

THE SUFFERING SAVIOUR

Meditations on the Last Days of Christ

By

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BIOGRAPHICAL INTRODUCTION

THE MOST important, world transforming, and eternally significant event in the entire history of this earth, since the advent of man, continuing to be the focusing point of all the ages until the beginning of eternity, is the death of the Son of God upon the cross erected at Golgotha.

As the German New Testament authority of another generation, H. A. W. Meyer said, "The propitiation of Christ is the epoch and turning-point in the world's history!" * Here once at the end of the ages did Christ put away sin by the sacrifice of Himself; by this act, and by no other, are we reconciled to God.

* **H. A. W. Meyer: *Critical and Exegetical Hand-Book to the Epistle to the Romans*. Trans. from the 5th German edition, with a Preface and Supplementary Notes by Timothy Dwight. New York, 1894, p. 139. An article now almost wholly forgotten, on the cross as "the central fact of history," doubly important because it is by one of the great historical scholars of the last generation, Sir William M. Ramsay, I cannot refrain from referring to here - -it appeared in the *Christian Workers Magazine* (now the *Moody Monthly*), Nov. 1913, XIV, 140-143.**

For this reason the study of the historical records of that holy death, as given to us in the Gospels, and the deeper meanings of that death, as given by revelation to the apostles, and recorded for us in their writings, should be the central subject for meditation and continuous study on the part of every true believer, especially for every minister of the Word of God and preacher of the gospel of grace. Every book then, of genuine significance, which helps us to understand anything pertaining to that stupendous event is to be welcomed, studied, and widely circulated.

There are many great works on the atonement, especially since the time of the Reformation, and there are some remarkable volumes relating exclusively to the passion of our Lord, as recorded in the four-fold Gospel story of those epochal hours. Among the latter, not as a scholarly treatise or commentary, but as a devotional interpretation of the episodes which cluster about the last hours of our Lord's life here on earth occurring during Holy Week, I believe that the greatest single volume written during the entire nineteenth century is *The Suffering Saviour*, by Friedrich Wilhelm Krummacher.

The work, it appears, has become quite scarce, and this can be easily understood when it is recalled that it is now over seventy years since the last edition was published in English, and that, apparently, not a large edition.

Other volumes of Krummacher's are not too difficult to obtain, especially the one that probably had the greatest circulation in Great Britain and America of all his many writings, *Elijah the Tishbite*. But this, by far his greatest work, few Christians of our generation have seen.

"Here in this volume," says Professor Dargan, "Krummacher is at his best. The firmness of his faith in the atonement of Christ, the depth of his feeling, the richness of his imagination, the power of his appeal, the clearness and popularity of his style, and chiefly the warmth and force of his eloquence are all in full evidence." *

*** E. C. Dargan: A History of Preaching, Vol. II. New York, 1912, p. 412.**

We can the better appreciate the depth and power, the passion, the lofty sentiments of these pages, if we know something of the life of the great preacher in whose heart these messages were born, and by whose lips they were declared to vast audiences in the capital of Germany a century ago. Because his life is not well known to most Christians today, particularly in the English world, and because the life is so worth knowing, and his glorious loyalty to the faith such a needed example in these days of increasing unbelief, a rather extended sketch of his ministry might prove profitable to those who in the years to come, and I trust they will be many, will be enriching their lives and enlarging their understanding of the holy death of our blessed Lord by reading and meditating upon these messages.

Friedrich Wilhelm Krummacher was born January 28, 1796, in Mors on the Rhine River, the first-born son of a distinguished father, himself a minister of the Reformed church, and later Professor of Theology and Eloquence at the University of Duisburg. He was born into what today would be a rare home, indeed a home where the loftiest conversation was heard, a home of high ethical ideals, and of aspiration for learning, enjoying intercourse with some of the great Christians of that century.

