

## EMILIA GEDDIE - A Child of the Covenant

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EMILIA GEDDIE was a young girl of remarkable gifts and piety, who lived during the period of the persecution in Scotland, commonly known as the “killing time.” She was born in the year 1665, and died in 1681, at the early age of 16 years. Her father was Mr. John Geddie, the proprietor of a small estate called Hilltown, in Fife, and the collector of the Crown rents in that county. Her mother was Ann Wallace, “daughter of Mr. William Wallace, teacher in Ayr, sister to the Provost of Glasgow, and cousin to Lord Burghly.” Two sons, Michael and John, died in childhood, while Emilia was the only daughter. Both parents and daughter were partakers of like precious faith. We purpose reprinting here the account of Emilia Geddie from the edition published many years ago, with an introduction by the Rev. Andrew A. Bonar (afterwards Dr. Bonar), of Glasgow. This edition was based on several old editions, especially one prepared by the eminent Mr. James Hog, of Carnock, in 1762. Mr. Hog was personally acquainted with “the young gentlewoman,” and the concluding sentences of his preface are— “I have been divers times in company with her amongst other godly persons, and have heard her speak humbly and modestly, but with a prodigious reach about the nearest and most weighty concerns of salvation. I also had my little share in societies of more aged, judicious and established Christians, where she made a considerable part, and have therein joined with her in prayer, There I have heard weighty and difficult questions and cases proposed, to which in concurrence with the rest she gave her clear and pointed answers, so clear to the respective purposes, and so well instructed from the Word, as if she had been an aged and experienced divine. All this passed some three or four years before her death.” It appears from the narrative that the Spirit of God was working in her from infancy.

### CHAPTER I.

Before she could speak, if she had been weeping or signifying her desire to have anything she saw or wanted, in case she either observed or was told they were to go about worship in the family where she happened to be present, this silenced her immediately. And whatever edge had been upon her spirit beforehand though the body had been somewhat uneasy, yet she was perfectly quiet, and waited with patience until the worship came to be ended,

This was so native to her, I may say, as to the new nature, and because so usual and constant, that in case she happened to be out of humour (which was not very frequent with her), the servants of the house would have put themselves into a posture of worship, by discovering<sup>1</sup> their heads, or otherwise; whereupon she became instantly silent and quiet, and thus did these little disorders go off. So much of high estimation and profound reverence she discovered for the worship of God, even before she arrived at the second year of her age.

So soon as she could aim at speaking, she began to ask questions concerning God and the Creation, with other matters of religion. For instance, when she observed the sun shining, she inquired, "Whether that sun had shined on her grandfather and grandmother, and made them to see as well as us." When it was answered, "That the same sun gave light to the whole world," she replied, "Ought we not then to love that God who made all these things and gave them to us?" Many hundreds of such questions she proposed, and gave likewise such answers unto questions moved to her, which are forgotten and lost through inadvertency. Her wisdom and gravity were such, even in her infant years, that everyone admired her, and they especially who saw her more rarely—for these qualities were less observed by them who were more ordinarily with her (though afterwards they remembered them, with regret for the want of her), in regard things of that nature and value became so common to those who were ordinarily in her company, that they took little notice of them.<sup>2</sup>

Some persons having overheard her craving a blessing before meat, and finding that she had expressions more weighty and significant than could well have been expected from one of her age, asked her hereupon who had taught her to crave a blessing to her meat after that manner. She answered, "That she had learned now and then a word from several persons, and that the Lord had set these words together, whereupon she had made a grace of them." This happened before the third year of her age.

Much about the same time, having suspected that one of the servants of the house, being the maid who attended her, had cleaned a room on the Lord's

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<sup>1</sup> Discovering - i.e., uncovering. See this old use of the word in our common translation of Isaiah xxii. 8

<sup>2</sup> "Hence it was," says the compiler, "that the small fragments we have were mostly taken notice of by strangers."

Day, she reproved her sharply in her childish manner, and said, "Away, begone, you sin against the Holy Spirit. You sweep the house on the Sabbath and profane the Lord's Day. Neither could she be reconciled with her maid, until it was found to be a mistake, and thereupon she was satisfied, the matter of fact having been found otherwise.

About the same time a servant, who was newly come to the house, used the devil's name in a way of cursing in presence of his other fellow-servants. She, being at that time with her nurse, reproved him sharply, and said, "Henry, if you do this again, I'll tell God on you." He, being a wanton youth, answered her "Go then and do so." Hereupon she went to the next room, and one followed her at a distance without her knowledge, to observe her behaviour. She fell upon her knees, and continued in that posture for awhile. Afterwards she returned to the company, but spoke nothing until the same young man mockingly inquired, "Have you now told God?" She answered gravely, "Yea, I have; and the Lord says if you continue to do so He will give you away to the devil, and cast you into hell. Whereupon the youth was astonished, and did carry more circumspectly for some years wherein he served in that family. Nay, after he had been seven years out of the family, and was put in memory of that reproof by one who had heard him swear, the consideration thereof made him to fall a weeping, and to beg pardon, saying he ought never to have forgotten such a reproof.

Being in company with a woman who was struggling with dreadful temptations, and who thereupon became afraid to be in a room alone, the child offered to go out of the room, and the woman endeavoured to detain her, saying, "You must by no means go away." Yet the babe went forward till she was near the door, and then she looked back and said, with a strong and sharper voice than ordinary, "God is with you, and will keep you from all evil." The tempted woman, having heard the child speak so pertinently, did presently say in her heart, "This is not the voice of the child, but of the Lord!" And the dispensation was so blessed to her that the temptations vanished gradually from that time forward, and did never recur.

At another time, when she was observed to be very attentive unto the word read and heard, and to be much in secret prayer, as also diligent in pressing others to that duty, an old experienced Christian, R. W., met her in return from her chamber, and said to her, "Have you been at your prayers?" She answered, "Yes;" and added, "When I was a child my mother taught me to pray, but now

the Lord teaches me.” The honest man inquired hereupon, “How know you the Lord’s teaching by that of your mother?” She answered, “The Lord makes me both to rejoice and to weep; he makes my heart glad, and gives me new words”

Some godly people having met together for prayer and conference, her mother took her along, and still<sup>3</sup> her inclinations carried her to be in such societies. After they had met, the meeting having consisted of some old experienced Christians and others who were but beginning to point<sup>4</sup> that way, a debate arose which of them should pray first. Some were for the elder, and others for the younger set. The child not being four years of age, and sitting at her mother’s feet, none of the company took notice of her because of her nonage. Hearing the dispute she said, “I’m the youngest of all; I’ll begin.” Upon which the whole company was silent excepting the mother, who reprov’d her child for insolence in troubling the meeting with her fond<sup>5</sup> offer, in regard she had never prayed in such company before, nor had been ever invited, because of her childhood. There was at that time in the company an old experienced matron upon whom the society had laid it to begin their meeting with prayer; she said, “My child, you shall have my consent to begin,” and did prevail so far with her mother and the company that it was allowed. This is the only instance wherein she expressed any forwardness: for such was her modesty and bashfulness afterward that she would never adventure upon that duty in societies without much entreating and a clear call. Yet the passage is set down, because a young gentlewoman who had but newly set out, and had been present at very few, if any, such meetings before, was so moved with several expressions the child had in prayer, that she held on in the Lord’s way ever afterward,<sup>6</sup> and acknowledged that the Lord blessed the child’s praying at that time, and that she really got good by it. A renewed confirmation that “out of the mouth of babes and sucklings the Lord ordaineth strength.”

She was observed to weep much alone, but was utterly unwilling that it should be known; and because of this aversion she was very careful to wash her face quietly, and to put herself into such a posture as might best conceal her having wept. And in case she heard any person speaking to her advantage, and

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<sup>3</sup> Always

<sup>4</sup> Turn their thoughts to

<sup>5</sup> Foolish.

<sup>6</sup> In spite of the persecutions that arose, in which many sealed the truth with their blood.

repeating any of her sayings or practices, she would have gone off and hid herself, or else would have wept.

A godly minister inadvertently said to her, "I would not give a halfpenny for a child's religion;" the words made such a deep impression upon her spirit that she went on her way with much heaviness for a long time, and took the occasion for moving the question to any judicious and godly persons she had opportunity to meet with, whether they knew any good and religious children who continued such when they were old<sup>7</sup>

One day, when her mother had reproved her for not giving a good enough account of her lesson, she was afterwards found weeping. Being asked, "Why weep you?—you were not beaten?" she answered, "I had rather been beaten than that I had angered my mother; the thoughts of my mother's being angry make me to weep."

Being sore tossed in wrestling with temptations, she went to a godly woman with whom she frequently conversed about her spiritual cases. She, finding her at this time sore troubled, did ask the cause. She answered, "Alas! the devil takes the good word out of the very bottom of my heart; and often he says to me, 'What needs all this noise with your religion? You may be like other children; they will get heaven as soon as you.' These and the like temptations," said she, "I am vexed with." Being inquired what course she took with them she replied, "That she knew no other way but to carry them in before the Lord by prayer; and I desire," said she, "that you would pray, and bid godly people pray for me, for my prayers have no strength, nor theirs either, without Christ.

Being on a certain day in a good dress, with her linens white, and adorned with red ribbons, a godly man, R. W., said to her thereupon, "No doubt you think yourself to be very trim and clean." She replied, "I shall never think that until I get on the fair and clean robe of Christ's imputed righteousness, and then I shall be truly fine and clean."

Some while afterward she fell sick, and her bed being made she was laid in it, whereupon one of the company said, "This is well, she will now get rest." She,

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<sup>7</sup> Should not this remind us of our Lord's solemn warning - "Whoso shall offend (i.e., cause to stumble) one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea." "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven" (Matt, xviii. 6-10). Angels, the very highest and most honoured angels, do not disdain to minister for these little ones, for the Lord does not disdain to send them to take care of such

overhearing, answered, "I am rejoicing at another thing, and that is, that there is a rest prepared for the people of God (Heb. iv. 9), among whom I hope to be found; there I shall sing for evermore." Then she called for her father, who came and asked what she would<sup>8</sup> say. She answered, "Pray. Let us pray together here, and we will sing the more sweetly when we come to our rest."

