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 intertwining 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.

JAMES K. LYON

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 (Hymnus, 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.]

JOHN M. MADSEN

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.

Mary Isabella Hales was born on November 20, 1818, in Rainham, Kent County, England. She
Mary Isabella Horne (1818–1905) was an original member of the Relief Society in 1842. She was Relief Society president in the Salt Lake Stake for 30 years. At the same time, she was president of the Senior Cooperative Retrenchment Association from 1870 to 1904.

was the oldest of seven children born to Stephen and Mary Ann Hales. Her father was a shoemaker and her mother a seamstress.

The Hales family immigrated to York (now Toronto), Canada, where Isabella met Joseph Horne at a Methodist camp meeting in 1834. They were married on May 9, 1836, and were baptized members of The Church of Jesus Christ of Latter-day Saints in July 1836 by Orson Hyde, an apostle. The newlyweds became friends of the Prophet Joseph SMITH, and both had a firm testimony of his prophetic calling. In 1838, they gathered with the Saints to Far West, Missouri, and subsequently suffered through the violent expulsion of the Saints from Missouri. They moved to Quincy and Nauvoo, Illinois, and then crossed the plains to the Salt Lake Valley in 1847. The Hornes had fifteen children, including three sets of twins.

In 1869 President Brigham YOUNG challenged Isabella Horne to encourage the women of the Church to spend less time preparing elegant meals and sewing fancy clothing, and more time nurturing their spiritual development. On February 10, 1870, the Senior Cooperative Retrenchment Association was formally organized, with Mary Isabella Horne as president. Under her direction, the association also supported local Relief Society, PRIMARY, and YOUNG WOMEN'S organizations; the WOMAN'S EXPONENT; the 1876 centennial fair; and the UNITED ORDER. It also supported mass meetings in which resolutions were drafted in strong support of WOMAN SUFFRAGE.

In December 1877, Isabella Horne was called to preside over the Salt Lake Stake Relief Society. She served twenty-six years, directing a total of sixty-five WARD Relief Society presidencies. She presided over Relief Society sessions of the women's conferences of the stake, which were attended by many women from throughout the territory until the first general auxiliary conferences were inaugurated in 1889. She also instituted a nurse training program in the stake that was later adopted by Relief Society's general officers. In 1880 the Central Board of the Relief Society was organized and she was appointed treasurer, a position she held until 1901.

In addition to these assignments, Isabella Horne served as a member of the DESERET HOSPITAL committee (1882–1894); as a counselor to Zina D. H. YOUNG in the presidency of the Deseret Silk Association, established in 1876; and as president of the Women's Cooperative Mercantile and Manufacturing Institution from 1890 to 1905.

She died on August 25, 1905, at the age of eighty-six. At her death, Emmeline B. WELLS, another prominent leader among Utah women, said of her that she "was a born leader, a sort of General among women and indeed in this respect might surpass most men, of extraordinary ability. . . . A woman of great force of character, and wonderful ability, such a one as might stand at the head of a great institution and carry it on successfully. . . . Sister Horne can appropriately be called a stal-
wart, a champion for the rights of her own sex, and indeed for all mankind” [Woman’s Exponent 36 (Apr. 1908):58].

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SUSAN ARRINGTON MADSEN

HOSANNA SHOUT

Among Latter-day Saints, the sacred ceremony of the Hosanna Shout is usually reserved for TEMPLE DEDICATIONS. It is given in the spirit of Thanksgiving and petition, fulfilling the instruction to bless the name of the Lord with loud voices and “with a sound of rejoicing”, with “hosannas to him that sitteth upon the throne forever” (D&C 19:37; 36:3; 39:19; 124:101).

When the ordinance of the WASHING OF FEET was introduced at Kirtland, shouts of hosanna were viewed as a sealing benediction on both private and quorum prayer and then on the dedicatory prayer. At prayer meetings in the KIRTLAND TEMPLE, the Saints sometimes used related phrases such as “Blessed is the name of the Most High God” and “Glory to God in the highest” (HC 2:386).

The Hosanna Shout is whole-souled, given to the full limit of one’s strength. The congregation stands and in unison shouts the words “Hosanna, Hosanna, Hosanna to God and the Lamb. Amen, Amen, Amen,” repeating them three times. This is usually accompanied by the rhythmic waving of white handkerchiefs with uplifted hands. The epithet “Lamb” relates to the condescension and atonement of Jesus Christ.

The Hosanna Shout memorializes the pre-earthly COUNCIL IN HEAVEN, as “when ... all the sons of God shouted for joy” (Job 38:7). It also recalls the hosannas and the waving of palm branches accorded the Messiah as he entered Jerusalem. And hosannas welcomed him as he appeared to the Nephites. President Lorenzo Snow taught that this shout will herald the Messiah when he comes in the glory of the Father (cf. 1 Thes. 4:16).

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LAEL J. WOODBURY

HOSPITALS

Members of The Church of Jesus Christ of Latter-day Saints have historically felt a responsibility to care for the physical well-being of fellow Church members and their neighbors. This early commitment was typified by the establishment of a board of health for the city of Nauvoo, Illinois, and a formal council of health in Salt Lake City in 1849. The Church has continued to sponsor health services through the operation of several hospitals and a welfare program.

In 1874, because of the high infant and maternity mortality rate, RELIEF SOCIETY president Eliza R. Snow, with the support of Church President Brigham Young, urged a number of women to obtain medical degrees at Eastern medical colleges. In 1882, under her direction, the DESERET HOSPITAL was established in Salt Lake City and staffed and administered primarily by Latter-day Saint women doctors. While it was highly regarded by the community and supported in part by the Relief Society and the RETRENCHMENT SOCIETY, it closed only eight years later because of inadequate funding.

Though the Deseret Hospital was short-lived, interest in having a hospital sponsored by the Church continued. In January 1905, the Dr. W. H. Groves LDS Hospital opened, also in Salt Lake City, becoming one of several denominational hospitals in the area. It was largely funded through a bequest of W. H. Groves, an LDS dentist who had come to Utah from Nottingham, England. The hospital, a five-story complex with eighty beds, was equipped with up-to-date medical equipment and innovations, including an elevator and a nurse-calling system. In 1924 the Cottonwood Maternity Hospital, a major facility in childbirth care, was established and was maintained thereafter for several years by the Cottonwood Stake Relief Society in Salt Lake County.