The son, writing of his father, says, "It was a pleasure for us not only to listen to him but also to look upon him when, as often happened, during his later years, he recited aloud from memory with a pleasing and animated countenance as he walked up and down in the room whole cantos of the "*Messiah*", and one ode of Klopstock's after another; while it delighted my father to interweave and season his table talk with quotations from the Greek and Latin classics, always aptly made, as well as with memorable passages from Shakespeare and the English humorists and from the poetical works of Goethe." *

*** All quotations in this Biographical Introduction, unless otherwise indicated, are from Friedrich Wilhelm Krummacher: An Autobiography, edited by his Daughter. Trans. by M. G. Easton. New York, 1869. (The autobiographical part of this work breaks off at the year 1848).**

In 1812 Friedrich Wilhelm's father was called to be the superintendent of the duchy of Anhalt-bernburg. There, he says, in the first year of his residence, when still in his teens, "We saw a great part of the grand army of Napoleon pass along on its march to Russia, with imposing pomp and with an overbearing haughtiness as if already the whole world were subject to it. The retreat a few months afterwards of the emperor's army, once so proud and intoxicated with victory but now reduced by the judgment of God which overtook them on the snowy plains of Russia to a few tattered fragments, awakened indeed quite other feelings within us."

It was still in the days of his youth that Germany was delivered from the yoke of Napoleon, and once again felt the joy of freedom. The people, he says, “Rendered to God, after having long forgotten Him, the honor which was His due. The churches were again filled with worshippers as they had not been for many years before, and again they echoed with the songs of praise and thankfulness. ‘The Lord has been our help’ - men were heard frequently to say - men from whose lips such a pious utterance was never heard before . . . A religious tone pervaded the favorite songs which were sung by the people everywhere. Even the cold hard rationalism (which then from almost all the pulpits of the land cast down to its scanty congregations its poor ideas which were only chopped straw and husks) felt itself breathed upon and irradiated by the general religious spirit which hovered in the very air.”

From 1815 to 1817 Krummacher was a student at the great University of Halle. Here in the winter semester of 1815-1816 there had assembled more than six hundred theological students, “many of whom were adorned with badges of honor which they had won on the battlefields of the great war of liberation, from which they had just returned.”

“When in thought I take my place again,” he says, “in the auditorium and at the feet of the great chancellor, Niemeyer, a pathetic feeling comes upon me. This greatly celebrated man, intoxicated by the applause of his times, dreamed of an absolute perpetuity of his fame. But less than fifty years have been sufficient to sink all his works (and their name was legion), with perhaps the possible exception of his work on pedagogy, in the sea of complete oblivion. With what confidence would he bring the prophets and apostles into subjection to his ideas of humanity, and with what dexterity was he wont to leap over those stones of stumbling which stood in his way, the miracles of Scripture, observing merely in passing that they were devoid of any immediate practical significance for us.”

Here also was Wegscheider, who recommended reason as the only source of religious and moral truth, and as a consequence of his attitude toward the Scriptures, Krummacher says, “We saw the Lord of glory stripped of His supernatural majesty, shriveled into the rank of a mere rabbi, noble indeed, and highly gifted, but yet always entangled by the prejudices of His time. He had never performed a real miracle and had neither risen from the dead nor ascended up into heaven. We saw also the whole contents of the gospel, after being stripped of its particularistic and mythic veilings, reduced to a mere moral system for the manifestation of which no divine revelation was at all needed . . . From his dogmatics I learned more about rationalism than I did about Christianity and knew that it was so also with many others of my fellow students. Thousands indeed there were who carried away with them from Wegscheider’s classroom no more than the frame, and many congregations are to this day doomed to spiritual famine because they have presented to them only the husks and chaff which were there gathered and stored up by his students.” From Halle, Krummacher went on to Jena, where he spent two years, and where some of Germany’s most distinguished professors were then teaching.

It is interesting to note that while Krummacher was studying at Jena, he was influenced by a work of his own father’s, *The Spirit and Form of the Gospels*, which in the midst of a rationalistic atmosphere, together with a few other evangelical works, helped to maintain a spiritual glow in his own heart. When he came up for examination before the Anhalt consistory, and was told to expound the miracle of the multiplication of the loaves as a trial discourse, he presented it as a symbol of the inexhaustible goodness of God toward the suffering children of men; but his father interrupted the discussion with the question, whether he regarded the gospel narrative as historically true or only allegorical.

“This question,” he says, “which had never before in the same form pressed itself on my attention, filled me at once with perplexity and confusion. It was some time before I had the power of composing myself to answer that I did not at all doubt that the miracles of JESUS were true, but that I regarded their chief value as consisting in the religious and moral truths which they represented. But at the same moment when I thus answered, a light broke in upon my mind convincing me how miserably this notion harmonized with my supposed belief of the historical verity of the miracles and making it manifest to me that my whole Christianity consisted as yet more in undefined sentimentality than in firm conviction; more in the hazy vision of the imagination than in the possession of truth won as the result of warfare against error or as gained from experience.”

