THE BOOK OF
WINTHROP and KATHERINE
GIRLING

Ulrich Middeldorf
Biblia Pauperum.
A.D. M.D·ccc·lxxv.
This Edition
Consists of Three Hundred
and Seventy-five Copies,
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by
Unwin Brothers,
No. 94
Biblia Pauperum,

Conteynyng

Thirty and Eight Wodecuttes

Illustrating

The Liif, Parablis, and Miraclis ofte

Oure Blessed Lord & Saviour

Ihesus Crist,

With the Proper Descripciouns therof

extracted fro the Originall Texte

Offe IOHN WICLIF,

Somtyme Rector of Lutterworth.

Preface by the Late Very Rev.

Arthur Penrhyn Stanley, D.D.,

Dean of Westminister.

New York:

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Imprynted atte the sign offe The Grasshopper, bye

Unwin Brothers, The Gresham Presse, inne Little Bridge

Strete, inne the parish offe S. Anne's, Blackfriars, and to bee solde

bye T. Fisher Unwin, atte hie shop inne Paternoster Square, inne


M·D·CCC·LXXXV.
Imprynted bye
UNWIN BROTHERS,
MDCCCLXXXV.
DURING the year 1877, the Caxton Celebration was held in London, and a most extraordinary collection of early printed Books was exhibited at South Kensington. One of the exhibits consisted of a volume of impressions and the blocks themselves, the originals of which have been used for the reductions which illustrate this Volume.

This very curious series of original blocks were purchased about sixty years since at Nuremberg, by the late Mr. Sams, of Darlington. They cannot be recognised as belonging to any printed book, and the Artist's mark, which appears on the 37th plate, is unknown to any Bibliographer. M. Passavant, a wellknown writer on the subject,
does not appear to have met with it in his researches. It is therefore probable that the blocks were thrown aside and never used, after they had been engraved, till a lapse of nearly four centuries.

They form a kind of "Biblia Pauperum," illustrative of the Life, Miracles, Parables, and Sayings of our Saviour, and, occasionally, typical subjects from the Old Testament are introduced. There are altogether seventy-eight subjects represented on the thirty-eight plates.

A date is engraved on two of the blocks, but it would seem that the figures are transposed, for Authorities at the British Museum agree in reading the date as certainly 1540, but say it is difficult to refer the artistic composition to that period, as it clearly belongs to the end of the previous century.

When these blocks came into our possession in 1877 we found them remarkably clean, free from signs of wear, but extensively worm-eaten; in one or two cases pieces of the surface coming away in the hand. The wood is of a soft kind, quite unlike that used at the present day, and although the style of execution is certainly not equal throughout the whole series, the kind of material used, and the peculiar style of cutting, all go to indicate their great antiquity.
Immediately after the Exhibition referred to, these blocks were used in the production of "A New Biblia Pauperum," a Memorial Volume, of which 275 copies were issued at the price of One Guinea. The edition was at once absorbed by the subscribers and general public, and to-day commands a considerable premium. The very characteristic Preface, kindly contributed by the late Very Rev. Arthur Penrhyn Stanley, D.D., Dean of Westminster, for that Volume, appears in the following pages. The profits of the Volume were given to the Printers' Pension Corporation.

We now present The Smaller Biblia Pauperum, which, though reduced in size, faithfully retains all the peculiarities of the original Blocks, while at the same time we have in other respects added to the interest of the Volume.

The Text has been selected from Wiclif's translation of the New Testament, as being the only English Version commonly known at the period when these blocks were originally engraved.

The Borders and Ornaments which embellish the letterpress pages are exact fac-similes of those used in a Book of Hours, now in the Lambeth Palace Library, printed by T. Kerver, in Paris, 1525, and which, by the kind permission of the
late Archbishop of Canterbury, we have been able to reproduce.

The Paper has been specially made by hand, in Holland, by precisely the ancient method, and of a texture and colour as nearly as possible to imitate that used in the fifteenth century.

The Binding is in accordance with the style of the period, the design having been taken from an early book in the British Museum.

We have thus endeavoured to produce a very perfect representation of a Book which nearly four hundred years ago may have served the people of that day in place of our now widely disseminated Bible.

UNWIN BROTHERS.

Little Bridge Street,
September, 1884.
Prefatory Notice

BY THE LATE

Very Rev. ARTHUR PENRHYN STANLEY, D.D.,
Dean of Westminster.

I HAVE been requested by Messrs. Unwin to say a few words by way of Preface to this interesting work, which consisting of the rude attempts, at the beginning of the art of Printing, to disseminate by pictures the truths so soon to be diffused far more widely by typography, was fitly called the "Biblia Pauperum," the Bible of the Poor. The connection of Caxton's press with the precincts of Westminster Abbey has often suggested the coincidence of the Book and the Church; the art of the printing of the
Book, as Victor Hugo observed, coming into existence at the moment when the great age of the building of Churches was passing away, so that, in his forcible language, it was said, "This will kill that—the Book will kill the Church;" or, as we might, in a kindlier spirit, express it, "the Church has given birth to the Book." In like manner these Antique Woodcuts, dating only seven years before the first appearance of Caxton's first printed English Book, are a fitting memorial of the epoch, commemorated by the Caxton Celebration, when the "Bible of the Poor" for the last time appeared in the guise of pictures, before it passed into cheap, multifarious, illimitable Bibles, which should permeate through all classes far more effectually than any pictorial representations. It is exactly the point of meeting, the crossing, as it were, of the two arts—the image passing into substance—the later education of thought and spirit taking the place of the earlier education of sense and figure.

A. P. Stanley.

The Deanery, Westminster.

Nov. 13, 1877.
MATTHEW.

BUT the generation of Christ was thus. When marie the mother of Jesus was espoused to Joseph, before they came to giure, she was found to have issue of the holy ghost in the womb, and Joseph her husband for he was righteous and wold not put off the issue of his body; but while he thought these things, lo the angel of the Lord appeareth to him in deep, and saith, Joseph the son of David, fear not to take unto thee Mary, for that thing which is born in thee is of the holy ghost, and the child shall be called of the name of Jesus, for he shall make his name great. For this thing was done, that it might be fulfilled which was spoken by the Lord through the prophet, saying, A virgin shall conceive and bear a son, and shall call his name Emmanuel.
wombe & sche lchal bcre a cone/ 
& thei schulen clepe his name 
emanuel/ that is to scele/ god 
with us/
Ciolep was fro sleep/ and dide 
as the aungel of the lord comaun-
did him/ & took marie his wiif/
Cand he knewe hir not til sche 
hadde borun hir first bigetun cone/ 
& clepid his name Iselus.

THERFOR whanne iselus 
was borun in Bethleem of iuda/
in the dapes of king Eroude/ lo 
astroynens camen fro the eest to 
jerusalem & seiden/ where is he 
that is borun king of iewis/ for 
we han seen his sterre in the eest/ 
and we comen for to worchip 
hym.

But king eroude herde & was 
troublid/ and at jerusalem with 
hym/ & he gaderid to gidre al the 
princis of pretis & scrisys of 
the puple/ & enquerid of hem 
where crist shulde be borun.
LUKE.

And it was don/ in the days/ a maundement wente out fro the emperour august/ that al the world schulde be disryued. This first disryuyng was maud of hryn justice of hrie. And alle men wenten to make profession/ eche in to his owne citie. And Joseph wente up fro galile/ fro the citie nazareth/ in to iudee/ in to a cite of dauith that is clepid bethleem/ for that he was of the hous and of the meynee of dauith/ that he schulde knowleche with marie/ his wife that was weddid to hym/ and was greet with child/ and it was don while thei weren there/ the days weren fultilid that she schulde bere child/ and she bare his first borun sone/ and wapped hym in clothis/ and leide hym in a crache/ for
ther was no place to hym in no chaumbre/

and lchepherdis weren in the same cunetre/ wakynge and kep-
inge the watchis of the nyzt on her flok/ and to the aungel of the lord fiold bilsidis hem/ and the cleernesse of god feyned aboute hem/ and thei dreedden with greet drede.

