A
Nobleman
in
Israel
A Biographical Sketch of Joseph Bates Noble,
Pioneer To Utah
In 1847

By His Granddaughter
HAZEL NOBLE BOYACK

The Pioneer Printing Company
Cheyenne, Wyoming
1962
CHAPTER VII

Beautiful Nauvoo

The word "Nauvoo" symbolizes to every Latter-day Saint an achievement that has no parallel in the proud annals of our country. When the Mormon people, plundered of all their worldly possessions, rested their weary feet on this mosquito-infested bog, with little except industry, initiative and a sublime faith in their God, they gave to the world an example of what these virtues can accomplish. In a very short time the term, "Nauvoo, The Beautiful," was heard everywhere. A liberal charter was granted to Nauvoo by the legislature of Illinois on December 16th, 1839.

Into this rapidly growing little city the Noble family moved in early 1841. Here they were to have many challenging and memorable experiences. Perhaps one of the most important events of this period was Brother Noble's association with the Prophet in performing the first plural marriage in the Church.

One day in the early Spring of 1841, the Prophet Joseph Smith came to Grandfather and said, "Brother Noble, I want you to assist me in carrying out the divine commandment of plural marriage." Accordingly, on April 5th, 1841, somewhere in the little city of Nauvoo, the two men and Louisa Beman reposed to a secluded spot. A stump of a tree was used as an altar. Here, in solemn ceremony, Elder Noble sealed his wife's sister. She was reared in a fine Christian home: "He had been reared in a fine Christian home: by good parents, a home of refinement and culture, and had attended the best schools of the time."

Louisa Beman Smith kept sacred in her heart the memory of this April day in Nauvoo, and was loyal and true to the Prophet until the time of his death.

The following notarized affidavit might be of interest to the posterity of Grandfather Noble. It is found in the Historical Record of the Church page 221, and is a testimony written by Joseph B. Noble in the Territory of Utah, Count of Salt Lake. It reads as follows:

"Be it remembered, that on this 26 day of June, 1869, Personally appeared before me, James Jack, Notary Public, in and for said County, Joseph Bates Noble, who was by me sworn in due form of law and upon his oath, saith that in the Fall of 1840, the

The Noble family remained in Montrose for a period of two years. During this time Joseph Bates was sustained as first counselor to Bishop Elias Smith. Here also he was commissioned as second lieutenant in the Iowa militia.
Joseph Smith taught him the principle of Celestial Marriage, or plurality of wives; that the said Joseph Smith declared that he had received a revelation from God on the subject, and the Angel of the Lord had commanded him to move forward in the said order of marriage; and farther, that the said Joseph Smith requested him, (Joseph Bates Noble) to step forward and assist him in carrying out said principle, saying, "In revealing this to you, I have placed my life in your hands. Therefore, do not in an evil hour, betray me to my enemies."

"Subscribed and sworn to by the said Joseph B. Noble, the day and the year first above mentioned.

Signed: Joseph B. Noble
 Jas. Jack, Notary"

When Articles of Incorporation were drawn up for the city of Nauvoo, the Mormon people were given the privilege of organizing a military unit known as the Nauvoo Legion. My grandfather enlisted in this fine organization and was appointed by Governor Ford as Quartermaster Sergeant. He also served as one of the bodyguard to Lieutenant General Joseph Smith. The sword that Sergeant Noble used in this military organization was brought across the Plains by him in 1847, and is now in possession of the Delbert Noble family of Bountiful, Utah.

Nauvoo, The Beautiful, made rapid progress. The liberal charter given by it the State of Illinois cheered the hearts of the Saints who had so recently been evicted from Missouri. The industry of the people in reclaiming land, building fine homes, and establishing industries, was everywhere a matter of comment. As a result of vigorous missionary efforts, both at home and abroad, hundreds of converts were gathered to this inviting spot. Many new wards were organized. Grandfather was called to preside over the Nauvoo Bishop Fifth Ward, the Ward in which the Prophet Joseph and his family lived.

On August 16th, 1842, while the Prophet Joseph Smith was reflecting on the kindness and love of his many and devoted friends, and how they had served him faithfully and well under the most trying and difficult circumstances, he wrote as follows:

"They are men of noble stature, of noble hands, and of noble deeds, possessing noble and daring and giant hearts and souls. There is Brother Joseph B. Noble also, I would call up in remembrance before the Lord." (D.H.C. Vol V., p 109)

On April 5th, 1843, Elder Noble took as his first plural wife, Sarah B. Alley, daughter of John and Mercy Buffum Alley, of Nauvoo. A year later the Lord woman bore to her husband a son, named George Onner.

This little babe had the distinction of being the first child born of a polygamous union in the Church.

Sarah Alley Noble proved to be a faithful and devoted Latter-day Saint. She started West with the Pioneer Caravan in February of 1846.

A copy of this indenture or deed was kindly furnished by Joseph Edward Noble of Phoenix, Arizona, grandson of Joseph Bates and Mary Adeline Beman Noble.
A NOBLEMAN IN ISRAEL

Today, the numerous descendants of this "blue ribbon pioneer mother" arise and call her name blessed.

To my beloved grandmother, Mary Adeline Reman Noble, and the other valiant women who bore her husband's name and trekked along the Old Trail to the West, this short poem is humbly dedicated.

A TRIBUTE

We salute you! Women of those early years, Who struggled westward o'er the prairie sod, Faithful to your trust, you kept Your courage high, sublime your Faith in God.

With plodding caravans you led the way, Unyielding to the heat, the dust, the rain, A frontier land demanded heavy toll Of you who came to conquer, to reclaim.

Devoted, staunch, unsung Pioneers you, Your bodies sorely taxed by heavy toil, Bore, in travail, a child along the way, No force your visioned destiny could foil.

