

# **Robert Pearsall Smith and the Holiness Movement in Germany**

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## **Introduction**

The key figure of the beginning stages of the Holiness Movement on the European continent was the glass manufacturer and layman Robert Pearsall Smith from Philadelphia, Pennsylvania (USA). He, like no one else before or after him, shaped this movement especially in Germany and Switzerland. Even more, Robert Pearsall Smith together with his wife, Hannah Whittall Smith, was the link between the Holiness Movements in the United States, the British Isles, and continental Europe.

The intent of this paper is to look at the ministry of this man in Germany, and to investigate the results of his ministry.<sup>1</sup>

## **Robert Pearsall Smith in Germany**

*Pietism and the “Erweckungsbewegung”<sup>2</sup> in Germany before Robert Pearsall Smith*

Karl Heinz Voigt notes correctly that the Holiness Movement is not so much a theological renewal movement as it is a spiritual renewal

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<sup>1</sup> In my research on Robert Pearsall Smith I have gathered quite a few sources. While working through them, I made contact with a Methodist theologian who had just published a book on Pearsall Smith and his ministry in Germany and Switzerland: Karl Heinz Voigt, *Die Heiligungsbewegung zwischen Methodistischer Kirche und Landeskirchlicher Gemeinschaft* (Wuppertal: Brockhaus, 1996). Reverend Voigt's main interest is in the ecumenical aspect of the Holiness Movement in Germany and Switzerland, the relationship between the Methodist churches (at that time three: Evangelical United Brethren, Methodist Episcopal Church, Wesleyan Methodist Church) and the Pietistic circles in the Protestant state churches. Since this work is the first critical work on Robert Pearsall Smith's ministry in Germany, and Voigt gathers (for the first time) all available sources, I will use his book rather extensively.

<sup>2</sup> 'Revivalist Movement'.

movement.<sup>3</sup> The spiritual impulses of the Holiness Movement came from the United States to England and from there to the continent (France, Germany, Switzerland, and the Scandinavian countries). The teaching and preaching of entire sanctification came to Germany and Switzerland first through the Methodist churches. However, it found public attention only through the ministry of Robert Pearsall Smith.

In the United States believers from various denominations were touched by the Holiness Movement. In contrast to the European continent, this fact did not seem to be an obstacle for gathering in big faith conventions. Germany and Switzerland especially were still “denominationally closed” areas in the middle of the 19<sup>th</sup> century. That means, if people with a different faith or confession than the king, count, duke, or prince of one of the many states wanted to meet to practise their faith, they needed the special permission of the authorities. The first so-called “free churches” (e.g., Methodists, Baptists, Free Evangelical Churches) experienced great difficulties in this regard and were always viewed and treated as intruders who just wanted to win the people for their denomination.

It is therefore quite interesting to observe that for the holiness meetings with Robert Pearsall Smith denominational boundaries did not play a major role. On the contrary, ministers and laymen alike from different confessions, met for the first time in joint Christian services.

At this point it will be helpful to take a brief look at the religious situation in Germany in the 19<sup>th</sup> century.

Out of that “Erweckungsbewegung” of the first half of the 19<sup>th</sup> century developed the Holiness Movement in the second half of the century. A key figure for connecting the “Erweckungsbewegung” in Germany and Switzerland with the Holiness Movement was the Swiss minister Carl Heinrich Rappard (1837-1909). He participated in the “Union Meeting for the Promotion of Scriptural Holiness” at Oxford (29 August-7 September 1874), to which he and other pastors and theologians from the continent were invited.<sup>4</sup> At that time Rappard already had some

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<sup>3</sup> K H Voigt, 11.

<sup>4</sup> Voigt, 19.

international experience. In 1864-65 he had studied in Edinburgh and then worked as a missionary in Alexandria, Egypt (1865-68). Following that he became the principal of the Theological Seminary St Chrischona near Basel (1868-1909). As mentioned before, this school sent out missionaries with different missionary organisations all over the world.