And the aungel leide to hem/ nyle zedreden for to Ipreche to zou/ a greet ioye/ that lehal be to alle puple/ for a lauptour is borun to da to zou/ that is cryst/ the lord in the citee of dauith/ and this is a token to zou/ ze schuln synde a junge child wlappid in clothis/ and leide in a crache/ and su-
deynli there was made with the aungel a multitude of heuenli knyzychod/ heriynge god a leynge/ glose be in the hizif thingis to god/ and in erthe pees be to men of good wille.
After that the days of purgation of Marie were fulfilled, after Moses lawe, they token hym in to Ierusalem, to offer hem to the lord, as it is written in the lawe of the lord, for euery male kynde openenyng the wombe, chal be clepid holi to the lord, and that thei schuln zeue an offrynge, after that is seide in the lawe of the lord, a peirc of turris or tweie cultere briddis.

And to a man was in Ierusalem, whos name was Cyneon, and this man was lust and vertuous, and abode the counsere of Israel, and the holi goost was in hym, and he hadde taken an answer of the holi goost that he schulde not se beest, but he tate first the crist of the lord, and he cam in spirit in to the temple, and whanne his fadir and modir
ledden the childe iehus to do after the custum of the lawe for hym/ he took hym in to his armys/ and he blessed god and seide/ lord now thou leue thi servaunt/ and after thi word in pees/ for myn izen hau been thy n helthe/ whiche thou haist made redi/ bisfor the face of alle puplic/ lizt to the lchewynge of hetgen men/ and glorie of thi peple israel.

C and anna was a profetele the douster of sanuel/ of the lynage of aser/ and lche hadde gon forth in many daies/ hadde lyued with her housbonde leene zeer fro hir maidenhood/ and this was a widowe/ to soure soure soure et soure/ and lche departid not fro the temple/ but servud god nyxt and dai in fastyngis and preiers/ and lche cam upon hem in thilke our/ and knowlechid to the lord and spake of hym to alle that abiden the redeempcioun of israel.
MATTHEW.

And whanne thei werun gon awei to the aungel of the lord appered to Ioseph in Ieep and leide rile up & take the child & his moder and the in to egipet & he thou there til that I leye to thee for it is come that eroude leke the child for to distri hym and Ioseph roos & took the child & his moder by nyte and wente in to egipet & he was there to the deeth of eroude that it schulde be fulfilled that was leid of the lord by the profere leynge Fro egipet I haue clepid my lone.

Thanne eroude leynge that he was disceyued of the astrompens was ful wrooth & he lente & flew alle the children that weren in bethleem & in al the costis therof Fro is zere age & with yn after the tyne that he had enquerid of
the astrologenes. Than it was fulfilled that was seid by seremy the profete seynge. A voyce was herd an his wepeinge & moch wepeinge/ rachel bi wepeinge bse lones/ and she wolde not be comforctid for thei ben not.

But whanne eroude was deed/ to the aungel of the lord apperid to ioseph in leep in egypt & leide/ risc up & take the child & his modir/ & go in to the lond of israel/ for thei that louzten the lis of the child ben deed. Ioseph roos & took the child and his modir/ & cam in to the lond of israel.

And he herde that archelaus regned in iude for eroude his fa dre/ & drede for to go thidir/ and he was warned in leep/ and wente in to the parties of galilee/ and cam & dwelte in a cite that is clepid nazareth/ that it schulde be fulfilled that was seid bi profetis/ for he shal be clepid a nazarep.
MATTHEW.

In thy daies soon baptist cam & prechid in the deset of iudee & leide/ do ye penaunce for the kyngdom of heuenes schal nyz/ for this is he of whom it is leid bi Iesale the profete leynge/ a boiss of a crier in deset/ make ye redi the weyes of the lord/ make ye riht the pathis of hym/ and this Ioon hadde clot-thing of camels heris/ and a gir- dil of clyn aboute his leendis/ & his mere was hony loucis and hony of the wode.

Thanne ierualem wente out to hym and al iudee/ & al the cuntre aboute iordan/ & thei werun wall-chen of hym in iordan/ & know- lekshen her synnes.

But he as many of iaristes & of laduces comynge to his baptem/ and leide to hem/ generaicouns of eddis/ who lehewid to you to
As fro wrath that is to come therefore do ye worthy fruytis of penance: and ye seie with yyne you: we han abraham to cadir: for I seie to you that god is myght to reise up of these stones the bones of abraham: and now the axe is putte to the root of the tre: therefore every tre that makith not good fruyt: schal be kutte doun: and schal be cast in to the fire.

I wailch you in watcr: in to penance: but he that schal come after me is stronger than I whos schoon I am not worthy to ber: he schal baptiselle you in the holi goost and her: whos wenewyne clooth is in his hond: and he schal fulli clense his corn floor: and schal gavere his where in to his berne: but the chaf he schal brenne with her that mai not be quenchid. Thanne Ihesus cam fro Galilee to Jordan to Ioon: to be baptised of hym.
MARK.

John was in desert baptistynge and prechynge the baptym of penaunce in to temp segmentation of synnes/ and al the cuntrc of judee wenten out to hym/ and al men of ieraules/ and thii weren baptisid of hym in the cum Jordan/ and knowlecheden her synnes. And Jon was clothid with heiris of camels/ and a girdil of clyn was aboute his lendis/ and he eie hony fouhys/ and wilde hony/ And prechide and leide/ a stronger than I schal come astir me/ and I am not worthy to knele downe and unlace his schoon/ I haue baptisid you in water/ but he schal baptise you in the holi goost. And it was don in tho dayes shesus came fro nazareth of galilee/ et was baptisid of Ioon in Jordan/ and anoon he wente yp of the water and laie
heuenes openede/ and the holi
good comynge down as a culuer/
and dwellyinge in hym/ and a boist
was made fro heuenes/ thou art
my louede lene/ in the I am ple-
tide. And anoon the spirit puttide
hym forthe in to deserte/ and he
was in deserte fourti dayes and
fourty nyttis/ and was temptid of
lathanas/ and he was with beelis/
and aungels mynystiden to hym.

But actir that Ioou was takyn/
shesus cam in to galilee/ and prechide
the gospel of the kyngdom of god
and leide/ that the tyme is ful-
tilde/ and the kyngdom of god
lehal come ny7/ do ye penaunce/
and bieune ye to the gospel. And
as he patide hildis the lee of
galile/ he cappe lymounde and
andrewe his brother castynge her
netris in to the lee/ For thei weren
stichers/ and shesus leide to hem/
come ye aftir me/ I lehal make
you to be made stichers of men.
MARK.

And the sarieees and cumme of the scribis camen fro ierusalem togidir to hym. And whanne thei hadden teen cumme of hise disciplis eere breed with unwacllichen hoondis/ thei blameden. The sarieees and alle the iewis eere not/ but thei wacllichen ofte her hoondis/ holdyngethe tradiciouns of elderemen. And whanne thei turnen azen fro cheyppng/ thei eere not/ but thei ben wacllichen/ and many other thingis ben/ that ben taken to hem to kepe/ waclchyngeis of cuppis/ and of water velles/ and of velles of bras/ and of beddis. And sarieees and scribis ariden hym/ and leiden/ Whi gon not thi disciplis affir the tradicioun of eldere men/ but with unwaclchen hoondis thei eere breed? And he answereide/ and seide to hem/
plaie propheliede wel of zon/ yppocratis/as it is writun/This puple worchipith me with lippis/ but her berte is sercro me/and in beyn thei worchipen me/rechinge the doctrines and the heestis of men.

For ze leuuen the maundement of god/and holde the tradiciouns of men/waistchyngis of watir vel-
sels/ and of cuppis/ and many othir thingis lijk to these ye doon.

And he leide to hem/ Wel ze han maad the maundemente of god voide/ to kepe zoure tradicioun.

For Moses leide/ Worchiphe thy fadir and thy modir/ and he that curlioth fadir or modir/ die he by deeth. But ze leien/ If a man leie to fadir or modir/ Corban/ that is/ What ever zifte is of me/ it schal profite to thee/ and ouer ze suffren not hym do ony thing to fadir or modir/ and ze breken the word of god by zoure tradicioun/ that ze han zouun.
And he seide to hem/in that day whanne evenynge was come/palce we azenward/and the/lesten the puple/and token hym/to that he was in a boot and othere botis weren with hym.