Where once the sovereign clumps of sage brush grew, Proud cities, highways, mark the future today, Where hunger, sickness, death, stalked hand in hand, Church spires rise, their silent tributes pay.

We honor you! Heroines of those early years, And humbly offer now the homage due, For courage, faith and strength to carry on, We've reaped our cherished heritage from you.

—H. N. B.—

SARAH B. ALLEY NOBLE

Sarah B. Alley was born October 17th, 1819 at Lynn, Essex County, Massachusetts. She was the daughter of John and Mercy (or Marcy) Buffum Alley and was the eleventh child in a family of thirteen children. No information is available regarding the life of these good people in their home state of Massachusetts, or of the early girlhood of Sarah. We do know they moved to Nauvoo in the early period of the city's history.

MARY ANN WASHBURN NOBLE WHITING

By her great granddaughter, Gwenevere Miner Hickman

Mary Ann Washburn became the third wife of Joseph Bates Noble in Nauvoo, Illinois, Sept. 8, 1843. Mary Ann was born of goodly parents. Her father was Abraham Washburn, son of Daniel Washburn of Mt. Pleasant, New York and Ann Wright Washburn of Bedford County, New York.

Abraham Washburn married Tamer, his father's first cousin and daughter of Jesse and Susannah Tompkins Washburn of Mt. Pleasant,
pp. 47-48 Sunday, June 10th, 1883--At a mtg. in Centerville, several Apostles and all of the First Council of 70 were present and the discussion of plural marriage came up. "Bro. Thomas Grover testified to having heard the revelation on celestial marriage read by Hyrum Smith in the high council previous to the death of the Prophet. All of the council present excepting three accepted the doctrine, and those three soon afterwards apostatized. Bro. Nobles testified to having performed the first ceremony in celestial marriage in this generation, he sealing his wife's sister to the Prophet Joseph."

[Affidavit of Joseph B. Noble]

Territory of Utah
County of Salt Lake S.S.

Be it remembered that on this twenty six day of June A. D. 1869 personally appeared before me James Jack, a notary-Public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath Saith, that, on the fifth day of April A. D. 1841, At the City of Nauvoo, County of Hancock, State of Illinois, he married or Sealed Louisa Beaman, to Joseph Smith, President of the Church of Jesus Christ of Latterday Saints, according to the order of Celestial Marriage revealed to the Said Joseph Smith

Subscribed and Sworn to by the said Joseph Bates Noble the day and year first above written

Joseph B. Noble
James Jack
Notary Public

(Joseph F. Smith Collection, Affidavit Book 1:3, LDS archives; typed copy)
Family Group Record

Husband's Name
Joseph Bates NOBLE (AFN:3GK2-NJ)
Born: 14 Jan 1810 Place: Egremont, Berkshire, Ma
Died: 17 Aug 1900 Place: Dingle, Wardboro, Bear Lake, Idaho
Buried: 20 Aug 1902 Place: Salt Lake City, Salt Lake, Ut
Married: 11 Sep 1834 Place: , Livingston, New York
Father: Ezekiel NOBLE (AFN:37D2-JT)
Mother: Theodocia BATES (AFN:37D2-K1)

Wife's Name
Mary Adeline BEMAN (AFN:17BN-MK)
Born: 19 Oct 1810 Place: Livonia, Livingston, Ny
Died: 14 Feb 1851 Place: Salt Lake City, Salt Lake, Ut
Buried: 16 Feb 1851 Place: Salt Lake City, Salt Lake, Ut
Married: 11 Sep 1834 Place: , Livingston, New York
Father: Alvai(H) BEEMAN BEAMAN (AFN:37D4-MM)
Mother: Sally BURTTS (AFN:37D4-NS)

Children

1. Sex Name
   F Meriam NOBLE (AFN:17BP-VW)
   Born: 8 Nov 1835 Place: Willowby, Lake, Oh
   Died: 22 Nov 1835 Place:

2. Sex Name
   M Joseph Heber NOBLE (AFN:17BP-W3)
   Born: 1 Nov 1836 Place: Kirkland, Oh
   Died: 27 Mar 1844 Place: Nauvoo, Hancock, Illinois

3. Sex Name
   M Nephi NOBLE (AFN:17BP-X8)
   Born: 20 Aug 1838 Place: Huntsville, Randolph, Mo
   Died: 31 Aug 1838 Place:

4. Sex Name
   F Louisa NOBLE (AFN:17BP-ZF)
   Born: 9 Sep 1839 Place: Montrose, Lee, la
   Died: 10 Sep 1839 Place:

5. Sex Name
   M Edward Alvah NOBLE (AFN:17BQ-OK)
6. Sex Name
F Mary Adelia NOBLE (AFN:17BQ-1Q)

<table>
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<tr>
<th>Born:</th>
<th>2 Feb 1841</th>
<th>Place:</th>
<th>Of, Provo, Utah, Utah</th>
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<tbody>
<tr>
<td>Died:</td>
<td>28 Nov 1909</td>
<td>Place:</td>
<td>St. Johns, Apache, Az</td>
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<tr>
<td>Buried:</td>
<td>29 Nov 1909</td>
<td>Place:</td>
<td>St. Johns, Apache, Az</td>
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7. Sex Name
M Hiram Brigham NOBLE (AFN:17BQ-2W)

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<th>19 Apr 1843</th>
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</thead>
<tbody>
<tr>
<td>Died:</td>
<td>19 Apr 1843</td>
<td>Place:</td>
<td>Nauvoo, Hancock County, Illinois</td>
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8. Sex Name
F Eliza Theodocia NOBLE (AFN:17BQ-33)

<table>
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<tr>
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<th>8 May 1844</th>
<th>Place:</th>
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<tr>
<td>Died:</td>
<td>8 Nov 1846</td>
<td>Place:</td>
<td>Council Bluffs, , Iowa</td>
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9. Sex Name
M Benjamin NOBLE (AFN:17BN-DC)