Rappard described the meeting with Robert Pearsall Smith at the holiness convention in Oxford in 1874 as a 'visitation of grace' in which he experienced his 'sanctification through faith'.<sup>5</sup> When Rappard came back he "was enthused and promoted with all sincerity in word and deed the doctrine of sanctification and the forthcoming unification of all believers."<sup>6</sup> In late 1874 and early 1875 Rappard began to organise holiness meetings in Basel, Geneva, Schaffhausen, Bern, Strasbourg, Stuttgart, and Korntal in which he shared his experiences undergone at Oxford and began to translate and publish some of Robert Pearsall Smith's books.<sup>7</sup> All of this prepared the way for Robert Pearsall Smith's 'triumphant journey' (30 March-3 May 1875).

### **Robert Pearsall Smith's 'Triumphant Journey'**

The term 'triumphant journey' was first used by Heinrich Hermelink (according to Voigt) in his *Menschheitsgeschichte* (606) and was probably used in a sarcastic way. However, it was true nevertheless and will be used throughout this paper.

Raised as Quakers, Hannah and Robert Pearsall Smith were converted in 1858 under Methodist influence and became part of the American Holiness Movement.<sup>8</sup> Hannah Whitall Smith (1832-1911) received the second blessing in 1866 and her husband (1827-1898) in 1867. Mr. Smith was a successful glass manufacturer, but in 1861 he fell off his horse and suffered a fractured skull. This accident would impair his health until the end of his life. Because of this injury Mr. and Mrs. Smith came to Europe

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<sup>5</sup> Voigt, 20.

<sup>6</sup> Voigt, 21.

<sup>7</sup> Voigt, 21.

<sup>8</sup> E Geldbach, "Robert Pearsall Smith," *Evangelisches Gemeindelexikon* (1986), 476.

(Switzerland and England) in 1873 to seek recuperation. In England both of them became part of the beginning of the European Holiness Movement. They were key speakers at the two main conventions in Oxford (August-September 1874) and Brighton (May-June 1875). Hannah Whitall Smith's most famous contribution to the Holiness Movement was her devotional book, *The Christian's Secret of a Happy Life*.

Even before the holiness convention at Oxford took place, Robert Pearsall Smith and his wife visited the continent for some meetings in June 1874. They met Théodore Monod and held holiness meetings in Paris, Nimes and Dieulefit.<sup>9</sup> Monod translated and published works of Smith in 1874 and played a similar role in France to that of Rappard in Switzerland and Germany.

At the holiness convention at Oxford the German delegation approached Mr. Smith with an invitation to come to Germany in the spring of the following year. However, this invitation was not an official one. After the Oxford meeting Smith and his wife went back to the United States for a couple of months for business reasons and to hold some holiness meetings.<sup>10</sup> While in Philadelphia he wrote a letter to Wilhelm Baur, senior pastor at the Garnisonkirche in Berlin, who was also among the German delegation at Oxford. Mr. Smith wanted an "official call from a pastor" before he would make the 4,000 miles trip.<sup>11</sup> Rev. Baur wrote the letter and prepared for Smith's stay in Berlin. A group of ministers in Berlin supported him.<sup>12</sup> Among them were Dr. Dettloff Prochnow,<sup>13</sup> Pastor Oskar Pank,<sup>14</sup> O. von Müller,<sup>15</sup> and Theodor Jellinghaus.<sup>16</sup>

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<sup>9</sup> Voigt, 39.

<sup>10</sup> Voigt, 41.

<sup>11</sup> Voigt, 43.

<sup>12</sup> Voigt, 44-45.

<sup>13</sup> Dr. Prochnow (1814-1888) served as missionary to India for 18 years with the Gossner Mission. After Gossner's death he became the president of this missionary association (1858-1867). After that until his retirement he was pastor of St. Johann Kirche in Berlin-Moabit. Prochnow participated at the holiness meetings in Oxford (1874) and Brighton (1875).

