

No 14

THE  
LOST AND UNDONE  
**Son of Perdition;**  
OR THE  
Life and Death  
OF  
**JUDAS ISCARIOT.**

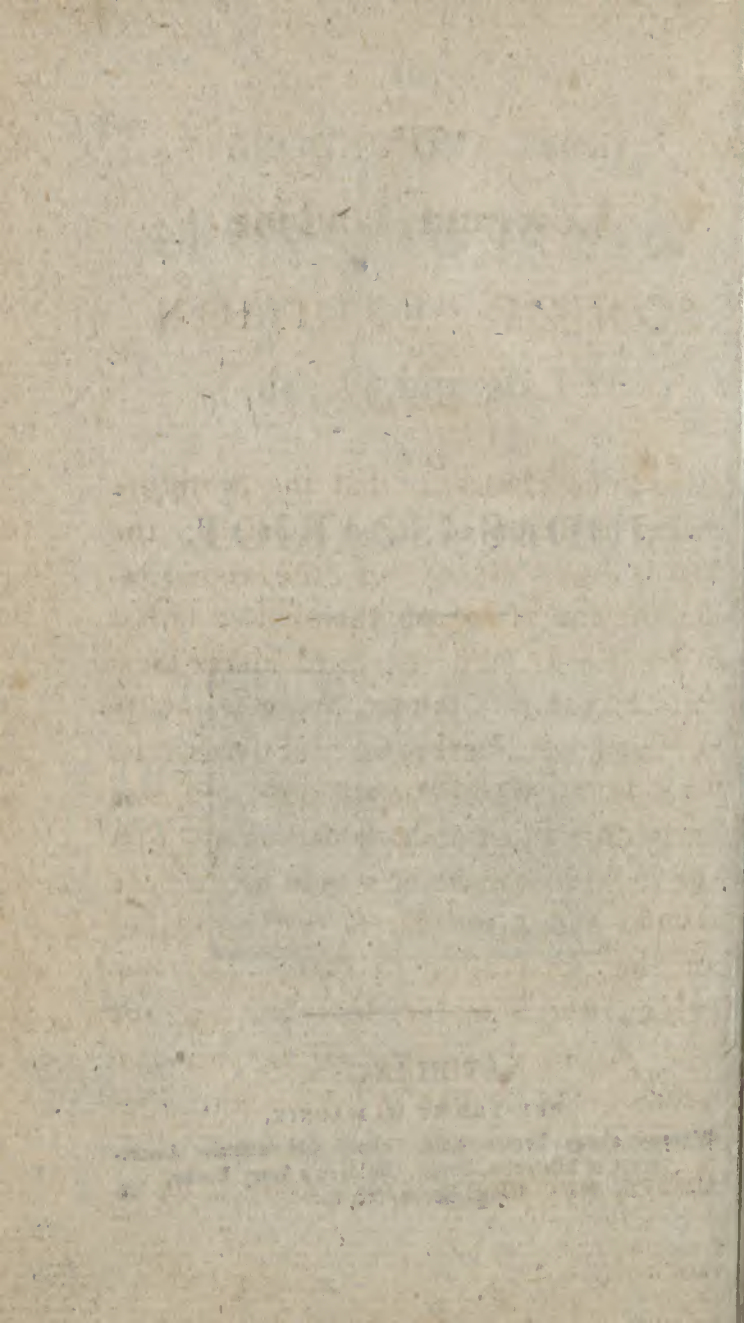


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THE

Lost and Undone

SON OF PERDITION.

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It is to be observed, that the Scripture makes mention of three Judasses; the first is Judas Maccabeus; the second Judas the son of Joseph, the reputed father of our Lord; and the third Judas Iseariot, the son of a tanner, living in repute at Joppa, a sea-port town near Jerusalem. This Judas, who betrayed our Lord, was his mother's first child, who dreamed that the child in her womb would prove both a thief and a murderer, and bring her and her generation to shame and disgrace; which so terrified her, that she was like to go distracted; but her husband strove to pacify her, bidding her leave it to God, the wise disposer of all things, who might take it away in its in-

fancy, or endue it with more grace than ever to be guilty of such dishonourable actions.—This somewhat quieted her, and she was soon after delivered of a lovely male child; but under his left breast was the following surprising marks, viz. a cross, a gallows, two daggers, and several pieces of money; this likewise terrified his mother, who concealed it from her husband, determining, as soon as she was able, to go to a magician, and know the signification of these surprising marks. The child being circumcised, and she purified, according to the old Jewish custom, she dressed herself in a disguise, put a veil on her face, and, taking with her a kinswoman, went to the magician's, and being introduced to him, she related her dream, her fears, and the marks upon her son, desiring the interpretation of the dream, and the signification of the marks.

