was accepted into the church on his original baptism by G.J. Adams. The Floyd family provided a warm welcome in addition to housing and support for the missionaries and their families for decades.



Paul M. Hanson (above) visited Jerusalem in 1906.
Mary Jane Floyd's baptism by Gomer Griffiths
in the Jordan River, 1910 (below)

Rolla Floyd and his first wife, Docia, hosting guests and members of the Jerusalem American Colony, c. 1898. Image courtesy of Reed Holmes





RLDS Missionaries

APOSTLE GOMER GRIFFITHS, F.G. PITT
AND ROSA PARKS PITT
1910-1911

Images (clockwise from the top): Boat ride on the Jordan River; Griffiths and the Pitts with Mary Jane Floyd at her home; Group picnic at Hebron featured (L-R): Gomer Griffiths, Mary Jane Floyd, Bro. Whelan, F.G. Pitt, and Rosa Parks Pitt; Preparing for a boat ride on the Sea of Galilee; Rosa Pitt poses on a camel.





RLDS Missionaries

REES AND HANNAH JENKINS
1911-1920



Images (clockwise from the top): Mary Jane Floyd to the left with Hannah Jenkins; Hannah is the third woman on the right (in black). Mary Jane Floyd is on Hannah's right followed by a Mrs. Webster. The men are labeled as "Joseph Assich and a cousin"; Grave of Rees Jenkins located in Damascus; Paul M. Hanson at the grave of Rees Jenkins; Group photo featuring (L-R): Olinda Njeim, Hannah and Rees Jenkins, Edna and Arthur Koehler, and U.W. Greene.

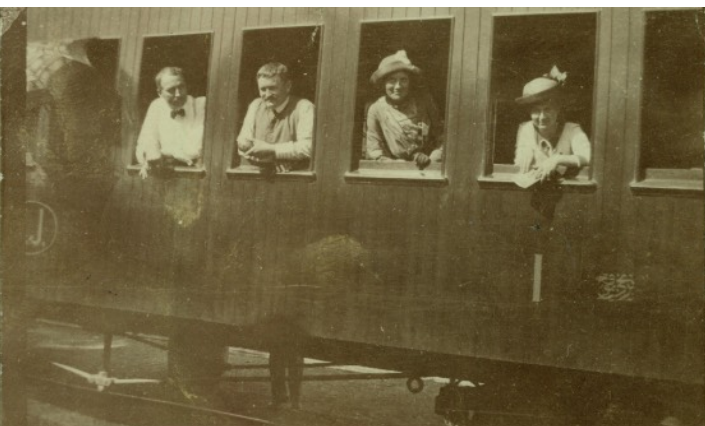




RLDS Missionaries

APOSTLE U.W. GREENE AND
ARTHUR AND EDNA KOEHLER
1913-1914

Images (clockwise from the top): Arthur Koehler portrait; Edna and Arthur Koehler in Jerusalem; Edna Koehler in front of the Mary Jane Floyd house; Group departing for Jaffa (L-R): U.W. Greene, and to the far right, Edna Koehler; Arthur Koehler poses for a postcard later sent to Elbert A. Smith.