And a greet storme of wynde was made/and kept wawis in to the boot/to that the boot was ful/and he was in the byndir part of the boot/and leppte on a pelewe/and the reisen hym/and leiden to hym/maitir pertepneth it not to thee/that we perischen/and he roos up and manallide the wynde/and leide to the se/be stille were doumbe/and the wynde ceelde/and greet peblenes was made/and he leide to hem/what dreden ye/ye han no feith zit/and thei dreden with greet drede/and leiden to ech othe/who gemt thou
is this/ for the wynde and the lee
obesichen to hym.

And thei camen ouere the lee/
in to the cuntre of gerazenes/
and aftir that he was gon out of
the boot/ anoon a man in an
unclene spirit ranne out of buriels
to hym/ whiche man hadde an
hous in buriels/ and nether with
chapnes now myyte ony man
bynde hym/ for oftyymes he was
bounden in stockis and cheynes
and he hadde broken the cheynes
and hadde brokun the stockis to
cmale gobetis/ and no man myyte
make hym tame/ euermore nyzt
and day in buriels and in hillis/
hewas crynge/ and berynge hym-
self with tones/ and he his iehesus
after and ranne and worchipide
hym/ and he cried with greet boys
and leide/ what to me and to thee/
thou iehesus the lone of the bizar
God/ I conjure thee big god/ that thou
turmente me not.
LUKE.

And lo a sçnsful woman that was in the citee as lche knewe that isesus late at the mete in the hous of the farisse lche brouzte an alabastre boke of opnememt and lche rode bìshinde blisdis lche feet and bìgan to moiste his feet with tearis and wipid with the heeris of his heed and kissè hìs feet and anointid with opnememt. And the farisse leynge that hadde clepid him leide with yyne hym lìf leynge if this were a profete he schulde wìse who and what maner womanman it were that touchith him for lche is a synful womanman and isesus anwerid and leide to hym Symount I haue summe thing to seie to thee and he leide maistir seie thou and he anwerid these dettouris weren to oo leener and oon ouzte fyue
hundred pens/ and the tother fifti/ but whanne thei hadden not wher- of thei schulden zilde/ he forzat to bothe/ who thanne loueth hym more. Symount anwerid and seid/ I gFelc that he/ to whom he forzat more/ and he anwerid to hym/thou hast demed rizely. And he turned to the woman/ and seide to Symounte/ seest thou this woman/ I entred in to thin hous/ thou zaf no water to my feet/ but this hath moistid my feet with teeris/ and wipid with hir heeris/ thou halft not zoun to me a colfe/ but this Fthen lche entred seelid not to bitte my feet/ thou anopyntid not myn heed with oile/ but this anopyntrid my feet with opnemente/ for the which thing I seie to thee/ many lynnesben forzoun to hir/ for lche hath loued mych/ and to whom is lelle forzoun/ he loueth lelle/ and thelus seide to hir/ thi lynnes ben forzoun to thee.
MARK.

And oon of the cumpenye antwerid and leide/ maistir I haue brouzt to thee my lone/ that hath a doumbe spirit/ and where ever he takith hym/ he hurleth hym doun/ and he someth and berith togidre with teeth/ and werith dre/ and I leide to thi disciplis that thei schulden cast hym out/ and thei mysten not/ 

Cand he antwerid to hem and leide/ A thou generacioun out of bileue/ hou long schal I be among zou/ hou long schal I suffre you/ bringe ye hym to me.

Cand he ached his fadir/ hou long is it sth this hath sall to hym/ and he leide/ cro childheood/ and ofte he hath putte hym in to fier/ and in to watir to lese hym/ but if thou mai$t ony thing help vs/ and haue merci on us/ and
Theleus leide to hym/ if thou maist bileue/ alle thingis ben possible to man that beleueth/ and anoon the fadir of the child cried with teeris and leide/ lord I beleue lord help thou myn vnbileue/ 

And whanne theleus hadde seen the puple rennynge togidere he manallid the unclene spirit/ and leide to hym/ thou deef and doumbe spirit/ I comaunde thee go out fro hym and entre no more in to hym/ & he criynge and myche to breidynghe hym/ wente out fro hym/ and he was made as deed/ lo that many leiden/ that he was deed/ & theleus helde his hond and lette hym by and he roos/ and whanne he hadde enried in to an hous bis disciplis arden hym pryueli/ whi myztren not we call hym out/ and he leide to hem/ this kynde in no thing mai go out/ but in preier and fastynge.
MATTHEW.

And whanne he had twelue disciplis werun clepid togidre/ he zat to hem power of unclene spirtis/ to call hem out of men/ and to hele eueri languore and skenelie.

Ihesus lente these twelue/ & comandid hem and seide/ go ye not in to the weye of heren men/ and entre ye not in to the citees of lamaritans/ but rather go ye to the schepe of the hous of israel that han perilchid. And go ye/ and preche ye and seie that the kingdom of heuenes lchal ny3/ hele ye like men/ reise ye deed men clense ye mysels/ call ye out deuelis/ freli ye han takyn/ freli zeue ye/ Pile ye weeld gold ne suler ne money in youre girdlis/ not a scripp in the weye/ nether two coffin/ nether schon nether a zerd/ for a werk man is wothi his mete/
Cin to what euer cite or castel ye schuln entre/ are ye who ther-ynet is worthi/ & there dwelle ye til ye gon out/ and whanne ye goen in to an houle/grete ye it/ and seien/ pees to this hous/ and if thiske hous be worthi/ youre pees schal come on it/ but if that hous be not worthi/ youre pees schal turne azen to you/ Cand who euer recsepyeth not you nether heerith youre wordis/ go ye fro that hous or citee/ and spryng of the dust of youre feet/ truli I leie to you/ it schal be more suffrable to the lond of men of todom and of Gommor/ In the dai of Jugement/ thanne to thiske cite/ Clo I lende you as sheep in the myddil of wolues/ therefor he ye lize as serpentes/ and symple as bowues/ but he ye ware of men/ for thel schuln take you in counce- lis/ and thel schuln bere you in her lynagogis.
MATTHEW.

BUT when Joon in boondis hadde herde the werkis of Crist he lente twynne of his disciples and leide to hym art thou he that schal come or we abiden an other and Jesu answerid and leide to hem go ye and telle azen to Ion thoo thingis that ye han herd and leyn blinde men leven crokíd men gon myselfs ben made clene deek men heren deed men risen azen pore men ben taken to prechyng of the gospel and he is bessed that schal not he sclaundrid in me thanne thei weren gon aweye Jesu bigan to leie of Ion to the puple what thing wenten ye out in to desert to le a reed wawid with the wynde or what thing wenten ye out to le a man clothid with solte clothis lo thei that ben clothid with solte clothis ben in
the housis of kyngis/ but what
thing wenten ye out to se/ a pro-
fete/ zhe f leie to you/ & more
thanne a profete/ for this is he of
whom it is writun/ lo I lende
yn anuel biser thi face/ that
sehal make rebi thi weye biser
thee.

Ciruli f leie to zou/ there roos
noon more thanne John Bapti$t
among the children of wommen/
but he that is leise in the kyngdom
of heuenes/is more thanne he/ and
fro the daies of Joon Bapti$t til
now/ the kyngdom of heuenes suf-
frith violence/ & violent men raup-
sehen it/ for alle profetis and the
lawe til to Jon profeciden/ and if
ye wolen receyue/ he is elie that
is to come/ he that hath eers of
herynge/ here he.

But to whom sehal I gelse this
generacioun like/ it is like to chil-
dren stryngge in sheppyge/ that
crien to her peeris.
MATTHEW.

