Heyn, Hamburg

XI Beaumont Square Mile End

London, **June 6, 1837**

Dear Friend in Christ!

I received your kind letter of June 2nd today, along with the enclosure from Mr. Naumann, and I wholeheartedly agree with the beginning of your letter:

> "Sing to God, sing his name! SH. C 8.5."

If the truth faced no resistance, neither violent nor cunning resistance, then God would receive no honor, and his arm and name would not be revealed. Indeed, people in Christianity, as in the pagan world, would believe there is no God. Take care, for God's arm and name will defend the persecuted church gloriously, and with it, the righteous will be revealed. But pay close attention to faith, simplicity, and loyalty, for the devil is cunning. He and those who refuse to heed his warnings and let themselves be deceived by his cunning will end up as they always have. And if they start off cleverly, so much the better for God. As for the first part of your letter.

I note that I did indeed ask you to send my letter to my congregation in Dresden, which you likely overlooked. This letter addressed to the Klemzigers, as you will recall, contains a response to a letter from the government to my congregation, which was unnecessary, as the congregation had already responded itself.

Furthermore, I noted in the same letter that the South Australian Company, due to the government's assurances of passports to my congregation, incurred expenses for the emigration of my congregation amounting to over 1,000 thalers. I now owe this sum to the company, apart from the fact that Mr. Angas has supported me here for over a year.
Moreover, I promised Mr. Angas last year, in the hope of obtaining the promised passports, to become a pastor for Germans in Australia and the superintendent of the German mission seminary to be established there. He does not expect me to fulfill these promises without / with? justification, and indeed, he is only inclined to establish such a seminary there if I could go with the missionaries, as he does not want to entrust such a position to an unknown or very young man.
This was, apart from the aforementioned response to the government's decree, the essence of my remarks.

My wish regarding the sending of this letter to the Dresden Evangelical-Lutheran Missionary Society, was that the society should gain a proper understanding of the current state of affairs, in order to be able to judge whether my congregation in Prussia has reason to consider my and their vocation for establishing a missionary post in Australia as a secondary matter, or rather to focus their attention and prayers on it, in order to achieve, with God's help, the purpose of emigration, which simultaneously provides them with freedom of conscience and the opportunity to bring salvation to the heathen. For I certainly cannot regard this missionary vocation that has come to us as a mere secondary matter and trifle. The missionary cause itself is important, and the fact that a congregation is honored to become, as it were, the planting and nurturing institution of a mission on the spot is of great significance. My further wish was that the Dresden Missionary Society would give its judgment on this matter to my congregation, in order to address any possible concerns; suffice to say, I hope that the Lutheran Church will make this matter a general subject of prayer and help to remove any possible obstacles. Well, what has not yet happened can, and I hope will, still happen.

If it pleases God to send me and my congregation, along with some missionaries, through the Church to such a mission, He will indeed do it. But the Church must take the matter to heart and pray for it. May He grant us faithfulness in faith and perseverance by His grace, that is my heartfelt prayer.

Would you please, dear Mr. Heyn, kindly share this with Mr. Naumann and the Society through him.

I am in hope and sincere gratitude,

your devoted brother and servant

A. Kavel.