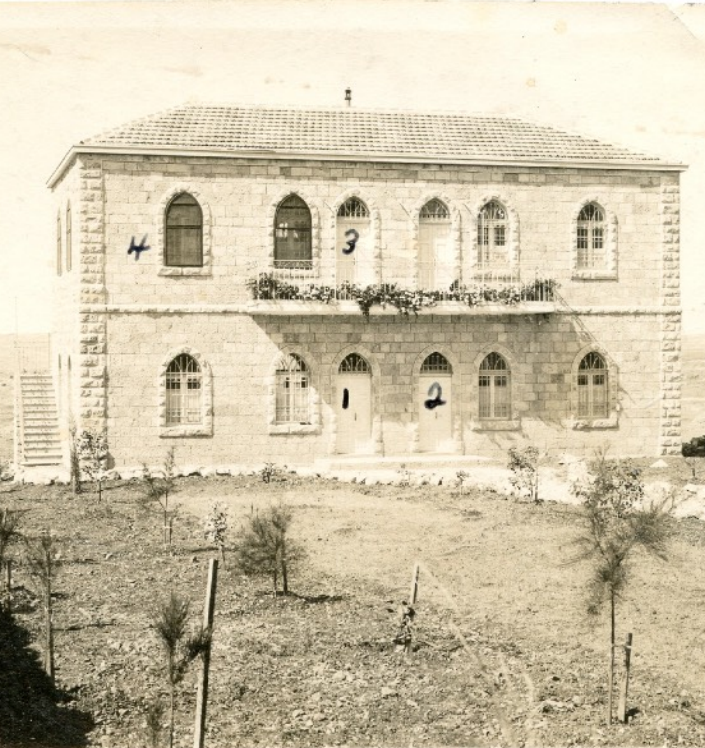
RLDS Missionaries

HARRY AND LILL PASSMAN
1920-1923



Images (clockwise from the top): Harry and Lill Passman; Standing on the front steps of the Mary Jane Floyd home (L-R): T.W. Williams, Lill and Harry Passman; T.W. Williams and President F.M. Smith (seated) visiting Jerusalem in the spring of 1921; Members of the Jerusalem congregation (photo taken by F.M. Smith); Passmans and their house guests (Williams and Smith) removing bed bugs from their linens.

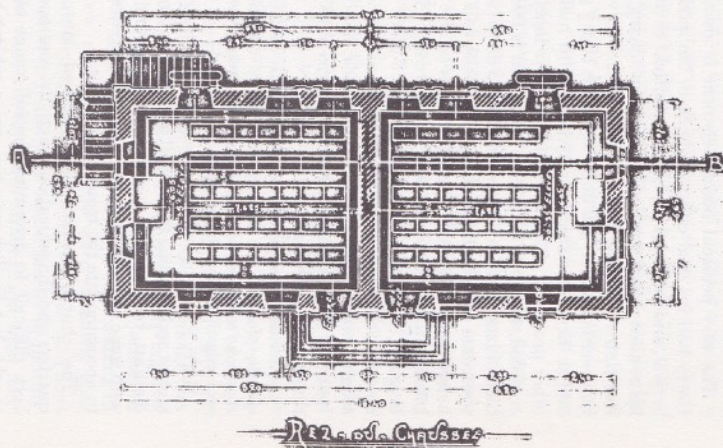
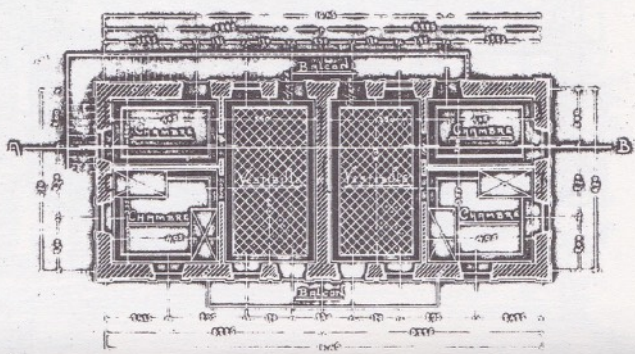




Mission House

Known fondly as “the flower of the neighborhood,” the RLDS Mission House served as a meetinghouse, school, missionary home, and rental property. The mission house was sold in 1934.

Images (clockwise from the top): Front view of the Mission House and school; South view of the Mission House, notice the camels on the grounds; Mission house plans, first floor; Mission house plans, second floor; Doty family (L-R: Maude, Geraldine, and Homer Doty) standing on the front steps. Plans courtesy of Reed Holmes.





RLDS Missionaries

DAN AND GLADYS SORDEN
1924-1926



Images (clockwise from the top): Dan and Gladys Sorden with daughter, Marilyn; front view of the combined mission home and school; Marilyn playing with wooden blocks on the balcony of the mission house; Group photo with Dan featured back row, center; image of half the garden that Dan Sorden designed and maintained at the mission home and school.



