

Appointment with Coverdale

Charles Blore

AN APPOINTMENT with the great translator Miles Coverdale must have been very difficult either to make or to keep. While he seems to have escaped actual persecution, he did have to make various moves to save his life and continue his work.

Born in Yorkshire in 1488, he was later at Cambridge, and passed through a period of being an Austin Friar. His mentor was tried before a court and ultimately burned at the stake. Coverdale went abroad and was at Hamburg with Tyndale. He dedicated a translation of the Bible to Henry VIII and obtained a royal license to produce a larger edition a year or so later. He was supported by Thomas Cromwell (not Oliver). Then he worked on Cranmer's 'Great Bible', but had to flee in precaution to the Continent.

Later he was made Bishop of Exeter, but, with the accession of Mary Tudor, he was removed from office, and for some unexplained reason was allowed to flee to Denmark. He had a hand in the preparation of the famous Geneva Bible—a great favourite with the Puritans. When it was safer, he returned to England and continued to preach. He died in 1568 and was buried in a now nonexistent City of London church, St Bartholo-

mew by the Exchange. When this was demolished, his remains were offered to the church by the north end of London Bridge, St Magnus the Martyr, where he had been rector for a time.

It was there that I kept my 'appointment' with him. Entering the church, I found the place of interment marked by a floor-slab, in all probability the original one from St Bartholomew's, and also a later one on the wall above, also antique. But above the wall slab was a more recent one, much smaller, not more than about eighteen inches by twenty-four. All it said was, 'ROMANS XVI – XVII'. There was no comment of any kind.

I looked round for a Bible; there was not one to be seen. Back home I turned up the passage and read: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them".

Thus my 'appointment' had been fruitful. I saw the innuendo of a later hand, which deplored the translation of the Bible into the vernacular, a backward step into the Dark Ages. Fortunately, how few would ever bother to decipher the enigma!

Charlemagne and Jerusalem

Tony Benson

THE EMPEROR Charlemagne, who ruled from 771 to 814, played an important role in the development of Medieval Europe and consequently in the fulfilment of Bible prophecy.

Links have been drawn by political commentators between the Europe of Charlemagne's time and the developing united Europe of our own times, and we have seized upon these as illustrating the fulfilment of Revelation 17, which depicts a revival of the Medieval European beast just prior to the return of Christ.

This revived European beast is drawn at the time of the end into the Middle East and into conflict with Christ, having a particular interest in Jerusalem, as the 'holy city' of Christianity. It

is interesting therefore to find that Charlemagne also had a great interest in Jerusalem and its 'holy places'. The future European interest in Jerusalem must also surely involve some link with the Muslim powers that currently control virtually all the Middle East, and the reign of Charlemagne is noted for the contact which he had with the great Arab caliph Harun al-Rashid (Harun is the Arabic equivalent of Aaron, incidentally) who ruled the Middle East from Baghdad.

It is difficult to be sure what exactly happened, for later on the contacts which occurred between the two rulers became somewhat exaggerated, leading to stories of a pilgrimage to Jerusalem by Charlemagne, where he met Harun,