Almost immediately upon his successfully passing his theological examination he was invited to become the assistant preacher to the German Reformed congregation at Frankforton-the-Main, where he remained for nearly five happy years, from 1819 to 1823. Of his pastoral work, which he vividly describes, we need not enter into detail here, but some of the friendships which he made there had such a great influence over his life that we must tarry briefly to allow the significance of their molding to come before us, in view of the remarkable career which was soon to begin for Krummacher.

Among those who were also ministering in the town was Manuel, from Lausanne, pastor of the French Reformed congregation, of whom Krummacher writes,

“In spirit I anointed the tombstone of this distinguished man whose life came too soon to an end. His was a character out and out pure and genuine as gold . . . oh, the never-to-be-forgotten delightful days we spent in fellowship with each other! I bless the man whom the Lord used as the principal instrument in leading me to know the depths of my own heart better, in revealing to me the barren deserts which were there, in vivifying and making distinctly felt in my heart my need of salvation, and in heightening the earnestness of my prayers. He has often made me despair of myself, but under his encouragement I always again was able to compose myself and gain courage. Tempted by doubts - historical, critical or philosophical - we sought in common their solution and rested not till it was found. We read together Latin, Greek, and German, with which languages he was perfectly acquainted, and also French. We engaged in a constant intercourse of thoughts, if not about some portion of God’ s Word, about some one of the reformers or church fathers, or about some distinguished theological work of recent date.”

From 1823 to 1825 Krummacher was pastor of the Reformed congregation at Ruhrort, where he had a congregation that would indeed be the delight of any true minister of the gospel.

“Oh,” he says, “how incomparably happy was the time which was granted to me in dear Ruhrort. I not only preached to a congregation hungering for the Word of God, which received from my lips with eyes beaming with delight whatever I had to offer them from the treasury of the gospel; but I also felt myself as if borne up by the affections and by the prayers of considerable circles of experienced and well-informed Christians who gathered around me, and I thought that I saw very soon my constant and yet very imperfect instruction honored with the rich blessing of fruitfulness among the old, and especially among the young.”

After nine years of ministry at Barmen, where, he says,

“Great crowds of hearers were everywhere thronging the churches, and it was a common thing to hear the sound of choral singing in which many voices were united proceeding from the workshops and factories and echoing from the woods and hills around on the Sabbath afternoons,” Krummacher went on to Elberfeld, where we might say his national fame was born, and so powerful was his ministry in this city that his next post was as court preacher in Berlin.

“I don’t believe,” he wrote, “that at that time on the European continent there was a place where the gospel had shown itself in a higher measure as a power and where the ecclesiastical life flowed in a fuller and fresher stream than at Elberfeld. Of the manner in which we preachers were here borne up by the spiritual animation of the congregation, elevated and continually carried forward in our work, there was no experience in any other corner of the church of our Fatherland.”

This was for a brief time the age of Germany’s glory, as far as the Christian church was concerned. Krummacher was in the midst of what might be called a mighty upsurging of evangelical fervor, and he in turn was a powerful force in that mighty and blessed movement.

On the universities he says, “There have fallen again the tongues of fire which bear witness for Christ; from the pulpits there is heard more and more in new and distinct utterances the proclamation of the old good Word; there are flourishing mission schools under the shelter of the gentle royal scepter; Bible societies in full and unwearied activity; institutions aiming at the promotion of the welfare of the neglected and the criminal, and what is yet more than all this there are considerable bands of men continually increasing in number in all districts of the land who have sworn that they will never more bow the knee to Baal; a company of praying men encompassing the land as a chain, diffusing blessings all around.”

It was while he was minister at Elberfeld, in 1815, that he preached his famous sermon while visiting his parents in Bremen. He, as he himself says, “threw the torch of war into the midst of the church life” of Bremen, by a sermon which he was permitted to preach in Ansjor, of which his father was at that time pastor primerius. “I had heard several sermons there which by their flat rationalistic character veiled under a light biblical white sauce so stirred me up that I felt his deep, genuine sympathy with the congregation from whom the comforting truths of the gospel were so hidden.”

The text which Krummacher used was Galatians 1:8, 9:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

The sermon was like a bombshell, and many who were rationalists concluded that he had directed his words directly against them, some thinking he had them personally in mind, and in consequence they took up bitter pens for reply. In fact, a large pamphlet literature sprang up, and a fervent controversy resulted which did not die down for two or three years.