The magician replied, I am no interpreter of dreams, neither do I justly know the signification of marks; and the

whole of your story appears as strange to me, as it can be amazing to you; but if you can tell me when the child was born, I will calculate its nativity, and see what it portends. He then called for pen, ink, and paper, and sitting down, calculated its nativity; and when he had finished it, he shook his head, and his countenance waxed pale; which being perceived by Judas's mother, she said unto him, Do not deceive me, but tell me truth, hide nothing from me, whether it be good or evil.—Then, said the Magician, to your sorrow, I have seen the rules of the planet that reigned predominant at your son's birth, that he would prove a thief, and a murderer, and what is worse, he will, for lucre, betray the Lord of Life; for which fact he will afterwards despair of mercy, lay violent hands on himself, and come to a shameful end.—These words pierced the mother's heart, who, wringing her hands, wished she had never been born, rather than to have been the mother of such an



unhappy child ; and asked the magician what she could do to prevent the bringing of shame and disgrace on her family ? He told her he knew no way of prevention, but by laying violent hands on it, which might be now easily done in its infancy, and in a manner so as not to be discovered.—To this she replied, That she would not for ten thousand worlds commit such an act of violence on her son ; for if her husband had the least suspicion of it, he was so very fond of Judas, that he would never be reconciled to her any more ; yet for the sake of her family, she would by some means or other prevent it without destroying it ; and then told the magician, That if she had a small boat made like a shell, with a cover to go down close, that no water might get in, and a little vent to let in air at top, and room in it to lie soft and easy, she might without danger send him down the river Jordan, and so commit him wholly to the protection of Providence, which might conduct him to some dis-

tant shore, into the hands of some tender persons, and thereby preserve his life; then if he afterwards commits those base actions, the shame will fall on its own head, as no one will know from whom he is descended. The magician highly commended her for her invention, and said he would procure such a boat for her; and she promising him a good reward for his assistance, returned home. After she was gone, the magician sent for one Rot, a very cunning artist, a joiner by trade, who undertook to make the boat, drawing out with his pencil, the form of it, carried it home with him, wrought upon it in private, and having soon finished it, brought it to the magician's house, who paid him largely for it, and sent a servant to the house of Simon, who told Judas's mother, That the matter which his master and she spoke of was now finished. She understanding him, went the next morning to the magician's house, viewed the boat, and liked it well, saying it was very convenient for

the end intended ; but seemed perplexed how she should do it privately, and keep it from a discovery, as death was the consequence thereof. Her kinswoman begged her to leave that to her; and all should be safe enough ; for we will feign the child sick for a day or two, in the meantime we will make an inquiry in the city for the dead body of some poor male child, which we will buy of its parents, and have it privately brought to our house to be buried ; in the meantime we will dispatch your son to sea, and make him believe the other child to be his, and that he died during his absence ; so having it buried, the matter can never be brought to light.

The mother liked the contrivance, and going home with a promise of a great reward, and her friendship for life, she swore her servant to secrecy, and then, says she, we must act in this manner. When your master comes home at night, I shall put on very dejected looks, and when he asks the cause, I shall tell him,



that Judas is not well, and that I am apprehensive of his death, which you must all testify and confirm. She accordingly put this scheme into practice at night, when her husband did all he could to comfort her, telling her that as they were young, they might be parents of many children; and going up stairs to see the child, the maid then pinched its neck till it was black in the face, and thinking it in convulsions, gave it over to death. As soon as he was gone out in the morning, the mother and kinswoman took the child, and went to the magician's house, in order to put the child to sea. They put on him many warm and rich garments, with an upper coat of oil, that no water might penetrate it; and the magician, on a piece of parchment, wrote the following words:

My Name is JUDAS.

which his mother sewed round his neck, and put him into the boat, and shut

down the cover. At parting with the child the mother was almost distracted, wringing her hands and weeping bitterly; but being comforted by the magician and her kinswoman, she was at last pacified, and desired to go home, as she could not bear to see the child put into the water; so she and her kinswoman departed home. The magician then took the boat, and carried it down to his own garden, at the foot of which ran the river Jordan, and putting it in where a strong stream ran, it was soon carried out of sight.

