

“The Record Book of Friends of the Monthly Meeting at Urie.”

[The following extracts have been kindly supplied by William Frederick Miller. The Editor has not checked the transcript with the original, which is in D., as the latter is in too tender a condition to be used for this purpose.]

After that the Lord God Jn his Infinite Love and glorious power had visited our neighbour nation of England with his day spring from on high as it is revealed Jn this his day and dispensatione, it also pleased him in the same love to visite this natione of Scotland by sending of his Messengers to proclaime the glade tidings of Salvatione whereby many were gathered from the barren mountains to feed Jn the pastures of life and brought into the sheepfold of rest and peace &c.

Among many others whom the Lord visited in this natione and brought to walk Jn the path of Truth Jn the first month 1666 David Barclay of Urie (comonly designed Colonel Barclay) having been several moneths prisoner Jn Edinburgh Castle came there to own the Truth openly being convinced Jn his mind severall moneths before by the converse he had before with severall freinds at London and elsewhere. But as to [the] step of his publick coming forth the Lord made use of John Swinton then also prisoner with him as ane pretious Instrument to assist and strengthene him Though the Governour of the Castle to prevent the same caused shut up John Swinton severall weeks close prisoner but to no purpos And in the end of the fors^d year Robert Barclay eldest son to the s^d David Barclay having forsaken poprey Jn which he was educate Jn France and fallen Jn love with some general notions of freinds principles came by the power of God to be reached and bow to the Testimony of Truth to whom also the said John Swinton and James Holliday were Instrumental: which like ways did so iritat the governour of the Castle that he turned out Robert Barclay and stoped him for severall moneths from seeing his father. But he receiving the Truth in the Love of it Jn ashort time was blessed with a faithfull Testimony

to bear for it and that with great power and authority from the Lord Jn which power he stood over all opposers both preists and people A faithfull preacher of the Everlasting Gospell to the end of his days.

Jn the beginning of the 3^d moneth 1667 John Swinton Rob^t Barclay and Geo: Keith went north and had a large meeting at Bayliston upon the first day of the week wherè the most part of freinds and freindly people Jn the north were gathered together And being greatly refreshed did there by mutual Consent appoint their Monethly Meeting to be upon the first third day of the week of every moneth through the whole year.

Which Meeting did continue for some time Jn the Countrey and now estabesed Jn Aberdeen and hath been of great service both in town and Countrey.

At the fors^d Meeting was convinced Christian Molysonne eldest d^r to Gilbert Molysonne bayllie Jn Aberdeen, who came there with her mother Margaret Smith who had received the Truth severall years before and was one of the first of freinds at Aberdeen with Alex^r Gelley Alex^r Jaffray Marg^t Andersone Jsobel Keilo Elspet Smith Barbra Forbes and her D^r Elizabeth Johnstoun and Marg^t Forsyth who had been allarmed Jn or about the year 1658 by severall freinds from England as W^m Dewsbury and George Atkinson who came thorough this Nacione sounding forth the day of the Lord.

Jn the 4th Moneth 1667 David Barclay sent his son Robert and David Falconar (who had been convinced at Edinburgh Jn the year 1660 and severall times suffered Jmprisonment for the Truth there) north to live at his house of Urie which occasioned Meetings to be kept there on the first days of the week and also they dilligently kept the Monthly Meetings at Aberdeen.

Jn the year 1668 Elizabeth Burnet wife to Robert Douglass of Tilquhillie was convinced at Edin^r afterwards coming North she came openly to own the Truth.

Jn the first moneth 1669 ther was a general meeting at Da Barclays house of Urie where most of all the freinds of the North were. At which Meeting came openly to own the Truth Robert Burnett of Muchells tutor^r of Leiyes

^r *Tutor*, in the law of Scotland, means a guardian of the person as well as of the estate of a boy under fourteen, and a girl under twelve.

who thorow converse with freinds particularly with Hugh Hutcheson ane eminent and faithfull freind of the Minestrey of the countey of Northumberland. And also at that time John Skeen and Mary Bannerman wife to Geo: Leslie of Finracie in Murray came openly to own the Truth.