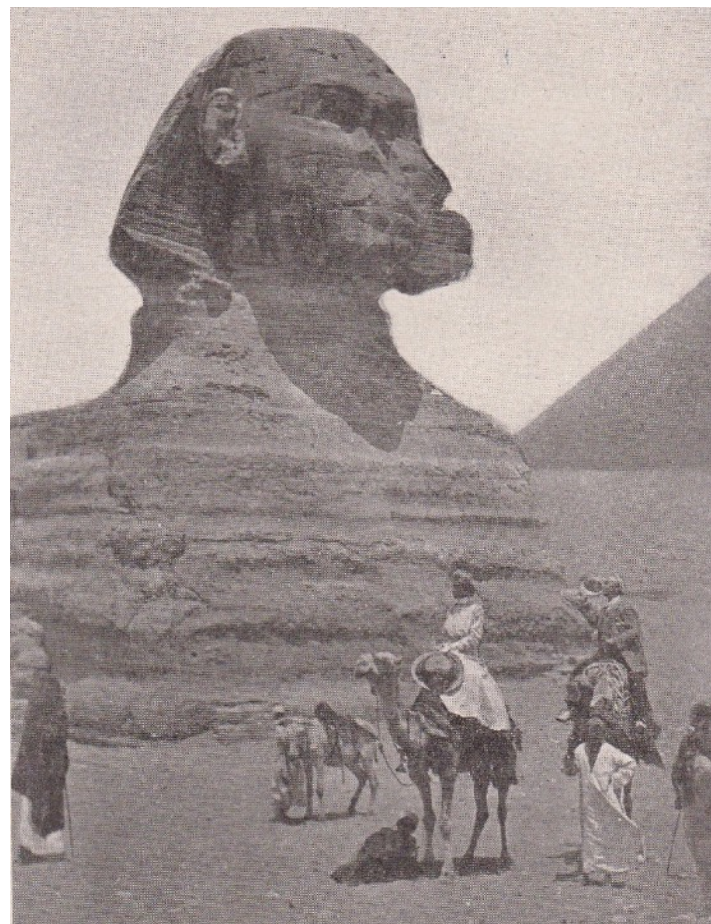


RLDS Missionaries

HOMER AND MAUDE DOTY
1927-1929

Images (clockwise from the top): Mission House and Doty family residence; 4th of July party at the Mission House, image features (L-R): Mr. Futterer, Mr. Lowenstind, Geraldine Doty, Maude Doty, and Mary Jane Floyd; Homer Doty's trunk used in his missionary travels; Family photo at the Jordan River (L-R): Homer, Geraldine, and Maude; Homer Doty.





Exploring Egypt

A number of traveling church leaders and missionaries visited Egypt during their time in the region.

Images (clockwise from the top): Doty family at the Sphinx; Edna Koehler and U.W. Greene at the pyramids in Cairo; Rosa and F.G. Pitt on camelback viewing the Sphinx; Doty family viewing pyramids; Paul M. Hanson inside the Pyramid of Khufu (Cheops Pyramid).



Historic Hymns for the Holy Land

HYMN FROM THE 1835 HYMNAL (KIRTLAND EDITION)

HYMN 6. P. M. (Redeemer of Israel)

Redeemer of Israel,
Our only delight,
On whom for a blessing we call;
Our shadow by day,
And our pillar by night,
Our king, our companion, our all.

We know he is coming
To gather his sheep,
And plant them in Zion, in love,
For why in the valley
Of death should they weep,
Or alone in the wilderness to rove?

How long we have wander'd
As strangers in sin,
And cried in the desert for thee!
Our foes have rejoiced
When our sorrows they've seen;
But Israel will shortly be free.

As children of Zion
Good tidings for us;
The tokens already appear;
Fear not and be just,
For the kingdom is ours,
And the hour of redemption is near.

The secret of heaven,
The mystery below,
That many have sought for so long,
We know that we know,
For the Spirit of Christ,
Tells his servants they cannot be wrong.



Emma Smith's 1835 hymnal.

