

July 27, 1840

To the missionaries
of the Society
Teichelmann and Schürmann
in Adelaide.

Beloved brethren in the Lord!

Your dear letters from July and November 1839, which you wrote to the Committee, individual members, and to Mr. Moorwood in London, were discussed at the first Committee meeting we held after receiving them.

Your joint complaint about the lack of money was indirectly withdrawn at the end of their letter, which is why we don't need to dwell on it further. They have convinced themselves that we haven't forgotten them, but have done what we could. If, as we confidently hope, they have now also received our letters from last summer, then their question about the source from which the 100 pounds sterling flowed, whether from our coffers or from Mr. Angas's, will be answered. The letters written in the autumn and, together with the items you requested in your first letters, stored with Mr. Heyn until the spring due to a lack of shipping opportunities from Hamburg, will be delivered to them by the brothers Meyer and Klose; from whom they will also receive letters and writings from this year. Through the arrival of these brothers and Meyer's wife, you will be convinced that we have promptly fulfilled your request for assistance in the office and at home, which we took to heart. In short, your complaints and requests, which you have already expressed in earlier letters and repeated in the last one, have been fully taken into account.

As for your opinion that, in addition to soul care, it is also necessary to ensure the civilized behavior of the natives, you will see from our previous report on pages 6 - 9 to what extent we share this view. It seems concerning to us that missionaries themselves take on the civilization of the heathens, because this diverts them from their actual profession and leads them into a field they are not equipped to handle, where unique dangers await them, which mere colonists would not be able to withstand. In our opinion, they can do no more than indirectly promote this through the voice of the divine word, which gathers people together, and by establishing schools and providing good advice.

On the contrary, it is highly desirable that Christian laypeople from various civilian professions undertake the formation of colonies and the pursuit of useful trades, thus ensuring the civil independence of young Christians. We also want to make an effort to recruit suitable Christian craftsmen for our and your purposes; but you should also inquire whether one or another English landowner of Christian conviction might be willing to accommodate promising indigenous people on his property. Above all, we ask you not to lose sight of the fact that, as it seems to us, the English government is coming to your aid by establishing a kind of colony or villages for the indigenous people and allowing them to build small dwellings there. Next to you, Christian craftsmen can certainly settle to instruct the indigenous people; likewise, it can be assumed that the government will grant the necessary land to accustom the pagans to farming. If this happens, then you will have everything you need and desire. Or do you still desire *political independence for the indigenous people and for yourself?

A passage in Brother Teichelmann's letter seems to suggest this. "What, they say there, they are under a different rule, you might say. Yes, that's partly true, and if we rely even more on the help of the English, then we won't fare any better than all the previous missionaries in English colonies." Here, there seems to be a confusion between political and ecclesiastical independence. They are not supposed to establish a particular civil community, but a Christian one; if you have this, and that is undeniably the case, then you have everything you need. If they also desire those, they fall into the Jewish error that the people of God should not be subject to a foreign authority, Romans 13, and they criticize the situation of so many Lutherans * who live under a local authority of a different faith. This is not your calling, we are firmly convinced of that. It will be difficult for you to maintain a clear, correct view in an atmosphere filled with freedom fervor.

Let us, dear brethren, allow the ecclesiastical dependence to rest on the independence of the indigenous people, and strive to bring about their spiritual liberation through the means of Christian grace; then you will also see communities flourish, which will find their joy and prosperity through their Christian sense, as well as their civic industriousness.

We would very much like to accredit you directly at the bank in Adelaide, so that you can withdraw a certain amount of money at any time; but it's difficult to do this, as we have already written to you in detail. However, we feel just as strongly about the desirability of this as you do, so we will immediately inquire in London whether and how this can be accomplished. At the same time, we would like to ask if Mr. Flaxman, who is in London, would not be willing to meet with Pastor Wermelskirch in Hamburg, if he cannot, as Brother Teichelman hopes in his letter, come to Dresden. You can see from this that we are making an effort to fulfill your and our wishes. However, if this should prove futile, please rest assured that we will send you instructions to the bank. We cannot use any other means of communication; we also do not foresee how this might cast you in an unfavorable or subordinate light. Should this nevertheless happen, you must bear in mind that it cannot have any disruptive

influence on your effectiveness whether the bank treats you with the distinction to which you believe you are entitled as missionaries of the Dresden Evangelical Lutheran Mission Society, or as individuals who are in a certain connection with Mr. Angas and receive support from him. Mr. Angas is a religious man and, as President of the Colonization Society in London, he is also the President of the Bank of Adelaide.