Jn the same year P. Livingston, Jas Holiday and R. Barclay went north . . . travelled to the Orknays Jn the service of Truth and had many good oppertunities by the way particularly at the Synod Jn Elgine of Murray at Kirkwall in Orknay and in thee Isle of Stroma where upon a first day the priest disapointing the people by reason of some raine it so fell out the freinds had a notable oppertunitie with the people.

Jn . . . 1669 or thereby came openly to own the Truth W^m Spark Jn Stonhyve and to frequent the Meetings of Freinds at Urie. Also at the same time James Silver and ab^t halfe dosson of his family and . . . Geo Melvine John Hampton James Burness and some of their wives came to receive the Truth who though mean and Low as to the outward yet came boldly to own the Testimony of Truth through much suffering, the preist having beat Jas Silver with his own hands and caused his Servants to beat some of the rest for not bowing unto him.

Jn the begining of the eleventh Moneth 1669 the fury and envy of Magistrates preists and people Jn and about Aberdeen began to grow very great so that at the Monethly Meeting the rabble being stirred up by some envyous spirits was like to have laid violent hands upon J. Swinton, P. Livingston and some others who were there, which fury was somewhat increased by Rob^t Barclay's marriage which had been publicly preformed that morning Jn his wife's father's house . . . where-by the preists found their authority so slighted and were so exasparated thereat that by the B^p of Aberdeen's means they procured letters to summons R. B. before the privy councell for ane unlawfull marriage which matter was so overruled of the Lord that they had never power to put there summons Jn executione so as to doe us any prejudice.

Jn the first moneth 1670 several of the fr^{ds} of this meeting went to the Monthly Meeting at Aberdeen and

. . . some of the Magistrates being stirred up by the preists sent their offishers to the meeting who violently laid hands on severall freinds and had them all to their councell house where the Magistrates used much discourse diswading them to meet and in the end took a list of the countrey fr^{ds} names so dismissed them, who returned streight to the meeting the time not being expired where they found the women fr^{ds} together and several people but they had not long been there upon the magistrates hearing thereof sent there offishers presently again who with greater fury then formerly pulled the men fr^{ds} down to the Low councell house where the provost and councell upbraided them with disobedience to magistracy.

Ab^t the same year was convinced John Grave, an English freind being made Jnstrumental of his coming to Truth. Likeways ab^t the same time Alex^r Spark living then in the lands of Allardice having ane exercise and travell in his mind after the Lord came thorouly to be convinced of the Truth by converse with some fr^{ds} and suffered imprisonment for the Truth's sake at several times. . . At Montrose Stonhyve and Ab^d he was made helpfull as ane Jnstrument of others coming to the Truth.

Jn this year 1670 R. Barclay wrote his book Jntituled *Truth cleared of Calumnies.*

Jn the 12th mo : 1672 R. Barclay being in Ab^{dn} as he awakened Jn the morning the Command of the Lord concerning his goeing thorough the streets Jn sacloth and ashes came unto him and the burden was very great Until he gave up freely unto the Lord's will. So accordingly Jn sacloth and ashes he went along the streets warning them to Repent and he was as a sign Unto them from the Lord.

Jn the same year R. Barclay returned ane answer to William Mitchell preacher at Abⁿ Jntituled *W^m Mitchell unmasqued.*

Jn the year 1673 his *Catechism and Confessione of faith.*

Jn the year 1674 *The Anarchy of the Ranters.*

Upon the 25th of the 2^d mo. 1675 there was a publick dispute at Abⁿ betuixt F^{ds} and the students where 4 of the s^d students were convinced of the Truth.

Ro^t Barclay wrote his *Apolagey* A^o 1675.