Photo by Val Brinkerhoff © Community of Christ

Image of the Sea of Galilee

Historic Hymns for the Holy Land

SECOND HYMN FROM THE 1835 HYMNAL (KIRTLAND EDITION)

HYMN 33 L. M.

What wondrous things we now behold,
Which were declar'd from days of old,
By prophets who, in vision clear,
Behold those glories from afar.

The visions which Almighty God,
Confirm'd by his unchanging word,
That to the ages then unborn,
His greatest work he would perform.

The second time he'd set his hand
To gather Israel to their land,
Fulnl the cov'nants he had made,
And pour his blessings on their head.

When Moab's remnant, long oppress'd,
Should gather'd be and greatly blest;
And Ammon's children, scatter'd wide,
Return with joy, in peace abide.

While Elam's race a feeble band,
Receive a share in the blest land;
And Gentiles, all their power display
To hasten on the glorious day.

Then Ephraim's sons, a warlike race,
Shall haste in peace and see their rest,
And earth's remotest parts around,
With joys of everlasting sound.

Assyria's captives, long since lost,
In splendor come a numerous host;
Egyptia's waters, fill'd with fear,
Their power feel and disappear.

Yes, Abra'm's children new shall be
Like sand in number by the sea;
While kindreds, tongues, and nations all,
Combine, to make the numbers full.

The dawning of that day has come,
See! Abra'm's sons are gathering home,
And daughters too, with joyful lays,
Are hastening here to join in praise!

O God, our Father, and our King,
Prepare our voices and our theme;
Let all our pow's in one combine
To sing thy praise in songs divine.



Emma Smith's personal copy of the 1835 hymnal. Photo by Val Brinkerhoff © Community of Christ

Historic Hymns for the Holy Land

HYMNS FROM THE 1870 HYMNAL, *THE SAINTS' HARP*

HYMN 947 P. M.

All praise to God be given,
Who reigns in earth and heaven,
Our strength when we are stricken,
By this world's care and woe.
Let Judah cease her mourning,
Her sons are now returning,
And sing as they are journey'ng,—
To Palestine we go.

Once more her vines are twining,
Where Salem's streams are winding;
The cedars tall and shining,
On Lebanon do grow.
Her maids strike as of olden,
The harp, whose strings are golden,
And sing with joy upholden,
To Palestine we go.

Rich fruit her soil is yielding;
Her walls will soon be building,
While God her sons are shielding
From future overthrow.
And Jesus soon returning,
Cleanse earth by power of burning,
And Judah cease her scorning,
And her Redeemer know.

HYMN 949 L. M.

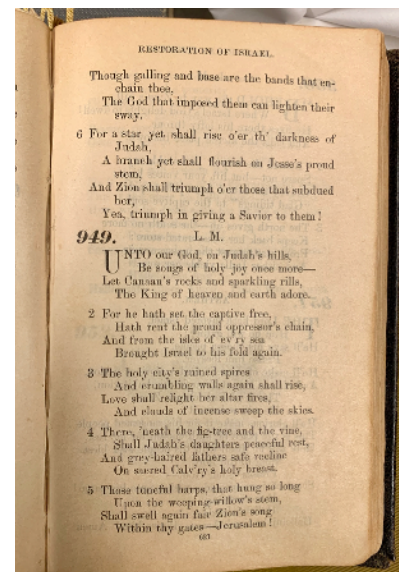
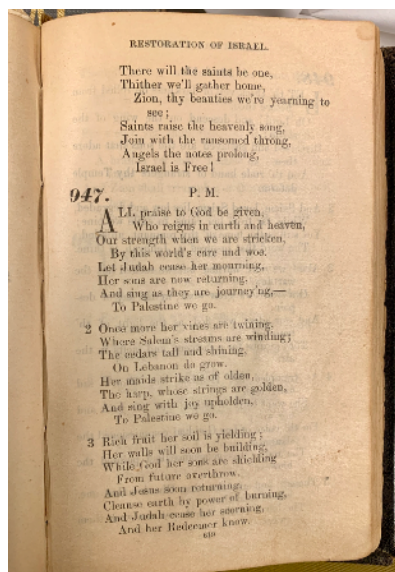
Unto our God, on Judah's hills,
Be songs of holy joy once more—
Let Canaan's rocks and sparkling rills,
The King of heaven and earth adore.
For he hath set the captive free,
Hath rent the proud oppressor's chain,
And from the isles of every sea
Brought Israel to his fold again.