HAPPY summe of the families of the scrib- 

bis/ answered to him & leiden/ Wastir 

we wolen be a token of 

who/ which answered & leide to 

hem/ an yuel kynrede & a spouse 

breke/ lekith a token/ & a token 

chall not be zoun to it/ but the 

token of Jonas the profeete/ for as 

Jonas was in the wombe of a 

whaale thre daites & thre nyztis/ so 
mannes lone chal be in the herte 
of the erthe thre daites and thre 
nyztis/ & men of nynuye schulen 
riere in doom with this generacioun 
and schulen condempne it/ for thei 
diden penaunce in the preaching 
of Jonas/ and lo here a grether 
than Jonas/ The qwene of the 
south chal rie in doom with this 
generacioun & chal condempne it/ 
for the cam tro the endis of the 
erthe to here the wisdom of calo-
mon, & lo here a greater than Salomon. Whann an unclene spirit goith out from a man, he goith bi drie placis & seith reste & sendith not than he seith: I schal turne azen in to myn hous cro whens I wente out: The cometh & sendith it woide & elned with bilom & mabe saire.

Than he goith & takith with hym seuen other spirits worse than him self & thei entren & dwellen there & the last thingis of that man ben made worse thanne the former: So it schal be to this worst generacion.

Czit while he spake to the puple, lo his modir & his bretheren roden without forth sekinge to speke with hym. He answerid to the man that spake to hym: & seide: who is my modir & who ben my bretheren? & he heeld forth his hond in to his disciplis & seide: lo my modir and my bretheren.
MATTHEW.

Espake to hem many things in parabolis & seide lo he that sowith zede out to lowe his leed. Cane while he sowith sum leed is sitten biudis the wey & breddis of the eir camen & eten hem but othir leed sitten in to sony placis where thei hadden not moch erthe & anon thei sprungun by for thei hadden not depnes of erthe but whan the sunne was rifen thei solalden & for thei hadden not roote thei dried up & other leed sitten among thornes but thornes wornen up & strangliden hem but other leed is sitten in to good lond & zauen frugt & sum an hundrde foold another erte foold another thirds foold he that hath eerris of heringe here he.

Et the disciplis camen nyz & leiden to him whi spekist thou in
parablis to hem/ the answeride
iald to hem/ for to you it is yowun
to knowe the priuyties of the king-
dom of heuenes/but it is not yowun
to hem/ for it schal be yowun to hym
that hath/ it he schal haue plente/
but if a man hath not/ also that
thing that he hath/ schal be taken
awey fro him/ therfore I speke to
hem in parablis/ for thei leinge/
le not/ thei heringe heren not/
nether undirstonde/ that the pro-
fecie of Iaie leynge be fulfyllid in
hem/ with heringe ye schulen here
ye schulen not undirstonde and ye
leynge/ schulen le/ and ye schulen
not le/ for the herce of this puple
is geestli fatted/ and thei herden
heupli with eiris/ and thei han clo-
sid her izen/ leest sumythethesei
with izen and heren with eiris
undirstonde in herce/ and thei ben
covertid I I heele hem/ Chut
zoure izen that seen ben blew/ e
zoure eiris that here.
A DOTHER parable
helus puttid forth to
hem and leide/ the
kyngdom of heuenes
is made like to a man
that sewe good seed in his seeld/
and whanne men slepto/ his ene-
my cem and sewe aboue taris in
the myddiil of where/twente awei/
but whanne the erbe was growun
	made crupt/thanne the taris ap-
peredden/ & the ceruanctis of the
houcbonde man camen and leiden
to him/ lord where thou haft not
cowun good seed in thim seeld/
wherof thanne hath it taris/ & he
leide to hem/ an enemy hath don
this thing/ & the cervauntis leiden
to him/ wolt thou we gon & gadre
hem/ & he leide/ nai/ left perauen-
ture ye in gaderinge taris/drawn
by with hem the where bi the root/
suffre ye hem bothe were in to re-
pynge tyne/ & in the tyne of ripe
corn/ I schal seie to the repers/ first/gadere ye to gidre the taaris/ & bynde hem togidre in knyechis to be brenre/but gadere ye the where in to my berne.

Another parable Ihesus purte forth to hem and seide/ the kyng- dom of heuenes is like to a corne of Syneuey/ which a man took & lewe in his seeld/ which is the leef of alle ledis/ but whanne it hath woren/ it is the motte of alle wor- dis/ it is made a tree/ so that brid- dis of the eir/ comen & dwellen in the bowis therof.

Another parable Ihesus spak to hem/ the kyngdom of heuene is like to lourdouz/ which a woman took & hid in thre melurs of mele/ til it were al lourid.

Ihesus spak alle these thingis in parablis to the puple/ the spak not to hem without parablis/ that it schulde be fullilid/ that is seid bi the profete.
MATTHEW.

A

And he spake unto the women, saying, Lo, I send you into that which is near: go and tell John the baptist that which ye have heard: the heaven is opened, and the blood of the son of God is shed: and lo a woman of Canaan came out of the coasts, and cried, Lord, have mercy on me, my daughter: for she was a bondwoman, and had a cruel father: and he answered, I am not sent but to the lost sheep of the house of Israel: neither unto thee can I do anything. And she answered, Yea, lord: only, Lord, I am a bondwoman and forsaken: wherefore let me not be despised: for I have heard that thou art a great man, and art come to Jerusalem: I am not worthy to be fond. But he answered, O woman, great is thy faith: be it unto thee even as thou wilt. And when her daughter was restored to life, her husband also took her again: and she forsook all her people, and forsook all her wealth: and she came in the time of the day, and in time of night, to the man, and to the house of his wife, and told him of what she had heard: and he answered, I will not, for she is a bondwoman: I will not doe any thing to a bondwoman: she is not to be fond of a bondwoman: but if thou wilt, we will be undone together. And when she heard that, she cast down her head with sorrow, and said, Lord, I am not worthy that thou shouldest enter my house: let me but touch thy robe, and I will be healed. And straightway the woman was made whole: and straightway she took up the child, and forsook all her people, and came to Bethlehem. And she cast down her head, and said, Lord, I am not worthy that thou shouldest enter my house: but let me but touch thy robe, and I will be healed. And immediately the woman was made whole: and she returned to the house of her lord, and forsook all her people.
And whan the lese hadde pal:
CID fro thennes he came bisidis the
See of gale/and he zede up in to
an hil/ & sat there/ and myche pe-
ple came to hym/ and hadden with
hem dounbe men/ & crokide/ & seble
and blynde & many other/ and
castiden doun hem at his feet/ & he
helide hem/ so that the puple won-
dride/ leynde dounbe men & pek-
ynge/ & crokide men gynge blynde
men & leynde/ & thei magnified
god of Israel.

And thele whanne hile disci-
plis weren clepid togidre/ leide
to hem/ I haue reueth of the pu-
ple/ for thei han abiden now three
dayes with me & han no thing
to eke/ and I wole not leue hem
castynge/ lette thei failen in the
weye.
MATTHEW.

And when his disciples came over the sea, they forsook their nets to take loaves; and they leide to hem; behold ye be ware of sordous of Pharisees & Sadducees, thei thoustsen among hem, and leiden, for we han not take loaves; zit understandeth not ye neither han nynde of syue loyes in to syue thousand of men; how many cossyns ye token, nether of seuen loyes in soure thousand of men, and how many lepus ye token.

Whi understandeth ye not, for I leide not to you of breed; be ye ware of the sordous of Pharisees & Sadducees, thanne they understandeth that he leide not be ware of sordous of loyes, but of the techyng of Pharisees & Sadducees.

And theles came in to the partes of Cecilie of Philip, & arcd hisi disciple and leide, whom seien men
to be mannes sone/and thei leiden/summe son Baptisf/other elie/other ieremy/or oon of the profe-
tis/sheus leide to hem/but whom leien ye me to be.

Symount Petir answeride ze leide/thou art cristi the lune of god lyvynge/sheus answeride ze leide
to hym/blessid art thou Symount bariona/thai is lune of culuer/for fleisch he blode schevid not to thee/
but my fadir that is in heune/ze leye to thee that thou art petir/ ze on this son I schal bile my
chirche/and the zatis of helle schul-
len not haue myzht azens it/ze to the I schal zeue the keies of the
kyngdom of heunes/ze what ever thou schalt hynde on erthe/schal be
bounden allo in heunes/ze what
euere thou schalt unhynde on erthe/
schal be unbounden allo in heunes.
Thanne he commaundide to hice dis-
ciplis/that thei schulden leie to no
man/that he was Crist.
MATTHEW.