<table>
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<th>31 Jul 1849</th>
<th>Place:</th>
<th>Salt Lake City, Salt Lake, Ut</th>
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<tr>
<td>Died:</td>
<td>17 Jan 1921</td>
<td>Place:</td>
<td>Mesa, Maricopa, Az</td>
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<tr>
<td>Buried:</td>
<td>19 Jan 1921</td>
<td>Place:</td>
<td>Mesa, Maricopa, Arizona</td>
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</table>
Noble, Joseph Bates

LDS Biographical Encyclopedia, Andrew Jenson, Vol. 4, p.691
Noble, Joseph Bates, a member of Zion's Camp, was born Jan. 14, 1810, in Egremont, Berkshire Co., Mass., a son of Ezekiel Bates and Theodotia Bates. He was converted to "Mormonism" in 1832; went to Missouri as a member of Zion's Camp in 1834; married Mary Adeline Beeman Sept. 11, 1837; attended the Elders' school in Kirtland; was chosen a member of the first quorum of Seventy; witnessed glorious manifestations of the power of God in the Kirtland Temple; went to Missouri where he passed through the persecutions of the saints; located in Commerce (Nauvoo), where he was miraculously healed from a severe attack of sickness through the administrations of the Prophet Joseph; ordained a High Priest and appointed to act as Bishop of the Nauvoo Fifth Ward; acted as one of the Prophet's body guard; acted as a Bishop in Winter Quarters; came west in 1846 and followed the Pioneers to the Salt Lake Valley in the fall of 1847; acted as first counselor to Bishop Edward Hunter of the Salt Lake City 13th Ward; moved to Bountiful, in 1862; acted as a member of the Davis Stake High Council and performed a mission to the United States in 1872. He died Aug. 17, 1900, in Wardboro, Bear Lake Co., Idaho.
Noble (Nobles), Joseph Bates Sr. (Male)

Birth: Noble (Nobles) Date: January 14, 1810 Place: Egremont, Berkshire, MA, USA

Parents: Noble (Nobles) Father: Noble, Ezekiel Mother: Bates, Theodocia

Death: Noble (Nobles) Date: August 17, 1900 Place: Bear Lake, ID, USA

Alternate Date: August 17, 1901 Alternate Place: Bear Lake, ID, USA Burial Date: August 1900

Buried: Bountiful, Davis, UT, USA

Marriage Information: Noble (Nobles) Spouse: Beman, Mary Adeline Date: September 11, 1834 Place: Near Buffalo, Erie, NY, USA Alternate Date: September 11, 1837

Children: Noble (Nobles)

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<tr>
<th>Name</th>
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<th>Place</th>
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<tr>
<td>Noble, Mariam</td>
<td>November 8, 1835</td>
<td>Willoughby, Lake, OH, USA</td>
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<tr>
<td>Noble, Joseph Heber</td>
<td>November 1, 1836</td>
<td>Kirtland, Geauga, OH, USA</td>
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<tr>
<td>Noble, Nephi</td>
<td>August 20, 1838</td>
<td>Huntsville, Randolph, MO, USA</td>
</tr>
<tr>
<td>Noble, Louisa</td>
<td>September 9, 1839</td>
<td>Montrose, Lee, IA, USA</td>
</tr>
<tr>
<td>Noble, Edward Alvah</td>
<td>February 2, 1841</td>
<td>Montrose, Lee, IA, USA</td>
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<tr>
<td>Noble, Mary Adelia</td>
<td>April 19, 1843</td>
<td>Nauvoo, Hancock, IL, USA</td>
</tr>
<tr>
<td>Noble, Hiram Brigham</td>
<td>May 6, 1844</td>
<td>Nauvoo, Hancock, IL, USA</td>
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<tr>
<td>Noble, Eliza Theodocia</td>
<td>August 12, 1847</td>
<td>on the plains</td>
</tr>
<tr>
<td>Noble, Benjamin</td>
<td>July 31, 1849</td>
<td>Salt Lake City, Salt Lake, UT, USA</td>
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Marriage Number 2 Noble (Nobles) Spouse: Alley, Sarah B. Date: April 5, 1843

Marriage Number 3 Noble (Nobles) Spouse: Washburn, Mary Ann Date: June 28, 1843 Place: Nauvoo, Hancock, IL, USA

Marriage 3 Children:

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<th>Birthdate</th>
<th>Place</th>
</tr>
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<tbody>
<tr>
<td>Noble, Mary Elizabeth</td>
<td>February 25, 1847</td>
<td>Nebraska, USA</td>
</tr>
<tr>
<td>Noble, Tamar or Tamar</td>
<td>August 28, 1849</td>
<td>Salt Lake City, Salt Lake, UT, USA</td>
</tr>
<tr>
<td>Noble, Joseph Bates Washburn, Jr.</td>
<td>October 10, 1853</td>
<td>Salt Lake City, Salt Lake, UT, USA</td>
</tr>
<tr>
<td>Noble, Hyrum</td>
<td>June 11, 1855</td>
<td>Salt Lake City, Salt Lake, UT, USA</td>
</tr>
<tr>
<td>Noble, Alfred</td>
<td>1857</td>
<td></td>
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</tbody>
</table>

Church Ordinance Data: Noble (Nobles) Baptism Date: September 1832

Ordained High Priest Date: 1839 Place: Montrose, Lee, IA, USA

Officiator: Elias Smith

Patriarchal Blessing Date: December 3, 1844 Place: Nauvoo, Hancock, IL, USA

USA

Officiator: John Smith

Ordained Seventy

Ordained Bishop

Ordained Patriarch Date: December 3, 1844

Place: Nauvoo, Hancock, IL, USA

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Officiator: John Smith
Endnotes