When first she began to be more sensibly profited by hearing the word preached, and to give clear evidences of her being edified thereby, this instance among others is memorable. A minister having preached upon a Sabbath on these words—"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines upon the lees," &c. (Isaiah xxv. 6), she declared she found the word very sweet to her, and that it did her good. Being inquired what good she found in it, and how it did her good, she answered, "It did go through her bones; it went into her heart, and brought tears to this place," pointing with finger to her eyelids.

Much about the same time she was desired to pray with some others just after she had risen from her bed. She refused, saying, "How can you bid me pray, seeing my prayers can bring no comfort; but yours may?" They insisted further; she refused absolutely, and told them "I am but just now got out of my bed, and will pray none in company until first I have prayed alone."

When at a certain time she was lying in her bed in a morning, and was overheard weeping, a friend came to her and inquired what troubled her. She first declined to tell, but being further urged, her answer was, "I have been meditating on hell, and the darkness of it, and I think I cannot endure it." Being in a garden on a Sabbath day, and having seen some children playing together, she, rebuking them, said, "It were better for you to be praying." They answered, "We are but children." She replied, "Though we be but children, yet we must die," and thereupon she went from them and hid herself in a corner. Some of the children went about and sought her, and having found her at prayer in a secret corner, they reproached and upbraided her with nicknames. She answered them meekly and gravely, "Know ye not that the Word of God saith 'Remember to keep holy the Sabbath day?'" The children replied, "The word does not say 'Emilia Geddie, keep holy the Sabbath day.'" Emily answered, "The Word of God says to you, and you and me and to all, 'Remember to keep holy the Sabbath day.'" They replied to her, "You are a

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<sup>8</sup> Wished to say.

violent young Whig,<sup>9</sup> but we will slay you.” She answered, “Well, I will complain to God on you.” They replied, “You may do so.” Then she retired from them to the house; and after some time they sought her out again, and having found her, they said, “Now, Emily, have you told God on us?” “Yes, I have,” said she. They replied scoffingly, “Well, what says God?” She answered, “The Lord saith this, ‘The wicked shall be turned into hell, and all that forget God’” (Ps. ix. 17.)

When first she began to read the Assembly’s Shorter Catechism she said to her teacher, “I think the Bible is God’s word and the Catechism is the Bible’s word.”

One having read this passage of Scripture, “Read your hearts and not your garments” (Joel ii. 13) the child said, “I think this reproveth the Papists and their ways of penance, for God calls for nothing but the breaking and humbling of the heart.”

Having come at a time from one of her young societies, which she had gathered together for prayer, she was asked by a person, “Who prayed best?” “I cannot tell,” said she, “who prayed best, but I can tell those whose words came best forth,” and named one R. I. Being inquired at another time after she came from her praying society of children she gave this account— namely, “that one, G. W., has most of his prayers about the rulers, and another, M. G., was much taken up about the churches abroad.”

A captain of the forces, having come into her father’s house, said to her, “Emily, I will marry you.” She answered, “No.” He inquired her reason. She replied, “You have no grace.” “Have you any?” said the captain. She answered, “Whatever I have, you have none: for if you had, you would not do the bishop’s bidding to take the honest ministers and persecute all the godly praying folk.”

A company being engaged in converse, and each one proposing to his neighbour which of the saints he would chiefly desire to resemble, she being present, said, “I would fain be like David.” “Would you be a king?” said one. “No,” said she, “but I would gladly be in David’s case. He was a man according to God’s heart; he dwelt near God, and in the light of God’s countenance.

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<sup>9</sup> The name given to those who exposed themselves to persecution because they continued to hear the Word of God from the lips of Presbyterian ministers, when the Prelatic bishops made a law that everyone must attend the curate of his own parish.—See *Cruikshank’s History*, chap. vii.

She was most attentive in reading the Scripture and the Catechisms, and did observe carefully what she had read. She came one day to her father, and proposed that question—namely, “Why it was that in the Fourth Commandment, to keep holy the Sabbath, the wife is not particularly mentioned, and yet others of the family are set down, as sons, daughters, and servants? And she observed that in the Tenth Commandment the wife is particularly named amongst other things of our neighbour’s which we may not covet, and the daughter is not mentioned in that command.” Her father asked her, “What she thought was the reason?” She answered, “That the general words of ‘all that is within thy gates’ comprehended every person,” and so the matter ended.

HAVING one day taken some view of a football game, she thought it to be vain and idle, and left them. When she returned to the company she was asked “Why she had retired so quickly and wept?” She answered, “That it was not so much for seeing the idleness and wickedness of the football men as because she had seen a godly and grave gentlewoman laughing and taking pleasure at the sight.”<sup>10</sup> It is very like that wicked speeches were intermingled with their sport.

She with her young society having met one day for prayer, a minister who was occasionally in the house desired to be admitted into the company, which they modestly declined. After the first prayer was ended, he renewed his desire that he might at least confer with them. This they granted. Then he demanded, “Whether they would put any question to him, or he propose one to them?” Emilia answered, “We would ask a question of you, which is this, Whence is it that a Christian for ordinary enjoyeth more of enlargement in praying alone than with others?”

Near to the same time a persecuted minister, Mr. D. C.,<sup>11</sup> came to her father’s house with a design to stay until the Sabbath was over, and resolved to preach on the Lord’s Day. When Saturday came he proposed to go to another place, but was much entreated to stay. Yet he declined, and ingenuously gave his reason, which was “That he had broken in upon two or three texts, but could

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<sup>10</sup> Is not this the mind of Christ? "It was not an enemy that reproached me; then I could have borne it; but it was thou."—Psalm lv. 12.

<sup>11</sup> This may have been Donald Cargill, the martyr, for he frequently preached in Fife, and even during the years in which he was ordered to keep north of the Tay did not scruple to pass southward when he saw an opportunity of preaching the gospel. Glenvale, among the Lomond hills, was one of the scenes of his field preaching.

get no digested thoughts about them, which made him suspect he was not called to preach there at that time." Nevertheless, upon further importunity, he was persuaded to stay a little longer and to make a new essay, for which effect the company left him. The child was present and heard all this, no person taking notice of her. Some little while after she went alone to the minister, and asked what he was doing, and whether he was preparing to preach, The minister wondering at such gravity and confidence in a mere child, answered her, "No, Emily, I am not." She replied, "Sir, go and pray." He answered, "Yes, I will do so, if you will pray with me." To which she agreed, and they both performed the duty the one after the other. After that the child had prayed, the minister declared he found himself so refreshed and strengthened that he immediately resolved to stay, and accordingly he tarried and preached the whole day with power and liberty to the great benefit of the hearers. These sermons wrought mightily, through the Lord's blessing, upon the heart of the child, and were heard by her with much concern and application.

A young woman, A. R., had long struggled under a dreadful temptation, which procured her abstaining from food, in regard she thought it would have been presumption in her to eat, seeing she looked on herself as having no right to the creatures. Many arguments were used to persuade her to a taking of meat, but nothing prevailed. Hereupon the child went to her chamber, and expostulated with her to this purpose, "You refuse to eat, but it is the devil that beguiles you: you cannot live unless you eat. Were I in your place I would beguile the devil; I would eat, and not obey him, but obey the Lord." These words and arguments of the child took such impression upon the poor tempted woman that she shook off the temptation and took her meat regularly. When this was observed, honest people, who saw her, rejoiced much to find her delivered from under the feet of such a cruel temptation. And she ingenuously declared that the Lord had blessed the words of the child for defeating that hellish engine. So far as was known she never afterwards gave way to such diabolical suggestions.

Some while after the same woman, through the power of temptation, desisted from the duty of prayer, and with so much of peremptoriness that no persuasion could induce her to essay it. But again the child prevailed, having prayed with her, whereupon, through the blessing of God, the strength of that temptation was broken, and she went about the duty afterward.

She was still<sup>12</sup> much addicted to secret prayer, and laid out herself in persuading others to it, especially those of her own sex and years, by which means she gathered together a society of children, who did regularly meet, without admitting any others into their company. Thus they continued unknown, save that some persons, whether from curiosity or other motives, did endeavour to overhear what passed amongst them. On a certain day, they having met in a room where there was a closet, a judicious person who had gone into that apartment without their knowledge, kept the door shut and made no noise that he might know their management, which he observed with much satisfaction. After they had met, and before prayer by any of them, a complaint was given in against M. M., one of their number, who was the oldest among them all by three or four years, and also the tallest of stature. Hereupon they constituted themselves into a sort of court of judicature, and made choice of Emilia to preside amongst them. After this the alleged delinquent was challenged. The libel laid against her was this—namely, “That she, being one of their society, had been guilty of some practices unsuitable to their profession and offensive to other good people,” and the following particulars were condescended upon: — First, That she had heard a curate<sup>13</sup> preach in the church of Strathmiglo upon a Lord’s day. Secondly, that being in a company who joined in prayer, she had been seen laughing in the time of duty. Thirdly, that she had spoken evil of some godly persons. To this libel M. M. gave the following answers. As to the first article, she acknowledged that she had indeed heard that curate, but without any knowledge beforehand, and also against her inclination. She had gone to pay a visit to her sister, married to a gentleman of that parish, who was in use to attend Presbyterian meetings, and being desired by him and her sister to attend worship on the Lord’s day, she knew no other than that they were going to hear a Presbyterian minister; whereas, without her knowledge, and contrary to her design, she was brought to the church by force—for which she declared her sorrow, and promised to do so no more. As to the second, she confessed she had laughed in time of prayer, but was induced so to do by a mere surprise—namely, a young woman had fallen asleep in time of prayer, and was so far entangled with the chair on which she leaned that upon her awakening she tumbled on the floor with her stool upon her in such sort that none who saw her could abstain from laughing. As to the third, she denied the charge, but acknowledged she had mentioned

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<sup>12</sup> i.e., always.