During his days at Elberfeld, he made extensive visits to leading theologians in that part of Germany, and from his vivid account of some of these visits, we extract a brief paragraph.

He went, he said, to Calw, a village in Wertenberg, to visit Christian Barth, “the noble hermit, but who from his lonely cell embraced the whole world with the arms of his missionary love and who continuously urged dispatches concerning the kingdom of God with all the nations of the earth as perhaps no ruler, diplomatist, or ambassador ever did.

Who can number the tracts and the precious books for religious edification which, like a very flock of spiritual doves, bearing messages of peace with his letters and intercessions from year to year went forth in all directions from his quiet dwelling?”

It was while still at Elberfeld, in 1843, that Krummacher was visited by two distinguished German theologians of our own country, Dr. Theodore L. Hoffeditz, and Pastor Benjamin S. Schneck, of Chambersburg, Pennsylvania, bearing the urgent invitation that he become a professor in the theological seminary of Mercersburg.

Krummacher felt definitely led of God to decline the invitation, but he recommended to them a man who, at that time, a privat-docent at the University of Berlin, was to become in the ensuing years the most distinguished church historian who ever taught and wrote on the North American continent, no less a man than Dr. Philip Schaff.

He in turn was visited, proposed to the Synod of Pennsylvania, and immediately appointed a professor at Mercersburg, from which he moved to New York in 1864. Before Schaff left for America, he returned to Elberfeld for his ordination, and the account of this visit in the life of the great church historian gives such a vivid picture of the utter power of Krummacher as a preacher that I cannot refrain from quoting the entire passage.

“Krummacher does not make a pleasing impression at first sight. He is not good looking. He is built like a lion, and his eloquence corresponds with his build. An imposing, strong figure, massive facial features, a wild confused head of hair, gray eyes, the man vanishes, so to speak, in the pulpit orator.

The solemn bass voice which pours itself forth like thunder upon his congregation, the rushing torrent of his figures, the bold but controlled gestures, the tossing of the head from side to side, the contents of the sermon itself, which is always original and, clothed in splendid garb, unlocks the depths of sin and grace, now breaking to pieces the fabric of the old man and the pleasures of the world, now comforting and with magic softness wooing to the source of salvation - this all is adapted to make an overwhelming impression.

And particularly worthy of note is it that he does not presume upon this magnificent gift of eloquence, but writes out his sermons at length with great industry and care, yea word for word.

“The ordination services were held April 12, in the Reformed church in which Krummacher preached. They attracted a number of pastors from the vicinity and an overflowing congregation. The ordination ritual, used in the Rhine Province since the Reformation, was followed and the candidate set apart to the ministry by the laying on of hands by the ministers present.

“The charge was delivered by Dr. Krummacher, who founded his remarks on Jeremiah 1:17, **‘Thou therefore gird up thy loins and arise and speak unto them all that I command thee.’**

“He held forth the threefold encouragement that the candidate weighed anchor at the call of God, was going forth with the pure Word of God, and had the promise that God does not fail them that honor Him. ‘You are to go forth; he said, ‘as the bearer of a pure German national spirit, to assist in restoring to new life a German population whose national character is already half destroyed by the admixture of foreign elements, to rescue it to the consciousness of its original dignity and proper independent existence. You are called to transport German theology in its thoroughness and depth and its strong, free life together with the various branches of learning that stand related to it as a family of full-grown daughters. The many-headed monster of pantheism and atheism, issuing from the sphere of German speculation, as it has there become flesh and broken forth into actual life, in concrete form, spreading desolation and terror, you are called to meet in the armor of the shepherd boy of Bethlehem and to smite with incurable wounds.’”

The congregation sat spellbound under the words, made doubly impressive by the orator’s own connection with the call to America. The occasion offered him a fine opportunity to display the stately march of his eloquence and the fervor of his imagination:

The day after, Dr. Schaff wrote, “Every word was a two-edged sword. I was stunned by the eloquence, and would have fallen to the ground had I not held on to the table where I was standing. After the singing of the 134th Psalm, I ascended the pulpit, and worn out by standing and the personal application of the eloquence, and trembling before the great audience and the most renowned preacher of Germany, I began my sermon. But I was lifted up and carried along by the prayers of the people.” *

* **David S. Schaff: *The Life of Philip Schaff*. New York, 1897, pp. 78.80.**

In 1847 Krummacher was called to become pastor of the famous Trinity Church in Berlin, where, some years before, the brilliant Schleiermacher was pastor. Here he found an atmosphere altogether different from the one he had enjoyed in western Germany. Here he was in fellowship with the most distinguished thinkers of his day, and there were many of them. He often visited at the home of Eichhorn, at that time minister of worship, where, he says, were generally to be met with “all the men who were of authority in the departments of science or who resided in Berlin, or who might be only passing through the city.”