1 (Popup)
Nauvoo Temple Endowment Register 1845-46
Family Group Sheet-Self
Pioneers of 1847. Easton, S.
Roster of Pioneers of 1847
Checklists to Published Diaries and Autobiographies
Family Group Sheet-Father
Early Church File
Nauvoo: Early Mormon...Series 1839-46. Platt, Lyman. 1980
Kirtland High Council Minute Book
Page: 148, 165, 189, 11, 12
Guide to Mormon Diaries & Autobiographies. Bitton, Davis
Autobiography--Joseph Bates Noble
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1072
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 691
Mormon Manuscripts to 1846. Andrus, Hyrum. 1977
Mormons and Their Neighbors. Wiggins, Marvin
Nauvoo Social History Project. Smith, James
The Historical Record: A Monthly Periodical
Volume: 6 Page: 237
Nauvoo Property Transactions; Year: 1844, 1843, 1846
Nauvoo City Taxes; Year: 1842
Missouri Listings
West Bountiful Ward Records

2 (Popup)
Pioneers and Prominent Men of Utah. Esshom, Frank. 1913
Page: 1072

3 (Popup)
Family Group Sheet-Self

4 (Popup)
Family Group Sheet-Self
Checklists to Published Diaries and Autobiographies
LDS Biographical Encyclopedia. Jenson, Andrew. 1951
Volume: 4 Page: 691

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Early Church File

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Early Church File

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Family Group Sheet-Self

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Nauvoo Temple Endowment Register 1845-46
Family Group Sheet-Self

18 (Popup)
Family Group Sheet-Father

19 (Popup)
Family Group Sheet-Self

20 (Popup)
Family Group Sheet-Self

21 (Popup)
Family Group Sheet-Self

22 (Popup)
Family Group Sheet-Self

23 (Popup)
Family Group Sheet-Self

24 (Popup)
Family Group Sheet-Self
25 (Popup)
Family Group Sheet-Self
Marriages in the Nauvoo Region
1839-1845

Compiled by
Susan Easton Black

Lothrop, Asahel Albert
Born: 27 December 1810 in Toll and, Tolland, Connecticut
Son of Grant Lothrop and Sybel
Married: 29 July 1841 to Jane Peacock at Lee, Iowa by Joseph B. Noble
Mary, Infant of Mrs. Noble [April 1843]
Cemetery Record of William H. Huntzinger
Printed p. 138
E. H. 19 April 184
Family Group Record

Husband's Name
Joseph Bates NOBLE (AFN:3GK2-NJ)
Born: 14 Jan 1810  Place: Egremont, Berkshire, Ma
Died: 17 Aug 1900  Place: Dingle, Wardboro, Bear Lake, Idaho
Buried: 20 Aug 1902  Place: Salt Lake City, Salt Lake, Ut
Married: 5 Apr 1843  Place: Nauvoo, Hnocck, Il
Father: Ezekial NOBLE (AFN:37D2-JT)
Mother: Theodicia BATES (AFN:37D2-K1)

Wife's Name
Sarah B. ALLEY (AFN:287X-JX)
Born: 17 Oct 1819  Place: Lynn, Essex, Ma
Died: 28 Dec 1846  Place: Winter Quarters, , Ne
Buried:  Place: Florence, Ne
Married: 5 Apr 1843  Place: Nauvoo, Hnocck, Il
Father: John ALLEY (AFN:BNPK-07)
Mother: Mercy Or Marcy BUFFUM (AFN:BNPK-1D)

Children
1. Sex Name
M  George Omner NOBLE (AFN:37D3-07)
Born: 2 Feb 1844  Place: Nauvoo, Hnocck, Il
Died: 12 Jan 1911  Place: Utah, Utah
Buried: 15 Jan 1911  Place: Salt Lake City, Salt Lake, Ut
Dr. W. E. Rivers, F.R.S.

Affidavit of Joseph Nelligan

Joseph Nelligan, an inhabitant of the parish of Kildimo, County of Limerick, in the Province of Munster, subscriber, do most solemnly, in the presence of Joe Linnane, Justice of the Peace for the Parish of Kildimo, County of Limerick, in the Province of Munster, depose and say, that on the 12th day of May, 1869, at the Court of Quarter Sessions of the Peace for the County of Limerick, held at Limerick, the said Joseph Nelligan, was examined and sworn, and did depose and say, that he is the son of John Nelligan, deceased, and that he was born on the 12th day of May, 1869, and that he is able to read and write.

In witness whereof he has hereunto subscribed his name and his mark, this 12th day of May, 1869.

Joseph Nelligan

Affidavit of John Nelligan

John Nelligan, an inhabitant of the parish of Kildimo, County of Limerick, in the Province of Munster, subscriber, do most solemnly, in the presence of Joe Linnane, Justice of the Peace for the Parish of Kildimo, County of Limerick, in the Province of Munster, depose and say, that he is the father of Joseph Nelligan, the said Joseph Nelligan having been examined and sworn, and did depose and say, that he is the lawful father of the said Joseph Nelligan, and that he is able to read and write.

In witness whereof he has hereunto subscribed his name and his mark, this 12th day of May, 1869.

John Nelligan
be abundantly proven, were well known to her, and to many now living in these mountains, besides those whose affidavits and statements accompany this communication. It is but fair to note that these affidavits were given many years ago, in view of the denial then being made by the representatives of that faction known as the 'Reorganized Church,' and before 'Sister Emma,' it is hoped, ever dreamed of denying facts which no one knew better than she did herself, and as I have good reason to believe, from admissions made to me by Alexander H. Smith, in 1866, and subsequently, by Joseph Smith himself, before whom Joseph could muster the courage or dared to venture upon the hazardous and untenable ground his mother, now she is dead, is made to assume; which ground, if her memory of facts had failed, she should have assumed herself, years ago. But to the proof.

"JOSEPH BATES NOBLE'S TESTIMONY.