<sup>14</sup> Oskar Pank (1838-1928) pastored the Philippus-Apostel-Kirche in Berlin. He was also

Mr. and Mrs. Smith left Philadelphia and arrived in Berlin on 30 March 1875. The original purpose of Smith's ministry in Berlin was to speak to various groups of believers who were interested in the Holiness Movement.<sup>17</sup> The published program invited people to five different venues (five evening meetings and one Sunday morning worship service). Smith also met privately with pastors, aristocrats (among them Count Bismarck-Bohlen, a relative of the chancellor Otto von Bismarck, and Immanuel Hegel, a son of the great philosopher), and other leaders of pietistic circles.<sup>18</sup> He talked to them about the Holiness Movement in the United States and in England. Some of the persons who participated in the Oxford convention gave testimonies of their experiences.<sup>19</sup>

Although there were no public invitations to the evening services (except to "believers who were interested in the Holiness Movement"), after three days there were so many people present that 'hundreds' had to be sent away.<sup>20</sup> Pastor Baur wrote a letter to the Emperor in which he requested the use of the much bigger Garrisonkirche. According to Baur, the Emperor granted the request 'with great joy.'<sup>21</sup> On Friday, Saturday, and Sunday night 'thousands'<sup>22</sup> came to the Garrisonkirche to hear Robert Pearsall Smith preach. His sermons were mostly evangelistic, but on Sunday night he preached on 'The baptism with the Holy Spirit'. The

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among the German delegation at the holiness meetings in Oxford and Brighton.

<sup>15</sup> O. von Müller participated at least at the Oxford meeting and was head of the Johannesstift in Berlin.

<sup>16</sup> Theodor Jellinghaus (1841-1913) was a missionary to India (1865-1870), later pastoral assistant in Berlin and pastor in Rädnitz and Gütergotz, and started a Bible school to enable laymen to lead Bible studies. By some he is called the "theologian of the German holiness movement" because he published a biblical-theological treatment of the holiness message, *Das völlige, gegenwärtige Heil durch Christum* (Basel: P Kober C S Spittlers Nachfolger, 1898), which saw five editions.

<sup>17</sup> Voigt, 49.

<sup>18</sup> Voigt, 54.

<sup>19</sup> Among those was also Theodor Jellinghaus. He spoke about his personal experience in Oxford.

<sup>20</sup> Voigt, 62.

<sup>21</sup> Voigt, 64.

<sup>22</sup> Voigt, 64.

reactions were twofold. On the one hand, people responded enthusiastically, and on the other, there was a great reservation and even open critique (especially by the conservative Lutherans).<sup>23</sup> Nevertheless, the first stage of Smith's 'triumphant journey' was a success in that the Holiness Movement had found something like a political and social recognition in the German capital.

The next stop was the 'new evangelical capital' of German speaking Europe, Basel (Switzerland). By this time Basel, through the ministry of C.H. Rappard, had become the centre of the continental Holiness Movement. This was the proper place to make key contacts to the conservative pietistic circles. Basel, northern Switzerland, and southern Germany were well prepared to receive Smith and his message. Rappard had already preached the holiness doctrine, and was the editor of *Des Christen Glaubensweg* ("The Christian's Walk of Faith"), a holiness magazine. His wife Dora had published a book, *Glaubenslieder* ("Faith Hymns"), which consisted to the greatest part of translations of English and American holiness and revival hymns.<sup>24</sup>

As a result even more people came to the holiness meetings in Basel than in Berlin. Mr. Smith stayed in Basel for eight days (4–11 April 1875), longer than in any other continental city on his journey. The programme followed that of the Oxford convention: 'Prayer Meetings' in the morning (7.00 to 8.00 am) with up to 1,000 participants; 'General Bible Studies' (9.00 to 10.30 am); 'Hour of Discussion' (2.00 to 3.00 pm); 'Brethren conferences' (4.30 to 6.00 pm) for ministers and leading laymen (upon special invitation); 'Ladies Meetings' (4.30 to 6.00 pm), parallel to the brethren conferences, led by Hannah Whitall Smith; and the main meeting in the evening with up to 5,000 in attendance.<sup>25</sup>

The meetings in Basel were the highlight in the 'triumphant journey' for Smith and the German-speaking Holiness Movement. Political and economic leaders were won to support the movement. Rappard's brother-

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<sup>23</sup> Voigt, 65.