<sup>13</sup> These were the men of whom Bishop Burnet says, “They were ignorant to a reproach, the dregs and refuse of the Northern parts.”

some evil things which certain honest people had said of other godly folk, and that she had done it with regret, and did sincerely lament it that such evil reports should be spread concerning godly persons, and declared that she had said nothing of that kind from herself.

This libel, with the answers given thereunto, being considered by the young meeting, and everyone's judgment asked, they all, with one voice, referred the matter to their president, who, after some discourse to the meeting, proposed her judgment as follows, namely—"That the defender, M. M., should not be debarred from the society, but allowed to be present with them for hearing and converse; but, in regard of some offence both given and taken in this matter, she should not be allowed to pray with them in the society for the space of a month; so that, during that space of time, they might have the occasion to observe her deportment, and she might have access to improve herself by her following behaviour." Such was the grave, impartial, and wise procedure of this young judicature, by the direction of their grave president It was her ordinary custom to get from that servant who was entrusted to serve the poor so much as her parents allowed for them, that she might give them their alms out of her own hand. This was thought a little strange, in regard that children of her age are usually afraid of beggars. It was not so with her, but upon the contrary she followed them to the outmost gate, and without it, and was at pains to instruct and exhort them, showing them that there is a God, a heaven and hell. And, moreover, she reprov'd them for their wicked lives, and plainly told them that their swearing, drinking, breaking of the Sabbath day, and other crimes would bring them to hell. The maid who attended her was often afraid when she missed her, not knowing where she could be, and after they had sought her out she was found conferring with the beggars. One day she said to her mother, "I perceive that you and others give meat, and sometimes a bit of cloth, to beggars; but I see not that you or others call them in and inquire of them if they have souls, or teach them a question or two in the Catechism." There are more passages of this sort which are not thought necessary or proper to be imparted in this manner.

A minister of the gospel, having observed her way and deportment with the beggars, inquired of her of whom she thought the beggars descended. Her answer was, "She thought the renegado or randy-beggars were of the accursed race of Cain; for," said she, "the Lord has sentenced them to be fugitives and vagabonds upon the face of the earth." "Well," said the minister, "what course would you have taken with them?" She answered, "I would have every parish

to keep their own poor, and to provide for them and teach them, and thus much sin would be prevented. For I think," said she, "that their abominable wickednesses bring much sin and wrath upon the land."

Upon a Sabbath on which she and other children had been left alone in the house, when the rest of the family came home one of them asked how she had spent the day. She replied that she spent it in her ordinary manner—in reading, singing, praying, and other spiritual exercises; all which, she declared, were so sweet to her that she wearied not, but thought the time very short.

Her father (being clerk to the king's stewartry of Fife) was required and pressed to take The Declaration,<sup>14</sup> and threatened in case of his refusal; whereupon he called his daughter Emilia, and said to her, "I am threatened, and like to be forced to take The Declaration." She, from her concern about the Church and nation, came to know sufficiently what it was. Her father insisted, and said, "Whether shall I take that oath or not? What think you of it?" She answered "Take it not; God forbid you should take it." "But" said her father, "Emily, they will take my place from me." She replied, "That he need not much care for that." "But," added he, "they will persecute me further, and take away my estate, and then how shall I and you live?" She very cheerfully answered, "Dear father, take no thought of me; God will provide for us—let us live by faith." "But," replied her father, "God hath appointed means to be used for an honest livelihood, and hath commanded us to use them." She answered, "He hath indeed appointed lawful means to be used, but we may not use such as are unlawful." "Ay, but," said her father, "I see no mean for our livelihood except I take The Declaration." All this he spoke for trial, being fully resolved not to take that wicked oath. At length, with a great deal of modesty and submission, she said, "Dear father, do not take that Declaration, and I will tell you how we may live." "How is that?" said he. She answered, "I will go to service, and thereby I may get victuals and also old clothes from some persons of honour; and so I will save my wages and give you them to live upon." Her father answered, "Whom can you serve, or who will give you wages? You are but young." (She was at that time but eight years of age.) She replied, "I know a lady who will give me both food, raiment, and wages, which wages I will give to you." Here we have notable evidences not only of a good and dutiful child who bore a fervent love to her parents, but also some clear indications of

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<sup>14</sup> This was an Act declaring it unlawful to enter into covenants or leagues, or to hold conventions or gatherings, and specially denouncing the "National League and Covenant " as unlawful

grace and parts beyond her age; and, in particular, she hereby discovered much of a keen hatred of sin, which was most comfortable to her parents and others connected with her.

Upon a day when she had retired for secret prayer, a minister, having put off his shoes that he might the more quietly and unobservedly hear what she said, went as near to the door of the room as he possibly could. He, having returned, did most seriously declare that he thought every word she spoke came from the very bottom of her heart. Among other suits she put up she particularly insisted for two ministers, Messrs. R. G. and A. P.,<sup>15</sup> who were then prisoners in the Bass. The one was a young man, and the other old. The expressions she used were, "There are many, O Lord, who use means to get the young minister's liberty, but we hear of no means used for the old; therefore, O Lord, do it Thyself, and I will declare Thou didst it Thyself, and bless Thy name for it." Some while after this the old minister, Mr. A. P., was wonderfully delivered from that prison.

In the ninth year of her age, when she was one day going to school, three or four boys, older and bigger than she, met her in the way; and, having furnished themselves with small rods in their hands, they threatened to beat her, and said they would slay her if she would not swear to be no more a whig, and promise to go afterwards to church. She answered, "Though ye should slay me, I will not swear at all." Hereupon they lashed her with their rods and threatened her further. She essayed to make an escape, but could not because they were swifter and stronger than she. This put her sore to it, because she was without the reach of help by crying, the place being remote from houses and company. But having considered awhile what to do, she remembered that she had some farthings by her, whereupon she took them all out and scattered them amongst the boys, who did presently run together and contended about them. This fair occasion and advantage she took, and, running with all her might, she escaped that danger. Nevertheless, the fear and stripes were very hurtful to her; for, after that encounter, she contracted a sickness which procured her vomiting a great deal of blackish humour that would have been fatal to her as many thought had it not been evacuated. Next day it was told her that the parents of these boys had corrected them severely for their

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<sup>15</sup> R. G. is Mr. Robert Gillespie. He was before the Council, and owned that he had kept one conventicle in the town of Falkland in 1673. Refusing to inform who were present at that conventicle, he was sent prisoner to the Bass. The other, A. P., is the well-known Alexander Peden, sent to the Bass that same year. It was Peden who said, "Pray much; it is praying folks that will get through the storm."

heinous crimes, which when she heard it brought this meek answer from her—namely, “That she freely forgave them, seeing they knew no better.”

## CHAPTER II.

### FROM HER FIFTH TO HER FIFTEENTH YEAR<sup>16</sup>

Upon the occasion that a person in whom she was very nearly concerned was likely to be expelled from the place because of refusing to conform, as the law then required, the child, without acquainting any person of her design, endeavoured to prevail with some of her associates that they would join together in prayer for detaining that person amongst them. She had before this time, as she herself narrated, much rejoiced at the merciful providence that a person so useful should have come to dwell where she resided; and therefore she could not but look upon it as a heavy stroke to the neighbourhood and upon herself in case one should be thrust from them who was of so great use to them both in spiritual and secular regards, and particularly to herself, as having the charge of her education. She was not fully nine years of age when she laid out herself for bringing about the fore-mentioned project, yet it failed in so far as she could not procure a joint concurrence in that enterprise. Nevertheless, she set about the duty herself alone, and, having severed some time for that effect, she got (as she herself narrated) a merciful return, and was encouraged from that word “Be not afraid, only believe,” Mark v. 36. She looked on the mercy as so much the greater, because she acknowledged her great want of a concernment upon her spirit suiting the weight of that matter. The gentlewoman about whom all this business was made, being her schoolmistress, asked the child “What her thoughts were of the matter, and if she expected her being suffered to stay in the place.” She readily answered, “There is no fear,” but declined to mention how she came to know so much. But being importuned she humbly and modestly gave the foresaid account, and everything fell out accordingly. For,

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<sup>16</sup> This portion is entitled in the original edition, “Some further speeches of Emilia Geddie, uttered to and in the hearing of persons worthy of credit, observed and collected by K. C., her schoolmistress, who was intimately acquainted with her, and given in by the said K. C. as followeth.” So careful was the compiler to give only what was genuine.

This schoolmistress seems to have been Katherine Collae, or Mrs. Ross, who, when in the north at Oldearn, was one of the most intimate friends of Mr. Hog of Kiltarn at the time when persecution caused him to reside in Morayshire. Circumstances led her to remove southward to Falkland after she was left a widow and had lost twelve children successively. This was in 1672. (See “*Spiritual Exercises of Mistress Ross*,” p. 62, prefaced by Mr. Hog of Carnock.) She taught sewing, and was the instrument of converting many of her scholars. Her name frequently occurs in the “*Diary of James Nimmo*,” a copy of which exists in MS., written by Wm. Geddie, the uncle of Emilia Geddie.

though all possible means were used to cast that person out of the place, yet they prevailed not. She stayed there as long as she thought meet with much quietness.

The child, being very intimate with her schoolmistress, gave her a particular account of her spiritual concerns from time to time. One day, upon the earnest suit of a near relation, her mother was prevailed with to permit the child to go to a penny wedding of a servant of that friend. Yet her schoolmistress, not inclining that she should go, said nothing, but only gave her a place of Scripture to read and ponder—namely, Isaiah xxii. 12, 13, 14<sup>17</sup>—and desired her to inquire into the Lord’s mind in it. This she accordingly did; and, having returned, her mistress asked her what she thought of that passage. She answered “She had learned so much from it that she would by no means go the wedding,” “I have not forbidden you,” said her mistress. “But the Lord hath forbidden me by His word,” said the child. Hereupon her mistress required her to show how that was. She answered, “My going to that wedding would have been contrary to the word I had, and that in two things. First-The Lord is calling us at this time to fasting, mourning, and prayer, and, had I gone to that wedding, I had gone to feasting, revelling, and mirth. Second — That place speaks of girding with sackcloth, and I behoved to have been in a finer dress than ordinary if I had gone to the wedding. Therefore, it is neither suitable to the times, nor the suffering condition of my father’s family, to go to such feastings.” These were near her very words; so she would not go.

