



First single sisters set apart to serve as proselyting missionaries.



The Relief Society Magazine contained discourses, inspirational fiction and poetry, biographies, and informational articles, including monthly lesson plans.

The Church Social Services Department was the precursor to today's LDS Family Services and LDS Humanitarian Services.

Church welfare program established in 1936.



Clothing, food, bandages, and thousands of quilts made by sisters in North America and Europe were sent to aid the Saints in postwar Europe.

1896

Utah achieved statehood.

1898



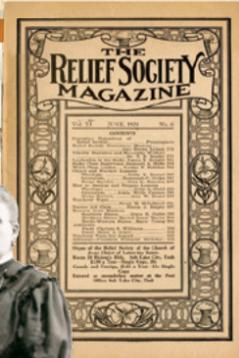
1902

First Relief Society handbook published, with a history, speeches, and instructions.

BATHSHEBA W. SMITH
1901



First editor, Susa Young Gates.



1914

Relief Society Magazine began publication. Woman's Exponent came to an end.

EMMELINE B. WELLS
1910



1918

Relief Society wheat sold to United States government.

1921

Relief Society focused on improving infant and maternal mortality rates.

CLARISSA S. WILLIAMS
1921



To help Utah benefit from the Sheppard-Towner Act of 1921, Amy Brown Lyman ran for the state House of Representatives and won in 1923. The goal of the Sheppard-Towner Act was to reduce maternal and infant mortality. Sister Lyman coordinated government and Relief Society programs. By 1928 these efforts had improved infant death rates by 19 percent and maternal death rates by 8 percent.

1930

LOUISE Y. ROBISON
1928



1936



1940

Relief Society members engaged in war-relief work.

AMY B. LYMAN
1940



The Social Services

Department was established by Amy Brown Lyman in 1918 at the request of Church President Joseph F. Smith (1838–1918). Sister Lyman also organized courses to train Relief Society members in the professional methods of social work. During the early years of the Great Depression, the department managed an enormous caseload and coordinated with local and federal government officials to distribute aid to the needy.

women, “You are the women [President Kimball] foresaw! . . .

“ . . . We need women who have a bedrock understanding of the doctrine of Christ. . . . We need women who know how to access the power that God makes available to covenant keepers. . . . We need women who have the courage and vision of our Mother Eve. . . .

“ . . . I plead with you to fulfill President Kimball’s prophecy. . . . As you do so, the Holy Ghost will magnify your influence in an unprecedented way!”

Sister Reeves: We are all “daughters of our Heavenly Father, who loves us, and we love Him.”¹⁰ In Relief Society, you will find we are more alike than different. For example, we’re all in a world with social media, advertising, and worldly role models. The value of women is being defined by the world. Comparing ourselves to what we see and hear in the world can make us feel like this is how we need to be. Now more than ever, we all need to remember

our value comes from being a daughter of God—not from what the world portrays we should be. Our strength comes from our relationship with our Father in Heaven, our Savior, and each other as sisters in the gospel. Draw upon that.

Sister Stephens: Young women, God needs you and we need you. You are the rising generation born with strength to stand strong against the challenges in these latter days. Join us as we become women who understand Jesus Christ and His Atonement, women who will make and keep sacred covenants, and women who will work in unity with each other and with priesthood leaders. It’s a blessing to be a woman of any age in The Church of Jesus Christ of Latter-day Saints today. Let’s share our testimonies of who we are and who we are becoming. Let’s share our messages of joy, rejoicing with each other!



5. Why is it important for priesthood holders and Relief Society sisters to work together in unity?

Sister Burton: Men and women have complementary roles. Each of us brings with us our unique gifts and talents to contribute to the work of the kingdom and to strengthen one another. Women are half of the Lord’s storehouse, vital to the work. We bring a perspective and a desire to contribute to building the kingdom that began with Eve, continued with Sarah, Rebekah, Esther, Mary, Elisabeth, Emma, Eliza, and other valiant sisters of this last dispensation and anciently.

As we think about power and influence, power is usually associated with priesthood power. But the influence of a righteous woman carries tremendous power as well. The same virtues mentioned in Doctrine and Covenants 121:41 that invite priesthood power are the same virtues that invite the power of a woman’s influence—“persuasion,” “long-suffering,” “gentleness and meekness,” and “love unfeigned.” These things are inherent in our divine nature, and therein lies our opportunity to influence for good in a powerful way.