<sup>24</sup> Voigt, 87.

<sup>25</sup> Voigt, 89-90.

in-law, Paul Kober-Gobat, a publisher in Basel, became the “holiness publisher” for Switzerland and Germany. Thus the centre of the continental Holiness Movement was strengthened.

After the Basel meetings Smith moved on to Zürich for two days (12 and 13 April 1875). The meetings followed the same pattern as in Basel, and were especially supported by the Methodists.<sup>26</sup> A Methodist pastor in Zürich, Ernst Gebhardt, sang special songs at the meetings (especially the translated songs that Sankey sang at D.L. Moody’s meetings in London, which Gebhardt had attended). Smith liked it so much, that he asked Gebhardt to accompany him for the rest of the journey.<sup>27</sup>

From 14 to 16 April 1875 meetings were held in Karlsruhe. Important to note here is that Ernst Gebhardt had just written a song (dedicated to Robert Pearsall Smith) and sang it for the first time, “Jesus errettet mich jetzt” (Jesus saves me now). It became the most sung hymn of the continental Holiness Movement and was even translated into other languages.<sup>28</sup> Besides the services, Smith again had meetings with political and religious leaders. Among the political leaders was the Grand Duke of Baden, whose wife was the daughter of the German Emperor Wilhelm I.<sup>29</sup>

The following weekend (17 and 18 April 1875) Smith preached to the Evangelical Brethren in Korntal (near Stuttgart). Then he ministered in the Swabian capital Stuttgart, another important centre of German Pietism (19 to 25 April 1875). As many as 6,000 persons attended the evening meetings.<sup>30</sup> The “triumphant journey” continued. Smith visited three more cities (Frankfurt, 26-27 April; Heidelberg, 28-29 April; and Wuppertal, 30 April - 3 May 1875) before he left for Brussels, Belgium

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<sup>26</sup> Voigt, 99.

<sup>27</sup> Voigt, 101.

<sup>28</sup> Voigt, 103.

<sup>29</sup> Voigt, 106.

<sup>30</sup> Voigt, 111.

and then travelled to England in order to prepare the holiness convention at Brighton (29 May to 7 June 1875).<sup>31</sup>

### **Reactions to Robert Pearsall Smith's Ministry**

Robert Pearsall Smith was, like every human being, a 'child of his age'. His message and methods were not particularly his own. He was very much influenced by the American Revival and Holiness Movement, especially by Charles G. Finney. Finney unified in a unique way revival theology and rationalism. In his *Lectures on Revivals of Religion* Finney was developing a particular type of 'conversion strategy'. The basic idea was that the evangelist could lead people to a conversion experience if he followed the correct strategy consequently. People were confronted by the Word of God, the truth, and in logical sequences brought to a point of decision making. This could be very well done in mass evangelistic meetings. After these meetings the interested listeners could be led to conversion and other follow-up work. An important part of that strategy was that people could be brought to conversion 'now' and 'here'.

The Holiness Movement also used this strategy for the holiness experience, the second work of grace. People could be filled with the Spirit, sanctified 'now' and 'here'. That is what Smith also proclaimed.

However, the particular spiritual situation in Germany was very different from the situation in America and even in England. The "Erweckungsbewegung" in Germany did not have such an influence in the first half of the century, if we can talk about an influence at all. It was only regional and even there it differed very much from one region to another. Tradition, especially within the particular confession, was much more important than Smith was used to in the United States. Smith was especially successful in the regions where the "Erweckung" had taken place and the Christians (as in England and the United States) were looking for a 'deeper' or 'higher' level of Christian experience. In other regions his message did not have these effects or was even rejected.

