

AN  
ACCOUNT  
OF THE  
LAST WORDS  
OF  
CHRISTIAN KERR,

Who died at EDINBURGH, on the 4th Day  
of FEB. 1702, in the 11th year of her age:

SHEWING.

How much she was ravished with the Assurance of her interest in CHRIST, and the hope of Heaven.

There is added,  
A CONCLUSION.

Containing the use and improvement of what is related.

By Mr ARCHIBALD DEANS,  
Minister of the Gospel at *Bowden*.

- " Suffer little children to come unto  
" me, for of such is the kingdom  
" of Heaven."  
" Out of the mouth of Babes and  
" Sucklings thou hast perfected  
" Praise."  
" The Child shall die an hundred  
" years old."

EDINBURGH;  
Printed and Sold by ALEX. ROBERTSON  
in Niddery's Wynd.

M.DCC LXXVI.  
(Price One Penny.)

T O T H E  
R E A D E R.

CHRISTIAN READER,

“ **T**HE parents of this child, who have interest  
“ in my parish, had remarked in write the  
“ \* ensuing speeches immediately after hear-  
“ ing them, for their own comfort, and the private  
“ use of their surviving children; being far from a-  
“ ny design of publishing them to the world; but  
“ when they were revised, it was found they did  
“ evidence so much of the spirit of grace and adop-  
“ tion in the child, that it would be a fault to sup-  
“ press them, and not to send them abroad for the  
“ public benefit, to the conviction and edification  
“ of others; for which the parents of the child were,  
“ from time to time, solicited to allow to same to  
“ be printed.”

“ Such discoveries of Christ, and communications  
“ of grace vouchsafed to a child, are rare and ad-  
“ mirable, and therefore should not be let pass with-  
“ out notice.—Albeit the body of this child was  
“ broke, and made like a skeleton through long trou-  
“ ble, yet her words were wise and regular, and ex-  
“ pres’d with great vehemency and ardour for the  
“ dread impressions of Christ, and the recompens-  
“ of reward that were on her spirit.

I hope none will question the following relation, when they consider that some of the ministers of Edinburgh, whose names are mentioned, were witnesses to several passages contained therein. How precious and desirable a thing is divine grace to death? Guilt breeds confounding horror and anguish; grace outlasts the things of time: these are the sick of consumption; grace is incorruptible and everlasting. It is the effect of electing mercy, and the seed of glory.---Christ is the fountain of communications, sweetness love, and a screen between believers and eternal wrath; and therefore part in Christ is worth a million of worlds."

If this little book may conduce to the good of souls, I have my design and desire, which, that the God of all mercy, and the Father of glory, would accomplish effectually, is the prayer of him, who is

Your servant in the

Gospel and Kingdom

of JESUS CHRIST,

at Bowden, }  
the 17, 1704. }

ARCHIBALD DEANS."

## A C C O U N T

Of some of the LAST WORDS of

## CHRISTIAN KERE

**T**HIS child was under a disease of body from the sixth year of her age, which gradually consumed the moisture and strength of it, till at the sovereign pleasure of God; it put a period to her life in this present world. She was of a wise and acute nature, judgment, which, on occasions, she gave evidence by her witty and pertinent sayings; but most memorable in her piety towards God; which, though, some times it suffered decay and abatement, through the prevalency of the old man, or prevailing of corruption; yet, at other times, when the spirit of holiness returned again, appeared in her after as remarkable and signal a manner as a person of that age was capable of.—A great mean of her blessed temperance and subordination to the eternal purpose of free grace we may warrantably judge was her education by the pious example and counsel, whereby she was made more and more to see the vanity of the world, and to abandon the love of it.

About fourteen months before her death, she was under great fear and dread of the wrath of God, and continued five or six weeks in that case; then on a certain night, about eleven of the clock, she called on a person, whose name I forbear to mention, that was beside her in the room, and asked who was in the room? The person answered, there is none here but me.—If none else be there, said she again, I must tell you this has been a strange day to me.—Why so, said the other?—She answered, It has been a day of many doubts and fears; but I tell you good news, the Lord hath delivered me out of them all, and I know

will make me happy. At which words the person she was much surpris'd, knowing she had been in great trouble of mind for some time bypast. O, said the person, how have you come to that comfortable gate? I'll what way you have done it. you ought to be wary, for oft times satan strives to make people sit down on a false hope, where there is no ground of peace.—Are you comforted because God is merciful, and you trust in that? Or do you believe that Christ died, and trust in that? Or, is there any promise in the scripture that you are made by hold on?—Upon all which she interrupted the person that spake, and cried:—It is he that said, that he would do ever someth to him. he will in no wise cast me away. And I am sure I have done that, and I will hold on in him. After which time she was never known to be under terror.

