



Type: Magazine Article

---

## The Alma Family (A Book of Mormon Sketch)

Author(s): George Reynolds

Source: *The Latter-Day Saints' Millennial Star*, Vol. 42, No. 16 (19 April 1880)

Published by: The Church of Jesus Christ of Latter-day Saints

Page(s): 241–243

---

**Abstract:** This series presents a life sketch of the Alma family, many of whom became prophets. The life of Alma the Younger is compared to the Apostle Paul—both were called upon to repent and became great missionaries for the Lord. The prophecies of Alma are among the most numerous, important, and interesting in the Book of Mormon, and his inspired advice to his sons contains many doctrinal matters. Helaman the son of Helaman, grandson of Alma, carried on the work of righteousness in spite of the Gadianton robbers. His son Nephi was a great prophet who paved the way for the visit of Christ in America. Nephi's brother Lehi and Lehi's son Nephi were also great leaders. The thirteenth part covers Timothy, the son of Nephi.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."*—MARK xiii, 8.

No. 16, Vol. XLII.

Monday, April 19, 1880.

Price One Penny.

## THE ALMA FAMILY.

*(A Book of Mormon Sketch).*

BY ELDER GEO. REYNOLDS.

[CONTINUED FROM PAGE 226.]

### TIMOTHY, THE SON OF NEPHI.

It is but little that we are told in the Book of Mormon of the life or labors of this devoted servant of the Lord, this uncompromising preacher of righteousness. His days, before the coming of the Savior, were spent in proclaiming the saving truths of the Gospel, in declaring unto the Nephites that the kingdom of heaven was at hand, and in rebuking their constantly increasing depravity. His words cut like a two-edged sword, they laid bare the iniquities of their corrupt rulers and unjust judges, their seditious lawyers and idolatrous priests, as well as of the degraded rabble; he spared none whose deeds were evil. Angered at the unwelcome recital of their abounding crimes, the vile populace stoned him till he died, that they might no longer hear the sound of his reproving voice. But his work on earth was not then finished; his brother Nephi, with

the authority of the holy priesthood which he held, came to where the martyr lay, and in the power of Jesus' name he raised Timothy from the dead. What exquisite feelings of joy must have filled the hearts of those two brothers after this manifestation of God's power and his love to them, his servants (A.D. 31).

After the tribulations had ceased that marked the sacrifice of the Lord of life and glory, Nephi and Timothy, with many others, assembled at the Temple that was in the Land Bountiful, which, it seems, had not been destroyed in the late overwhelming convulsions. Probably many of the high priesthood assembled there to call upon the Lord, and to officiate in the duties of their calling. At any rate, those whom Jesus deemed worthy to be his twelve disciples had, by some inspiration or intuition, gathered at that place where, with the rest of the multitude, they conversed on the marvelous changes that



had been wrought by the desolating earthquakes and their attendant horrors. They also spake one to another with regard to the Savior, of whose death the three days of unexampled, impenetrable darkness had been a sign. Whilst thus engaged a strange, sweet voice fell upon their ears, yet it pierced them to the centre, that their whole frames trembled. At first they whist not what it said or whence it came, nor even when the words were again repeated did they understand. But when they came a third time they understood their glorious import, they knew that it was the voice of God. He said unto them, "Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him." Obedient to this heavenly voice they cast their eyes upward, and to their joyous astonishment beheld the Messiah, clothed in a white robe, coming out of heaven. Even yet they did not comprehend who it was, they thought Him an angel. As He descended to the earth and stood in their midst, their wondering eyes were all turned towards Him, but for awe not a mouth was opened or a limb moved. Then the Redeemer stretched forth His hand and said unto the multitude: "Behold, I am Jesus Christ, whom the prophets testified should come into the world; and behold, I am the life and light of the world; and I have drunk out of the bitter cup which the Father hath given to me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning."

Then the whole multitude fell to the earth; they remembered the sayings of the prophets; they realized that their God stood in the midst of them.

Again the risen Redeemer spake: "Arise," said he, "and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel and the God of the whole earth, and have been slain for the sins of the world."

Now they who heard him from the first to the last, went forth and assured themselves (as did Thomas Didymus) that it was He of whom the prophets had spoken. Then with shouts of praise they cried: "Hosanna! blessed be the name of the Most High God." And they fell down at His feet and worshipped Him.