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<sup>31</sup> M Weyer, *Heiligungsbewegung und Methodismus im deutschen Sprachraum* (Stuttgart: Christliches Verlagshaus, 1991), 101.



The question that arises is: in which way or ways did Robert Pearsall Smith have an effect on Christianity in Germany?

The German delegates at the Oxford meeting in 1874 took special notice of the fact that the differences between the various confessions or denominations were of no significance at all. Germany at that time (even until 1918) consisted of 'confessionally closed' areas. As mentioned before, so-called 'free churches' were already present but they were hardly tolerated. The particular ecclesiological understanding (among the Protestants) was that of 'confession'. The confession was most important, for people had died for their confession during and after the Reformation. Differences in confessions were acknowledged and even tolerated, but one would not mix them nor change one's confession. The confession represented 'the church'. The union of confessions, of some of the Reformed and Lutheran Churches in Germany, came about only because the Prussian King (and later the Emperor) enforced it. However, the union never took place nation-wide and where it happened people were never particularly happy.

Smith's ecclesiological background was that of denominationalism. While a confession represented 'the church', a denomination understands itself as 'a branch beside other branches' of God's church.<sup>32</sup> Regardless of all theological and cultural differences, all branches live from their common root of the gospel. This ecclesiological understanding has, of course, great influence on the development of the relationship of different denominations. For Smith, for instance, there was no doubt that whoever believes in Jesus Christ and is his disciple belongs to the 'true church', no matter what denomination he belongs to. That was, therefore, not a question of the 'right confession'. Not so in Germany. Especially because of the new unity between Lutheran orthodoxy and Pietism there was a strong emphasis on the 'right confession'.<sup>33</sup>

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<sup>32</sup> See, for instance, the very first sentence of the "Historical Statement" of the *Manual of the Church of the Nazarene*.

<sup>33</sup> According to Voigt, 183: Wilhelm Löhe, Theodor Kliefoth, Friedrich Julius Stahl, and August Friedrich Christian Vilmar.

Either Smith was not aware of that fundamental difference or he did not give it much attention. He wanted to speak to Christians from all backgrounds. Although there were critics regarding this point, Smith was tolerated. This has mainly to do with his being an American, a layman, and a charismatic and peaceful personality.<sup>34</sup> The first two points (American and layman) were particularly important here because whatever he might say could be 'forgiven' more easily since a) he would not favour any particular German confession nor any other denomination, and b) he was not a trained theologian.

Nevertheless, his theological position was challenged more than once.<sup>35</sup> Again Smith wanted to avoid any confrontation, and answered in ways that would not deal with the challenge theologically but rather spiritually. He would say, for instance, that people are led differently by the Spirit in their spiritual journeys.<sup>36</sup> Or, he was thankful for the criticism and asked the particular person that he might pray for him (Smith) that God would enlighten him even more.<sup>37</sup> These responses were especially welcomed by the German laity who would adore Smith as a spiritual model of love. The clergy, on the other hand, were also aware of the importance and influence of the laity (among whom were many aristocrats).<sup>38</sup> Therefore, the different positions never brought about a major dispute or even division. Nevertheless, for the first time after the Reformation the confessional question became secondary in Christian meetings. The consequences that followed (some only many years later, but their beginnings were in these holiness meetings) were at least threefold.

1. From the very beginning of the work of the **Evangelical Alliance** (1846 in London), German Christians participated in that movement. However, co-operation among the confessions and denominations in Germany was very difficult. For instance, the traditional January prayer meetings were not joint services in the various cities. Each group

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<sup>34</sup> Voigt, 41-48.

<sup>35</sup> Especially in Berlin, see Voigt, 58ff.

