Reverend

Mr. Wermelskirch
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Beloved brother in Christ!

Christ gave himself for our sins, that he might save us from this present evil world, Galatians 1:4.

With these beautiful words from Schiemeier's treasure box for today, I begin my reply to your dear letter of the 24th of the previous month.

Regarding whether I should now return to Prussia, since all prospects for emigration for my congregation seem to have disappeared, I note that:

> 1, according to their latest letters, my congregation does not wish for my return under the current circumstances, because I would not be able to serve them as they are now;
>
> 2, both my congregation and I, despite appearances to the contrary, still hope that we will receive permission to emigrate.

After all, we live in a time when the exact opposite of what was expected often happens very quickly. Who would have thought that the Zillerthalers, who also decisively rejected the advice to emigrate last year, would be determined within 14 days this year? Is it not possible that the Prussian government, in order to have less conflict with the Lutherans, will follow the example of the Austrian government! It's not possible that as quickly as a cabinet order of January 2nd [this year] turned into the almost opposite one of January 24th, it could already have turned into another one. However, the Lord will understand. Your news about the Zillerthalers was and is very important to me. It reminds me firstly that 5 or 6 years ago, when I first read about them in the Ev. K.[irchen] Z.[eitung], I often felt moved to pray for them, that the Lord will preserve them steadfast and faithful.

How important it is for me to be asked now whether they, who have to emigrate but can go to South Australia! That would indeed be possible. Mr. Angas is very interested in them and wishes to welcome them into the colony. However, he and the society cannot provide them with a free passage, just as my congregation cannot; but he wants to ease the cost of the journey as much as possible. His plan is to lease land to the wealthy among them at a reasonable price, assist them in cultivating the land with financial advances at moderate interest rates and gradual repayment. The tenant would first determine how much money he wants to bring with him for the lease from his own funds. Those who cannot be equipped in this way, i.e. as quasi servants of such a tenant, would be directly employed as day laborers by the company. We have received a detailed report from Mr. Großmann about all these emigrants in general, and the number of those who might become such tenants.

I must note that the information I provided has already been reported to Berlin by G. F. Angas. A few days ago, Mr. Lobeck, Director of a life insurance company in Berlin, sent a letter to G. F. Angas, in which Lobeck wrote that a Zillerthal emigrant, one of these persecuted people, had come to Berlin to see if these persecuted people could expect tolerance in Prussia. However, he heard that Lutherans were also persecuted in Prussia, so he expressed the wish to be shown a region outside Europe where they could enjoy freedom of conscience, and Lobeck, who must have become acquainted with this Zillerthal emigrant, thought of South Australia and wrote to Angas (Lobeck is a Christian man, his wife is an Englishwoman and belongs to an English church; I met him in Berlin before I travelled to London). So, remarkably enough, the request for the admission of the persecuted Zillerthal emigrants to Australia comes from two sides, and on the same day.

Well, dear brother, I believe that dear Großmann and you and the Miss. Society in general should assist this faithful soul in every respect with advice and action, so that they do not fall into such hands. We should faithfully advise them regarding their Evangelical Lutheran confession and provide them with an experienced pastor. And I believe that the Lord of the Dresden Mission Society has given this task. Apart from that, I hope to preach the gospel to the souls for whom I have prayed for years, and the society should ensure that a capable Evangelical Lutheran pastor, who is no longer swayed by all kinds of doctrinal winds, is provided from Dresden and accompanies them on their emigration. That could be one of them.

The future missionaries should be those who, if another pastor replaces him here as the Lutherans in Australia, will then be put to the test. With this person, two missionaries could also go at the same time, as Angas previously wished and noted, who would then make the final preparations for their missionary service on the spot in Australia under the former's leadership. Let us therefore pray earnestly for light and guidance on these points, and I would ask you to write me an answer as soon as possible once anything has been decided. Therefore, it is necessary to inform the dear Zillerthalers of this in detail, so that they are not tempted by external advantages to

accept the first inexperienced, undecided evangelical candidate or missionary as a preacher. There is indeed a danger of this. Dr. Lang, who, as I wrote in my last letter, intends to go to Sydney with the missionaries Eiper and Schreiner and the 11 or 12 Berliners, has heard from the Zillerthalers and will - he is traveling to Le Havre tomorrow to look for German emigrants, then go to Zillerthal to win people for his Cal*. The offers he will make to them are very apparent.

1, Free passage;
2, Land for a very low price;
3, An evangelical preacher, either the candidate from Berlin or the missionary Eiper.

Of course, he will not tell them that they are being led to the English criminal colonies. However much I on the one hand wish the dear Zillerthalers all external well-being and all the external advantages that Dr. Lang has to offer, I nevertheless wish that they would be well advised for their souls in ecclesiastical matters. I doubt, however, that the Berlin candidate, whom Großner is sending, is the man who can bear such responsibility for such a congregation. I doubt that this candidate, who comes from Berlin, the center of the false union, is firmly established in the church and has a clear understanding of the church. Unfortunately, he will also have drunk from the intoxicating cup of fanaticism and heavenly prophethood, which wants to make the church apostolic. Anyone who has drunk from this intoxicating cup of enthusiasm and heavenly prophethood, which wants to make the church apostolic, is indeed capable of praising the Augsburg Confession in 9 months and then throwing it away as a bitter root, as we are astonished to see at the North German Missionary Society. What a pity it would be if the Zillerthalers were to fall into such hands and see such a wrong end to their faithfulness. Even if Eipper were to become their preacher, they would never come to firm ecclesiastical ground. For Eipper did not want to disagree with the Church of England, but he has no objection to the false climate in Germany and is generally in a certain dependence on the Scottish Church. Under no circumstances is his pretense of being Lutheran unclear and only partially true.

By the way, I wanted to mention the Zillerthalers. They may appoint whoever they want as their preacher, but since they are advised by Dresden and thus gain true fraternal support, the Dresden Society should take proper care of them. It seems to me that their destiny is closely linked to that of the Dresden Miss. Society.

Finally, I note that if I have to leave London, the Dresden Society would like to send me a successor in my local pastorate, who preaches to the poor Germans here, holds a Sunday service for the German sailors in the local port every Sunday, and oversees the local German Sunday school, etc. I received Mr. Naumann's letter to Mr. Heyn today and will reply to Heyn today as well.

With warm recommendations to the Christian brothers and your dear wife,

I am your brother in Christ,

A. Kavel.

I have sent a letter to Reichardt.

P.S. How much vigilance and faithful adherence to the confession are needed, as well as a congregation having a pastor who is not in danger of being swayed by all kinds of doctrinal winds, we see in the poor school teacher Boganz(?) from Pomerania, a so-called Lutheran, who, although outwardly part of the Union, now leans towards Anabaptism and other errors, and has completely enchanted 4 families who went with him to South Australia, as Mr. Heyn writes to me. All the more reason why we must take care of the Zillerthalers.

Finally, I note that I sent a first letter to Dr. Fronß(?) the court preacher in Berlin 14 days ago, in which I also drew his attention to the laws of his soul and his duty as a pastor of the Royal Court(?), should the persecutions continue. I think it will bear fruit.

A. K.