Jesus next called Nephi to him, then eleven others, and gave them authority to baptize the people, at the same time strictly charging them as to the manner in which they performed this ordinance, that all disputations on this point might cease among the believers. Of these twelve, Timothy was one, and is mentioned next in order to his brother Nephi in the list given by the inspired historian.

After Jesus had chosen the Twelve, He commenced to teach the people the principles of the fullness of the Gospel. Step by step He led them over the same precious ground of universal truth as he had done his followers in the Temple at Jerusalem, by the shore of the Sea of Galilee, and on the hill sides of Judea and Samaria. Sometimes, through the difference of the inspired translation of the Book of Mormon and the worldly-wise one of the Bible, a slight difference is noticeable in the wording of the instructions, but as a rule these differences are trivial, the advantage being with the Nephites, whose greater faith drew from the Savior deeper truths than Judah had received, or caused Him to display greater manifestations of His omnipotence and boundless, overflowing love. From the believers He would turn to the Twelve, and give them special instructions as His ministers, then again He would shed forth His words of mercy, truth and divine wisdom upon the multitude, and by and bye again address the disciples. So He continued day by day until all was revealed, either to the multitude or to the Twelve, that was necessary for the eternal salvation of the obedient.

After the final departure of Jesus, the disciples went forth in the midst of the people in the lands that had not been blessed with the personal visit of the Savior. To them they declared the glad message of life



eternal, in the name of Jesus they baptized them, and by His authority they conferred the Holy Ghost. So abundantly and so gloriously did the power of God rest with these servants of God, that they raised the dead, healed the sick, gave sight to the eyes of the blind and strength to the limbs of the lame; the deaf heard, the dumb spake, and all manner of miracles were performed, and all in the name of Jesus. Two years after His ascension every part of the vast continent, where Nephite or Lamanite dwelt, had heard the message, and

so abundant was their success, that every soul was converted unto the Lord.

Timothy is not again mentioned individually or by name in the Book of Mormon, therefore we could only talk of him as we have done of the later years of the life of his brother Nephi; but whether with his Lord and Savior in the kingdom of heaven, or still journeying among the children of mortality, he has washed his robes white in the blood of the Lamb, his crown is eternal, his reward is sure.

[TO BE CONTINUED.]

### SHINING TEACHERS.

Two pieces of glass lay on the table—one was part of a broken window pane, the other a pendant belonging to a cut glass vase. Although both were glass, there was not much similarity between them; for one was dull and simply transparent, while the other glittered like a diamond, glistened with the seven colors of the rainbow, and reflected a thousand times the objects the other side of it. Examining these fragile substances, we begin to trace the analogy between them and two kinds of teachers, or rather teaching, suggested themselves, both equally good, both valuable and necessary, yet, oh, so different! And involuntarily we thought, "If there were more cut glass teachers there would be more good done." By "cut glass" we mean those who sparkle and glisten, and glitter in word and way and look when engaged in their work. They just seem shining all over with a holy, heavenly light; something like the rays of the sun when they are thrown back from a highly-polished glass. By window-pane teachers we would be allowed to designate, with due deference, those who, although they teach the truth in sincerity, with all patience and long-suffering, yet are so solid, matter-of-fact, dull, and prosaic in their work, that to them

We believe that those who would gain the love and attention—and we know these are two famous paths for the Gospel to travel on—of children must be shining teachers in words, looks and ways. In words, a great deal of shining depends upon the happy, lively, spirited rounding off of sentences. How many times when the Model Teacher was expounding the highest doctrines He made His sermon glisten and sparkle by such little brilliant gems as "so," "like," "He spake a parable unto them," etc. And as followers of the great Leader, teachers would, we believe, make their lessons more successful if they were attractive and less prosaic than sometimes one is inclined to make them. We do not wish to be misunderstood; of all teaching in sacred as well as secular subjects, that which is inclined to levity is most opposite to Him who "spake as never man spake." In looks, we might sparkle like the glass pendant; for nothing is more repulsive to playful, happy childhood, and hurtful to favorable impressions of religion than a "face a mile long," as the boys express it. The place to get a shining face is at Jesus' feet, and then, possessing it, let it be carried straight to the class, not dropped on the way; when, during the teaching, one of the children gently steals her hand through your arm and ventures a shy, half-wistful

A cowslip by the river's brim,

A yellow cowslip is, and nothing more.