<sup>36</sup> Voigt, 55.

<sup>37</sup> Voigt, 56.

<sup>38</sup> Voigt, 56.

organised their own meeting. But the holiness meetings brought together Christians from different backgrounds to participate in the same prayer meetings and worship services for the first time.<sup>39</sup> At the same time Smith introduced a new form of Christian meetings in Germany. The holiness meetings copied the model of the American camp meetings. The Blankenburger Alliance Conferences (like the Keswick Conferences) to this very day follows this model of several days of meetings with prayer meetings, discussions, and evening services. Smith's 'triumphant journey' did have a lasting impact on the Evangelical Alliance movement in Germany.

2. It is also interesting to note the relationship of the **World Mission Movement** to the Holiness Movement. Many of the participants of the meetings in Oxford and Brighton, later to be leading members of the Holiness Movement in Germany, were missionaries or at least connected to missionary societies: Gustav Warneck, founder of the Protestant missionary studies in Germany; Theodor Jellinghaus, missionary to India; Dr. Prochnow, long time missionary and president of the Gossnersche Mission; H. Th. Wangemann of the Berlin Mission; Theodor Christlieb and Reinhold Grundmann, editors of the *Allgemeine Missionzeit-schrift*.<sup>40</sup> There is a strong tie between Holiness Movement and World Mission Movement which led to mutual influence. Causes and effects of that relationship need more research.

3. There is no doubt that the Holiness Movement has strongly influenced the "**moderne Gemeinschaftsbewegung**" (**modern Pietism**) in Germany. This happened, of course, differently in different regions of Germany. Nevertheless the Holiness Movement had some nation-wide effects. The first Gnadau Conference (1888), for instance, dealt with themes that were raised by the Holiness Movement (role of the laity in the church, ecclesiology, holiness theology).<sup>41</sup> Because of the conflicts within the Gnadau Association at the beginning of this century and the Berlin Declaration of 1909 the influence of the Holiness Movement on

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<sup>39</sup> Voigt, 184.

<sup>40</sup> Voigt, 187.

<sup>41</sup> J. Ohlemacher, *Die Gemeinschaftsbewegung in Deutschland. Quellen zu ihrer Geschichte 1887-1914* (Gütersloh: Gerd Mohn, 1977), 25-26.

modern Pietism has often been neglected or even misrepresented. It is only in the last fifteen years that a renewed interest and thorough research into the history of the Holiness Movement and modern Pietism can be observed.<sup>42</sup> Much more still needs to be done.

Robert Pearsall Smith's 'triumphant journey' had been strenuous. It must be noted that Smith had originally come to Europe for rest and recuperation. After the meetings in Germany he had only three weeks until the Brighton convention. Shortly after the Brighton meetings Smith had a relapse in his physical condition. In addition there were rumours regarding his counselling practices with women and some theological viewpoints that led to misunderstandings and speculations. Smith and his wife left immediately for the United States.<sup>43</sup>

This also had an influence on the Holiness Movement in Germany. People were disillusioned. Another great awakening had been expected. But with Smith all hopes seemed to be gone as well. There was no single leader with the strength and charisma that was needed to carry on the work that Smith had begun. The "great storm" that Smith had caused in a short time calmed down as quickly as it came. Nevertheless, the Holiness Movement did not come to an end. It carried on its work (not as fast and impacting as hoped) until the turn of the century. Although it came to an end at that time, it did have an influence on modern Pietism without which it would not be what it is today.

### **Evaluation**

In this last section of my paper I would like briefly to evaluate the 'triumphant journey' of Robert Pearsall Smith, and the Holiness Movement in Germany.

There is no doubt that the Holiness Movement in Germany has had a lasting impact on Protestant Christianity in the last quarter of the 19<sup>th</sup> century, especially on Pietism. This impact was both theological (e.g.

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<sup>42</sup> See, for instance, the work of Ohlemacher, Weyer, and Voigt.

