

Hamburg, March 29, 1838

Very beloved Pastor!

I wish you, in advance, the abundant blessings of the triune God for your heart and for your work.

In my last letter, I shared with you some brief news about my experiences during the journey, which I'm sure you would have received with kindness. This time, I'd like to share with you my uninformed thoughts on the complicated situation in this city.

As for our friends, I believe that alongside your and especially Heyer's well-founded and justified zeal, a good deal of misunderstanding, if not even carnal thinking, has crept in. Through your often exaggerated assumptions and concerns, as well as through overly strong and Christian-insulting expressions, many well-founded objections are raised and the good cause is harmed. If you read the sections about the candidates seeking my bread-winning position and the commutative mathematics in the now published institutional verticals, you will mostly agree with my judgments. For verbal conversation, Heyer is still much more rigorous and, at the same time, vital about his book. May God grant that he does not suffer any harm to his soul in this dispute.

If one doesn't pay attention to the opponents and their actions, one will be completely overwhelmed by the mistakes of one's friends. Among the former, we visited Strauch, Rautenberg, Brauer, and Wichern, etc. As for the latter, I had to deliver a letter from Hanover to the head of a rescue institution in Horn. Right at the beginning of our conversation, his fierce attacks on the Lutherans upset me so much that I couldn't just sit still and wanted to leave immediately, explaining that I wasn't used to being addressed in such a manner about such a just cause. He called Kavel, among others, an arch-fanatic, and the Lutherans in Prussia a party, a faction (not a sect), etc. Heyn had to take even more criticism. I pointed out to him that his allegations were unfair, unjust, and incompatible with his Lutheran beliefs, which he nevertheless denied. In the end, he said that I had succeeded in presenting the Lutherans in a better light to him. Brunner, who invited us to his home, was smart enough to touch on the thorny issue; however, with Pastor Strauch, who brought up the subject today, he showed himself to be extremely arrogant and aggressive. Heyn was again the target of criticism. I said that what Heyn and his followers, as they called them, admitted verbally, I couldn't get involved in; but after what he had written, I had to defend him, and showed that he indeed had a target against which he was going to attack, which they wanted to deny. Such confrontations seemed to the gentlemen / it was a table of at least 20 people / extremely difficult to handle, and they tried to divert the conversation. Pastor Strauch was the most open and honest of all; he seems to have been misled by the others. Rautenberg is a first-rate talker, he doesn't let anyone

speak, believing that his words are impeccable; this trait seems to be quite common in Hamburg. The worst thing that Heyn is accused of is that he neither put his book on sale nor sent it to his opponents; certainly a violation. Moreover, I noticed yesterday that the gentlemen are very afraid and concerned about the survival of the mission. Of course, they have reason to be; because not only is their activity being challenged from the outside, but there is also no unity among them. There are now 4 pupils there, plus a Reformed one; I asked one of the Lutherans how they now stood on church matters. "Everyone so far goes in their own circles and to their own altar," was the answer, and as for the future, I have no choice but to be ordained in the Lutheran church, unless they want to send me out with a Reformist, which I would refuse. I responded to this repeatedly heard view that if this were to happen, the entire Hamburg mission would be pointless and absurd. Another reason for the discord lies in Inspector Brunner. Due to his overbearing and domineering nature, he is generally not well-liked; nevertheless, the last general assembly held in Bremen elected him, and this even without the consent of those on whom his election depended. When this became known in Hamburg, it caused such discontent that Brunner had to be dismissed after half a year; after which, the dissatisfied want to raise the matter at the next general assembly, and how things will turn out then is very questionable.

In order to strengthen our local aid association, we suggested that the friends should appoint some people as officers and publish their statutes. This was immediately well received, and they tasked us with drafting the latter, which they then intend to submit to the Dresden Society for approval and confirmation.

After the above, you will be able to get a reasonable idea of the situation in Hamburg. I firmly believe that the church issue will find even more supporters here; however, it would gain even more if some of Heyn's friends and he himself were more tolerant. If you could influence this through letters or in any other way, it would be very beneficial. For us, who now have to turn our backs on our homeland to proclaim the richness of God's grace in Christ to foreigners, the division of the church at home is doubly distressing; and I would therefore advise compromise, and view the general sense of unity as a necessity called forth by God, in accordance with the saying: "The voice of the people, the voice of God". But when one sees how people here are building castles in the air, getting entangled in contradictions, etc., one must admit that their arguments for unity are either motivated by human flattery, excessive softness, or complete blindness, and one is glad not to have fallen into their hands. Indeed, it is violence that is being committed here when one throws away what has been sanctified over centuries; in contrast, one heals oneself and therefore wants to strictly enforce the principle that the missionary is in the service of society, as the locals wish. Praise and joy be to the Lord, who called us to Dresden and allowed us to find there the full truth and true freedom of conscience.

After we have waited for a long time and spent our money uselessly (I only have 6 Louisdors left, from which I still have to pay for laundry, my bill for more than 8 days, and buy some small things for the journey and pay the toll), the time for our

onward journey has finally come. I now bid farewell to my homeland, which has become so dear to me, and recommend prayers and remembrances to you and all my brothers, and I remain in sincere love.

Your Clamor Schürmann.

My warm greetings to your family, the commission members, etc.

N.S. The crossing costs 3 pounds sterling for everyone in the second-class cabin, with only 100 pounds of luggage allowed per person. Please send some copies of the ordination celebration to Hamburg in the future; even in Lüneburg, they would like at least one copy.