Here he met Schelling, “the hero among philosophers, with a lion’s head and with the friendly innocent look of a child,” the court preacher, Friedrich Strauss, and the brilliant historian Ranke. Delightful also was his intercourse with the stalwart defender of the faith, the Hebraist, Hengstenberg. Particularly precious was his fellowship with that saint and scholar, the distinguished church historian, August Neander, at whose grave, sometime later, he was to deliver the funeral oration.

In Berlin Krummacher became aware of the increasingly tragic drift of the German church toward infidelity and rationalism. At the great meeting of the Evangelical Alliance held in Free Mason’s Hall, London, in the summer of 1851, Krummacher read a paper on “*The Religious State of Germany and Its Infidelity*,” and, inasmuch as this address is rather difficult to come upon these days, and as it concerns the swift growth of that awful unbelief in Germany which now permeates most of Europe (with exceptions, let us thank God), I think it is eminently worth quoting in this sketch, in part. I have never seen this remarkable address referred to in any Christian literature of the last sixty years.

“In being requested to give a description of the religious state of my native country, I feel as if I had to describe ‘a new fall of man.’ I am almost inclined to use the Lamentations of the prophet when he says, **‘How art thou fallen, . . . son of the morning!’** The religious history of my people is described in the sixteenth of Ezekiel; nevertheless, the chapter ends with the promise of the Lord, **‘I will remember my covenant with thee in the days of thy youth and I will establish unto thee an everlasting covenant.’** “

After a comprehensive survey of the history of religion in Germany since the time of Luther, he goes on to discuss the extreme radicals who derived their philosophy in part from Hegel, among the leaders of whom the most celebrated was David Strauss. Along with him was Feuerback Bruno Bauer, all of whom “in making a ‘God’ and in deifying that beloved ‘I,’ robbed God of His personal deity. They called futurity the last enemy which is to be destroyed. They applauded the emancipation of the flesh and presented to the world a material Utopia instead of a heavenly blessedness. Thus the unbelieving theology had reached its summit in Germany and thorough anti-Christianism had arrived. What God’s Holy Word predicts was verified; ‘the sons of Adam thinking themselves wise became fools.’ In the newest battles of spirit which are fought in German science, it is not the question if this or that Christian doctrine is still to be esteemed, but if the whole Christianity - Yes! if general religion - is to, be or not to be.”

The statistics which he gives of the spiritual dearth of Germany at that time of which he is speaking are alarming. “In Berlin, which contains more than four hundred thousand persons, not more than twenty thousand visit the house of God. The remainder, as far as our judgment allows us to infer, are with more or less knowledge attached to vulgar rationalism.

There are German provinces, such as the duchies of Saxony, both the Hesses, Oldenberg and others in which, with but few exceptions, their preachers and parishes are quite in a state of rationalism and have lost all idea of anything scriptural. . . . The anti-Christian seed which is sown so diligently increases amazingly, and material preventative measures alone will not hinder it from sooner or later bringing forth more terrible fruit than we saw appearing three years ago.”

How different the course of history would have been if Krummacher’s concluding words of hope regarding the future of Germany and a turning of the tide in rationalism had proved to be as accurate as his description of conditions that were then prevailing, for toward the close of his message in urging a strong stand for the faith, he said, “For some time past the younger clergy have entered their parishes endued with the doctrines of the church. The time does not appear far distant when the representatives of the rationalism will be wholly extinguished; Germany will once again appear in the first phalanx of the peaceful crusades for Immanuel’s cause.” *

*** The quotations from Krummacher’s address are taken from *The Religious Condition of Christendom, . . . exhibited in a series of papers . . . read at the British Organization of the Evangelical Alliance, at its Fifth Annual Conference, held in Freemason’s Hall, London, 1851. London, 1852, pp. 415-430.***

So great was the influence of Krummacher, not only in Berlin, but throughout all Germany as preacher, writer, defender of the faith, guide of the church, and man of God, that he was called in 1853 to be the court chaplain at Potsdam, and here he remained until his death, sixteen years later, His autobiography ends with his removal to Potsdam, and the life of Krummacher which was edited by his daughter gives very few details, though numerous letters, of this period of his life.