A day or two after, some of her cousins treated with her to go in with them to a chamber of that house where the marriage entertainment had been held. There some of the young gentlewomen danced, but she was only a spectatrix.<sup>18</sup> Immediately, hereupon, she fell under a heavy damp, and went quickly off from the company humbly to inquire of the Lord into the cause. But finding nothing by prayer, she essayed reading of the word, waiting for some convincing discovery from thence. And, having found nothing there, she tried meditation; and searching her way by that means, and not finding out the cause, she went to prayer again; and the Lord convinced her of the evil in countenancing and encouraging the other children in their lightness and

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<sup>17</sup> “And in that day did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold I joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine; ‘Let us eat and drink, for to-morrow we shall die.’ And it was repeated in mine ears by the Lord of Hosts, *Surely this iniquity shall not be purged front you till ye die* saith the Lord God of Hosts.”

<sup>18</sup> A looker-on.

vanity. Hereupon, she was humbled for her sin, and confessed it to the Lord, and .declared she found the access to pardon easy. She got discoveries of the love of Christ to her soul clearer than ordinarily, and said, “she was admitted to such near embraces of Christ by faith that she could have been satisfied to have gone immediately from thence to heaven.”

Being at school, which she punctually attended, she was observed to go often forth one day. Whereupon a certain person traced her, and found that she was frequently at prayer that day. Having come home from school, she asked a servant “whether there had been any stir about her father’s house?” The servant, fearing to trouble her, was at first unwilling to answer, but, on further importunity, told her that the house had been carefully searched for papers, but none were found. After this, she retired and gave thanks to the Lord for the merciful return of her prayers, and was much taken up about the public concerns of the churches, and of this church. At that time she got a full and strong persuasion of the Lord's appearing for the deliverance of His church in this land. Next day, being demanded the reason of her greater than ordinary frequency at prayer, as aforesaid, she modestly gave the fore-mentioned account, and added, “she had seen the most glorious sight she ever saw.” Being desired to impart what it was, she declined, but being pressed, she said, “I have seen the Lord on His throne of majesty, and coming forth against His enemies, and I saw them made to fly as chaff before his presence; and I wept,” said she, “for the misery of the wicked.” Being inquired what she thought of her father’s enemies, she answered, “I think they are even taken in with the Lord’s enemies.” Upon another day she came very cheerfully and pleasantly to her mistress and said, “I have gotten two great mercies—one is, That the Lord will again appear gloriously in this land; and the other, That the Lord hath given assurance to my soul that I am His.”

Thereafter, her mistress having been from home a week or thereby, at her return called the child to account about her spiritual condition during her absence—for as to her learning she was exact and diligent, and needed no incitement. She answered, “I have been sore assaulted with temptations, and in prayer I got that word, “The seed of the woman shall bruise the serpent’s head” (Gen. iii. 15), and so he went away. But, a little after, I was left to a worse evil for a time, even lightness of heart, and to have been rid of it I could have wished to have been again in my former tempted condition. Next, I was somewhat taken up about suffering for truth, and found that I am able neither to suffer nor flee. Then I got a clear discovery of the sufferings of Christ, which,

I am convinced, would dispose my heart to suffer for Him." Upon a Sabbath, when she and another child were praying and reading sermons in her father's garden, a girl came in upon them who had been one of their society, but had that day gone to church. She fell a plucking of the flowers, whereupon Emilia said, "These are the fruits of the curate's<sup>19</sup> preaching, even breaking of the Sabbath day." The girl desired the child who was with Emilia to pray; but Emilia, thinking the desire proceeded from curiosity, gave her comrade a watchword not to comply therewith. "Her carriage," said she, "is very unlike the Lord's Day, and had it not been my father's garden I would have bidden her go away, but seeing the garden is his I thought it not convenient."

About this time, her father being in London, she wrote a letter to him as follows:—

"Loving Father,—I pray you may be guided in your way, and not left to sin against God; for this is a very trying time, and the people of God are under many temptations. You have need to watch over your heart now. If the Lord bring you to your journey's end, I desire you may bring me home a new Bible and the Confession of Faith and Catechisms, with the Covenants and Scriptures at length, and what else you please. I am unwilling to trouble you further, and so I rest your affectionate daughter," Emilia Geddie.

"Falkland, June 11, 1675.

"Present my service to Mr. Carmichael and his wife. Farewell, dear father; I wish to hear good news of you."

In a conference she said to a certain person, "What good get you of Scriptures which come passingly into your mind through the day?" The person did put the question back to herself, and she answered, "They serve to divert my mind from other vanities, but I get no profit by them to the exercising of my soul to godliness, save when I get them from God by prayer, or else go to the Lord by prayer with them."

She asked her mother, "Have you prayed for repentance to him who persecuted us, and possesseth our estate?"<sup>20</sup> Her mother answered "No." To

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<sup>19</sup> These curates had supplanted the godly and much-loved Presbyterian pastors, and besides were "mean and despicable in all respects," according to Archbishop Burnet, who adds this further testimony, that they were the worst preachers he ever heard, and many of them openly vicious."

<sup>20</sup> In the Memoir of John Geddie, Abbotsford Miscellany, p. 362, we find him speaking of this hardship, "My place being taken from me then (1674), as now it is, because I would not comply with the English and subscribe their oath, called The Tender; yet, considering the estate was old for many hundreds of years, the

this she replied humbly and modestly, "I think you should have done it. I have been trying it as I could, and do think that no other rod was fit for us save such an one. But he will be brought low, and your hands shall not be on him. You shall return and possess your own, and in your return you shall have nothing to do but to see the salvation of the Lord." All this came exactly to pass.

In the time of her sickness, when one day she was observed to be under great heaviness, a friend inquired the cause. She answered, "I see great and sore troubles coming upon the church and people of God in this land; and great warnings are given them to enter into their chambers until the indignation be over-past." And she further said, "The promises ye have been getting these days past may be chambers for you to hide in. As for me," added she, "the Lord will hide me in the hollow of His hand; I shall not see these evil days. O that his people would flee to his promises and to the bleeding wounds of Jesus Christ! In these only there is safe hiding in a dark and gloomy day"

SHE being at a certain time in Kirkaldy, and understanding that some people who had just heard sermons, were yet intent upon hearing more, said to a godly woman, C. H., "These folks are like to some horses of which I have been informed that pull a great deal of fodder from the rack and trample it under their feet, eating little or none of it. I think we should be like the horses which eat what they pull down. It were good for us when we have heard a sermon to chew the cud by meditating on what we have gotten ere we look for more."

Having heard a sermon against backsliding, she was afterwards observed to be heavy and afflicted, and being asked the cause she answered, "I was reprov'd by what I heard on the Lord's day, for I am a great backslider." And being asked how and wherein she replied, "I had met with a great deliverance, for sitting one day by the wall of a house a great piece of slate fell by me, touching only my clothes, and I was not hurt, and yet I did not set apart a time to praise the Lord for such a merciful deliverance, as I had used to do in less things."

In the beginning of the tenth year of her age, when in a coach on her way to London from York, a Popish lady, being providentially in the same coach, took delight to converse with the child concerning religion. Having endeavoured to persuade her of purgatory, she answered, "Madam, I have been taught my catechism, and I have read and heard from Scripture of heaven and hell; but I never heard of purgatory, nor do I see any ground to believe it." The lady

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love I had to preserve that old inheritance, made us, under God, toil much and labour to recover the same, which, by the blessing of God, I did," &c. He paid 15,000 merks to relieve the estate.

insisted, "What then think you became of Abraham, Isaac, Jacob, and the patriarchs with other saints who died before Christ's coming in the flesh?" "Madam, that is easily answered," said the child, "for all these patriarchs lived and died in the faith of Jesus Christ to come in the flesh. It is written (John viii. 56), 'Abraham rejoiced to see My day, and he saw it and was glad;' and the prophet David (Psalm xvi. 8), seeing Christ to come, did set Him always before his eyes. They and all the other saints believed He was to come in the flesh; and, by virtue of His death and satisfaction, they were saved as all the elect shall be, from the beginning of the world to the end thereof." Many other remarkable things were spoken during the six days they travelled together, but they are now forgotten and lost. The lady did greatly commend the child, and said to her parents "It were pity she had not some to educate her in the way of their church."

When she came to London, having occasion to be present at the administration of the Lord's Supper, she was much affected, but was silent for some time. Yet afterwards she spoke to a friend and said, "I saw that sacrament given by the Independents at Newcastle, at which I was not moved; but now, having seen the Presbyterian way, I am moved; my heart is more engaged to the Lord Jesus than ever. And I would have gladly taken the sacrament, but that I thought myself too young and ignorant, and not fit to discern the Lord's body, which is necessary in such an ordinance." She inquired whether any of her age did take that sacrament; and, being demanded the reason of her inquiry, she said, "I have read in the catechisms, and have considered what a sacrament is. This time I saw much of glory and beauty in it, and was made to read much of the love of our Lord Jesus in these words (I. Cor. xi. 23), 'The same night in which He was betrayed,' etc. My heart, said she, was exceedingly affected with the word, and with the timing of it—namely, when He was to suffer from men and to endure the wrath of God, which to me held forth His love as past all finding out. This made me to look about, that I might see if any was able to resist the power and love which I saw and felt, that He should have looked on man the same night in which He was betrayed, and far more, that He should have given him such a token for good." The ordinance was then dispensed in the meeting-house, where Mr. William Thompson<sup>21</sup> and

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<sup>21</sup> Mr. W. Thompson was one of the outed ministers of Edinburgh.