The holy city's ruined spires
And crumbling walls again shall rise,
Love shall relight her altar fires,
And clouds of incense sweep the skies.

There 'neath the fig tree and the vine,
Shall Judah's daughters peaceful rest
And grey-haired fathers safe recline
On sacred Calv'ry's holy breast.

Those tuneful harps, that hung so long
Upon the weeping-willow's stem,
Shall swell again fair Zion's song
Within thy gates— Jerusalem!

The hymns "All Praise to God Be Given," and "Unto our God, On Judah's Hills," as they appear in the 1870 hymnal, The Saints' Harp. The hymns are featured in a section entitled, "Restoration of Israel."



Historic Hymns for the Holy Land

MUSIC FEATURED IN THE 1889 HYMNAL, *SAINTS' HARMONY*

468 S. H. 946.

ISRAEL IS FREE. P. M.

Arranged from old melody.

Musical score for 'ISRAEL IS FREE. P. M.' in 2/4 time, key of D major. The score consists of three systems of two staves each (treble and bass clef). The first system includes a first ending bracket over measures 1-4 and a second ending bracket over measures 5-8. Measure numbers 1 through 11 are indicated below the notes.

S. H. 947.

PALESTINE. P. M.

HILLIARD. 469

Musical score for 'PALESTINE. P. M.' in 4/4 time, key of B-flat major. The score consists of three systems of two staves each (treble and bass clef). The first system includes measure numbers 1 through 4. The second system includes measure numbers 5 through 8. The third system is a Coda section with the lyrics: 'To Pal - es - tine, To Pal - es - tine, to Pal - es - tine we go, we go, To Pal - es - tine we go, we go.'

Historic Hymns for the Holy Land

HYMN WRITTEN BY F.G. PITT

God Is So Good to Me

Duet

1. I can - not doubt my dear Sa - vior's love, As on the mount I stand,
2. Walk - ing with Christ is sweet - er to me Than all the world's vain charms,
3. He is so good to me ev - 'ry day, Keep - ing me in His care;
4. I'll cling to Him what - ev - er may come, And thro' e - ter - ni - ty,

And look - ing back I plain - ly see The lead - ing of His dear hand.
Tho' rug - ged be the path I tread, I'm lean - ing on His strong arm.
His bless - ed sun - light floods my way, My burd - ens and joys He shares.
Round the white throne where prais - es ne'er cease, I'll tell of His love to me.

Chorus

God is so good to me, _____ God is so good to me, _____
to me. to me,

I'll love and serve Him faith - ful - ly, He is so good to me _____
to me.

Tune by Lida Shivers Leech

Our thanks to David Bolton for helping prepare the hymn above for our tour and church history class

Historic Hymns for the Holy Land

HYMN WRITTEN BY ELBERT A. SMITH

Silvery Star, Precious Star

M. 42 *m*

1. Sil-ver-y star, pre-cious star, Shin-ing o-ver Beth-le-hem,
2. Beau-ti-ful song, won-drous song, Kneel-ing shep-herds wept to hear,
3. Ba-by Sav-ior, born at night, In the a-ges, long a-go,
4. King-ly Sav-ior, throned to-night In that ho-ly land a-bove,
5. Lo, we hear the song o'er-head! Lo, we see the star a-rise!

Guid-ing wise men from a-far, In the still night lead-ing them.
Chant-ed by God's ho-ly throng, Sing-ing peace and joy and cheer.
An-gels sang and stars gave light, For thy hum-ble home be-low.
Crowned with glo-ry, clad in light, Send thy mes-sen-gers of love.
Like the wise men we are led, In the still night un-to Christ.

REFRAIN

f Star-light and song, . . . All the night long, . . .
Star-light, star-light and song, All the drear-y night long,

m Her-alds of morn, . . . Je-sus is born.
Her-alds, her-alds of morn, Je-sus is born, is born.