Two of her near relations being present with her, Tuesday the 27th of January, 1702. She cry'd to one of them, Oh! if it were not the hope of heaven, I could not bear this my trouble: the person to whom she spake answer'd, Yes, my dear, heaven will make amends for all.—To which she answer'd, Yea, there is no fores there! It may be at first there will be some pain but that will soon be over.

There are two places of scripture very comfortable to me, the one is, "Suffer little children to come unto me, for such is the kingdom of heaven;" the other is, "In the volume of the book it is written of me, I delight to do thy will, O my God!"—After these words, she presently cried out, O to think how willing Christ was to die for sinners.

On Saturday thereafter, being the 21st of the said month; she was seized by sickness, and perceived that the instant of her departure was drawing near. From that day forward the Lord in a further measure manifested himself to her, gave others to know that she was pass'd from death unto life; or, a vessel of mer-

cy designed for glory: How much was she enamoured with Jesus Christ! did not a world, ay, a thousand worlds seem to her as nothing in comparison to him! was not her heart lifted with the contemplation of paradise, where she would get a crown on her head, and a song in her mouth, how affectionate was she in commending Christ to others, the sensible experience she had of him herself: upon the day above mentioned, at night seeing her mother rather looking to her, she cried out, O mother! mother! I am going to Christ; I now hope in him, he will not leave me; O rejoice and be glad with me; I have given myself to him, he will not forsake me; I am going to get a glorious crown, a crown of many pardons: her father coming to her, she intreated him also to rejoice, and said, you would rejoice if I were healed of my bodily trouble, and would certainly have loved that person that would heal me; but should we not love Christ more, that will heal my soul: take me to himself, and make me ever happy. I do not desire to live in the world, father if you could give me the whole universe, I would rather die, Christ hath died for me; Christ is better to me than all the world; I trust to the merits of Christ; upon the cross he bowed his head, and gave up the ghost, have said, It is finished, at the repetition of which words she seemed to exult and triumph.

Mr George Andrew, one of the ministers of Edinburgh, have come to visit her on the Lord's day, first of February and asking at her, how she was. She answered, I am not well, but I will be well; being interrogate if she was content to die? she answered, yes; where is your hope then, said he? she replied, In the merits of Christ; he has died for me. When he enquired, what hast thou done that makes thee believe that Christ died for thee? I know, said she, I deserve damnation instead of salvation, but God is a good and gracious God I have given my

away to him, and he said, 'Whosoever cometh to him he will in no wise cast out.'—The same day at night, holding her brother Robert by the hand, she spoke to him on this ways, My dear Roby, seek the Lord, love Christ, give yourself away to him and he will keep you, altho' you should have many enemies against you, the Lord will preserve you; and even as sure as your hand is in mine, you'll find him if you seek him, I am going to get a crown of glory to my head, and a song of praise in my mouth. To her sister Margaret also, she said, My dear sister Meg seek the Lord, give yourself away to him, and he will be found of you: give away yourself once, twice, or thrice unto him, and as sure as you see your mother's hand in mine (she then had her mother by the hand) you will get him, 'tis true, if you try this way satan will be your enemy, as he hath been mine for sometime: when I had words in my mouth to pray, that thought had been taken out of my heart. Then speaking to her mother she said, Ay, mother, and when the thought has been brought back to me again, I have blessed God for it: but this is nothing, said she to her sister again, seek God, he will defeat satan. Dear Meg, see you pray yourself, and that you cause Katy (or Katharine another sister) to pray; for she is young, and I need not speak to her. Oh! Johny Johnny (this was the youngest child of the family) what shall I say of Johny? I even leave him upon God; read much thy book (that is the holy scriptures) my long trouble hath made me not get so much read as I would, but I bless God I have found much good of the book.