Mr Alexander Carmichael<sup>22</sup> preached in New Queen Street, London. She was observed to have wept much that day, though covertly.

While in London<sup>23</sup> for the space of ten months, she was in account with everyone, and much esteemed, yea, and admired by her teachers. Her school-fellows also respected her; but she wearied to converse with them because she found it not for edification. They were much taken up about delicacy of food and vanity of apparel, which she misliked or regarded not. Being desired to go to a dancing-school for a while, she went to observe their conduct, which having seen no persuasion could move her to go any longer. "I cannot," said she, "endure their lightness of speech and behaviour, nor the danger of bad company." And therefore she exercised herself mostly in sewing and learning to write, and did carefully attend meetings for preaching and catechising, conversing with few except her own mother. Hence many remarkable passages of her life are lost—namely, for these ten months, and seven more, wherein she sojourned in the north of England, in regard her mother, who was accustomed with her, did not much observe, nor kept she any record of her sayings or practices.

Upon her return from England, she went to Ayr to visit her grandfather and grandmother. There it pleased God to try her with a vehement cholic, which lasted for the space of 17 hours. As soon as she got a little breathing and was able to speak she uttered these words, "Now I know what I have heard often: if I had died in this case I could have had no composed thoughts of the Lord, of death, or of judgment." And therefore she exhorted all about her not to delay meditations about death, nor preparations for it, till a sick bed; "for," said she, "I find sickness hath enough to do for itself." After her recovery she was more close and serious than ever in self-examination and every other way.

About this time it seemed as if the Lord anew carried her through all the steps of effectual calling. She gave some account of her spiritual concerns as follows:- "Satan," said she, "was assaulting me after his wonted manner; he suggested that there is yet time enough for me to be religious; let childhood once pass, said he, and 'Remember your Creator in the days of your youth'

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<sup>22</sup> Mr. A. Carmichael, minister of Pitenain, was banished from Scotland because he upheld Presbyterianism and the gospel, whereupon he laboured in London during the two years of his life that remained. He wrote an excellent treatise *On the Mortification of Sin.*"

<sup>23</sup> In the "Introduction," Mr. Hog mentions her attending the meeting-house of Mr. Thomas Lye. She went to London for her education.

(Eccl. xii. 1).” Moreover, she was afraid lest the religion she had might only be owing to her good education. This gave her great trouble for several weeks, fearing lest she had been hitherto destitute of saving grace, and caused her to lament heavily that sad estate of matters before the Lord.

At this time it pleased Him to give her views of original sin, and of the enmity of our natures against God, more clearly and distinctly than ever. “I have read,” said she, “concerning original sin in the catechisms and other books, and I believe that great truth from Rom. v. 12, ‘As by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned.’ Tis reasonable we be sharers of the guilt, seeing we would have enjoyed the benefit and privileges had our first parents stood. How that sin works in me I cannot know, only I am convinced that I was shapen in iniquity, and in sin did my mother conceive me. I feel a hard heart in me, a heart that is deceitful above all things and desperately wicked.” She was thus for a while under great soul trouble from the sense of her lost estate and utter distance from the Lord. But in all this she justified the Lord whatever it might please Him to do.

“I see,” said she, “the necessity of a Saviour; but I cannot come to be persuaded that He will look upon such a polluted wretch as I am.” In this strait the Lord set home that word upon her spirit - namely, “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life” (John iii. 16). “Then,” said she, “I was made to see a possibility of being saved, which is only by the Lord Jesus. But I find not only inability but unwillingness to come to Him. And that scripture was borne in upon me (2 Cor. v. 21), ‘He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him/ This,” said she, “held forth the Lord Jesus more fully to me as our surety, and righteousness. But ah! I am so great a sinner, and yet so unwilling to be denied to my own righteousness, that my troubles and fears are increased even by the hearing of Him, because I cannot come to Him for righteousness and salvation. Thus I was sore tossed, and became almost hopeless: I saw there was no help but by coming to the Lord Jesus; and yet I found an utter unwillingness to go to Him. Alas!” said I, “shall I thus die eternally? Then in my strait that word was given me, ‘The Son of man came to seek and to save that which was lost’ (Luke xix. 10). This instantly calmed my spirit, and showed me more than a possibility of salvation, which I had learned from the former scripture. Then another word followed—namely, ‘This is a faithful saying, and worthy of all acceptation’ etc.

That word came with such power that I was sweetly drawn, and even compelled. Then I was made willing to part with my own righteousness, and to take the Lord Jesus for all things.

After this I was enabled through grace more fully to prize the Lord Jesus; I was also made humbler, and brought to mourn for sin in a more kindly manner; and I saw Him more lovely in everything,

Some days after, being sick and in bed, she asked a friend sitting by her “Whether there was such a passage in the Bible as ‘Himself took our infirmities and bare our sickness.’” The person answered “There is,” and read it from Matt. viii. 17. She heard it, and was silent for that time. The next day she said “The word you read yester-night was made a blessed word to me. He Himself! O what an one is He Himself! I got by faith a more full discovery of him through the veil of His flesh than ever I had attained before. I saw Him as God-man, reconciling the world to Himself and even such sinners as I am. O, what love and bowels of compassion did I see in Him to sinners, and that from all eternity? Not that He was new, or that there is any change in His nature, but He drew more near to me in that new and living way, which gave more comfort to my poor, wearied, and languishing soul, and made me to rejoice in God my Saviour.

“After this Satan endeavoured to shake me sore, alleging that my closing with the Lord Jesus was presumption, and that it was merely to get peace and quietness, and not either from love to God, or hatred of sin, nor yet for righteousness in and from Christ. He also brought in several places of scripture to show that my heart was not right with God. This troubled me sore. Then the Lord condescended to carry home that word with power upon my spirit (2 Sam. xxiii. 3), ‘Although my house be not so with God, yet He hath made with me an everlasting covenant.’ Thus I was made to covenant with God.

“After this I was taught to discern Satan’s wiles, and to see my own weakness and unbelieving heart more clearly than ever. Ah! I am always ready to forget what the Lord has done for me, and to side with the enemy. At this time the Lord taught me some what better to understand the difference betwixt His bearing in words upon the soul and Satan’s citing scriptures to us. I observed that when the Lord gives the word, whether for conviction or otherwise, it makes a divine light to break up in the soul, it quickens and leads it to the Lord Jesus. But when Satan presents the word it brings the soul into confusion, it weakens the hands, and fills the heart with hard thoughts concerning the Lord.

I find my mind very bent upon such thoughts, however, and I need not be furthered in them.”

Some while after she said, “I never receive any word, whether for confirming me in the faith or clearing up of duty to me, but immediately it is tried, whether by temptation from Satan or trying dispensations of Providence towards myself or others.”

Her father having been imprisoned in the Tolbooth of Edinburgh, and the day for his appearance before the Privy Council being come, he had caught so great a cold that he could scarcely speak, for which cause he used interest with the clerks that he might not be called that day; and a delay being promised, his friends were easy, not expecting his appearance at that time. Emilia having retired, returned to her mother and said, “I think my father will be called to appear before the council this night, and I would have us all go to prayer.” The company agreed, provided she would begin, and she was persuaded to do so. In prayer she not only entreated the Lord that he might be kept from sinning, and delivered out of prison, but that He would also give him utterance to speak before them. And it was made evident to all concerned that her prayers were heard and answered, for contrary to all expectation her father appeared that night: his hoarseness was taken away, he spoke aloud and freely, and was ordered to be set at liberty without any bonds or engagements. Before the child had well done praying notice came concerning her father’s appearance, and all the effects followed.

On a certain, day, being sick, she said, “I have had but a tossed body and a sickly life all my time, and if it were the Lord’s will as to what concerns myself I would be away. Yet if it may be for the glory of God, and the comfort of my parents, I would be content to live and to be denied my own desires.” Accordingly she lived some few years after this.

Upon the occasion of one’s saying to her, “Emily, other children call their parents sir or mistress, but you do not so.” She answered, “I am ready to do so if it be their pleasure, but the mentioning the relation raiseth awe and reverence in my spirit when I speak to them. And I find it was the way of the patriarchs of old to say to their children “My son,” etc., and of the children to say “My father.”

Being occasionally in a gentleman’s house, and having observed that the lady was almost continually reproofing and chiding her children, she said to one of

the family “Were it pertinent for me to speak to such a person, I would advise her ladyship to take some of that time which she employs in chiding her children and set it apart to pray for them. Constant chiding makes them careless of reproof, and hardens them in the evils for which they are reproved.

Having for the space of four months sojourned in a country place, where she had not the occasion of pure ordinances, and but little of Christian fellowship, she was asked how she spent the Sabbath. To this she answered, “I am often troubled ere it come, and concerned about what I shall do, seeing I must be all day alone; yet I must say (and O that I could speak it to the glory of God, and for engaging others to love Him, and to trust in Him !) I have found Him faithful, who hath promised to keep poor souls alive in time of famine. For sometimes the Lord brought to my remembrance what I had formerly heard of the word preached, and at other times I was made to consider and reflect upon it, how He had led me these years past, which was establishing and very comfortable to my mind. And sometimes, when I had thought to read so much and to repeat what I had learned from my ordinary reading of the word, the Lord so breathed upon the word that I got as it were a letter from every verse, whereby my soul was so edified and the Sabbath shortened to me that when they called me to supper I was loth to leave my retirement and to return to company, and regretted that the Sabbath went over so soon.”

In conference with a godly person who had been at Edinburgh, where she expected to hear how matters were going with the Lord’s people in the land, amongst many other questions she asked “How it went with them in secret, and what they found of the Lord’s presence and power in ordinances?” “Why do you ask that?” said the person. She replied, “It is not with me in my retirements as sometimes it was; my heart and work fell naturally to my hand, and I came off from it refreshed; as it was said of Hannah, “She returned, and her countenance was no more sad” (I. Sam. i. 18). But now the great part of my time is spent in getting my heart brought up to a tune for prayer, and when I come back I am weighted<sup>24</sup> and wearied. I think nobody is in such an evil case and hath a heart so bad and slothful as I have; neither do I find that in the word preached which I used to find. I would gladly hear that it is better with others than it is with me.”