The mother when she got home fainted away, but was revived by being informed by her maid-servant, that during her absence they had almost brought the matter to a close, having found a neighbour's male child, who had died the day before, and was just of the same age as Judas, for whose body they had given the parents a small sum of money, and paid the expenses of burying a coffin full of bones, by way of a blind; and the

only thing that remained was to deceive her husband, and get this child buried under the sanction of Judas's body.

The father coming home at night, and finding his wife in tears, soon guessed at the dismal cause; and inquiring of the servants, they with dissembled grief informed him, That the child died in the morning, soon after his departure. The man was much affected with the loss of his child, and thinking to prevent his wife's grief by the sight of the body, he had it removed to a kinsman's house, and in a day or two interred it from thence, supposing it to be his son Judas.

By this time Providence had conducted Judas, alive and well, upon the coast of Iscariot, a kingdom in Palestine, where Pheophilus the King often used to recreate himself, in beholding the ships pass and repass at sea. It happened that the very day that Judas was cast on the coast, the King and his nobles came on that diversion; and as they were standing on the top of the rock,

looking into the sea, the King espied a little boat floating upon the water, and thinking it to be a chest of some wrecked ship, he ordered a servant to put out a boat and fetch it; which being done, and brought to the King, he ordered it to be broke open; when to their great surprise, they found a lovely babe, who looked up, and smiled in the King's face: Then said the King to the child, **WELCOME AS MY OWN CHILD;** and expressed much joy in being providentially sent to preserve the babe's life, and taking it up in her arms, said, If thou wert a child begat by me, I could not esteem or value thee more. Then he espied about its neck the aforementioned parchment, viz.

My Name is **JUDAS.**

Well, said the King, is thy name is Judas, I will now double name thee, and then called him **JUDAS ISCARIOT**, because he found him near the coast of that name. He was then brought to court,

treated as the king's own child, and at a proper age educated well, and at last became a man of learning and parts, and behaved himself so wisely, that the king made him his principal steward.

Judas being arrived at this rank, still coveted greater, and remembering the queen one day said, That if the prince her son died, Judas should be her heir, he therefore set about contriving to kill him, accordingly professed great love and friendship for him; and one day being walking together, Judas took occasion to quarrel with the prince, and maliciously slew him, thinking all would go well with him if he was dead.

Behold the Serpent, which the king

Long nourished in his breast,

Grown warm, strikes forth his baneful  
sting,

And robb'd him of his rest.



Though none accused him of the murder, yet his own conscience so stung him, that he soon quitted the kingdom, leaving all his pomp and finery behind him, and changing his name, took upon him the mean employ of a servant, wandering about from place to place, until at length he arrived at Joppa, the place of his nativity; here he soon got a place in a nobleman's family, where he behaved so well, as to gain the esteem of his Lord and Lady, and all that knew him. One day it happened, that as his Lady was walking abroad big with child, she longed for some fruit, which she saw in Judas's father's garden, bidding him go and buy her some. He took the money, but was resolved to steal the fruit; and going to the garden, broke down the fences, which as he was doing, his father came out, and seized him for the robbery; and Judas, to extricate himself from the hand of justice, murdered his father upon the spot, and immediately escaped to Theba, a city about seventy-six leagues dis-

tance. Here he continued four years, in which time the noise of the murder being blown over, he returned back again, and got another place in a Nobleman's family, where he lived sometime, till his own mother accidentally seeing him fell in love with, and married him. About five years after they had been married, one morning in bed Judas's shirt bosom lay open, when she saw, under his left breast, the marks he was born with; upon which she waked him in an agony, and told him the whole story of his birth, and the part she had acted therein. Judas heard this with wonder and astonishment, and on his part confessed to her the many crimes he had been guilty of; after which she desired him to depart from her, and seek mercy of God in another country; protesting she would never be carnally known to him any more.

Judas, full of grief and remorse of conscience, left Joppa, and wandered about like a pilgrim, till he heard of a mighty prophet, called JESUS of NAZARETH,

in the land of Judea, who wrought many miracles, and wonderful works; to him he went, and liking his doctrine, and seeing his miracles, he begged of our Lord to be admitted one of his followers: making him one of his disciples, and also his treasurer. Notwithstanding all this, Judas could not forget his covetousness; for when Mary Magdalen brought a box of costly ointment, to anoint our dear Lord's feet, at the house of Simon the Leper, Judas was offended thereat, because the value thereof was not put into his bag. But our Lord knowing his covetous and wicked heart, sharply rebuked him; at which he was so enraged, that he in revenge premeditated, and put into execution, the worst action of all his life, and going to the chief priests and elders, he said unto them, What will you give me, and I will betray him they call Jesus in your hands? And they agreed with him for thirty pieces of silver.