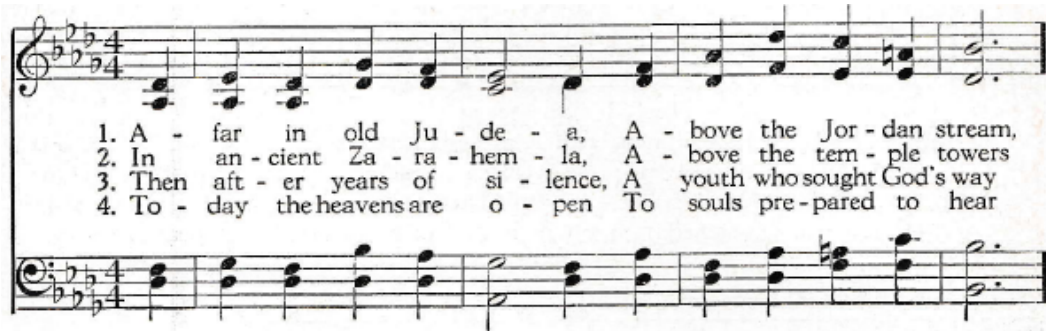
p

Tune by Audentia Smith Anderson

Historic Hymns for the Holy Land

HYMN WRITTEN BY ROY CHEVILLE

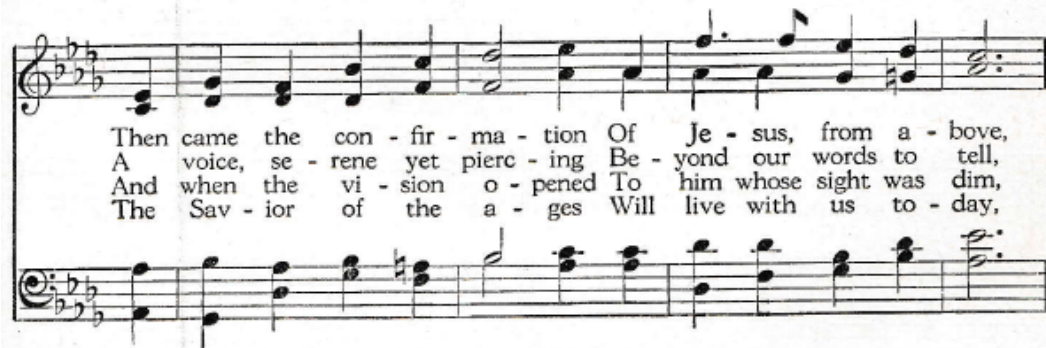
Afar in Old Judea



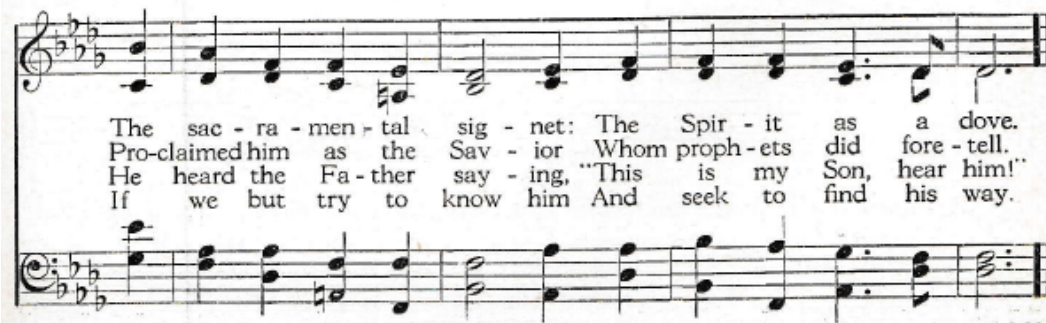
1. A - far in old Ju - de - a, A - bove the Jor - dan stream,
2. In an - cient Za - ra - hem - la, A - bove the tem - ple towers
3. Then aft - er years of si - lence, A youth who sought God's way
4. To - day the heavens are o - pen To souls pre - pared to hear



A heaven - ly light de - scend - ed On a bap - tis - mal scene.
Ap - peared the Christ of Ju - dah To crown the watch - ful hours.
Saw in Pal - my - ra's wood - land A light be - yond our day,
The won - drous rev - e - la - tion Of Christ, who's ev - er near.