A letter was written by her to her mother, from Falkland to Edinburgh, where her mother was and had continued long. “Dear Mother, I trouble you with this

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line to let you know we all are in good health, blessed be the Lord! O that I had grace to improve health and everything, and all the changes of our lot! I think the Lord hath been letting me know what it is to abound, and now what it is to want the precious opportunities I had in Edinburgh and the Canonmills<sup>25</sup> this time twelvemonth. On which times I cannot but reflect with delight, and say, 'The Lord was kind to me there, though I did not see it at the time; the Lord was then alluring unworthy me, and yet I would not be allured' I need not tell you what my case was at that time. I see the Lord was kind to me for the time which is now come. I cannot but say, 'The Lord is the same yesterday, and to-day, and for ever', yet all the comfort I have is when alone. Dear mother, I trouble you with these only to have the help of your prayers, that the Lord may make up all our wants in His fullness. It is reported here that the prisoners who were sent to sea are now cast away.<sup>26</sup> Let us know the certainty. You tell me my Lord Harcarse<sup>27</sup> is to sit on the bench. I think it a mercy the matter is come this length. The Lord, who hath done all things for you, direct him to adjust our affair aright and to put an end to it. The Lord be with you and guide you in His way, which is the earnest desire of your daughter and servant in all duty,  
EMILIA GEDDIE.

"For my dear mother, Mrs. Geddie,  
at Edinburgh, these."

SHE was three years absent from her mistress who had formerly taught her at Falkland. When she had returned from England, her mistress (K.C.) inquired into her spiritual condition, and she gave the following account, which was afterwards sent to her parents, under her mistress's own hand. It was thus: — For a while she was secure, but was not suffered to continue so long; but was awakened by sad fears lest she had been still in a natural estate, "because," said she, "I have backslidden far from what I was formerly." Secondly, the great lengths hypocrites may attain unto alarmed her. Thirdly, it troubled her that

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<sup>25</sup> At this time a village at a distance from the town; now the New Town includes it.

<sup>26</sup> This probably refers to the 67 prisoners mentioned in Cruickshank's "History," chap. 13, who were banished to Virginia for no other crime than attending meetings for worship in the fields. One of these was a mere boy of 16, who wrote to his friends that he "supposed he was the youngest prisoner in Scotland, but the Lord had opened his eyes, and revealed His Son in his heart, since he came under the Cross; and that, though he found difficulty in parting with relations, yet he had found that fellowship with Christ which did much more than balance the want of the company of his dearest friends." They were landed at Gravesend, and then set on shore to shift for themselves. This may have given rise to the report that they were "cast away."

<sup>27</sup> Lord Harkarse. Wodrow mentions him as "a staunch Protestant." He was Sir Roger Hog of Harcarse, in the parish of Fogo, Berwickshire. Along with Wauchope of Edmonston, he was afterwards "turned out of the Justiciary to make way for Papists."

she had not reached that distinctness about her several cases, which is the mercy of others notwithstanding, she acknowledged that the Lord had discovered to her the great evil of a natural estate, as to its sinfulness, and the sinner's utter distance from the Lord. She was more fully convinced of the deceitfulness and desperate wickedness of her heart, and had got clearer discoveries of original sin. She had formerly blamed Satan too much for wicked suggestions, but then she saw these evils springing up clearly from the fountain of sin in the heart. She was made more fully to discern a great enmity against Christ, and the way of salvation through Him. She found the difficulty great of being denied to our own righteousness, and to esteem all that to be loss which she had accounted gain. Moreover, she found great difficulty to believe, not only from weakness and utter impotence, but also from unwillingness. As to all these things, the Lord opened her eyes by degrees. She was also made to see the absolute necessity and beauty of the only Redeemer. "But," said she, "how can He look upon such a sinful and miserable wretch as I am?"

While thus plunged into the depths of soul trouble, and not knowing what to do, and ascribing righteousness to the Lord, whatever it might please Him to do with her, the Lord discovered His willingness to save even such as she found herself to be, by this and such scriptural passages, "The Son of Man came to seek and to save that which was lost." I cannot name the particular places (saith her mistress in the letter to her parents), but they were all very suitable and effectual for determining her to come.

Thus she entered into covenant with the Lord, and found joy unspeakable thereupon. Yea, she got at length such intimations of the Lord's everlasting love that she afterwards doubted not. "These things and more to this purpose I had from her own mouth," said her mistress, "in answer to some questions I proposed to her. I shall not say these are the very words, but this is the purpose so far as I can remember," saith her mistress, "but her words and the manner of her expressing herself were, as I judge, both more pertinent and savoury."

J. C., in Canonmills, told some other friends that, in a conference which past in his house, Emilia observed that the exercise of her mind had an influence upon keeping her body low, and saw the fallacy (i.e., that she was wrong). "But now," said she, "I resolve through grace on two things for remedy—one is, I will slight temptations, and neither take notice from whence they come nor

whither they go; and the other is, when I find my corruption stirring mightily within me, I will go to the Lord by prayer and tell that I am not able to bear them nor flee from them while I am in the body; and I will beg of Him, for Christ's sake, that He would strengthen me against my corruption, So shall the burden of them be taken off from me, or strength shall be given me to resist."

About that time, hearing two godly persons conferring about the Lord's way with them, and concerning providence, she said, "These things are no mysteries to me, but O that I knew them in my own soul!"

She used to divert herself by nourishing and taming birds of several sorts. Being challenged why she spent so much time that way, and employed not the time with other children which she bestowed on birds, she answered, "I cannot keep up with other children. They are a burden to my spirit, because they still talk of vain things wherein there is no edification, and thus I cannot avoid sin, especially by misspending precious time. And yet I cannot altogether defend or excuse myself from wasting time upon birds; only I remember a story told concerning John the Divine, who, having reproved some young men for employing too much time upon archery, was himself observed to be playing with a bird in the window of his closet. One of these youths, who was better acquainted with him than the rest, having adventured to challenge the great man for being too much taken up with a childish toy, the divine asked, 'What have you in your hand?' The youth answered, 'It is my bow.' 'Lend it to me,' said the divine. And when going to lock it up in his chest the young man demanded it. 'Because,' said he, 'I have present use for it.', Come again in a little time,' said the divine, 'and you shall have it.' The young man replied, 'O, sir, it is bended.' 'What, then?' said the divine. 'If it stand so any time,' answered the young man, 'it will prove useless.' Hereupon he gave back the bow, and said, 'Neither can my spirit be always in bensil;<sup>28</sup> it must sometimes be slackened by innocent diversions.'<sup>29</sup> And further," said she, "I am edified by

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<sup>28</sup> i.e., Bent

<sup>29</sup> Her father's fondness for bees may have led his daughter to give attention to the habits of animals. The story itself seems to be one originating in a tradition handed down to us about the apostle John, who was called "the Divine," or "Theologos," because of his continually discoursing on the person and work of Christ, the Logos, or Word. Gambold has the following beautiful allusion to the tradition in his "Ignatius" : —

I see the holiness  
Of John, not only in his elevations  
That struck mankind, but even when he seem'd  
T' express the human and the frailer side,  
Thus, in his playing, to unbend the mind,  
With a tame partridge, there's a tacit slur

observing and playing with birds. They are innocent, harmless, and grateful, as experience lately taught us concerning a jackdaw hotly pursued by a hawk. It fled into the bosom of a ploughman for safety. The jackdaw was observed by hundreds of people known to myself to have everyday visited the ploughman and attended him at his work for more than a year thereafter. It went with him to church and to other places, and yet did not remain with him all night.”

Being demanded what way she was edified by birds, she answered, “She observed much of the wisdom of God in their motions. For instance birds drink not before they can fly, and a very little food serves their young at once, which is most reasonable, seeing the dam cannot bring in so much at one time as would suffice all that are in the nest; and, in regard all of them cry at her coming, she divides the little accordingly. I also observe,” said she, “how joyful they are when brought out a little from their imprisonment in a cage; and if the cage had been much dirted they are glad when they find the rooms clean at their return. This brings my duty into my mind, and also reproves me for not retiring more frequently to get my heart cleansed from sin, that my soul may rejoice at the returns of the Spirit of grace, who will not dwell in a polluted heart, but delights in a clean and contrite spirit.”

Upon the 23<sup>rd</sup> of June, 1679, being at dinner in a gentleman’s house, where also there were several persons of honour and a reverend divine, Mr. J. C.<sup>30</sup> They were all under a heavy damp, having had an account of the defeat and slaughter at Bothwell Bridge, which had befallen just the day before. No account of particulars had yet come to their hand, the place being above 30 miles distant, and the most of them had relations in both armies, whose condition, whether dead or alive, they knew not. While in this consternation the reverend minister said, “Emilia, what think you of the dispensation whereof we have heard the news to-day?” She, with a great deal of modesty

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On mortal care ; as if he said—Be easy,  
Your projects and this play meet in a point.

There is a curious variation in some copies in relating the story that follows. We give it from the Glasgow copy of 1720, which calls the animal a bird, and names it a kae or jackdaw. A bird quite accords with the subject in hand. But other copies read a roe, and alter the sentence thus—Beasts are often harmless and grateful, as experience lately taught us concerning a roe hotly pursued. The beast fled for shelter to a ploughman, who protected it. The roe, etc.” A very old copy, bound up with *The Gospel Call in metre*, 1685, in *Advocates’ Library*, reads it thus. But such a roe in Fife is very unlikely, especially to be thus unmolested for a year! The old word kae was no doubt mistaken for roe.