About this time David Rait living in finlastoun came a litle to look after freinds but the litle love he had was quickly turned into hatred and desperat envy against Truth and fr^{ds} so that he usewally came to friends Meetings Railing and disturbing Jnsomuch that Thomas Ferne ane english fr^d Jn his publick Testimony Jn the meeting where the s^d David Raitt was railing and Jnterupting after long forbearance did in the Name of the Lord pronounce some remarkable Judgment very shortly to come upon him from the hand of the Lord. And Jn a few dayes after the s^d D. Raitt fell under the most dreadfull terrour Jn his conscience, crying out that Gods Judgments were upon him for his wickedness against Fr^{ds} and urged continvally that Da: and Ro^t Barclay should come and see him whereupon they w^t Geo Keith and some other fr^{ds} went to see him, and then he w^t many tears begged forgiveness of them and cryed out help help help J never wronged any but you and will beg your help on my knees &c.

After which freinds having forgiven him and prayed unto the Lord for him he was recovered againe and got ease. But proved so unthankful to God and his people that he turned to his former courses againe of reviling and disturbing their Meetings. So that the Lord being greatly provoked let loose a spirit of madness and distractione upon him so they were necessitate to bind him and watch him thus was it frequently w^t him unto his death and it is to be taken notice of as ane example.

Jn the years 1678: 79 and 80 Fr^{ds} were frequently imprisoned at Ab^d and under great and hard sufferings for their Testimony to the Truth.

Likeways W^m Spark being cited by Geo: Keith Shirreff deput of Kincardne for not presenting his children to be sprinkled the s^d W^m was necessitate to suspend him at Law at Edinburgh where before all the Judges the case was debated and by them decided in W^m Sparks favours² to the dissapointing of the s^d sherriff who

² "Sparks' Case" is alluded to in vol. ii. of Lord Fountainhall's "Decisions," in connection with the law plea of Barbara Hodge versus Friends of Edinburgh, 1703. In the latter case, because Friends could not swear, it seemed not improbable that they would be deprived of their Meeting House. However, after lingering on for more than four years, the suit was at last decided in favour of Friends. See THE JOURNAL, ii. 125.

intended to have distrained his goods for his Testimony against that popish custome and tradition.

R. B. wrote the *Vindication* of Apology A^o 1679.

Jn and ab^t this time John and David Barclays w^t Alex^r Spark and other fr^{ds} went to Jersey and ab^t the same time was a convincement upon severalls Jn the parochine of Arbuthnott though fewe stood faithfull to that they were convinced of but turned asid either through the fear of men or the love of this present world so left a pretious opertunity. but of those the Lord in his Love and mercy did bless w^t a measure of stability was David Donaldson Smith at allardice and David Wallace a young man living w^t his father and mother in the mains of Allardice these two met w^t opositiones of several kinds both of preists and people and particularly from their own relationes which occasioned a further exercise to them both by temptacione and threatnings but the Lord by his power did support them and was near when all refuge failed and Jn his love and mercy brought them thorow all their opositiones and difficulties, blessed be his holy name for evermore.

By means of Alex^r Arbuthnet preist of the parochine the Ladie Allardice caved David Donaldsone remove out of the lands of Allardice and it was remarkable shortly afterwards she was caved to remove herselfe by her own son sore against her will. And also the heady and envious preist was turned out of his house and office and fell in contempt and shortly after died.

[In 1686 W^m Wallace then living in Montrose and James Wallace in Bervie, brothers of the s^d David Wallace were both convinced, & shortly afterwards W^m Beattie and his wife in Bervie “ thorough converse with Fr^{ds} and opertunities of meetings occasionally held there ” “ but W^m Wallace turned aside.”]

[In 1689 David Falconar and his family came from Edinburgh to Kirktownhill “ and there dwelt for severall years ” and “ ab^t the same time was David Lindsay near hackertown convinced of the Truth through converse w^t D^d Falconar and his wife, also having the occasione of meetings held at Kirktownhill while they remained there.”]

Jn the end of the 7th mo. 1692 John Scott son to Ja^s

Scott Jn Montrose came north to Stonhyve Jn Company w^t his father and other fr^{ds} then coming to the six weeks meeting at Urie who before that time were very zealous in keeping the steeple house, yet after that he never returned to it againe altho for several years after he was often tempted to Returne and trye the preist.