Territory of Utah. [a]
County of Salt Lake.

"Be it remembered, that on this twenty-sixth day of June, A. D. 1846, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, 'In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies.'

"Subscribed and sworn to by the said Joseph B. Noble, the day and year first above written.

[J O S E P H B. NO B L E.]

[SEAL.]

[ J A M E S J A C K.]

[Notary Public.]

"Elder Noble is still living at Bountiful, Davis County, Utah, and can be examined again on this and other points connected with this subject, with which he is familiar. I will here further state that Elder Joseph B. Noble swears (the affidavit I have on hand) before a notary public, on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Miss Louisa Beaman, according to the revelation on plural marriage."

"BENJAMIN F. JOHNSON'S TESTIMONY.

"The following affidavit was sworn to good man and wished to believe it still and would try to; and that I would take for him or the subject to his sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life.' With a smile he replied, 'Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it.' He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, 'When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words.' He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given, and he shall have abundantly, but from him
a man having more wives than one,' I replied. She looked with amaze-
ment and said, 'What does thee mean?' (We were raised Quakers.)
'I mean,' said I, 'that I stood right there pointing to the place when
Brother Iyrum read that revelation
the other day.' 'What revelation?' said she (seeming very incredulous).
'Why, the one on plural marriage.' I answered. My brother Edwin D.
testified in a public meeting in Manti,
Sanpete Co., a number of years ago,
that the revelation was read by Bro.
Iyrum just as I said, but he (Edwin D.)
did not see me there, and he could
not relate it as accurately as I
have done. Were I to go back on
every other principle of what the
world call 'Mormonism,' I would
have to acknowledge that the prin-
ciple of plural marriage is of God.
I, like Paul of old, whether in
the body or out, saw and heard things
which were unlawful to utter at that
time, for I understood that I was not
to tell anyone, or to talk to anyone
about it, except those who already
knew about it.'


gestle Erastus Snow's Testimony:

"The Prophet Joseph Smith first
taught me the doctrine of celestial
marriage, including a plurality of
wives, in 1832, in the Kirtland
K. I. H., in April, 1843. He also
told me of those women he
had taken to wives. My wife's sis-
ter, Louisa Beman, was his first
plural wife, she being sealed to him
by my brother-in-law, Joseph H.
Noble, April 5, 1841. She was
the daughter of Alva and Sarah Burt
Beman. The Prophet Joseph also
gave me the privilege of taking an-
other wife, which I did in March,
1844, the Patriarch Hyrum Smith
officially under the Prophet's direc-
tion.

Sarah M. Kimball's Testimony:

"Early in the year 1842, Joseph
Smith taught me the principle of
marriage for eternity, and the doc-
trine of plural marriage. He said
that in teaching this he realized that
he jeopardized his life; but God had
revealed it to him many years before
as a privilege with which he was now
endowed, and informed him to teach it
with commandment, as the Church could
travel (progress) no further without
the introduction of this principle. I
asked him to teach it to someone
else. He looked at me reprovingly,
and said, 'Will you tell me who to
teach it to?' God required me to
teach it to you, and leave you with
the responsibility of believing or dis-
believing.' He said, 'I will not
cause to pray for you, and if you
will seek unto God in prayer, you
will not be led into temptation.'"

Additional Testimony:

"At a quarterly Stake conference
held at Centreville, Davis Co., Utah,
June 11, 1863, Elder Arthur Stayer
read an affidavit made by Elder
Thomas Grover. The substance of
the document was that the affiant
was a member of the Stake Council
of the Church, that in 1815 Iyrum
Smith, the Patriarch, appeared at
the meeting of that body and pre-
vented the revelation of celestial
marriage, at the same time declaring
it to be from God.

"After the reading of this paper
Elder Grover made a statement to
the effect that he had asserted that
those brethren who
received the revelation should be
benefitted and preserved, while those
who rejected it would go down. Nine
members of the Council accepted
and three took a stand against it. Those
three subsequently apostatized, were
excommunicated from the Church
and are all now dead (except one).

"Elder Joseph H. Noble next ad-
dressed the conference. He stated
that the Prophet Joseph told him
that the doctrine of celestial mar-
rriage was revealed to him while he
was engaged on the work of trans-
literation of the Scriptures, but when
the communication was first made
the Lord stated that the time for the
practice of that principle had not
arrived. Subsequently, he stated,
the angel of the Lord appeared to
him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

"President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage.

"President George Q. Cannon delivered a, thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the marriage relation, had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name. The discourse was reported in full."

We could produce hundreds of other testimonies of a similar nature to those given above, were it necessary, but what we have already given must be deemed fully sufficient to prove, beyond a shadow of doubt, that Joseph Smith, the Prophet, did teach and practice the principle of plural marriage in his lifetime. Summing up the information received from the parties already mentioned and from other sources, we find that the following named ladies, besides a few others, about whom we have been unable to get all the necessary information, were sealed to the Prophet Joseph Smith during the last three years of his life. Biographical sketches of some of these ladies are published in this number of the "Revel," and others will be published hereafter:

Louisa Beman, married to the Prophet April 5, 1841, Joseph B. Noble officiating. See sketch, page.

Fanny Alger, one of the first plural wives sealed to the Prophet. See sketch, page.

Lucinda Harris, also one of the first women sealed to the Prophet Joseph. See sketch, page.

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating. Her sister Fanny was present as a witness. See sketch, page.

Prescindia L. Huntington, afterwards the wife of Heber C. Kimball, sealed to Joseph Dec. 11, 1841, Dimick B. Huntington officiating and Fanny A. Huntington present as a witness. See sketch, page.

Eliza Roxey Snow, married to the Prophet June 29, 1842, Pres. Brigham Young officiating. See sketch, page.