<sup>30</sup> This may have been Mr. John Carmichael, brother of that Mr. Alexander Carmichael already mentioned. As Mr. Alexander was taken at Kirkaldy, it would seem they were connected with Fife. The persons of honour may have been some of the godly covenanting gentry in the neighbourhood—e.g., the Laird of Reddie and Heriot of Ramorney.

and meekness, answered, "Sir, such a question should not be asked of a child as I am; it is more becoming that reverend divines and ministers should answer such questions, and it is well that you propose them in a time suitable that you may answer them yourself." "No, Emily," said he. "I will not take that answer at your hand; I will have you to tell me your judgment." But she persisted to refuse, and told him "the matter was above her capacity and consideration." At length the minister desired her father to interpose his authority, which he was unwilling to do, having observed that she refused with so much discretion, and yet knowing her tenderness of the least disobedience to parents. Yet forasmuch as the company suffered by this diversion, which hindered the minister to speak for the edification of them all, he said, "Emily, tell your thoughts whatever they be, and satisfy the minister and honourable company. Nothing satisfactory in answer to such a question can be expected from a child, but please the company by speaking your judgment, be what it will." Then, with much gravity she said, "Sir, it becomes not me, nor the like of me, to speak of such things; but I will tell you what presents to my thoughts concerning the present sad dispensation, which is heavy whatever way we can look at it. You know, sir, that the dispensations of the Lord's providence have ordinarily two sides—one dark and another lightsome. We now see the dark side, but I hope the lightsome side will appear afterward. And therefore all I can say for the time in answer to your question is that it becomes us to be silent, and to wait upon the Lord humbly and quietly, in the way of duty, until it please Him to discover the lightsome part. Then we may know better what to speak, and then it may be we shall be in case to answer the question with satisfaction. I can add no more, only I must again say that I think it our duty to be silent, and to wait with patience and submission until the Lord speak further, which I pray may be in mercy to his poor afflicted and distressed people, and to the whole land." The reverend minister, after a little pause, said, "Emily, if I had proposed the question to any of my reverend brethren, I would not have expected a better answer at this time."

Some ministers delighted to converse with the child, and owned that they received a great deal of satisfaction in these conferences; and several of these ministers would not only bring in what they had heard from her at conferences with other godly persons, but did also mention them in their sermons as rare instances from a child, and exemplary to the oldest and most experienced in

the Lord's way. Many years before what has been mentioned, Mr. J.W.<sup>31</sup>, a Presbyterian minister who laboured much in the east of Fife had conference with her. The minister afterwards took occasion publicly to rebuke the formality of professing people. He told them that though some among them could pray like printed books, yet they had not a suitable practice, and that many of them were at best at a suspense and at a may-be with reference to their gracious state; they professed to be Christians and yet knew nothing of heart work. He also upbraided them with- some Highlanders, "who," he said, "would rise up in judgment and condemn many grey-headed professors amongst them." He further added that he knew a child little more than seven years old who was in case to teach any one he saw thereabout. "For," said he, "when I was catechising in the family where that child was, and had asked some questions concerning faith and what it really is, and what are the marks of saving faith, and they had severally given their judgments about faith and the reality of it, then I asked the child," said the minister, "What think you of faith? She gave a clear and distinct account of it, much beyond what any there present had given. In a word," said he, "she told me the very conceptions I myself had of it. Afterwards, when conferring with her about effectual calling, she gave a very full and distinct account not only of what it is but also how she herself had been called effectually."

The same minister, at another time, informed how that being in her father's family, he had observed the child retiring for secret prayer, and did follow her, having put off his shoes, that he might overhear her without being observed. Upon his return he gave this account—namely, "that he thought there was not one expression she had which came not up, as it were, from the bottom of her soul." He was just busied in speaking further, when somewhat fell in that diverted him. He could have given many excellent accounts concerning her, having been frequently in her company, but they are lost through his decease.

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<sup>31</sup> As this happened when Emilia was only seven, this minister might be John Welsh of Irongray, who made journeys through Fife, and often preached in vacant churches. He was hid for a fortnight in a sort of dungeon or cellar, still shown in the old castle of Myres, about two miles from Falkland

### CHAPTER III.

#### THE LAST YEAR OF HER LIFE

She sought out opportunities of doing good. The following is a letter written by her to a young lady of her own age, with whom she had some Christian fellowship, dated in May, 1680:—

“Madam,—I received yours, which is an obligation added to all the rest of the kindnesses you have honoured me with. I was desirous of a line from you to know of your health; and that you should concern yourself in my health, which for the most part I have had ever since I came from S-----, blessed be the Lord! O that I could make good use of it, and work while it is to-day! And O that I may be not found idle in the market-place! for we have a particular command to remember our Creator in the days of our youth. And seeing the Lord is allowing us encouraging promises whereupon we may ground our hope, O that we may hold them fast against the day of temptation, that we may be able to answer Satan’s suggestions, and not be put from our duty. It is his design to hinder us from waiting on the Lord; but there is nothing that does so much discourage Satan as prayer and meditation. Dear madam, I hope you will not take this freedom of mine in bad part... You may call it nonsense, but the experience I have had of your goodness, and my earnest desire to know of your welfare both in soul and body, have moved me to write. Please to honour me with the knowledge thereof by the next, The blessings of the God of Jacob rest upon you! This is the desire of her who is, madam, your humble friend and servant,

Emilia Geddie.

She learned much of the Scriptures by heart, and could faithfully repeat them, particularly the eighth chapter of the epistle to the Romans, which she said was a whole Bible to her; also Hebrews xi. and John xv., xvi., and xvii. chapters; the greatest part of Solomon’s Song ; many chapters of Job and many Psalms, with divers other places. Being asked why she was at so great pains to get so much of Scripture by heart, seeing she had the Bible still at hand, she answered, “I fear the time may come that I shall want it, and I cannot live without the precious Bible.”

A little while before her last sickness, when conferring with some godly persons about the grace and gift of prayer, she said. “I have not these two years last past bowed a knee before the Lord without some particular upon my

heart." And being asked, "How could that be seeing you are sometimes required to pray without previous warning, so that you can have no time to meditate upon any particular before?" she answered, " So soon as any mention is made of prayer where I am present, I am helped to look up to the Lord and to consider the season wherein I am called to pray; and of a truth the Lord is so condescending to me that he always puts something in my mind either to pray for or against. But my meaning was chiefly concerning secret prayer. Then I am kept observing and waiting what the Lord will put into my hand and what is taken off from my hand, as also what returns I get from my only Redeemer, the blessed Mediator."

In the seventh month of the sixteenth year of her age she was assaulted with the sickness whereof she died, being a continued flux and gravel, both which were violent. Considering her youth and tender body, all beholders admired her patience, for she was observed not to have uttered one rash word, nor to have given the least evidence of impatience and weariness. And when any that were with her would have said, "Emily, you had a sore night of pain and trouble," she would have answered mildly, "No; I have been supported." When she was asked in the mornings how it had been with her all the night, she would have answered with a pleasant countenance, "I prayed for rest and I got it. I see that the Lord hears prayer and gives His beloved sleep." And being asked if she was not weary of her bed, she would have answered very cheerfully, "No, for my bed is green (Song i. 16), and all I meet with is perfumed with love to me. I have heard of many sick persons who have said, when it was morning, 'O that it were evening!' and when it was evening, 'O that it were morning!' but as for me I must confess, to the praise of the riches of free grace, that the time, night and day, is made sweet to me by the Lord. When it is evening it is pleasant and when it is morning I am refreshed." Some of the beholders observed from this, "Man lives not by bread alone, but by the word of God," as it is blessed unto him.

The whole time of her lying on a sick-bed it was observed that she heard and received the word at all times with much life and vigour, notwithstanding her heavy sickness and sharp pains of the stone. All these, together with the weariness of her body, were made light and easy, "In regard," she said, "they are but momentary afflictions." Being asked what supported her, she answered, "First, I look on my trouble as the fruit of my sin, and do think it my duty to bear the indignation of the Lord, because I have sinned against Him. Secondly, I am made to wonder that it is not and hath not been always so with

me. Thirdly, I am helped to bless the Lord that it is not worse. Fourthly, means are used for my health, and I look up to the Lord that He would bless them in so far as He shall see meet for His glory and my comfort. Fifthly, I submit through grace to the will of God, whether for life or death. Sixthly, I have the faith that it will be better, for I reckon that the afflictions of this life are not worthy to be compared with the glory that is to be revealed.”

During the six weeks of her last sickness there was not one night that passed wherein she neglected to pray twice with her attendants, unless she was discomposed by pain, in which case she moved one of them to do it; and so soon as she got any little breathing from the agony of pain she would say, “Now it is fit we pray.” While she was in health it was her custom to pray every night with any who lay with her, and when she happened to awake in the night she sat up a little in bed and prayed, and afterward she lay down again, composing herself to sleep till the morning. Every day when she arose it was her custom to wrap herself in a night-gown and retire to her closet before she would clothe herself, dress, or converse with anybody, unless on necessary occasions.