<sup>43</sup> Voigt, 176-177.

understanding of sanctification) and practical (e.g., evangelism, world missions, hymnology, meeting styles).

However, there are some weak points. First, the Holiness Movement was never established theologically. This had at least two reasons. One is that many of the leading persons were laymen who were not only uneducated in theology but were even opposed to theological discussion (mainly because of theological liberalism at the universities). Another reason is that the preaching of holiness doctrine was not based on biblical exegesis. The preacher (as was especially true for Robert Pearsall Smith) picked a Bible verse as a starting point to proclaim a holiness message that had nothing to do with the context of that verse. It is true that Theodor Jellinghaus, especially, tried to work on the biblical and theological formulation of the doctrine of holiness. However he also avoided direct contact with the theological trends of his day. In his argumentation he only reflected the Pietistic tradition.

The second weak point is that the Holiness Movement was very much controlled by confessionalism and developing nationalism. This can be seen in Jellinghaus' work. He states over and over again that the holiness doctrine is already present in Luther and Pietism and is therefore not a "foreign teaching" trying to enter German theological territory. It is also interesting to note how the tone over against the American and English influence is changing. In the first edition of his work (1880) Jellinghaus states that the Germans can learn from the Americans and the British, especially from Methodism. In the last edition (1903) he is much more nationalistic and critical of anything that is not genuinely German. Jellinghaus is, of course, reflecting the time and situation he lived in. However, this tendency of trying to keep the Holiness Movement German cut off any possible positive influence and strengthening from outside.

The question that arises for us today is: What can we learn from the German Holiness Movement for the Church of the Nazarene in Germany (and maybe even in Europe) today? Here I would like to make two remarks.

1. We must avoid the mistakes of the past. Our understanding of the doctrine of holiness must be biblically and theologically sound. And

we must not become sectarian but be engaged in the present theological discussions on the national and international level.

2. On the other hand we must not make the mistake of discarding the Holiness Movement altogether. It is my observation that in the last twenty years or so that, at least theologically, there is a 'movement' in the Church of the Nazarene to get beyond the Holiness Movement to rediscover Wesley. There is no doubt that this is very important in order to better understand and clarify our theological position. However, I think it is wrong to try to 'fade out' the Holiness Movement. It would be wrong theologically, historically, and ecclesiologicaly. The Church of the Nazarene is Wesleyan, but it is more: it is Holiness-Wesleyan.

This is of utmost importance and even advantageous for our church in Germany. We must not forget that there is no strong Wesleyan tradition here, but there is a tradition of the Holiness Movement. In fact the Holiness Movement had a greater impact on Protestant Christianity in Germany in the 25 years following Smith's 'triumphant journey' than the Wesleyan or Methodist churches had in over 150 years! And that is true both theologically and practically. The main reason for this is that Wesley's background (the Anglican Church) is not a continental tradition. On the contrary it is viewed as neither truly Protestant nor Catholic. And that does not make any sense in continental Europe with all its religious wars and disputes. Another reason for this is that Methodism always remained outside of Pietism and the state churches in Germany. Therefore it did not have any influence at all on the theological development.

The Holiness Movement, on the other hand, entered German Protestantism by entering Pietism and Lutheran Orthodoxy. Because of its diverse background (Reformed, Pietist, etc.) there were points of contact which were very helpful from the very beginning.

For the Church of the Nazarene in Germany (and other continental countries) it is not only advantageous that our tradition is broader than just Wesleyanism, but it is our chance to enter into dialogue with the

traditions that are present already and have helped to shape us in the beginning stages of our church.

I would therefore suggest that if we want to establish a holiness tradition in Germany we need to continue to build on the traditions that we already have. This does not mean that we just translate what has been written in our Church these last ninety years. No, we need to define our theological position ourselves. However, in doing that we must get beyond the point of over-emphasising the differences between Wesleyanism and the Holiness Movement, but rather stay true to both and build on the strengths of both.