Then came the con - fir - ma - tion Of Je - sus, from a - bove,
A voice, se - rene yet pierc - ing Be - yond our words to tell,
And when the vi - sion o - pened To him whose sight was dim,
The Sav - ior of the a - ges Will live with us to - day,



The sac - ra - men - tal sig - net: The Spir - it as a dove.
Pro - claimed him as the Sav - ior Whom proph - ets did fore - tell.
He heard the Fa - ther say - ing, "This is my Son, hear him!"
If we but try to know him And seek to find his way.

Tune by Alexander Ewing

Roy Cheville's hymn as it first appeared in The Hymnal, published in 1956.

Historic Hymns for the Holy Land

HYMN WRITTEN BY NAOMI RUSSELL

Joseph, Kind Joseph

1. Jo - seph, kind Jo - seph, look down in the man - ger; look on this
2. Ma - ry, brave Ma - ry, look down at your first - born; cra - dle him
3. Je - sus, dear Je - sus, look out at the hill - side; see how the

child to be known as your son. Care for him ten - der - ly
close to you now while you may. Treas - ure these mo - ments so
night is made bright by your star. On - ly the faith - ful will

un - til his Fa - ther calls him to do what no oth - er has done.
they will sus - tain you when he must go to show oth - ers the way.
fol - low its guid - ing; on - ly the wise see the Light that you are.

Refrain
An - gels in cho - rus sing glad hal - le - lu - jahs; hills ech - o

back the good news of the birth. Beth - le - hem sleeps but all

heav - en re - joic - es; God's gift of in - fi - nite love bless - es earth.

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of one flat (B-flat) and a 2/4 time signature. The melody is simple and hymn-like, with a clear refrain section. The lyrics are arranged in three verses, with the first verse being the most prominent. The piano accompaniment consists of chords and simple rhythmic patterns that support the vocal line.

Naomi Russell's hymn as it first appeared in Hymns of the Saints, published in 1981. The tune is an Appalachian Folk Hymn attributed to R. Herron; harmony by John Obetz.

**PALESTINE,
OR THE
HOLY LAND.**



T. T. Smiley del.

Entered according to act of Congress

J. Knight Sc.

One of three colored maps included in Joseph Smith Jr.'s personal copy of Thomas T. Smiley's Sacred Geography, published in 1824.



Two of three colored maps included in Joseph Smith Jr.'s personal copy of Thomas T. Smiley's Sacred Geography, published in 1824.

Interested in Learning More?

RECOMMENDED READINGS

Church History in the Holy Land

Carol Freeman Braby, *Letters from Jerusalem: Correspondence of H. Arthur and Eden Howland Koehler* (Two Trails Publishing, Independence, MO, 2006).

Carol Freeman Braby, "Hannah S. Jenkins: Missionary Wife in Palestine, 1911-1920," *Journal of Mormon History*, Volume 34, No. 2 (Spring 2008).

Myrtle Stevens Hyde, *Orson Hyde: The Olive Branch of Israel* (Agreka Books, Salt Lake City, UT, 2000).

Reed Holmes, *The Church in Israel* (Herald Publishing House, Independence, MO, 1983).

George Jones Adams and the American Colony

Reed Holmes, *The Forerunners* (Herald Publishing House, Independence, MO, 1981).

Reed Holmes, *Dreamers of Zion: Joseph Smith and George J. Adams Conviction, Leadership and Israel's Renewal* (Sussex Academic Press, Portland, OR, 2003).

Reed Holmes, "G.J. Adams and The Forerunners," *Restoration Studies II* (Temple School, Independence, MO, 1983) pages 42-62.

History of Jesus and His Historical Context

*Recommended by Tony and Charmaine Chvala-Smith

James Martin, S.J., *Jesus: A Pilgrimage* (Harper Collins Publishers, New York City, NY, 2014).

