

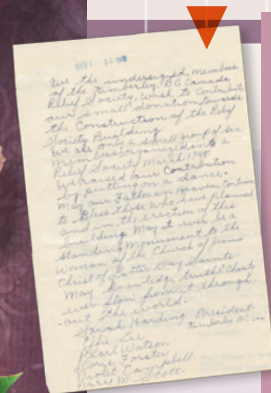


The six-member Relief Society in Kimberley, British Columbia, organized a dance to raise funds to help construct the Relief Society Building in Salt Lake City.

Dedicated in 1956, the Relief Society Building provided work and meeting space for members of the board and General Presidency, editors of the Relief Society Magazine, and seamstresses who made temple clothing.

Belle S. Spafford was appointed president of the National Council of Women while serving as Relief Society General President.

General President Barbara B. Smith presented to the First Presidency a scroll representing 226,291 bushels of Relief Society wheat with a net worth of U.S. \$1,651,157 plus fund assets of over three-quarters of a million dollars.



BELLE S. SPAFFORD  
1945



1949

First Relief Societies organized in Japan.



PHOTOGRAPH OF RELIEF SOCIETY COMMEMORATIVE PLATE COURTESY OF CHURCH HISTORY MUSEUM

1956



Relief Society Building open house.



1960

1966

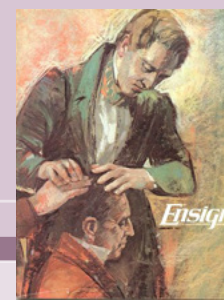
Relief Society Magazine began publication in Spanish.

1968



1970

Final issue of Relief Society Magazine.



Ensign magazine began publication in January 1971.

All female Church members age 18 and older were enrolled automatically in Relief Society.



BARBARA B. SMITH  
1974

1978

As women's traditional roles were being questioned, Relief Society leaders advocated for the importance of women's contributions to family and to society.

1980

1982

140th anniversary of Relief Society.

Relief Society, Young Women, and Primary co-sponsored events under the theme "Tribute to Women."



BARBARA W. WINDER  
1984

## During

the long administration of Relief Society General President Belle S. Spafford, the Relief Society and other Church auxiliaries joined in a larger Church process of correlation, aimed to eliminate redundant efforts, reduce waste, and foster stability in a rapidly growing worldwide church. Changes included the reorganization of Church magazines and the end of independent auxiliary bank accounts.

As we work in unity with our priesthood brothers, we become little by little a more Zion-like people (see Moses 7:18).

*Sister Reeves:* When we read "The Family: A Proclamation to the World," we see that our Heavenly Father uses the strengths of men and women according to the roles and responsibilities that will bring the optimum number of His children back to Him.<sup>11</sup> *The purpose of Relief Society helps us do that.*

### 6. What is it like for your presidency to work with the prophets?

*Sister Burton:* Just as Jesus Christ was a champion for women in His day, so are His Apostles in our day. Our prophets are thorough in their deliberations, always seeking input and the perspective of the sisters in the Church. I wish every sister in the Church could see and hear and feel what we get to experience in our association with prophets, seers, and

revelators on a regular basis. They are true disciples, selflessly and cheerfully giving their lives to the Lord as they seek to do His will and trust in His timing. They often testify that this Church belongs to Jesus Christ and that He leads and guides it.

*Sister Reeves:* When we have the ear of our leaders, which we have often, they petition us at an ever-increasing rate. The Brethren in these councils listen to and value what we say, and they work with us toward our common goals.

*Sister Stephens:* The First Presidency and Quorum of the Twelve Apostles are special witnesses of Jesus Christ. They know Him. They are becoming like Him. So if you want to understand the relationship that women leaders have with these witnesses of Jesus Christ, look at His example in the scriptures. Jesus Christ championed women, included women, and ennobled women. In councils with the Brethren, I have often looked at them

RELIEF SOCIETY GENERAL PRESIDENT LINDA K. BURTON MEETS WITH ELDERS JEFFREY R. HOLLAND AND D. TODD CHRISTOFFERSON



and thought, "This is a small portion of what it may feel like to be in the presence of the Savior."

### 7. What is the relationship between spiritual power and our covenants?

*Sister Stephens:* Spiritual power comes to us through the ordinances we receive and the covenants we make. There's also spiritual power that comes from keeping our covenants.

Spiritual power comes when we worthily partake of the sacrament on Sunday. This is when we can renew all the covenants that we have made with the Lord. We take His name upon us, "remember him," keep His commandments, and strive to always "have his Spirit to be with [us]" (D&C 20:77, 79).

*Sister Burton:* Of this spiritual power, Nephi said, "I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb" (1 Nephi 14:14). Isn't that term *saints* inclusive?

Nephi continues in the same verse to say that the power of the Lamb of God descended "upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory." We as "covenant