



THE

MEMORIAL

AND



OF

...



LOST AND UNDONE

Son of Perdition.

It is to be observed, that the Scripture makes mention of three Judases; the first in Judas Maccabeus, the second Judas the son of Joseph, the reputed father of our Lord; and third, Judas Iscariot, 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 & 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 may 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 curious 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 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, & 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, & paper, & sitting down, calculated his nativity ; & 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 true, 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, & what is worse, he will, for lucre, betray the Lord of Life ; for which act he will afterwards despair of mercy, lay violent hands on himself, and come to a shameful end.—These words pierc'd 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 of 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,—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 ; as if her husband had the least suspicion of it, he was so fond of Judas, that he would never be reconciled to her again ; yet for the sake of her family, she would by some means or other prevent it without destroying it ; and then told the magician, 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; & if he afterwards commits those base actions the shame will fall on his 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, to 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, & having soon finished it, brought it to the magician's house, who paid him largely for it, & sent a servant to the house of Simon, who told Judas's mother, that the matter which his master & she spoke of was now finished. She understanding him, went next morning to the magician's house, viewed the boat, & liked it well, saying it was very convenient for

the end intended, but seem'd perplexed how she should do it privately, & keep it from 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 some 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, & going home with a promise of a great reward, and her friendship for life, she swore her servants to secrecy, & then, said 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 & confirm. She accordingly put this scheme into practice at night, when her husband did all he could to comfort her, telling her that 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 & kinswoman took the child & 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 much, but being comforted by the magician & her kinswoman she was at last pacified, & desired to go home, as she could not bear to see her child put into the water, so she and her kinswoman departed home. The magician then took the boat, & carried it down to his own garden, at the foot of which ran the river Jordan, & 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 inform'd 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 expense of burying a coffin full of bones, by way of a blind; and the

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

The father came home at night, and finding his wife in tears, soon guessed the dismal cause; and inquiring of the servants, they with dissembled grief told 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, believing it to be his son.

By this time Providence had conducted Judas, alive & well, upon the coast of of Iscariot, a kingdom in Palastine, 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, & 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 look'd 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 his 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, as 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, & 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 principle 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 servant which the king

Long nourish'd 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 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 & buy her some. He took the money, but 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, & Judas, to keep himself from the hand of justice, murdered his father, and immediately escaped to Theba, a city about seventy-six leagues distance. Here he continued about four years,

in which time the noise of the murder being blown over, he returned back again, and got a good 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 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 & 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 annoint 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 into 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 bate,^{*}
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, & 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 the sop the devil entered into Judas, and he went out from amongst them.—Judas then went to the chief priests, & 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 Priest 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.

JEHOSOPHAT.

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
seduceth 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 un-
to Cæsar.

LEMECH.

Punish him with death.

POTIPHARES.

Let him be banished for seducing
the people.

The mob also cried put to Pontius
Pilate, if you let this man go, you are
not Cæsar's friend ; therefore, crucify
him ! crucify him !

THE
SENTENCE OF DEATH

PASSED ON

JESUS CHRIST,

BY

Pontius Pilot.

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 presumptuous 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 Calvry'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,
New while it is to-day,
Lest ere to-morrow Death should cry,
To judgment come away.

THE
MISERABLE AND AWFUL END
OF THE
TRAITOR JUDAS.

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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 he went & hanged himself.

Tho' Judas' mongst the Apostles was
And with them took his part,
His awful end proved 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 apostolic office, and when they had fasted and prayed; casting the lot, fell upon Matthjas, 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 choose 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.