

have faith, ye hope for things which are not seen, which are true" [Alma 32:21]). It is also an essential attitude for individual salvation ("man must hope, or he cannot receive an inheritance in the place which thou hast prepared" [Ether 12:32]).

Paul's praise of "faith, hope, and charity" (1 Cor. 13:13) as basic Christian virtues expands understanding of these concepts with its intimation that faith and hope are prerequisites to developing charity—a Christlike love of others. This type of love cannot grow out of despair or disbelief. Using the same triadic concept, the Book of Mormon describes their relationship to repentance, baptism, and the Gift of the Holy Ghost, all required for salvation in the kingdom of God (2 Ne. 31:16–21). Hope is integral to the gospel formula: through steadfastness in Christ (faith), a perfect brightness of hope, and love of God (charity), the baptized can endure to the end and be saved. Having these attributes is also necessary for service in the Lord's kingdom: "If you have not faith, hope, and charity, you can do nothing" (D&C 18:19; cf. D&C 4:5).

Paul observed that the writings of ancient prophets were given "that we through patience and comfort of the scriptures might have hope" (Rom. 15:4; cf. Ps. 16:9; Prov. 10:28; 14:32; Jer. 17:7; Joel 3:16). The Prophet Joseph Smith claimed that Latter-day Saints "have the greatest hope . . . for our dead of any people on the earth" if they have died in the faith (*TPJS*, p. 359). He was referring to their possession of another testament of Christ (the Book of Mormon) and to additional latter-day scriptures that contain newly revealed truth about the purpose of mortal existence, the state of life after death, the eternity of the marriage covenant, and the plan of salvation generally. This additional knowledge gives Latter-day Saints special reason for hope in this life and for life in the worlds to come.

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HOPE OF ISRAEL

The phrase "hope of Israel" appears three times in scripture: Jeremiah 14:8; 17:13; and Acts 28:20. These passages refer to Israel's Lord and Savior as the "hope of Israel." Latter-day Saints believe that all blessings or promises associated with this hope are dependent upon acceptance of, and obedience

to, Israel's God, Jesus Christ (*see* JEHOVAH, JESUS CHRIST).

The phrase "hope of Israel" also calls to mind the expected fulfillment of divine promises made to Abraham, Isaac, Jacob, and their posterity. The promises included an inheritance in the PROMISED LAND, combined with prosperity and peace—conditioned on their obedience—and an endless posterity that will continue "in the world and out of the world" (D&C 132:29–33; cf. Gen. 15:5; *see also* ABRAHAMIC COVENANT). Only through Jesus Christ and the latter-day RESTORATION of his Church will the fulfillment come of these promises made to the fathers (cf. 3 Ne. 20:10–46; Isa. 11:10–12; Jer. 14:8, 13; 1 Tim. 1:1; Titus 2:11–13).

In his defense before King Agrippa, Paul referred to this hope (Acts 26:6–8). Apparently Paul, as well as other prophets, believed that the full redemption of Israel can be realized only after the Resurrection, when Jesus Christ comes to rule in his millennial kingdom (cf. Acts 24:15; 28:20; Ps. 16:9–11; 37:1–11; Isa. 26:19; Ezek. 37:1–14).

For Latter-day Saints, the phrase "hope of Israel" is well known through the words of a familiar hymn (*Hymns*, 259) which characterize the youth of ZION as the "Hope of Israel." They are to "rise in might" and wield "the sword of truth and right" above hosts marshaled in "ranks of sin." If the youth willingly heed the call to battle against sin and error, remaining watchful and prayerful, they will see victory.

[*See also* Covenant Israel; Israel.]

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HORNE, MARY ISABELLA

From 1870 to 1904 Mary Isabella Hales Horne (1818–1905) was president of the Senior Cooperative RETRENCHMENT ASSOCIATION, an organization that spearheaded a number of women's activities, including a Churchwide retrenchment from "worldly," or materialistic, pursuits in the 1870s, and a movement in support of plural marriage in the 1880s. During most of the three decades, she was also president of the Salt Lake Stake RELIEF SOCIETY and treasurer of the Central (later General) Board of Relief Society.

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