Especially interesting is the letter from the king himself, Friedrich Wilhelm, written on the 27th of November, 1853, the very year that Krummacher assumed his new duties as court chaplain, revealing how true a Christian, as everyone recognized, King Wilhelm really was. "That advent sermon which you preached surpassed all I have ever heard. May the Lord of the church with a thousand-fold blessing make it fruitful! I have the confidence that this blessing, dear Krummacher, will not fail to descend upon your head, and also on the labors of your ministry, though you may have long and patiently to wait for it . . . I have felt in a lively way how the fulness of your gifts and of your knowledge penetrated and influenced by your love for your sacred office and for the souls of those under your pastoral care have poured themselves forth in your discourses. And how beautiful and splendid the form in which they have appeared! . . . Do not let the impression made by your advent sermon at Potsdam die with this Sabbath. Multiply it by the press and send to me a hundred copies of it. He who has through you begun the good work will also carry it to a completion! . . . Vale!" This request of the king must have been immediately executed, for on Christmas Day he again wrote to Krummacher, thanking him for the one hundred copies which he had received.

It is generally acknowledged that Krummacher was the greatest of all preachers in Germany in the middle of the nineteenth century; by some it is insisted, and it would be hard to contradict, that he was probably the greatest evangelical preacher in all Europe at that time.

Dr. Philip Schaff who knew him better than any other man in our own country, wrote an eloquent tribute following Krummacher's death (which occurred Dec. 19, 1868) in which, among other things, he said that the distinguished divine "was endowed with every gift that constitutes an orator, a most fertile and brilliant imagination, a vigorous and original mind, a glowing heart, an extraordinary facility and felicity of diction, perfect familiarity with the Scriptures, an athletic and commanding presence, and a powerful and melodious voice, which, however, in later years underwent a great change, and sounded like the rolling of the distant thunder or like the trumpet of the last judgment.

This splendid outfit of nature, which attracted even theatrical actors and mere worshipers of genius to his sermons, was sanctified by divine grace, and always uncompromisingly devoted to the defense of scriptural truth. He was full of the fire of faith and the Holy Ghost. In the pulpit he was as bold and fearless as a lion, at home as gentle and amiable as a lamb. Like all truly great men, he had a childlike disposition . . . He was a millionaire in images and illustrations.

There is an *embarras de richesse* in his sermons, even more than those of Jeremy Taylor. The imaginative is too predominant for a simple and severe taste; but with all their defects they will live as long as sermons are read for private devotion and as models for cultivating a higher style of pulpit eloquence.

"The name of their author will always shine as one of the brightest stars in the galaxy of those great and good men who, in the present century, have fought the good fight of the evangelical faith against prevailing rationalism and infidelity, and have entitled themselves to the gratitude of the present and future generations." *

* **Philip Schaff, in the Observer, New York, Feb. 4, 1869.**

Krummacher early showed himself as a distinguished expositor and brilliant interpreter of the Word of God, and he had the wisdom to begin publishing early, which would not be a manifestation of wisdom on the part of most preachers. In fact, he was only thirty years of age when his first major work was published, *Elijah*, and thereafter, for forty years, he continued to publish book after book, most of which were immediately translated into English, many of them into French, and other European languages. In fact, one who spoke of him at a meeting of the World's Christian Alliance soon after his death, reported that he had found Krummacher's book on Elijah even in sad houses out on the Western plains of America.

The volume of meditations which is here reprinted appeared originally in 1854, with the title, *Der leidende Christus Ein Passionsbuch*, with an introductory word dated by the author, from Potsdam, February, 1854. The work was immediately translated into English by Samuel Jackson, the translator's note being dated, Tulse Hill, 29th September, 1853. The first two editions appeared in Edinburgh the same year, 1856; and by 1875 an eighth edition had been made necessary. The translator admitted that he had "omitted whatever appeared to be of an extraneous nature." The English edition contains six fewer chapters than the German, and all six omitted were taken from the first part, "*The Outer Court*."

Wilbur M. Smith

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