In that our the disceplis camen to ihelus et leiden/ who goftek thou is gretter in the kyngdom of heuenes/ et ihelus clepid a litil child/ et put hem in the myddil of hem/ and leide/I leye treuthe to zow/ but ye be turned et made as litil children/ ye schulen not entre in to the kyngdom of heuenes/ thersor who ever mekith him as this litil child/ he is gretter in the kyngdom of heuenes/ et he that recepieuethoon suche litil child in my name/ recepieueth me/ but who so claundreth oon of these (male that bileuen in me) et spedith to hym/ that a mylle stoon of allis be hangid in his necke/ et he be drenchid in the deppelle of the see/wo to the world forsclaundris/ For it is nede/ that claundris come/netheles wo to thiske man/ bi whom a claundre cometh.
And if thin hond or thi foot
lelaundrith thee/ kyt it of & cast
awey fro thee/ it is betir to thee
to entre to liif/ feble ether crokid/
than haunynge two hondis/ or
twayne feet to be cente in to eerie-
lastinge hir.

And if thin ise lelaundre thee/
pulle it out & caste aweye fro thee/
it is beter to thee with oon ise to
entre in to liif/ thanne haunynge
twayne izen to be cente in to the hir
of helle.

Se ye that ye dispise not oon of
thele of litil/ for I ley to sou/ thot
the angelis of hem in heunes/
seyn evermore the face of my cadir
that is in heunes/ for mannes
come cam to saue that thing that
perilchid/ what semeth to sou/ if
there weren to sum man an hun-
drid sheep & oon of hem hath errid/
where he shal not leue nynti &
ynye in desert/ and shal go to
seche that/ that errid.
HERFORD thes us cam in a citee of Lama-
rie/that is clepida Car-
biudis the place that
Jacob zat to Joseph his
tone/and the welle of Jacob was
there/and thes us was weri of the
journei/and sat thus on the welle/
Cand the ouer was as it were the
arte/and a woman cam fro Lama-
rie/to draue watir/and thes us
leith to hir/zeue me drynke/there-
for thulke wooman of Lama-
rie leith to hym/hou thau whanne
thau art a sewe/axis of me drynke
that am a wooman of Lama-
rie/for iuwi uelen not to dele with La-
maritans/thes us answerd and
leide to hir/eche man that dryn-
kith of this watir/cheal thirkt est-
tone/but he that drynkith of the
watir that I cheal zeue hym/cheal
not thirkt withouten ende.
And camen to hym/in the meene
while his disciple proceeded in them and led them/maketh ere/but he led to hem/ I have mete to ere/ that ye known not/ therefor the disciple leadeth to guide/ whether any man hath brought hym mete to ere/ the last leith to hem/ my mete is that I do the will of hym that lent me/ that I performe the work of him.

Whether ye seien not/ that zit soure monethis ben/ and ripe corne cometh/ lo I seie to zou/ lette up zoure izen and se ye the feldis/ for now thei ben white to repe/ and he that repith/ taketh hire/ and gade- rich suypt in to everlastinge liif/ that bothe he that sowith and he that ripith/ haue solee to gidre/ in this thing is the word trewe/ for another is that sowith and another that repith/ I lentze you to repe that that ye han not traueilid/ other men han traueilid/ and ye han en- trid in to her traueilis.
JOHN.

And in Jerusalem is a waischynge place/that in ebrewe is named bethclaiada/ and hath syue porches/in thel late agreemultitue of lke men/blinde/crokid/and drie/abidynge the mouynge of the watir/for the aungel of the lord cam doun cernyn tymes in to the watir/and the watir was moued/and he that first cam doun in to the utterne aftir the mouynge of the watir was made hool of what ever lke-nelle he was holden/and a man was there hauynge eizte and thritti zeer in his lkenelle/and whanne thel sus hadde seen hym liggynge and hadde knowen/that he hadde myche tyme/he leyth to hym/wolt thou be made hool/the lke man answerid to hym/lord I have no man that whanne the water is moued to putte me in to the cil-
terne/ for the while I come/ ano-
ther goith down bilor me.

Ihesus leith to hym/ rise up/
take thi bed and go/ and anoon
the man was made hool/ and took
up his bedde and wente forth/ and
it was caboth in that dai/ therfor
the iews leiden to hym that was
made hool/ it is caboth/ it is not
lesul to thee/ to take awei thi bed-
de/ he answerid to hem/ he that
made me hool/ leide to me/ take
thi bed and go/ therfor thei are-
den hym/ what man is that/ that
leide to thee/ take up thi bedde and
go/ but he that was made hool/
will not who it was/ and ihesus
bowid awei fro the puple that was
lette in the place.

Affirward ihesus foonde hym
in the temple/ and leide to hym/
lo thou art made hool/ now nyle
thou do synne/ leest ony worle
thing bisalle to thee.
HERFORD the Ieiden to hym what tokeneth thanne doist thou that we seyn and billeue to thee what worchist thou Oure hadris eten manna in deserte as it is writun he zat to hem brest fro hueune to ete thersfor Iesus leith to hem trul trul I leie to zon moises zat zou not brest fro hueune but my fadir zueth zou berti brest fro hueune for it is berti brest that come eth down fro hueune and zueth liif to the world. Thersfor the Ieiden to hym lord ouer zueth us this brest and Iesus leide to hem I am brest of liif he that come eth to me cshal not hungre he that billeueth in me cshal neuer thieth but I leide to zou that ye han seen me and ye billeuethen not. Al thing that the fadir zueth to me cshal come to me and I cshal not cale him out
that cometh to me/for I cam doun fro heuene/not that I do my wille/but the wille of hym that cente me/this is the wille of the fadir that cente me/that al thing that the fadir zat me/I lese not of it/but azentzle it in the last dai/this is the wille of my fadir that cente me/that ech man that leeth the lone/and billeueth in hym/hau euer-latyngge lif/and I schal azenreise him in the last dai. Therfore iswifis gruchiden of hym for he hadde leide. I am breed that cam doun fro heuene/and thei feiden/wether this is not isalus the lone of Ioseph/whos fadir and modir we ha knowen/hou thanne leith this that I cam doun fro heuene/therfor isalus answered and seide to hem/nyle ye grucche to gidre.

No man mai come to me/but if the fadir that cente me drawe hym/and I schal azenreise hym in the last dai.
And whanne he hadde take the syue looues and tweie bifnis he biseeld in to heuene and blesid and brak looues and zaf to bise disiclis that thei schuln sette bifer hem and he departed tweie bifnis to alle and alle eten and weren fulfullis and thei token the relelis of broken meris twelue coffyns ful and of the bifnis and thei that eten weren syue thousand of men and anon he made bise disiclis to done bpin to a boot to passe bifer hym ouer the lee to bethlaida the while he lefte the puple. (And he saie hem traveilinge in rowinge for the wynde was contrarie to hem and aboute the fourthe wakenge of the nyzt he wandride on the lee and cam to hem and wolde passe hem and as thei saien hym wandrine on the lee thei gelliden that it were a fan-

Gij
tum/and crieden out/for alle lseen 

hym/and thei weren affraied/and 

anoon he spak with hem/and siege 

to hem/triste ye/I am/nyle ye 

drede/and he cam up to hem in to 

the boot/and the wynde celd/and 

thei wondriyen more withynne 

hem lif/for thei undirstoden not 

of the loues/for her herte was 

blyndid/Cand whanne thei weren 
pawd over the see/thei camen into 

the lond of genazareth and cettiden 

to lond/and whanne thei weren 
gon out of the boot/anoon thei 
knewen hym/and thei ran thouruz 
al that cuntre/and bigunnen to 

brynge like men in beddis on ech 

side where thei herden that he was/

and whidir ewer he entrid in to 

bilagis ether in to townes or in to 
cites/thei setten like men in stre-
tis/and presidden hym/that thei 
schulden touche namele the hem-

me of his cloth/and how many that 
touchiden hym were made lafs.
MATTHEW.