Sarah Ann Whitney, afterwards
to be one of privation and self-sacrifice. Becoming identified with the Saints in her youth, she was early imbued with a love for the principles of the Gospel and a reverence for truth and honesty. Having to suffer the privations incident to the persecutions endured by the Saints in Missouri and Illinois, she was deprived of those advantages of education generally considered necessary to qualify a young woman to appear to advantage in company; at the same time her inherent qualities of modesty and good sense, coupled with a studious disposition, enabled her to surmount obstacles and gain sufficient book learning to become a teacher; and she was able to appear to advantage in the best society. With no occupation she was generally self-sustained under all circumstances. Although filling honorable positions in connection with the benevolent institutions among the Saints, her life labor was most appreciated by her intimate friends and relatives. She was one of the first to receive the doctrine of celestial marriage being taught that principle by the Prophet Joseph Smith, to whom she was married as a plural wife, March 8, 1843, by Apostle Heber C. Kimball. About two months later, on May 11, 1843, the marriage ceremony was repeated in the presence of Emma Smith, the Prophet's first wife, Elder James Adams officiating. In those days it required considerable self-sacrifice as well as faith to enter into that order. After the death of the Prophet, Sister Eliza was married to Apostle Amasa M. Lyman, by whom she had five children; three of the six survived her. Her son Platte D. Lyman was born in a wagon on the Platte River, near Fort Laramie, while journeying to the valleys of the mountains; the parents having been driven out by mob violence with the rest of the Saints from Nauvoo. She accompanied her son Platte D. Lyman to San Juan, where he was sent to take charge of a company of settlers, having to make a road through an almost impossible country in the winter time. The suffering and anxiety consequent upon that journey, and the residence in the San Juan country (where her son Joseph A. was shot in the knee by a horse thief and lay helpless between life and death for about a year, being surrounded by Indians, Utes on the one side, and Navajos on the other), no doubt served to break down a constitution by no means robust. Upon the release of her son from the Presidency of the San Juan Stake, she returned to her old home in Oak City, Millard Co., Utah, where she appeared to feel unusually contented. Although enjoying the society of the Saints and always rejoicing in the principles of the Gospel, her lot in life was not an easy one; but it was one of self-sacrifice almost from infancy, and she was never happier than when ministering to the comfort of others. She died at Oak City, March 2, 1886.