On Monday the 2d of Feb. at night, her mother had a gentlewoman of of the city, and two domestic servants sitting by her, she took her mother by the hand, and said, Dear mother, do not grieve for me but rejoice with me in my joy, altho' I have trouble to my body, yet it is not so great as you think, it is

from the Lord, and I bear it he will support me, his everlasting arms will bear me up: Perhaps mother, you see a tear sometimes in my eye, but do not think it is either fear or pain, for it is not so, it is rather joy. Dear mother, remember I was but lent to you. I know when you borrowed any thing, you are always willing to give it back as you was to borrow it; and will you be unwilling to give me back to God, who lent me to you? If the Lord should take all the rest of your children from you, would you grudge, it he makes a good account of them, as he is now doing of me? Do not grieve or weep then, as for me I will not weep one tear, for I can part with father and mother, and all the world for Christ. After this, she earnestly desired of her mother, that she would not look much upon her when she was dying least she should be troubled thereat; the Lord said she, will be with me, his rod and staff will comfort me. And hearing her mother say to some that were beside her in the room Oh! such a child and comperade she had been! She replied, Oh mother! God will make up the want of me to you take him for your comperade. Oftentimes I have spoken of worldly things to divert you, our God will converte of things concerning your soul: I hope to meet with you in heaven. For I hope he is your God, and my father's God, and I hope that he will be my brethren and my sisters God be not concerned for parting a little now, for I hope we shall all meet again: Oh! what a glorious meeting will it be, when we shall meet in heaven. When she had spoken these words, her mother laid to her My dear child you have spoken much and have exhausted much of your spirits by speaking; remember your body is very weak, lie still a while and rest. To which she answered, it does me no hurt, it is the Spirit of God that supports my weak spirits to speak. She cried out oftentimes under ravishments of joy and love, I see him coming leaping over the mount



ains, and skipping over the hills of my sins; he is breaking down the partition walls, I have raised.

Mr. John Law, another of the ministers of the city came to her on Tuesday the third of the said month and asked her, how she was? She answered, I hope I am going to Christ, he will not leave me, I trust in him, he is on his coming now! Being enquired if she was willing to die? Yes said she I am willing, that in life or death the Lord do with me what he pleases; if he makes me his, which I hope he will do, for he is a good God, he will bear me up, I hope Christ is pleading for me with his father; he will be with me when I go through the dark valley and shadow of death, and his rod and staff will comfort me, and I will get a glorious crown, a crown of many pardons; You must have sins, said the minister, seeing you have so many pardons. Yes, said she again, I have had many sins, many black scores, but there's a pardon at every score, and I will hope in him, he will not leave me. When she was asked if she was used to pray? She replied, yes, I have had many sweet returns of prayer. That is strange said Mr Law, to hear thee speak of returns of prayer, what call you returns of prayer? She answered, That which I prayed into God for to me, is now returned all unto me. Being asked afterwards by one with whom she had offended much freedom, if she would tell particularly, what some of these returns of prayer were that she had got? She said, I know that I sought of God, that he would give me the saving knowledge of him, and hope that he hath done it, I know also it was sought of God for me, that whatsoever he did with me, he would work a saving change upon me, and that if it was his will, he would grant I might be made to declare that he had done great things for my soul, and hath he not done it? Hath he not done it?

In the afternoon of the same day, Mr James Webster another minister of the city coming to visit her

asked her how she was, and what she was doing? she answered, I am going to Christ; I will meet him, I'll get a crown of glory to my head, and a song of praise in my mouth; this is but a troublesome world; and for my part, I have had little or nothing but trouble in it. He asked her what she thought of sin? She replied, I know sin is an ill thing, and I deserve damnation, but he is a good God, and I will trust in him, I have neglected prayer when I might have performed it. What more particular sins do you think on? said he, that said she is the particular sin. Did you never play, said he, on the Sabbath-day? Yes said she, and have been very grieved for that sin. Well, said he, are you content to die? Yes, said she, Then tell me ingenuously, said he, and he pressed her to be ingenious with him, if you could have life for a with, whether would you chuse to live or die? I would chuse to die, said she; What is the world? Christ is better than a thousand worlds. I must tell you that, wittingly and knowingly I never made a lie. What think you of that? said he again, folk may have many sins, yet not be guilty of lying. Had you ever any terror of God? Yes, replied she; What made that, said he? I have wanted God then, said she, but I have got him now. Thereafter she lay quiet more than an hour, as if she had been fast asleep; and then in a transport of wonder and delight, she cried out, O I think I think I see heaven! I think I see heaven! That is glorious news indeed, said a person that was beside her. Oh! said she again, if I could tell you what it was like! saw you ever burning gold, said she, to another person that was also in the room? The walls and streets of the city are like burning gold! I think I see the saints arrayed in white there. Having spoken these words she was interrupted by a person entering the room whom she did not well know.