But being convinced Jn his mind that there was a living power among Fr^{ds} altho he could not come at it which was a great travail and concern on his mind for several days and years and when the Lord's time drew near to visit him he was pleased first to reveale to him in a dream that he was excecute for his religon and being out [of] this world he met w^t travelers on his way goeing as he suposed to he[aven] at whom he asked which is the way to heaven and he thought th[ey] shewed him a great lodging at a litle distance and desired him to go in there and they would shew him the way. Accordingly, he went streight there, and when he entered the door, he saw two men sitting in a large room to whom he said is this the way to heaven and they both rose and one of them whom he thought he knew was our Saviour came and stood before him and said follow me and the other whom he knew to be Geo : Fox came along w^t him and he took our Saviour [by] the coatt thinking now I have got a good guide so they traveled on for a while till by reason of coming to some downward place with the fear thereof He wakened. this was about the end of the 2^d mo. 169[2] and about the beginning of the 3^d mo. Patrick Robieson Jn Lithgow who was a living man and had a living testimony in Stonhyve by which the s^d John was livingly reached and the nixt day y^rafter had a f[ull] and living visitatione from the Lord, so that from morning til night [he?] could praise the Lord q^{ch} remained w^t him for some days, and has had many touches y^rof since y^t time but never in such a full measure.

Jn the year 1693³ Thomas Rood ane english freind came hereaway bearing a Testimony Jn and thorow cities and towns as he traveled in Warning all to fear before the Lord the mighty God of Heaven and of earth and everyone to turn from the evil of their wayes. he went through most of the towns betwixt this and Ross John B[owstead]

³ Should be 1692. See Thos. Story's *Journal*.

and Thomas Story two english freinds and Rob^t Gerrard Jn Abⁿ accompaned him al along to Jnverness and back againe Jn which Journey they had many good opertunities at several places.

Jn the year 1694 Petter Gardner ane english freind came here of the countey of Suffolk a weighty man of a discerning spirit he had great service for truth hereaway with good success in severall places particularly at Abⁿ Urie and Montrose where many were wonderfully tendered and broken before the Lord and severall mouths were opened in testimony and prayer particularly at Abⁿ Ro^{tt} Gerrard James and Timothy Forbes and Marg^t Jaffray daughter to And: Jaffray at Urie Robert and David Barclay and their sisters Christian and Katherine and ther Ant Jean Molyson and Jo: White at Montrose Jean Beattie wife to Ro^{tt} Beattie. This P. G. was ane honest and faithfull man Jn his return home he fell sick of the smal pox at Carlile where he laid down the body Jn the beginning of the year 1695. So is fulfilled that Scripture I wil take on of a City and two of a family and bring them to Zion.

James Wilson told Sam^l Neal of a Meeting he was at in London where was a great concourse of people, and amongst them persons of high rank in the world, who sat very attentively while a fr^d was speaking and seemed to like what was deliverd; but when Thomas Wilson stood up, being old, bald and of a mean apperance they dispis^d him and one said to another "Come, my Lord, let us go, for what can this old fool say?" "No," said the other, "let us stay for this is Jeremiah the prophet let us hear him; so as Thomas went on, the Life arose and the power got into dominion, which tendered one of y^m in a very remarkable manner, tears flow'd in great plenty from his eyes, which he strove in vain to hide. After Thomas had sat down, he stood up, and desird he might be forgiven of Thomas and of the Almighty for despising the greatest of his instruments under heaven, or in his creation. From *Fruits of Leisure in a Collection of Sundry Epistles*, etc., collected by William Awmack.

1664/5. Memorandum as to the conviction of Quakers:—Margaret Bevis sent to prison for 6 months unless she pays 20l., John Pickett and William Larkin, convicted, and William Fairman, Mary Whittenbury, and Edward Parkin, who stood mute, were sent to Barbadoes.

From *Herts. Sessions Rolls*.