The kingdom of heaven is like to an housetonde man/that wente our first bi the morwen to hire werkmen to his bynezerd/whanne couenaunt was made with werkmen of a penye for the day/helen hem in to his bynezerd/and he zede out abouthe the thridde our/ize othere sondynge sid in the cheping/and he leide to hem/go ye als in to my bynezerd/that/that schall berizful/I schal zede to zoe/that thei wenten forzt/estones he wente out abouthe the seour/the theynthe/ide on licke maner/but abouthe the rs our/he wente out/ande other sondynge he leide to hem/what sonden ye sidil here al day/thei leiden to hym/for no man hath hiridus/he leide to hem/go ye als in to my bynezerd. And whanne euenynge was comen/the
lord of the hynezerd seide to his procurateur/ clepe the werkmen/ and zelde to hem her hire/ and big- yonne thou at the late til to the first/ towhanne thei weren comen that camen aboute the x.our/ also theitoken euerche of hem a peny/ but the firstcamen temendent that thei schulden take more/ but thei token eche oon bi hym lif a peny/ and in the takynge gruchiden azens the housbonde man/ and leiden these laste wrousten oon our/ thou hast made hem euene to us/ that han born the charge of the day/ the here. And he answerd to oon of hem/ & seide/ frend I do thee no wrong/ where thou hast not accordid with me for a peny/ take thou that that is thin & go/ for I wolezeye to this laste man as to thee/ wher it is not leful to me/ to do that I wole/ where thin ize is wikkid/ for I am good/ to the laste schulen be the frike/ and the first the laste.
MATTHEW.

And Jesus went up to Jerusalem, and took his disciples with him,
drinke the cuppe/ whiche I schal
drynke/ thei leiden to hym we
moun/he leith to hem/ ye schulen
drynke my cuppe/ but to fitre at
my rizthalf or lefthalf/ it is not
myn to zeye to zou but to whiche
it is made redi of my ladir.

CAnd the ten berynge hadde
indignacioun of the twoy brith-
eren/ but thei was clepid hem to hym
and leide/ ye witen that princes of
heitjen men/ ben lordis of hem/ thei
that ben grettre/ bllen power
on hem.

It schal not be so among zou/
but who euer wolde be made grettter
amonge zou/ he he zoure mynistre/
& who euer among zou wolde be the
first/ he schal be zoure serveant/
as mannes lone cam not to be
serveyd/ but to serve/ and to zeye
his liik redempcioun for many/ &
whanne thei zeden out of sericho/
and myche puple lued him.
LUKE.

ETHELES loue ye zoure enemyes and do ye wel/ and lene ye hopyng no thing ther- of/ & zoure mede schal be myche/ and ye schuln be the cones of the hizist/ for he is ben- ygne on unkynde men and yuel men. Therfor be ye mercifull/ as zoure fadir is mercifull/ nyle ye deme/ and ye schuln not be demed/ nyle ye condempne/ and ye schuln not be condempned/ forzeue ye/ and it schal be forzoun to zou/ zeue ye/ and it schal be zoun to zou/ thei schuln zeue in to zoure bolsum a good meulture/ and wel fillid and schaken togidre & ouer flowynge/ for bi the same meulture/ bi whiche ye meten/ it schal be meten azen to zou/ and he leide to hem a likenes/ whether the blinde ma lede the blynde/ ne fallen not bothe in to the diche/ a disciple is
not above the mai[stir/ but eche cshal be perçiz if he be as his mai[stir/and what seeist thou in thi bro[thers ize a mote/ but thou bisholdist not a beem that is yn thin owne ize/or hou mai[st thou see to thi brother/ brother suffre/ I cshal call out the moot of thin ize/ and thou bisholdist not a beem in thin owne ize/iporite/ first take out the beem of thin ize/ and thanne thou shal se to take out the moot of thin brothers ize. It is not a gode tre that makith yuel fruptis/neither an yuel tre/ that makith good fruptis/for eueri tre/ is known of his frupt/ and men gaden not sigis of thones/ nether men gaden a grape of a buylche of brevis/ a good man/ of the good trecour of his herte/ bryngith forth good thingis/ an yuel man of the yuel trecour bryngith forth yuel thin[gis/ for of the plente of the herte/ the mouth spekith.
JOHN.

And this man lasynge the birth and hys discipulus wente hym maile what synned this man or hys eldris that he schulde be born blynde/ ihelus and werde/ nether this man synned nether hys eldris/ but that the werkis of god be swed in hym/it bisoueth me to worche the werkis of hym that sente me/ as long as the dai is/ the nyxt shal come/ whanne no man mai worche/ as long as I am in the world/ I am the list of the world. Whanne he hadde leide these thingis/ he spette in to the erthe/ and made eley of the spotel/ et anointid the cleon hile izen/ and leide to hym/ go and be thou waischen in the warit of siloe that is to leie sente/ thanne he wente and waischide/ and cam lelynge/ and so neizboris and thei that hadden seen hym.
bifor/ for he was a begger/ leiden/ whether this is not he that latte and beggid/ other men leiden that this it is/ other men leiden nap/ but he is like hym/ but he leide/ that I am/ thertor thel leiden to hym/ hou ben thin izen opened/ he answerid/ thilke man/ that is leid thelus/ made clei & anoyntid myn izen/ and leide to me/ go thou to the watir of celoe/ and waische/ and I wente and waischid/ and lai/ and thel leiden to hym/ where is he/ he leide/ I woot not. Thel ledden hym that was blynde to the farises/ and it was saboth whanne thelus made clei and opened hile izen. Efte the farises areden hym/ hou he hadde seen/ the leide to hem/ he leide to me clei on the izen/ and I waischide/ and I le/ thertor summe of farises leiden/ this man is not of god/ that kepeth not the saboth/ other men leiden/ hou mai a cynful man do thele signes.
JOHN.

THE FOLK I see you that I am the door of the sheep as many as hap comen were men next theues and das theues but the sheep herden not hem I am the door if any man shall enter by me he shall be saved and he shall go thynne and shall go out and he shall have peace if any man shall take the peace of the sheep and shall not the sheep his owne leseth a wolf comynge the leseth the sheep and fleeth and the wolf raucleeth and dispayrith the sheep and the hirid hyne fleeth for he is an hirid hyne and it per-
tyneth not to hym of the scheep.
I am a good scheepnerd, & I knowe
my scheep, and my scheep knowen me/ as the fadir hath known me
I knowe the fadir, and I putte my
liif for my schepe/ I haue other
scheep that ben not of this foold/
and it behoueth me to bryng them
to gidre/ and thei schulen here my
bois/ and it schal be made a foold/
& a scheepheerd. Therefor the fadir
loueth me/ for I putte my liif/
that estlone I take it/ no man ta-
kith it fro me/ but I putte it of my
liif/ I haue power to putte it/ and
I have power to take it azen/ this
maundement I haue takun of my
fadir. Ette discencioun was made
among theiweis for these wordis/
and many of hem leiden/ he hath
a deuel and maddith/ what heren
ye hym/ other men leiden/ thes
wordis ben not of a man that hath
a fende/ whetber the deuel mai
open the ize of blynde men.
JOHN.

BUT whanne marie was come/ where the- 
sus was/ sche leyenge 
hym/ sel down to his 
feet and seide to hym/ 
lord if thou haddist be here/ my 
brother hadde not be deed/ and 
therfor whanne thesus cape hit 
wepyng/ and the iewis weplinge 
that were with hit/ he made noyse 
in spirt/ and troublid hym sill and 
seide/ where han ye leide hym/ thei 
leien to hym/ lord come and le/ and 
thesus wepte/ therfor the iewis 
leiden/ lo hou he loved hym/ and 
sunme of hem leiden/ whether 
this man that opened the izen of 
the borun blinde man/ myzte not 
make that this schulde not die/ 
therefor theesus est makynge noyse 
in hym sill/ cam to the graue/ and 
there was a denne and a stone leide 
thereon. And theesus seith/ take ye 
awepe the koon/ martha the uist of
hyme that was deed/leith to hym/ lorde he cynkith now/ for he hath Ieole soure daies/ihelus leith to hit/ have I not leid to thee/ that if thou bisleues thou shalt see the glorie of god/ thefor thei token awey the stone/ and thelus lift up his izen and leide/fadir I do thankynge to thee/ for thou hast ferde me. And I wilte that thou euermore berist me/ but for the puple that Iondith aboute I leide/ that the bisleue that thou hast cente me.

