Reverend Wermelskirch,
Dresden,
Freiberger Schlag 662,

London, **June 2, 1838**

Beloved brother in the Lord!

On Monday, the 28th of last month, Brothers Teichelmann and Schürmann departed from here aboard the "Pastonjee Bomanjee" and will now be in Plymouth. When they arrived here, they had many objections to England and its customs, some justified, others unfounded. But by the time they left, they had become much more reconciled.

The great kindness of Mr. Angas, who kept them free for seven weeks, has found deep appreciation among them. Particularly, Teichelmann was deeply moved the day before his departure, which was evident in his last sermon, to the general edification and deep emotion of my heart. He sincerely acknowledged that when we look back on a past period of life, we only then truly realize how much good the Lord has done for us in body and soul. May God grant that we always walk in this recognition. -

The concern for the mission in Australia, which we, as you will see from a copy of a previous letter from Mr. Angas, had entrusted to him, has now been taken over by you, as I see from the instructions of the brothers. Now - probably the Lord has allowed this to happen because He knows that I will have enough to do and - the brothers may not be able to live near me, and perhaps there will also be one or the other among the Lutherans who emigrate with me by God's grace who will take up the plow of the mission. This is truly necessary, because the number of missionaries compared to the multitude of heathens is indeed like a flower in the desert, and it would not be too much if a congregation like that of Dr. Fletcher, Miss Pennyfether's pastor, could send out 12 evangelists over a series of years. Let us indeed pray for this to happen.

How it pains me in this regard that 2 brothers had to leave the Dresden seminary due to illness. May they soon be replaced tenfold. On the other hand, it amazes me that Teich[el]- and Schürmann were so impatient to just leave at last. Today early, the thought also arose in me that if I were to complete my work on our compatriots in Australia and it were the Lord's will to keep me here, I would gladly do so as a missionary among the local natives there, which, apart from personal grace for my own salvation, would be the greatest thing in my life. I also cannot thank God enough for the fact that, amidst all the worries and some failures I experience, my heart is still confident, hopeful, and sometimes even eager to set sail soon.

Truly, this does not come from me; for I am the very embodiment of phlegm and physical timidity. Please pray, dear brothers, that we all emigrate with a good portion of faith and may be blessed there. May the Lord also strengthen you, dear brother, in your current struggle, which I hear you are having in Saxony, and may he give your dear companion the courage to face the challenges, not only in Posen but also in Dresden, where the acts of other brothers may become too difficult for them to handle.

Brother Töschke wrote to me some time ago that I should solemnly commit myself to the Symbolic Book of the Belgian Church and seek a certificate to show the Church in Europe that I stand on the same ground with them, and that I can look upon the Australian congregation with peace of mind from here. I find his wish very just and have therefore approached all five Lutheran pastors here, including the Swedish one, with the request to take on this commitment and provide a certificate. However, two of them, namely Wallbaum and Rhame (?), the Swede, did not respond to my request at all. Dr. Steinkopf invited me to visit him and found my reasons not convincing, although I assured him that I am not yet officially committed. I nevertheless asked him to reconsider the matter and am awaiting a written response.

Dr. Schwacke (?) declined for the trivial reason that he does not like unnecessary love. Dr. Kneper (?) wanted more convincing reasons than those I had given in my presentation, which I explained to him with reference to the historical pragmatics of our Church. I have not yet received a response to this, and it is likely that they will all decline. In this case, I plan to borrow an English chapel, where I will publicly make my confession in front of the Germans, whom I intend to invite. Please pray that the Lord will grant his blessing to this. I have not yet been able to send the letter to Schümmers (?), but I hope to do so soon. You will receive missionary writings and other materials soon after receiving this letter.

As for the state of affairs in England, I really do not know what else I said in my last letter and cannot therefore write a continuation. It was probably the arrival of some Scottish theologians in London that prompted the local dissenters to join forces with them in asking Parliament not to grant endowments to the *Vinnicen established church in Scotland, for which the Scottish Church has applied.

I haven't heard anything else about this matter so far. Everything seems to be proceeding calmly, as far as I can tell. There's a dispute over "church rates", which Dissenters don't pay. Some are subject to seizures, others aren't. The church people shout "Oh, walk in danger!" and so one month follows another.

Regarding the political situation, tourism seems to be picking up again. Well, make do with this little bit of information. I hope to stay in London for at least four more weeks and therefore to receive a letter from you here.

Please give my warmest regards to your esteemed wife and the committee, and command *

your humble brother

A. Kavel.