The last month of her life she would say in the mornings to those that were with her, “I have had a rich and sweet cluster this night!” and would have named the Scriptures. Take for instances these few of many: “In the 103<sup>rd</sup> Psalm, which,” said she, “I had by heart in metre, I found somewhat concerning my bodily diseases which was matter of praise, but I got not so much of strengthening for my soul.” But on one night afterward, being much taken up with the thoughts of death, she was greatly strengthened against the fears of it from that sweet passage (Matt, ix. 2), “Be of good cheer, thy sins are forgiven thee.” She thereupon expressed her joy, yet mixed with fear. The next day another passage was set home upon her spirit, namely, “Know that the Son of Man hath power on earth to forgive sins” (Mark ii. 10). “This Scripture,” said she, “came both by way of reproof and also to persuade me to believe; and that joy which flows from believing so filled my heart that I cannot express it” Then was that Scripture borne in mind, “Speak comfortably, and cry unto her that her warfare is accomplished, and her iniquity is pardoned” (Isaiah xl. 2). This passage comforted and confirmed her to such a degree that she found the fear and sting of death thereby removed. And another Scripture served to strengthen her further —namely, “Because I live, ye shall live also. At that day ye shall know that I am in My Father, and you in Me, and I in you” (John xiv. 19). “This,” said she, “I shall fully understand at the day of death.” At this time

she caused them to sing the 23<sup>rd</sup> Psalm, but said, “My weakness is so great that I cannot sing aloud, yet my heart joins with the words, and I have such a feeling and experimental knowledge of that whole Psalm as helpeth me to sing it with great joy and love to the Lord.” Much about that time the passage was borne in upon her, “Give Me thy heart” (Proverbs xxiii. 26), to which she replied, “O reasonable demand! If I had a thousand hearts Thou art worthy of them all who art the Lord my God, and none hath right but Thy great Self. Yet,” said she, “when I consider the nature of my heart I wondered that ever He should have sought such a filthy puddle as that deceitful and desperately wicked heart of mine,”

On Saturday night before her death she often said, “This following Sabbath will be my last in time;” and hereupon she expressed her vehement longing after an everlasting Sabbath. In the morning of that Lord’s day she slept till eight o’clock; and when awakened for a little she asked the hour, and being told it, she replied, “I thought to have spent this Sabbath in another manner than to have slept so long.” After this she employed some time in secret prayer and meditation, and then broke forth into many excellent and significant words in commendation of the Lord Jesus from His nature and offices, and particularly from the names which are given Him in Scripture. For instance—the bright and morning Star, the Lion of the tribe of Judah, the Lamb slain from the foundation of the world, the Rock which hath followed His people in all ages, the Chief of ten thousands; and she added, “The chief of all to me. O,” said she, “Paul had great manifestations of the Lord Jesus which could not be uttered, and Rutherford had right manifestations of Christ, but I can get nothing.” Notwithstanding, sundry judicious and godly persons who were with her thought that she scarcely missed any one of the names and titles which are given to our Lord Jesus in the Word. She also spoke somewhat concerning every one of them, to the edification and astonishment of the hearers. Thus employed she that Sabbath, excepting the time of secret worship.

About eight at night, before her departure, a little defluxion troubled her; whereupon her attendants called for a light, thinking she was just breathing out her last, which perceiving, she smiled, and said, “I shall not die just now.” They answered, “How know you that?” To which she replied, “I missed that promised presence<sup>32</sup> which for many a day I have believed I shall get in the

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<sup>32</sup> Probably referring in her mind to such passages as Isaiah xliii. 2—When thou passest through the waters I will be with thee; or Psalm xxiii. 4. — Yea, though I walk through the valley of the shadow of death I will fear no ill, for thou art with me; thy rod and thy staff they comfort me.

moment of death.” Thus she rested, trusting in the unchangeable faithfulness of the God of truth.

A little while after, she said, “I would fain speak to my comrades, but it can have little weight with them as it comes from me, for I am a child.” She said briefly to them, among other things. “O learn a life of holiness, spend more of your time in seeking God, and be not idle and slothful, but work with your hands.” Some of them answered, “It may be said of you; You have been diligent in business and fervent in spirit, serving the Lord” But she reproved them for speaking so of her, and commanded them to hold their peace, whereupon they left speaking at that time.

Afterwards she called her aunt and desired her to entreat her mother to take supper, “for,” said she, “she may have work to do she knows not of, and it is necessary she should eat.” She also entreated her aunt not to go home, but to tarry with her that night. This was contrary to her custom, for she had before this still<sup>33</sup> desired her to go home at night.

The last thing more particularly observable which we remember relates to something she had spoken about six hours before concerning what she wanted of the Lord’s promised presence, and it was eminently made out two hours before her death. She had not for some time lifted up her body without help, but then she arose and sat straight up.

Having lifted up her hands and eyes towards heaven, she prayed in the hearing of the company, pleading the promises, saying— “Now let it be according to thy precious word to my soul, for there is nothing in me !” and entreated that the Lord would not deal with her as she had deserved. She added—”It is only upon the blood of the Lord Jesus, and the un-changeableness and faithfulness of God, that I rest.” And several times she repeated, “There is nothing in me.” Then she prayed for the suffering people and church of God, for her parents and the family; but her speech fell so low that she could not be understood. Then a little sack<sup>34</sup> was given her, and she said, “Now, no more of the creature,” and immediately she desired her mother to pray. When her mother was giving her up to God she was observed to smile; and as prayer ended she lifted up her eyes with a pleasant countenance and spoke a word which we

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<sup>33</sup> Always.

<sup>34</sup> Sack-wine.

could not hear. Then she closed her eyes and lips as one falling asleep; and having stretched down her body she had no motion, but slept with her fathers.

Thus (says Dr. Bonar) did this young saint take her flight to “the mountain of myrrh and the hill of frankincense,” on the 2<sup>nd</sup> day of February, 1681, in the sixteenth year of her age. There she rests with her Lord in joy unspeakable, waiting till “The Day break,” when she shall appear with Him in glory.

She was born in times of persecution, and died when the furnace was even seven times heated, yet hers was an end of undisturbed peace. At that time Scotland was wet with the blood of her holiest men; women, too, were dragged to the scaffold for no crime than refusing to abjure the truth set forth in the Covenant. The month before Emilia Geddie died she no doubt heard of the triumphant end of Isabel Alison, a native of Perth, who gave her life, saying, “I lay down my life for owning and adhering to Christ’s kingly office, His being a free king in His own house-” Along with her died Marion Harvie, scarcely twenty years of age, singing the 23<sup>rd</sup> Psalm, and saying, “I’d rather die ten deaths than want an hour of His presence.”<sup>35</sup> But, on the other hand, Emilia was taken home without violence, the Lord, who hid Jeremiah and Baruch (Jer. xxxvi. 26) keeping her from the hand of the oppressor. Her life was like a stream that gently flowed between green banks, often ruffled by wild winds, and at times reflecting the forms of armed persecutors and weary martyrs. She was in spirit a martyr, and shall have a place in the Resurrection with those who never worshipped the beast nor his image, nor received his mark on her forehead or in her hand (Rev. xiii. 16). Tradition has honoured her memory as if she had been one of the greater worthies. It is told of her that “she walked always in whites a curious tradition, arising from facts probably, but which seems to be somewhat like a mixing of the literal with the symbolical, her life being a walking with God in white. Her tomb may be seen in the churchyard of Falkland. It is in a small enclosure (about which the kirk-session went to law with Mr. Geddie in 1682) at the east end of the churchyard, surrounded by a balustrade railing on three sides, the wall forming the other part of the enclosure. It is the burying-ground of the proprietor of Hilton or Templand. The inscription on her tomb is not elegant, but it is expressive:

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<sup>35</sup> The year before, 1680, Richard Cameron had fallen at Airmoss. Emilia would feel peculiar interest in him. he being a native of Falkland.

“In sepulchre within, Emelia Geddie lies  
By faith in Jesus, her death did not surprise.  
Because by grace [she] had virtue great in store,  
Her will<sup>36</sup> renewed, her life did sin abhor.  
She walked with God; in spirit worshippt true,  
Exemplary to all her sex, age, and you.  
    Born in the year 1665,  
    Whom troubles then did greatly drive,  
    Her course was finisht in 1681,  
    And entered glorie in due tyme.”

In the " Miscellany of the Abbotsford Club " (vol. I.), at the close of the Memoires of John Geddie, another epitaph is given, not as written on her tomb, but as composed by some friend, and runs thus:—

“Most cruel death, thy hand hath no compassion  
Of sex or age, of quality or fashion.  
Thou hast bereft us of the richest gem  
That ever was extracted from her stem,  
(Though truly good and of a virtuous race,  
Not any from it capable of disgrace.)  
Emilia’s gone to her eternal rest!  
Earth’s ornament and nature’s frame the best.  
Her tender years fled from these horrid times,  
And left them to the punishment of their crimes,  
Her nimble fingers were to virtue prone;  
Her prudence was inferior unto none.  
Her beauteous face was too good for to be  
Made prize by mortals of her chastity;  
So that her pious, prudent, beauteous face  
Did so insinuate in her Saviour’s grace,  
Her soul’s bridegroom esteems her worth to be  
His handmaid, even to all eternity;  
Yielding her soul’s bridegroom her virgin bed,  
Even unto Him her soul and maidenhead.”

From all this it would appear that she was even famed in her day for beauty and accomplishments. In the same Miscellany the following verses are given as her own composition, and the reference to “bees,” of which her father was so fond, countenances that idea, though the Glasgow copy gives it as written in her name. It may be her own in prospect of death.

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<sup>36</sup> i.e., her whole mind.

"When flowers do seed, the blossom dies.  
 Young women all I do advise  
 Their time on earth aright to spend,  
 That living well, so they may end.  
 The bees in season food provide,  
 Which makes them winter storms abide:  
 Strive in your hearts grace for to plant,  
 Death you'll surprise, if faith you want.  
 The trees in spring do flourish fast;  
 When autumn comes their leaves they cast;  
 So whilst in youth you beauty have,  
 It seedeth ere you go to grave.  
 When death doth come and sceptre sway,  
 Flowers, bees, and trees with me decay:  
 Nothing on earth but change you see;  
 Seek God in fear, and He'll set you free.  
 Parents, forbear to mourn your loss!  
 Christ taken hath from me the cross.  
 I hope in heaven meet we shall  
 And joy of our memorial."

We close by giving an acrostic made upon her at her death by one who  
 admired her godly character. It has been printed in some of the earlier copies,  
 and is found in the Miscellany already referred to, the compiler remarking that  
 she deserved it well.

Emblem of wit within this coffin lies;  
 Made peace in time, death did not her surprise,  
 Jesus redeemed her; Abraham hath received;  
 Living in's bosom, hell she hath deceived.  
 In soul and body, of virtue was great store;  
 All vice refrained, all crime she did abhor.

Grace in such bulk no more could be contained;  
 Ending her life, true Presbytery maintained,  
 Deterred at Popery, she prelates would supplant,  
 Desired adherence to the good Covenant.  
 In heaven with saints, though not by her own merit,  
 Eternal rest her soul doth now inherit.

The End.