

Adelaide June 21st, 1839

Most dear Pastor!

Even though I have already written a long and broad report to the Society, I still have a few things in my heart that, in my opinion, are best placed with you; In addition, the memory of days gone by also reminds me that I am only doing my duty when I write to you in particular.

The first and most important thing I would like to tell you is the establishment of one of us in Encounter Bay. I have already mentioned in the report what that place recommends in general; But there is also this special fact, that, as I have secretly learned, the Wesleyans, who are very numerous and influential in this and the neighboring colonies, are planning to send a missionary of their own to Encounter Bay. Although I am certainly not one of those who look with a skeptical and jealous eye on the effectiveness of other church bodies, I must confess that the establishment of non-Lutheran missionaries near Adelaide, which is only a two-day journey, and in a country where there are comparatively few natives, would be extremely unpleasant to us, all the more so since one of us in Adelaide would be sufficient for the future. I firmly believe that you agree on this point, and that I will only achieve your and the Society's intention by going to Encounter Bay as soon as possible to forestall the Wesleyan plan.

The Society and we have all the greater claim to the above-mentioned position as we already know several people from Encounter Bay who were previously in Adelaide and I have made a not inconsiderable collection of words from one who knew the language of the Adelaide natives, and so I was able to get as far in the Encounter Bay language as we are now in the Adelaide language by the same means over a long period of time. The obstacle mentioned in the report has held me back so far, but as soon as that is removed, I will go (*deo juvante* - With God's help) to Wirramu. How soon this will happen is, of course, entirely in the Lord's hands; but since our quarterly is due in the bank next month, and if the Christian friends fulfill their promise, there is hope.

In this way, what is desirable in the long run could perhaps be achieved, namely that Brother Teichelmann and me would be separated. It is true that through the Lord's strange providence we have now been given special apartments; But how can the work of God prosper if the hearts of the workers are not in harmony with it.

I don't know whether you correspond with Mr. P. Kavel; In any case, you have not yet heard about the new community constitution that P. Kavel and his community have drafted and recently introduced. I regret that I cannot tell you anything more about it, as Pastor Kavel neither informed us of the introduction of that constitution nor invited us to it, nor has he spoken to me since then. I do not want to decide whether oblivion due to the pressure of his many and scattered official duties or special reasons caused him to act so secretly; but it surprises me all the more because at that time we still held church services in the city, which unfortunately has since stopped, partly because the young people usually go to Klemzig on Sundays, and partly because P. Kavel insisted that the girls from the community who serve in the town should come to church in Klemzig every 14 days; Since they only had permission from their masters to go to church every other Sunday, our service remained unattended.

As already noted earlier, we read the news in your letter of August 11th, 1838 with much joy, except for one thing, namely that Brother Schiersand's connection was a shame. In my opinion, he not only sins against the cause of the Lord and himself, but also does injustice to his brothers. Although it is unpleasant for me to have many long discussions on this subject, I must, if you allow me, express my unimportant opinion on it. It may be good and beneficial to the cause if a Gentile messenger can wander and work freely and frankly without a family, but then it seems to me that a collegiate, monastic institution is also desirable, where one helps the other in physical and spiritual support, because without it, and lonely as we are now, the person becomes extremely one-sided, or even passionate. Not counting the temptation and suspicion of the natives, which is great and very detrimental to the latter, as can be seen from the following incident, admittedly indelicate, that when a native, when I told him why he didn't come to my house, since he knew that I was very happy to see the black people with me, asked me with a laugh whether I wanted to do something shameful (he put it differently) with him. They asked us hundreds of times where our wives were and when we would take some. I have said that I speak of this with reluctance, so I leave it to you to draw any conclusions from this.

A few weeks ago I wrote a two-page letter, the first, to Mr. Angas, who I hope will be interested in the news it contains. It remains a mystery to me why the change mentioned in your letter doesn't come. --

One of the things I would like from Society would be to send me a German calendar every year, which we miss very much, especially with regard to church holidays. Our expectation of receiving news from Germany with the Hamburg barque "Alma", which carried this letter, was deceived; I look forward to the next letter that has been missing for a long time all the more excitedly. Up to now our reports are, of course, still meager and unpleasant, but in time we will be able to talk about his victories in South Australia. I have no doubt that you and our friends will join us in requesting such things from him.

With warm greetings to Mrs. Pastor, the Bretheren, [the] Mssr. Geiseler, Schützes, Naumann, Suschkes, Director Steglich, etc., [I] remain your Brother

C. W. Schürmann

Sr., Reverend
Pastor Wermelskirch
in
Dresden

[The * come from holes in the stationery]