NOBLE, (Joseph Bates,) a son of Ezechiel Noble, and Theodora Bates, was born in Exeter, Berkshire Co., Mass., Jan. 14, 1838. When he was about five years old his parents removed to Peru, Monroe Co., N. Y. From 1847 to 1854 he was engaged in the flouring mill business, and with the means earned he rendered his parents considerable assistance, being poor and having a large family of children. Notwithstanding the many religious revival meetings held in the neighborhood at that time, he never connected himself with any of the sects, as he held different views to those entertained by the majority of the people. Especially did the absence of the gifts and blessings of the Gospel, as manifested among the early Christians, cause him serious reflections. Some time in the spring of 1852 Elders Brigham and Joseph Young and H. C. Kimball came to Avon, Livingston Co., N. Y., where the Noble family resided at that time, and commenced preaching the fulness of the Gospel. At their first meeting at that place, which was held in a private house, the spirit of God was poured out in a great measure, and Elder B. Young spoke in tongues. After listening to the first sermon, young Noble was convinced of its truth. A few weeks later he was baptized by Elder Young. In the summer of 1853 he traveled about two hundred miles to Kirtland, Ohio, to visit Joseph Smith. He met the Prophet going out to work in the hay field, and in order to receive instructions from his inspired Brethren, Noble tarred together with him in the field six days out of the nine he remained in Kirtland. During his stay there Elder Brigham Young came in from Canada; five or six very interesting meetings were held, in which the gift of tongues and prophecy was enjoyed by several of the brethren present, and much instruction was given by the Prophet. In the beginning of July, Bro. Noble returned home, traveling with Elder Brigham Young part of the way. Early in 1854 a call was made upon the young men of the Church in the East to accompany the Prophet to Missouri for the purpose of assisting the Saints, who had been driven out of Jackson County, to return to their homes. Bro. Noble was among the two hundred who responded to this call. He accordingly bid farewell to his father's family and all his
acquaintances (notwithstanding the earnest solicitation of his friends, who tried to persuade him to remain at the mill, where his labor was much needed) and started on his journey May 1, 1834. Traveling by stage and steamer he arrived in Kirtland on the 6th to find that the Prophet with a number of the brethren had already started for Missouri the day previous. Bro. Noble immediately hired Father John Johnson to take him to Wooster, Wayne Co., where he fell in with other brethren with whom he continued the journey and finally overtook the main company of Zion's Camp, with which he then traveled to Clay County, Mo. When the cholera broke out in the camp, Bro. Noble was appointed to take care of four of the sufferers. He remained with them in a small room until they were all dead, after which he accompanied Elders Brigham Young and Heber C. Kimball to Liberty, about two miles from the camp. There he was violently seized with the dreadful malady himself. For 48 hours he suffered the most severe pains with vomiting and purging, while a burning fever in the bowels and distressing cramps, such as are peculiar to cholera threatened him with imminent death. His voice also failed and he hearing nearly left him. While lying in this painful condition, Elders Brigham and Joseph Young, Heber C. Kimball, Orson Hyde, Peter Whitmer and some two or three others came in and administered to him. While they were praying for him he was blessed with a glorious vision, in which he, among other things, saw the holy city (the New Jerusalem), and while gazing upon its glory and admiring its beauty, he heard a voice saying, "Rebuk, the blessed abode of the Saints." The power of God rested upon him in a most instantaneous manner; he was almost instantly healed from his sickness, and while the brethren were yet with him he arose and dressed himself. Two days later he started on his return trip to Ohio. In company with Lyman E. and Luke S. Johnson, Sylvester Smith, Zerah Cowlin, Zerahabel Snow and others. They arrived in Kirtland about the 1st of August. A few days later Elder Noble continued his journey to his home in New York State, where he married Miss Mary Adeline Beman, Sept. 11, 1837. He had been engaged to this lady for two years previous. She was the daughter of Alva Beman, a well-to-do farmer, who lived a short distance from the Noble family residence. This Alva Beman was well acquainted with John Smith before the coming forth of the Book of Mormon, and on one occasion he assisted the young Prophet in hiding the plates from a mob, who were trying to get them in their possession. Mr. Beman was permitted to handle the plates wrapped in a thin cloth covering, but did not see them. A few days after his marriage, Bro. Noble returned to Ohio with his young wife, where they commenced housekeeping. During the winter of 1834-35 he attended the Elders' school in Kirtland, while he was engaged as miller in the neighboring village of Willoughby. In the beginning of 1836, when the first quorum of Seventies was organized in Kirtland, he was ordained a member thereof. Some time afterwards he was called to go on a mission, but was released in order to attend the Hebrew School, taught by a Mr. Noyes, at Kirtland. He was present at the dedication of the Kirtland Temple in 1836 and witnessed some of the glorious manifestations of the power of God in that building, where he also received his washings and anointings. After this he performed a mission to southern Ohio, and in 1838 removed to Caldwell Co., Mo., traveling thither with a small company of Saints from Canada. He located temporarily at Far West after the persecution against the Saints there had commenced, and took an active part in the defense of the town until he, in connection with his brethren, was compelled to deliver up his arms to the commanders of the mob militia. He visited Joseph Smith and fellow-prisoners in Liberty jail several times, and was among the number of visitors present when the attempt to break jail was made in February, 1838. Previous to this Elder Noble had been very active in removing the Saints from Adam-ondi-Ahman to Far West, and in the spring of 1839 the Missouri agreeable to the determining order of Gov. L. W. Boggs. After a short stay in Quincy, Ill., he assisted to remove Hyrum Smith and family and others to Commerce, after which he located with his own family at Monroe, Iowa, where he was set apart to act as a Counselor to Bishop Ellis Smith. While living in one of the old military barracks at Monroe, he was taken sick and brought near the point of death from the effects of chills and fever. Nearly all the Saints located on the river bottom at that time were suffering from severe sickness because of the unhealthfulness of the locality. After having administered to the Saints on the Nauvoo side, the Prophet Joseph and several other brethren came to pay the sick in Monroe a visit. Finding Elder Noble in a dying condition, the Prophet, immediately after entering the hut, took him by the hand and said, "Brother Noble, you have been
acquainted with me too long to lie here thus prostrated," and raising his voice he re-
beaked the disease, saying, "In the name of Jesus Christ arise and walk." Bro Noble
immediately leaped out of bed, but in at-
tempting to dress he fainted. When he
again regained consciousness he found the
Prophet standing by his side, who, after a
few moments said, "Bro. Noble, why didst
thou doubt." He then relapsed the disease a
second time, and Elder Noble was healed in
an instant. Agreeable to the wish of the
Prophet, Elder Noble removed to Nauvoo in
1841. There he was ordained a High Priest
and appointed post as a Bishop of the Nau-
voost Fifth Ward. He continued to act in
this capacity until the exodus in 1846. Pre-
vious to this the Prophet had taught him
the principle of plural marriage. Brother
Noble being one of those trusted men in
whom Joseph placed the utmost confidence.
On various occasions he assisted Joseph
to cross the Mississippi River when his enemies
were on the alert to kidnap or arrest him.
A young, intelligent woman by the name of
Louisa Beman, a sister of Elder Noble's
wife, was at that time living in the family.
To her the Prophet paid his attentions with
a view of yielding obedience to the principle
of plural marriage. The girl, after being
confirmed that the principle was true, con-
sented to become the Prophet's wife, and
on April 8, 1841, she was married to him.
Elder Noble officiating. Brother Noble also
obeyed this higher law on April 5, 1843,
when Sarah B. Alley was sealed to him for
time and all eternity, the Prophet himself
officiating. The first issue of this marriage
was George Omor Noble (now an elder in the
Church), who was born in Nau-
voost Feb. 2, 1841. He is supposed to have
been the first polygamist child born in this
dispensation. Subsequently Elder Noble
married other women, and he is now the
father of 38 children by six different wives.
Elder Noble has also figured prominently as
a military man. While living in Iowa he
was duly commissioned (July 29, 1843) sec-
cond lieutenant in a company of mounted
dragoons of the Iowa militia, and subse-
quentiy (April 27, 1843) he was commis-
sioned by Governor Thomas Ford as quarter-
master sergeant. In the second cohort of the
Nauvoo Legion. He was also one of the
Prophet's body guard and was with the
company who escorted the Prophet in his
journey towards Carthage, June 24, 1844.
While the company was returning to Nau-
voost after the State arms, having met Capt.
Dunn, Elder Noble turned aside from his
companions and rode into a ravine or hollow
which led towards Nauvoo and was several
miles long. A few moments later the Prophet
and his brother Hyrum also came riding
into the ravine, and Joseph, seeing Elder
Noble, invited him to come and ride with
them. He did so, and while the three were
traveling towards the city together, the
Prophet asked Hyrum, "What signifies the
Holy Ghost in relation to the outcome of this
difficulty?" Hyrum, in a very sober and
thoughtful manner, replied, "If they
kill us, it will be all right." This was the
first intimation that Elder Noble had of the
possibility of the Prophet being slain, and
the more thought of such a thing caused
him to weep like a child, for he loved
Brother Joseph as he loved his own life.
Joseph did not reply at once to Hyrum's
significant remarks, but rode on in silence
and apparently in deep meditation. At
length he brightened up and spake with his
usual characteristic emphasis, "If they kill
me, they will kill an innocent man, and my
blood be upon them." Having reached the
Temple in advance of the company, and
while riding down the hill towards the Mansion,
the Prophet instructed Elder Noble to in-
form Capt. Dunn, on his arrival, that the
State arms would be delivered, to him at the
Masonic Hall, where they were stored away.
To deliver this message Elder Noble panted
with the Prophet for the last time, as he,
being unwieldy, did not accompany the party
to Carthage in the evening. When the ex-
codus commenced in 1846 Elder Noble as-
sisted the authorities of the Church to move
across the river, and a few weeks later he,
with his family, also bid farewell to the
"beloved city of the Saints," and started for
the unknown West. He journeyed to the
Missouri River, in charge of a small com-
pany of exiles, and after the location of
Winter Quarters, he was appointed Bishop
of one of the principal wards, continuing to
act in that capacity until the spring of 1847,
when he followed the Pioneers to G. S. L.
Valley as captain of the first Fifty in Jed.
M. Grant's Hundred. On the journey one
of his wives gave birth to a daughter.
That same fall he built three houses in the North
Fort, over which he was called to preside as
Bishop. When G. S. L. City was divided
into 10 wards in February, 1848, he was ap-
pointed first Counselor to Bishop Edward
Hunter of the Thirteenth Ward, continuing to
act in that capacity until the entire bishop-
ric of the ward was changed. In 1862 Elder
Noble removed to Bountiful, Davis Co., where
he previously had been engaged in farms-
ing, he being one of the first who claimed
land in that section of the country, as early
as 1846. When the Davis Stake of Zion was organized in 1872, he was chosen as a member of the High Council of the Stake, in which capacity he is still acting. In 1872 he performed a mission to the United States islands, and principally in the State of New York, in California, Michigan and Iowa. In 1880 he visited his relatives in New Mexico and Arizona where he has been engaged in home missionary labor, traveling in nearly all parts of the Territory. He has filled nearly all local positions of honor and trust within the gifts of the people, and is to-day highly respected as one of the faithful and tried veterans of the Church.