"Whanne he hadde leide these things is he cried with a grete voys/ lazaruscomethouforth/an banoon he that was deede/cam out/bounden the hondis and the feet with boondis/ and his face bounden with a sudarie/ and ihelus leith to hem/ unbynde ye hym/and sustepe hym to go forth/ thefor many of the iewis that camen to marie and martha/ and laien what thingis ihelus bide/ bisleueden in hym."
ERE ye another para-
ble/there was an hous-
bondeman that plaun-
tid a bynezerd/theygged
it aboute/fell a pre-
cour therynne/this bilsde a toure/it
hired it to eretheliers/and wente
fer in pilgrymage/but whanne the
tyme of sryptis nyzede/he sente
hile sernauntis to the eretheliers
to take sryptis of it/it the erethel-
iers token hile sernauntis/theyn
the oon/thei vlowen another/it
oneden another/eclones he sente
other sernauntis/no thanne the
fist/it in lik maner they diden to
hem/it at the last he sente his sone
to hem/lee thei schulen dere
my sone/but the erthe tiliers ley-
ge the sone/leiden withynne hem
til/this is the eir come ye/ale we
hym/e thei schulen have his eritage/
thei taken/they castriden hym out of
the bynezerd/they vlowen hym/ther-
fore whanne the lord of the bynzerd schal come/ what schal he do to the erethetillers/ and thei leyn to hym/ he schal lese yuel the yuel men/ & he schal lete to hire his bynzerd to other erethetillers/ whiche schulen zelde criptis to hym in here tymes.

Ihlius feith to hem/ redden ye never in scripturis/ the noon whiche the biders repreueden/ this is made in to the heed of the corner/ of the lord this thing is doen/ & it is merueious biforn ourie izen/ therfore I leye to you that the kyngdom of god schal be taken fro you & schal be zoun to a folk dopinge fruitis of it/ and whann the pryncis of preists & phariles hadden herd his parablis/ thei knewen that he leide of hem/ & thei louzten to holde him/ but thei dreeden the peple/ for thei hadden him as a profete.
HERE was a riche man that was clothid with purpur and whizt silk and ete eueri dai schynynglis and there was a begger lazarus bi name that laie at his zate ful of bilis and coueitid to be fultillid of the crummes that fillin doun fro the riche mannes borde and no man zat to him but houndis camen et likki-den his bilis and it was don that the begger died and was borun of aungelis in to abrahams bolum the riche man was deed also and was buried in helle. And he reiid his izen whanne he was in tormentis and laie abraham aber and lazarus in his bolum and he cried and seide ladit abraham haue merci on me and lende lazarus that he depe the end of his springer in watir to kele my tunge for I am tormentid in this lawme and
abraham leide to hym/ lone haue mynde/ for thou haist receyued good thingis in thi lif/ lazarus also yuel thingis/ but he is now countortid/ and thou art turmen- tid/ & in all these thingis/ a greef derke place is stablishid bytwixe us and you/ that thei that wolten fro hennes palle to you/moun not/ nether fro thennes palle ouerhidir.

And he leide thanne I preie thee fadir/ that thou lende hym in to the hous of my fadir/ for I have yue bretheren/ that he witnesse to hem/ leest also thei come in to this place of tormentis/ and ab- raham leide to hym/ thei han moises and the prophetis/ here thei hem/ and he leide/nai fadir abra- ham/ but if ony of deed men go to hem/ thei schuln do penaunce/ the leide to hym/ if thei heren not moises and the prophetis/ nether if ony of deed men risun azen/ thei schuln bileue to hym.
MATTHEW.

HAPPY pharisees seden awaye & tooken a councelle to take the-""
gis that ben the emperouris/to
god/tho thingis that ben of god/
and thei herden/wondrilden/and
thei leften hym/to wenten aweye.

In that day caduceis that leien
there is no rysinge azen to list/camen to him/and axiden hym/leiden/maistir/moiles leide/if ony man is deed/not haunyge a cone/that his brother wedde his wif/reise seed to his brother.

And whanne the phariees/weren
gaderid to gidre/chesus azed to
hem/and leide/what semeth to you
of crip/whos cone is he/thei leiden
to hym of daint/he seith to hem/
hou thanne daint in spirit cripith
hym lord/seith/the lord leide to
my lorde/itte on my rizthals/til
I putte thin eneymes/ a stoo of thy
feet. Thanne it daint cripith
hym lord/hou is he his cone/ no
man myte answere a word to
hym/neverth ony man was hardie
to that day/to are hym more.
MATTHEW.

THAPPE theesus spak to the puple, to his disciple, leide, on the chaire of mosies, scribis and phariees hau certe; thefcor kepe ye, do ye alle thingis what ever thingis thei leien to you; but nyle ye do attir her werksis for thei leien doen not thei bynden greuous chargis that moun not be born, putten on schuldris of men, but with her fyngere thei wole not move hem.

Therefore thei doen alle her werksis that thei be leien of men; for thei drawen abrood her abateryes; magnifien hemmes; and thei louen the first styngge placiss in popers; the first chaires in lyna-gogis; calutaciouns in cheyngge; to be clepid of men maiftir.

Chur nyle ye be clepid maiftir for oon is youre maiftir; alle ye ben britheren; nyle ye clepe to
you a fadir on erthe/ for oon is youre fadir that is in heuenes/

Neither be ye clepid maistris for oon is youre maistir cristi/ he that
is grettist among you/ schal be youre minystre/ for he that hiseth
hym til/ schal be mekid/ and he
that mekith hym til/ schal be en-
haunted.

But wo to you/ scribis and
farilees/ ipocritis/ that clozen the
kyngdome of heuenes bfore men/
and ze entren not/ nether suffren
men entrynge to entre.

Wo to you/ scribis and farilees/
ipocritis/ that eten the housis of
widowis/ and presen bi longe pre-
ser/ for this thing ze schulen take
more doom.

Wo to you/ scribis and farilees/
ipocritis/ that goon aboute the lee
and the loond/ to make o proflite/
and whanne he is maad/ ze maken
hym a lorne of helles/ double more
than ze ben.
MATTHEW.

And he that swareth in the temple, swareth in it; and he that swareth in heaven, swareth in the heaven of his glory.

Woe to you scribes and Pharisees, hypocrites! for ye make broad the gate, and say they that enter in may enter in. Woe to you scribes and Pharisees, hypocrites!

Ye shall not make your alms to be seen of men, lest ye should receive glory of men. Verily I say unto you, Ye seek that men should praise you; seek ye therefore the praise of your Father which is in heaven. Woe to you scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and ye fill them with the bones of the prophets, and ye say, If we had been in the days of our fathers, we had not been partakers with them in the blood of the prophets. Ye fill the monuments of the prophets, and ye say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Ye witness against yourselves, that ye shall all die in the same manner as your fathers. For from the foundation of the world men have exercised the violence against the prophets; and ye shall see a greater evil than all you have seen. I say unto you, Ye shall see God. Woe to you scribes and Pharisees, hypocrites! for ye compass the sea and land, walking about, making broad your paths; if any man meet him, he salutes him, and causes him to come into his house; and in his house he will set a table for six persons. Afterward he casts out all the poor out of the house, and saith, Cast it in the way. Woe to you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers. Woe to you scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and ye say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Verily I say unto you, All these shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part thereof.
whiche with our forth/ men faire to men, but withinne the ben ful of boonis of deed men/ of al his/the ye with our forth/ men iust to men, but with ynde ye ben ful of ipocrife & wickid- nelle. For to you scribys & phari- leis ipocrifes/ that hilden lepul- cris of prophetis/ maken seire the birielis/ of iust men & leien/ if we hadden be in the dapes of ouradris/ we schulen not havbe her felowis in the blood of profe- ris/ and so ye ben in witnes sing to you All/ that ye ben the lones of hem that lowen the prophetis/ sfulfille ye the mesure of zoure sadris/ ye eddris and eddris brand- dis/ houlchulen yste fro the doom of helle. Therefore lo I lende to you prophetis & wise men & scribys/ of hem ye schulen stte & crucifie & of hem ye schulen scorke in zoure synagogis/ schulen purclue fro cite in to citee.
MATTHEW.

