

and an attachment for a young woman named Maria Anderson.

In 1849 the latter was living in Edinburgh and wrote to Joseph that a preacher named Robert Hill was visiting Arbroath, and she would be pleased if he would pay attention to his teachings. This Robert Hill was an Elder, and Miss Anderson had in the meantime joined the Church, but did not let Joseph know that she had taken that step. One evening Joseph stopped to listen to a man who was preaching at the corner of a street. He was treating upon the universal apostasy from the Church as established by Christ, and the restoration of the fulness of the Gospel in the latter days. Joseph was charmed with the force of the truths uttered and the half polished eloquence with which they were expressed. He was a firm believer in what he heard. He conversed with the preacher after the meeting and found him to be the Elder Hill spoken of by the young woman to whom he was paying his addresses.

Joseph attended a meeting on the following Sunday, when his faith was confirmed. He went to witness a baptism on the subsequent Tuesday, and concluded to be baptized. Addressing the Elders he said: "You promise that those who believe, repent and are baptized, will receive a testimony?" The reply was in the affirmative and he said, "Here goes for the test then," and prepared to enter the water, and he was then and there baptized on the 11th of June, 1849.

He returned home late in the evening, and without procuring a light, sat for some time pondering upon the step he had taken, wondering whether his sins were really remitted, and desiring an assurance to that effect. Suddenly the apartment was illuminated with a brilliant light, which was so unexpected that he was amazed. He gazed around to see the cause of the phenomena, and observed that the window blind was down and the door shut, so as to render it impossible for it to proceed from an external source. Looking upward he beheld a globe of light close to the ceiling, and a warm grateful glow pervaded his whole being, perfect peace being in his breast. He at once realized that God had deigned to give him an external evidence and inward witness of the work with which he had associated himself. He quietly said he was satisfied, when the light disappeared and darkness again ensued.

Shortly after he was baptized Joseph was ordained a Priest, and became acquainted and intimately associated with Elders A. F. MacDonald and Hugh Findlay. He was soon ordained an Elder, and within a year from the time he was baptized was appointed to preside over the Arbroath Branch of the Church, which had been, in the meantime, organized. He labored with great energy and assiduity, lifting up his voice in advocacy of the Gospel in all the surrounding country, and the numbers of the Branch soon swelled to two hundred, mostly young people, who were full of faith and energy.

Among those who applied to Brother Booth for baptism was Hugh Gowans, then a boy about fourteen years old. The lad was asked if his parents were willing for him to take that step. He replied that he didn't care. He knew it was right and he was going to be baptized anyhow. So he was baptized, and that same boy is at this date President of the Tooele Stake of Zion.

On June 11th, 1852, Brother Booth married Maria Anderson.

In the winter of 1852-3 he was released from his position of President of the Arbroath Branch and was appointed to preside over the Kilmarnock Conference. This appointment necessitated his giving up his vocation of flax-dresser and devoting himself entirely to the work of the ministry, in which he took great pleasure. He labored in that capacity for two years, during which time he formed the acquaintance of Brother Alexander Steel, then President of a Branch.

Brother Booth was released to come to Utah at the opening of 1858, and set sail for America on the *Samuel Curling*, on the 22nd of May following. Arriving at New York the company proceeded via Cincinnati to St. Louis, at which latter point they stopped over about one month, after which they proceeded to Mormon Grove, the outfitting point, near Atchison, Kansas. Here Brother Booth and family were connected with Captain Milo Andrus' company, in which they crossed the plains.

The Sioux Indians were on the warpath that season, and as the immigrants were passing through their country a desperate battle was fought between them and a force of United States troops under General Harney. The Indians were routed, and on the morning after the fight

the company passed over the battle field, which was covered with gore, fragments of bloody clothing and other relics of the sanguinary encounter. One of the immigrants found on the scene a new revolver.

The same day a number of the Sioux warriors who had been in the fight visited the camp of the immigrants. Some were limping because of gunshot wounds in their limbs and all were in a half finished condition. The Saints shared with them the meal of which they were partaking when the savages appeared. One tall brawny brave partook of Brother Booth's hospitality, and the latter asked him where his squaw and papooses were. He pointed toward the smoke of Harney's camp, which could be seen in the distance, his bosom heaved a great sigh and a big tear rolled down his face. The women and children of the Sioux had been taken prisoners by the soldiers.

The company landed in Salt Lake City, Oct. 25th, 1855. Brother Booth stopped a month in the Eleventh Ward, and then a short time in Kaysville, where he was ordained a Seventy. He was in the Echo Canyon war, in 1857, when Johnston's army was on the way, being adjutant to Major Hugh Findlay.

A striking incident came under his observation when in Echo. Preparations had been made to meet and fight the army if necessary. Trenches and breastworks had been formed, and great rocks had been placed in position at elevated points high up on the mountain sides, so they could be rolled down upon the troops with terribly destructive effect. Many of the brethren seemed to be exceedingly anxious to have the army come down the canyon so they could annihilate them, and some of them prayed fervently for such an event. Brother Booth, however, was not so very deeply anxious for the advent of the army some others seemed to be.

One evening after the pickets had as usual, been posted for duty, the subject of this sketch was passing a wickiup, or rude cabin and stopped a few moments to listen to one of the brethren who was praying inside. His petition was being offered most fervently and was to the effect that the Lord would send the soldiers along the next morning so the brethren might cut them to pieces.

Next morning a messenger arrived in camp in hot haste, the animal on which he rode being nearly