

and Pastor

August 14, 1845

To the missionaries
Mr. Teichelmann, Klose, Meyer, and Schürmann.

Dear bretheren, beloved by the Lord!

The two letters from Brother Meyer dated September 30 and December 16, 1844, the three letters from Brother Teichelmann dated November 7, 1844, and February 1 and 11, 1845, the two letters from Brother Klose dated December 14, 1844, and February 1, 1845, as well as the letter from Brother Schürmann dated December 11, 1844, have indeed reached us. Their content has pleased us in some respects and saddened us in others; but we thank the Lord for both, and hope that he will bring everything to a glorious conclusion.

Given the remoteness of the location and the lack of detailed knowledge of the local conditions, we can of course only provide advice for careful consideration regarding life from here. We will now do this to the best of our knowledge and conscience, having already shared our general intentions with you.

We still see no sufficient reason to immediately abandon the mission we once started in South Australia, especially since you now seem to have acquired a certain proficiency in the native language, although it's not yet perfect enough to determine whether the natives of South Australia consider the Gospel valuable or worthless. As for a relocation to East India, where more forces are urgently needed now than before due to the work of Abbot Tankford in the English-speaking world, and where the Weyaneran Mission has come into our hands through the generosity of English mission friends, we could only decide to do so if our mission efforts in South Australia proved completely fruitless. This is all the more so since we can sufficiently satisfy the East Indian brothers' request for our work there, as we may be able to send four missionaries to assist them next year, God willing. For now, what's certain is that we will not withhold missionary forces in Australia under the current circumstances; we have therefore preferentially sent our appeal to East India, where he departed in early June.

By the way, we are wholeheartedly willing to take on a school at our own expense, if the government were to withdraw its support. We are so convinced of the importance of youth education that we can't imagine how our missionary work in South Australia

could succeed without it. We also fully agree that if the forces, which are currently scattered across four locations, were to be consolidated into two, it would be desirable for two of the brothers to have the opportunity to gather a congregation from the local Europeans, provided that they themselves fulfill their apostolic duties in accordance with the principle that "those who proclaim the gospel should approach it like evangelists"; and at least partially fulfill their responsibilities, in order to facilitate missionary work in the areas they come from, which is quite possible with their help.

So much in general. Now, listen to how we think about this matter in particular.

Brother Meyer is primarily concerned with his school, which seems to bring him joy, and he continues to evangelize among adults.

Brother Schürmann, who seems to have made great progress in the language of his locality and, in the absence of promising help and for his mission's general willingness, has expressed his intention to go to Brother Meyer, is going to Encounter Bay to concentrate forces, provided that Meyer's efforts there proceed favorably. However, since the Encounter Bay language differs significantly from the Port Lincoln dialect, it would be best for Schürmann to take over the pastoral school duties in the * *äsch community and dedicate his efforts exclusively to this until he gets to grips with the language.

Brother Teichelmann then seeks out the emigrants to whom he preaches, also to gather them into a proper congregation, of course, in order to missionize from there and, where possible, with their help. If "Ebenezer" should be a convenient point for both the congregation and missionary interests, then he might stay there and set aside a garden for the house from the missionary property, but sell the rest, preferably lease it out. However, if "Ebenezer" does not suit this purpose, he would go where both interests are best served, but the house would then be sold, preferably leased out again, along with the entire property.

As for Brother Klose, he is to hold the * * * in the school for as long as he does not feel hindered in educating and gathering the children for our church, while also evangelizing among the adults.

By the way, for the concentration, it would be most desirable if the brothers Teichelmann and Klose were also located in one place; which, in any case, we knew since * when Klose would have to give up his relationship with the school, and it could also happen anyway if Teichelmann was not allowed to stay in "Ebenezer" and instead Adelaide turned out to be a new point of interest for the community and the mission.

You have now heard our advice; consider it among yourselves, as before the Lord, and act with freshness and vigor after joint deliberation. We repeat, we do not want to

bend you with our advice, but only to give you our support. However, so that you do not lack resources, we have decided to send you £200 next time, which you may divide among yourselves as needed.

If the circumstances now turn out in such a way that you would be able to collect the * from there under the conditions and prerequisites stated above, we would ask you to inform us as soon as possible where these emigrants primarily came from, so that we can take special measures regarding the * in question.

Finally, we would like to inform you of the wish expressed by some committee members at the last meeting to take this into consideration.

They want to teach the children as much as possible from the cross-references of the Holy Scriptures* and soon distribute a kind of treatise, which will be given to children who have learned to read, so that they can take it with them when they leave school and share it with the elderly. The latter may not be possible for you linguistically yet, but hopefully, you have already done the former. By the way, we will soon send you biblical images for religious education.

And now, dear bretheren, be strong in the Lord and rejoice in God, and persevere in your work, whether it be in season or out of season. The matter belongs to the Lord, to whom it has been commanded, and we also command you to do so.

Grace be with you and peace from God and the * of our H. J. G.

Dresden, August 14, 1845

The committee, etc.