Adrian Curtis, *Oxford Bible Atlas, 4th edition* (Oxford University Press, 2009).*

Joachim Jeremias, *Jerusalem in the Time of Jesus: An Investigation into Economic and Social Conditions During the New Testament Period.* (Fortress Press, 1969).*

Richard Horsley's *Archaeology, History, and Society in Galilee: The Social Context of Jesus and the Rabbis* (Bloomsbury Academic, 1996).*

Image of a vendor's storefront in Old Jerusalem

Community of Christ Church History Resources Available Online at: *www.HistoricSitesFoundation.org*

STORYTELLERS

A collection of brief stories from church history that reflect the Mission Initiatives and Enduring Principles. The stories work well in both classroom and worship settings. Congregations also host "Storyteller Nights," featuring guest storytellers who share stories from the past that relate to today's Community of Christ.

HYMN FESTIVALS AND HERITAGE DAY

A celebration of our shared history as the "Singing Saints" with several historic hymn festival scripts to choose from that capture the life and times of early church. Heritage Day service materials include worship outlines and brief readings designed to help create a "heritage moment" at the local level. Hymn festivals and Heritage Day resources are for congregations, classes, and individual enjoyment.

EDUCATIONAL RESOURCES FOR CHILDREN

A combination of short stories, work sheets, and activities for today's active youth. The resources are designed for families, youth programs, reunions, and Sunday school instructors interested in sharing church heritage with the next generation.

HISTORIC SITES BUS TOUR

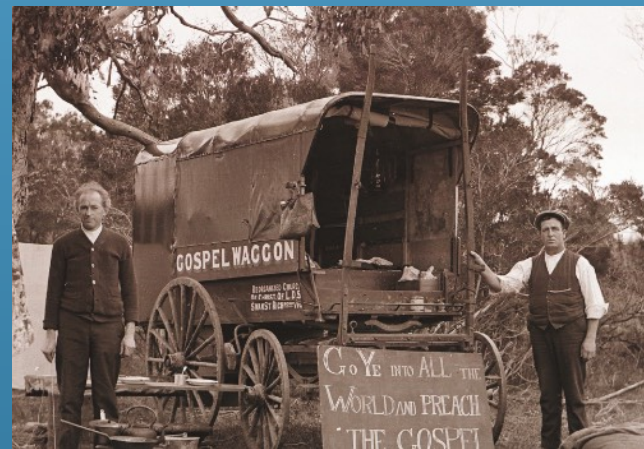
Looking for an exciting journey filled with inspiring stories and breathtaking autumn views? Join the Community of Christ Historic Sites Foundation on a bus tour! Experience the fascinating sights, sounds, and historic lessons from our shared past.

CHURCH HISTORY HAPPENED HERE

An open collection of stories and videos from history enthusiasts like you. "Selfies at the Sites" and "Church History Happened Here" videos detail the historic places around you that relate to the history of the church. "Share Your Object ~ Share Your Story" is an online exhibit detailing the stories behind our treasured artifacts, n opportunity to share the stories behind the historic places that matter most to you.

KIRTLAND TEMPLE PILGRIMAGE

A series of lesson plans that explore the connections between spiritual formation and the history of Kirtland's "House of the Lord." Class topics include discernment, sacred space, solitude, spiritual preparation, and prayer. Each of the twelve lesson plans reveal how the Mission Initiatives have been present in our DNA from the very beginning.



My Story from the Holy Land

PERSONAL NOTES



Community of Christ
Historic Sites Foundation

**Help preserve and share Community of Christ heritage
with present and future generations!**

To support the development of ongoing educational resources in church history, like this Holy Land tour booklet, we invite you to become a supporter of the Community of Christ Historic Sites Foundation. Your generous donation helps make church history available for all ages, supports the maintenance and preservation of all five Community of Christ historic sites, funds young adult internships in Kirtland and Nauvoo, and encourages all storytellers throughout Community of Christ.

To make an online donation, go to:

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Thank you for your generous support!