About eight o'clock at night, seeing her brother Ro-

bert in the chamber, she said Roby kiss me ; and then added this may be the last kiss you'll ever get from me, I ever loved Roby well, love you Christ : I cannot speak much to you now, mind what I have said to you before, Seek the Lord, they that seek him early shall find him. ' Seek and ye shall find, knock and it shall be opened ' unto you ; for I have sought, and have found ; I have knocked, and it was opened unto me. Then turning and looking to her father, who was at her other hand, she cried out, On ! shall I not love Christ ? Shall I not love him who hath taken away my hard heart, and given me a heart of flesh, to tremble at his word ? To her mother also she said, O mother ! I will get Christ, I will get him, I will get him : her mother answered, you will not miss your brother then ? No, said she, I will not miss you, far lets him, she desired that all should join with her. ' Being desired of her mother to go to bed, and the servant being desired to lift her toffly. Yes, lift me, said she, within a little Christ will come and lift my soul to glory.

She spake likewise of Messrs John Hamilton, and William Creighton, ministers also in Edinburgh ; but their relation of her discourse to them being omitted, no particular account can be given of it. Had there been a design at first of publishing her speeches to the world, greater collections might have been made. But her parents having no thought of committing them to print, a great part of them were omitted. Some, what of Mr Hamilton's speech to her was, that he used to go to persons sick-beds, and on their death-beds to speak to them for their edification. But, child said he, I think that God hath called me hither to be edified by thee, O that an atheist were no where ! may not this confute those who deny God, and the power of God ; here is a sermon indeed ! I know not, said Mr Creighton, what can I do here, but pray with this child, and thank God on her behalf ; for out of the mouths of babes and sucklings he will perfect his

On Wednesday being the fourth of the month aforesaid, about ten o'clock in the forenoon, this bird of paradise finished her course. She was not afraid of the king of terrors; her Redeemer being stung on the cross, took away from her the sting of death, and changed the king of terrors, into the king of desires. Upon the wings of joy and delight did she behold the Orient beams of the Sun of righteousness, and drinks of the wine of the heavenly Canaan, and tree of the eternal fruits of the tree of life, and hears the music of the angels, and rests on the bed of glory, which is perfumed with love. If the joy of faith was so sweet, how ravishing must the joy of fruition be! If she exalted and adored Christ so much at a distance, with what wonder and delight is she now transported within the chambers of his presence? We are in the sea of trouble, but she has got into the harbour, where she will not sin, nor suffer any more, but exalt the praise of free grace, as long as immortality endures.

## A

## CONCLUSION,

*Containing the improvement of the preceeding relation.*

WHAT is above related serves, in the first place, for information: and in the second place, for confutation.

1. It informs us of the excellency of Christ, since the saints, or all such as have opened eyes, do in life and death, so much admire him, love him, flee to him; depend on him, long for him, rejoice in him, magnify him, he must be the fountain of blessedness, a wonder of delights, and a constellation of glories.

Who can set a value upon Christ? he delights the Father with his loveliness enriches: the elect with his words, and enlightens heaven with his brightnes. In scripture he is called, the elect in whom the Father's soul delighteth; The image of God, the invisible God; the messenger of the covenant; the first and the last; the prince of the kings of the earth; the mediator betwixt God and man; our passover sacrificed for us; the Lord our righteousness; the Lamb of God, that taketh away the sins of the world; the hope of glory, the truth and life. He is the way; as priest, he was made a way; as a prophet, he shews us the way: As a King, he enables us to walk in that way, at the end of which is heaven and glory.

2. The preceding relation informs us how high and powerful the Spirit of the Lord is: He perfects strength in weaknes; by him the heart is enlarged with joy, and the mouth opened into gracious speeches and high praise — A very child is made to speak wisely boldly sweetfully, fruitfully, and triumphantly through this operation and virtue. — A person is not straitened, that has the fellowship of the Spirit. he hath both raised affections and affluent Language, 2 Cor. iii. 17. "Where the Spirit of the Lord is, there is liberty." Job xxxii. 28. "I am full of matter, and the Spirit within me constraineth me." Acts ii. 4 "They were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

3. The foregoing relation informs us, that religion and godliness is no vain and fanciful thing; but a thing most real, substantial and useful: It has truth for the ground of it; joy for the companion of it, and heaven for the reward of it. If God be true, then godliness is true. — At death, the wilful neglect of godliness confounds a man, and makes him ready to tear himself with his own hands; but the conscientious practice thereof being holy triumph in God, and how sweet is that! — The unsearchable gain of

godliness should entice us to begin and procure the study thereof with all speed and diligence, *Isai. xxx. 17.* The works of righteousness is quietness and assurance for ever. *Prov. xiv. 32.* The wicked is driven away in his wickedness, but the righteous have hope in his death. *Psalms xxxviii. 37.* Mark the perfect man and behold the upright, for the end of that man is peace, and *Psalms xcvi. 1.* Light is sown for the righteous, and gladness for the upright in heart. *Prov. xi. 13.* To him that soweth righteousness shall be a reward. *Tim. iv. 8.* Godliness is profitable unto all things, having the promise of the life that now is, and that which is to come.