YOUNG, (Emilia Dew Partridge,) daughter of Edward Partridge and Lydia Cleere, was born in Painesville, Geauga (now Lake) Co., Ohio, Feb. 28, 1824. She wrote the following on her 60th birthday, Feb. 28, 1884, in Salt Lake City: "My parents joined the Church of Jesus Christ of Latter-day Saints when I was about seven years old. Soon after my father removed with his family to Independence, Jackson Co., Missouri, where I was baptized by Elder John Corrill, when about eight years of age. I was with the Saints during their persecutions in Jackson, Clay and Caldwell Counties, Mo. After being driven from Far West, in 1838, we went to Nauvoo. We stayed a short time in Quincy and later in Pittfield, Pico Co., Ill., and when Commem., in Hancock County, was selected as a gathering place for the Saints, we came here, the tither and found temporary shelter in a tent. We suffered with much sickness at that time unhealthy place, and there also my father died, May 27, 1849. Our family were in the depths of poverty. My sister Ellen and I, having now arrived at an age in which we might earn our own living and perhaps contribute something to help our mother and the smaller children, were considering what we had better do, when the Prophet Joseph and his wife Emma offered us a home in their family, and they treated us with great kindness. We had been there about a year when the principle of plural marriage was made known to us, and I was married to Joseph Smith on the 4th of March, 1841, Elder Heber C. Kimball performing the ceremony. My sister Ellen was also married to Joseph a few days later. This was done without the knowledge of Emma Smith. Two months afterwards she consented to give her husband two wives, provided he would give her the privilege of choosing them. She accordingly chose my sister Ellen and myself, and to save family trouble Brother Joseph thought it best to have another ceremony performed. Accordingly on the 11th of May, 1843, we were sealed to Joseph Smith a second time, in Emma’s presence, she giving her free and full consent thereto. I am that very hour, however, Emma was our bitterest enemy. We remained in the family several months after this, but things went from bad to worse until we were obliged to leave the house and find another home. Emma desired us to leave the city, but after considering the matter over, we decided to remain with our friends. After the Prophet Joseph’s death I was married to Pres. Brigham Young, according to the laws of proxy. I received my blessings in the Nauvoo Temple, and in 1848. In the middle of February, I left Nauvoo, crossing the Mississippi River, and was again a wanderer without home or shelter, with a wilderness full of Indians and wild beasts before me, and cruel and heartless beings behind me. The day after crossing the river I might have been seen sitting on a log in a blinding snow-storm, with a three-months-old babe in my arms. I will not attempt to describe my feelings at that time, but cold and hungry I surely was, and the prospect looked rather dismal. At this time I was almost 22 years old. My childhood had been spent amidst mobs and mobbings, until they almost seemed as a matter of course, for this was the fourth time I had been driven by mobs. After a tedious journey of nearly three years, of which I spent one winter at Mount Pleasant, I- and another at Winter Quarters. I arrived in the Great Salt Lake Valley in the fall of 1848. I have often seen the dark clouds gathering over our people, and as many times have I witnessed the hand of God in dispelling dangers, and in sustaining and delivering the Saints, even in their darkest and most distressing hours. And although at this time (1885) the dark clouds are gathering over us once more, and our friends are exerting their energies to the utmost for our destruction, yet I do know that the Lord is our God, and that he in his own time will deliver his people from the yoke of oppression and tyranny. I do know that this is God’s work, and that this Gospel is true: God will bear off His Kingdom, let what will oppose. I am the mother of seven children, by President Young, two sons and five daughters. The eldest, a son, and the youngest, a daughter, are dead. The rest are married and have children of their own. My children’s names are as follows: Edward P., Emily Augusta, Caroline, Joseph Duw F., Melina, Josephine and Eliza. I have 72 grandchildren." (See her autobiographical in the Woman’s Exponent, Vols. 13 and 14.)