That all the just blood come on you/ that was shed on the earth/ to the blood of just abel/ to the blood of zachurie the sone of hara- chie/ whom ye sowed bitwix the temple and the auteur/ true I leye to you/ alle these thingis schulen come on this generation. Jerusalem Jerusalem that deeth profe- ris & coneit hem that ben sent to thee/ you ofte wolde I gadir to- gidre thi children as an hene ga- derith togidre hir chekenes and hir wengis/ thou woldist nor/ lo zoure hous schal be leekt to you desert/ and I leye to you/ ye schu- len not le nit fro hennes torthe til ye leien/ blestid is he that cometh in the name of the lord.

And Ihesus wente out of the temple/ and hile discipulis camen to hym/ to schewe hym the hildyngeis of the temple/ but he answerid & leide to
hemp/ seen ye alle these things/ trulI I leye to you a stoon schal not be left here on a stoon/ that ne it schal be distroyed. And whanne he late on the hill of ollure/ .hise disciplis camen to hym pryvli & leiden/ leie to us whanne these things schulen be/ whair toke/ne of thi companye/ of the endynge of the world/ and helus antwerde and leide to hem/toke ye that no man disleyue you/ for many schulen comen in my name & schulen leie/ I am exist/ and thei schulen disleyue many.

(For ye schulen here batailys/ & openpouns of batailys/ ce ye that ye be not disurbli/ for it bishouith these thingis to be done but not sot is the ende/ folk schulen riche to- gidre azens folk & rewame azens reweme & pestilencis & hurngis/ the erthe mouyngis schulen be bi placis/ alle these ben bigynyn- gis of sorwis.)
MARK.

BUT in the dapes after that tribulation the sunne schal be made decke, and the mone schal not zeue her lixe, and the terris of heuen schal falle doun: and the vertues that ben in heuenes schuln be mouede, and thanne thei schulen de mannis done comynge in cloudis of heuen with great vertue and glorie: and thanne he schal lende his angeles and schal gadere his chosun fro the four wyndis fro the higest thing of erthe til to the higest thing of heuen.

But of the finge tre: leerne ye the parable: whanne now his branchis is tender: and leues ben sprungen oute: ye knownen that somer is nyʒ: so wyanne Ye been these thingis be don: wite zee that it is nyʒ in the doris.
Truly I leye to you that this generation schal not passe away til alle these thingis be don/ heuene and erthe schulen passe/ but my wordis schulen not passe/ but of that dai or oure/no man woot/nether aungelis in heuene/nether the cone/but the fadir.

Se ye wake ye and prei ye/ for ye witen not/ whanne the tyme is/ for as a man that is gon fer in pilgrymeage/ lefte his hous/ and zaf to hiz servauntis power of every werke/ and commandide to the porter that he wake/ therfor wake ye/ for ye witen not whanne the lord of the hous cometh in the euentide or at mydryzt or at cockis crowpyng/ or in the mornynge/ leef whanne he come Usepyli/ he fynde zou sleepinge/ for forthe that that I leye to you/ I leye to alle/ wake ye.
MATTHEW.

THAPPE Iesus came with them in to a town that is leide Jellem any and he leide to hole disciplis utte ye here the while I go thedir & praye & the zede forth a littil & fil dowen on his face preipynge & leipynge my ladir if it is possible passe this cuppe fro me netheles not as I woole but as thou wolte & he that bit raised hym zat to hem a token & leide whom euuer I kille he it is holde ye him & anon he came to theleus and leide heil maistir & he killed hym & thei helden theleus & ledden hym to caisface the prynce of prestis where the scrabis & the pharisees & the elder men of the puple weren come to gider & thei ledden hym bounden & bitook to pilat of pounce inctire & thei foldynge a crowne of thornes putten on his heede & a reed in his ri
honde and thei kneleden bifo for hym
and scornened hym and leiden/
hail kyng of ieweis/ and thei leten on hym/ and token a reed and
smoot his heed/ and aftir that the
hadden scornened hym/ thei un:
clothiden hym of the mantil/ and
thei clotheden hym with hile clo:
this and ledden hym to crucifie/
and thei zuen hym to drynke wyne
meynde with galle/ and whanne he
hadde talkit/ he Wolfe not drynke/
and aftir that thei hadden cruci:
ified hym/ thei departiden hile clo:
this and keftin lot/ to fullille that
is leid bi the profete seynge/ thei
partiden to hem my clothis/ and
on my clothe/ thei keftin lotte/ and
thei leteren and kepren hym/ and
setten aboue his heed his caule
writun/ this is ihelus of nazareth
kyng of ieweis.

Thanne twei theues weren cruci:
ified with hym/ oon on the riz:
half/ and oon on the lefthalf.
JOHN.

WARD Iesus etclone lchewid hym to his disciplis at the lee of tiberias and he lchewid hym thus there were to gibre lymount petir and thomas that is leide didymus and natanael that was of the cane of galilee and the sons of zebede and tweny other of his disciplis lymount petir leith to hem I go to fishe thei seien to hym we comen with thee and thei wenten out and wente in to a boot and in that nyzt thei tokun no thing but whanne the morowe was come Iesus stood in the brynke netheles the disciplis knewen not that it was Iesus therfor Iesus leith to hem children where ye han ony coupinge thing thei answerden to hym nay he leide to hem putte ye the nette in to the rizthall of the rowynge and ye
schuln synne/ and thei puttiden
the nette/ and thanne thei myzren
not drawe it for multitude of fîr-
chis. [The]for thilke disciple/
whom Ihesus loved leide to petir/
it is the lord. Symount petir
whanne he hadde herde that it is
the lord/ girde hym with a coote
for he was nakid/ and wenete in
to the see. And as thei camen doun
in to the lond/ thei laten colis lig-
gynge/ and a fetche leide on/ and
breed. Ihesus leith to hem/ bry-
nge ye of the fîchis/ whiche ye
han takun now/ symount petir
wenete up & drowz the nette in to
the lond ful of greet fîchis/ an
hundrid fîstian thre/ and whanne
thei weren so many/ the nette was
not brokun. Ihesus leith to hem/
come ye ete ye/ and no man of hem
that laten at the mete durtte are
hym/ Who art thou brynyge that
it is the lord/ & Ihesus cam & took
breed and zaf to hem/ & fîch also.
And the while they spake these things, Jesus stood in the midst of the disciples, and all his disciples beheld him. Then he said unto them, whosoever receiveth you, receiveth me, and whosoever receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward. And he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. For whosoever shall give you a cup of water to drink in my name, the same shall verily receive a reward. But I say unto you, that if ye have love one to another, ye shall be called the children of my Father. For this is the whole law and the prophets.
hem/there ben the wordis that I spake to you/whanne I was sit with you/for it is nede that alle thingis ben fulfisid/that ben wri-
tun in the lawe of moises and in preseris/and in calmes of me. Than he opened to hem witte/
that theis chulden undirstonde scri-
pturis.

MARK.

And he seide to hem/
goye in to all the world/
preche the gospel to
ech creatur/Who that
bileueth is baptisid/
schal be saft/but he that bileueth
not/schal be dampned/thes to-
kenes chuln sue hem that bileuen/
In my name/thes chuln caste out
tendis/thes chuln speke with
newe turgis/thes chuln do awey
erspentis/and if thei drynken ony
benym/it shal not noye hem/thes
chuln let her hondis on like men/
thes chuln were hool.
246 PRINTING — Biblia Pauperum. Containing 38 wood cuts illustrating the life, parables and miracles of our blessed Lord and Saviour, Jesus Christ. New York, 1885. Edition limited to 375 numbered copies. Printed in London in 1877. At that time there were exhibited some curiously strange wood cuts belonging to no recognizable printed book. These apparently were printed at Nurnberg and never reprinted. The present edition is a reprint of these blocks, together with selections from Whitecliff Bible printed in black letter and enclosed within a decorative wood cut border intended to provide a text for these curious plates. The book measures 8x6. It is bound in vellum in the antique style and has metal clasps, the upper one of which is somewhat imperfect. An interesting example of printing. A fascinating addition to early book illustration. A desirable item. 15.00