In several places in your letters, you mention your difficult situation, such as how all food is so expensive and how the natives make so many demands. Dear brothers, when we read your instructions to you, we promised that we would try to provide you with the means you need for a frugal household, with the Lord's help. Without the slightest complaint about the expenses you have incurred so far, we have granted you everything you reasonably requested from us. We also want to continue meeting your needs that you present to us and which we believe cannot be denied. So, do not give in to discouragement and anxious worries, but seek to experience the truth of the promise, "I will not leave you nor forsake you". After all, the Lord has so far graciously revealed himself to you and granted you what you needed in ways you did not expect. Think of Ziegenbalg, how he fared, even though he was, in a sense, a missionary of the King of Denmark. How he was not welcomed upon his landing in the city and was later even imprisoned, then did not receive his salary and saw money sent from Europe fall into the sea. Nothing strange happens to you in your afflictions, weaknesses, and needs. Do not overlook that the first ones, as pioneers, always have to endure a bit more than their successors, but they enjoy the honor of being the trailblazers who laid the foundation. So, strengthen your souls in prayer and tell us what is best for the overall mission if you receive a certain salary or take what you need on a reimbursable basis. You have our trust that you do not need to deprive yourself of trustworthy, suspicious suggestions. We hope that this heartfelt language we address to you will not fail to achieve its purpose and that many previous statements, particularly those found in Brother Teichelmann's letters, will disappear altogether in the future.

The instruction, which the brothers Meyer and Klose have received, generally stipulates that each person, according to the particular gifts they have received from the Lord, should undertake this or that task at the joint mission station to which they are most suited. If it now seems appropriate that one of you or the brothers should take over the general financial transactions, calculate what has been spent, withdraw the funds from the bank that are needed, record the gifts that friends of the mission make from time to time, in short, act as the treasurer of the mission in Australia, then we have no objection to mention this and suggest Brother Teichelmann, the eldest of you two, who first took the work into his hands, to do this, if the messengers agree with this.

In our last letter, we approved the establishment of a new station in Encounter Bay, as the location where the Murray River flows into the Darling River seemed insufficient. Here, we only need to discuss the companions who Brother Schürmann wants to

bring to the new station. When we discussed the marriage of missionaries during the occasion of *sand's engagement, we generally established the principle that a missionary should not marry until he needs the care and support of a woman at the station assigned to him. This is also our view, as it seems appropriate that one who has completely dedicated himself to missionary service should also make the choice of his spouse dependent on the location of his work. As mentioned, this is our general opinion, but in individual cases, we do not deny that the important and decisive matter of marital union for a missionary could also be handled differently. Nevertheless, we gladly allowed Brother Meyer to marry, as the need for female care and assistance in Australia had been urgently presented by him.

We hereby most willingly approve of your intended marriage to Miss Bertha Mathilde Teusler, the stepdaughter of Mr. Fiedler in Klemzig, dear Brother Schürmann. You could have carried out this marriage even without our present consent, as we did not make it a condition when you departed. However, we would have preferred to hope that you would not take such an important step as marriage without first seeking our fraternal and, we may say, paternal advice. Therefore, we gladly and joyfully give you our blessing for the choice of your life partner you have already made. Even if you had waited to announce your engagement until you had received our approval, you would not have had any reason to regret the fraternal trust you placed in us. There should not be a strict worldly dependency relationship between our missionaries and us, but rather, without prejudice to the committee's decision-making and management of affairs, as well as the determination of the generally applicable principles -- a fraternal bond of mutual trust. However, we must always be pleased to reciprocate the trust we believe we have demonstrated.

In the hope that the brothers who are not yet engaged and married will fulfill our wish, we implore you, dear Schürmann, to receive the Lord's blessing for your preparation and warmly welcome your dear bride into the relationship in which she joins us through you. We will certainly remember her in our prayers, just like the other members of our mission family, and show her the love she is entitled to expect from us. If your wedding were to take place here, we would be delighted to present you with a small gift for your new household; but now, all we can do is ask you to use 5 Levier Sterling as a special allowance in a way that seems appropriate to you on our behalf.

After we believe we have duly considered all the points of your letters, dear brethren, we commission you, along with the three new arrivals and our sister Teusler, as our dear missionary siblings, to the protection and shield, the love and loyalty of the Lord. As your small band of warriors grows in number, you must all grow inwardly. You must be trees of justice, plants of the Lord to be praised. May the Gentiles and even Christians of other denominations see that you are disciples of Jesus, who live in love, overcome the world with faith, and are certain of the imperishable, eternal inheritance in glory.

We greet you all with the greeting of love and peace in the name of our Lord Jesus Christ, to whom be honor and an eternal kingdom. Amen.

Dresden, July 27, 1840

The Committee of the Evangelical Lutheran Mission Society.

v. Wirsing

B. with the aforementioned small addition.