In the second place, what is above related, serves for confutation; it may confute atheistical persons who fly insolently in the face of God, and offer a direct blow to the Almighty, denying his being, providence and eternal recompences, O! foolish persons, did God create you to deny him? Does not the rising and setting of the sun, the blowing and turnings of winds, the gathering, balancing, and dropping of clouds, and running of waters into one place, the growing of the herbs and trees, the singing and nestling of the birds, the ebbing and flowing of the sea, the hanging of the earth in the air, the admirable virtue of the loadstone in attraction of iron; the successive production of living creatures; the adjusting of deaths unto birds, so as the one neither hinder the multiplication of mankind, nor the other overstocks the world; do not these, I say, and innumerable other instances, claim the natural being, and wise providence of God? What a stupendous frame and mechanism is the body of man; doth not the curiosities, variety, dependence and usefulness of the parts thereof, shew forth the admirable of the contriver? was there ever a house but it had a builder, or a watch but it had a maker; or a picture but it had a limner? even so can we suppose, without doing violence to common

5  
 nse, that so many regular and useful productions  
 are in the system of the world, could be formed  
 and managed without the hand of an Almighty and  
 intelligent Agent! Wherefore, we must conclude,  
 that, nothing is more evident than the being and pro-  
 vidence of a God. Since there are as many demon-  
 strations thereof, as there are creatures in the uni-  
 verse, and as there are parts in every creature, Rom.  
 1. 20. "The invisible things of him from the creation  
 of the world are clearly seen, being understood by  
 the things that are made, even by his eternal power  
 and Godhead, Psalm cxxxix. 14. I will praise thee,  
 for I am fearfully and wonderfully made; marvel-  
 ous are the works," &c.

The existence of God being abundantly demon-  
 strable from the general composition of the world,  
 from nature's virtues, tendencies and uses of par-  
 ticular beings it follows necessarily, that there is a  
 system of eternal rewarding of the virtues, and pu-  
 nishing the vicious, is of the essence of God; even  
 the light is of the nature of the sun: without which, we  
 have no complete and right idea or conception of  
 God, as the fountain of all perfections.

Gen. xvi. 35 "Shall not the judge of all the earth  
 be right? Rom. x. 18. The wrath of God is revealed  
 from heaven against all ungodliness and unrighteous-  
 nesses of men. 2 Thess. i. 6, 7. Seeing it is a righte-  
 ous thing with God, to recompence tribulations to  
 them who trouble you;—And to you who are trou-  
 bled, rest with us, when the Lord Jesus shall be  
 revealed from heaven with his mighty angels &c."  
 The denial of an after-state of rewards and punish-  
 ments is against the general traditions of the world,  
 the common sentiments of mankind, whether Jews,  
 Pagans, or Christians, all (although they differ in man-  
 ners yet) do agree in this, that the good shall be  
 rewarded, and the bad wretched in another world. And  
 this is against the general tradition of the world so,

it contradicts the proper experience both of wicked and pious persons on their death-beds, which is of more force than a thousand opposite arguments.

What a hellish thing have the ungodly felt in the consciences, when they were on the brink of eternity and of another world? In the time of health and prosperity, sin has been sweet to them like honey; but affrighting and bitter has in been to them when they came to die. Then they have desired the counsels and prayers of ministers, and confessed to their folly and negligence; how they have treated them with contempt and scorn, in their time.

What a worm did Francis Spira feed? He was like a living man in hell! how deep were his convictions? how frightful his looks? how desperate his complaints? how grievous his agonies? was he not fond of making war with himself with his own hands, amidst his horror and anguish? I have had little pleasure here, said Roger, but now I must away to hell for evermore.

Chaloner was a most dreadful monument of justice, he blasphemed the God of heaven, cursing himself, and crying continually, O torture, torture, torture, torture! as if both soul and body had been already in hell, besides what sensible experience have the godly at death, of their after recompense are they not sometimes put into heaven before, banquetted with the angels of that joy that ravieth the blessed to all eternity! the above-mentioned case was an apparent instance to this purpose; she, the lapses of the spirit, the inebriations of Christ's love, the views and glimpses of the land of promise, which made her glad to leave this world, and be ever with the Lord.

F I N I S.