The love of money is a rock  
 Which causes care and trouble,  
 And he that hasteth to be rich,  
 He makes his sorrows double.

Money's a most alluring bait,  
 Conducive unto evil,  
 For this base Judas sold his God,  
 Himself unto the devil.

When our Lord was instituting his last supper, he said unto his disciples, I have chosen you twelve, but one of you is a devil.—And again, Verily I say unto ye, one of ye this night shall betray me, and he it is unto whomsoever I shall give a sop; then giving a sop unto Judas, he said unto him, What thou dost do quickly.—With this sop the devil entered into Judas, and he went out from amongst them.—Judas then went to the chief priests, and received the thirty pieces of silver; so taking with him an armed band, telling them, that whomsoever he should kiss the same was he, hold him

fast, came back to where Jesus was, and meeting him in the Garden of Gethsemane, he went up to him, saying, Hail, Master, and kissed him. Then they laid hands on the Lord, and bound him as a thief and a murderer, and led him away to the high Priests and Elders, who asked him many questions; to which our Lord gave them no answer, but stood like a lamb dumb before his shearers. Nevertheless, the whole assembly, though they found nothing worthy of death in him, one by one passed the following sentences on him :



**JERUSALEM'S BLACK TRIBUNAL;**

OR THE

**Bloody Sentence of the Jews**

AGAINST

OUR BLESSED LORD AND SAVIOUR  
JESUS CHRIST.

---

CAIPHAS.

BETTER one man should die, than all  
perish.

JEHOSAPHAT.

Let him be bound, and kept fast in  
chains.

RAPHAR.

Let us put him to death.

FAREAS.

Let us banish him, or he will destroy  
our country.

DIARRHIAS.

He is worthy of death, because he se-  
duceth the people.

RABINTH.

Guilty or not, let the seducer die.

LESSA.

Let us banish him for ever.

CHIERIES.

If he be innocent he shall die, because  
he stirreth up the people.

PTOLEMEUS.

Guilty or not guilty, let us sentence  
him to death or punishment.

TERAS.

Either banish him, or send him unto  
Cesar.

LAMECH.

Punish him with death.

POTIPHARES.

Let him be banished for seducing the  
people.

The mob also cried out to Pontius Pi-  
late, If you let this man go, you are not  
Cesar's friend; therefore, crucify him!  
crucify him!

THE  
Sentence of Death  
PASSED ON  
JESUS CHRIST,  
BY PONTIUS PILATE.

---

I PONTIUS PILATE, Judge in Jerusalem, under the most potent Tiberius, happy and prosperous be his reign, having heard and known the accusation of JESUS of NAZARETH, whom the Jews brought bound, do pronounce his sentence; seeing he, by presumptive expressions, called himself the SON of GOD, and the KING of the JEWS, and said he would destroy the Temple of Solomon.—Let him be condemned to the cross with the two Thieves.



**THUS** was the Lord of Life condemn'd  
 On Calv'ry's Mount to die,  
**As** Moses' Serpent so was he  
 There lifted up on high.

'Twas not for sins that were his own,  
 He there shed forth his blood,  
 But that such sinners, vile as we,  
 Might be brought near to God.

Let us obey the gospel call,  
 Now while it is to-day,  
 Lest ere to-morrow Death should cry,  
 To judgement come away.

THE  
Miserable and Awful End  
OF THE  
TRAITOR JUDAS.

---

NOW JUDAS, the Traitor, having heard all that was done, repented of what he had done, and in the greatest confusion he repaired to the chief Priests and Elders, and said unto them, I have sinned, in that I have betrayed the innocent blood. But they replied, What is that to us, see thou to that. And he threw back the thirty pieces of silver, and went and hanged himself.

Tho' Judas 'mongst the Apostles was,  
And with them took his part,  
His awful end prov'd him to be  
A traitor in his heart.



After our Lord's ascension, the eleven apostles assembled together, and chose out two men, that by casting lots one of them should be set aside to the apostolick office, and when they had fasted and prayed, casting the lot, it fell upon Matthias, and he was numbered with the apostles, in the room of Judas, who by transgression fell, that he might go to his place.

Learn hence a lot's a sacred thing,  
 Let's not it vainly use,  
 Since God thereby has oft thought fit,  
 To chose and to refuse.

Let's be content with what's our lot,  
 Since God to us it gave,  
 Let's pray that Christ may be the gift,  
 Greater can't sinners have.

FINIS.