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THE BEE ON THE MISSION FIELD

GOSSNER MISSION

EXTRACTS FROM
THE BEE ON THE MISSION FIELD
(GOSSNER MISSION)

1838

/ 1838 (1) / The mission work in Australia

[This article discusses the number of missionaries of different denominations in the Australian colonies – Swan River, South Australia and New South Wales]

[Discusses an Aboriginal view on the soul, attitudes towards death and the afterlife. Gives a transcription of a few Aboriginal words; it would appear from the discussion that the information comes from New South Wales – possibly from the Wellington area as the article describes the activities of the Wellington Valley Mission and a 'journey into the interior' undertaken by the missionaries there]

/ 1838 (2) /

[Mention is also made of St James Anglican Church, King Street, Sydney; no references in the article to Moreton Bay]

/ 1838 (3-11) /

Reports from the Australian missionaries

[This article discusses the activities of the Gossner missionaries at Greenock *en route* to Australia. Those referred to include some who would come to Moreton Bay - Schmidt, Eipper and Rodé]

[Reference is made the Rev John Dunmore Lang]

[The article states that the missionaries will spend 3 months in Sydney before going to their respective mission fields. It is stated that 'we will also find houses built for us at

both mission places (Moreton Bay and Port Phillip)'. This is the only reference to Moreton Bay]

[Missionary Schneider writes that the missionary party took their final look at Europe on 15 September 1837]

/ 1838 (12-18) /

[This article, headed "The German Mission in Moreton Bay in New South Wales", refers to the arrival of the missionary party in Sydney. It summarizes a meeting held in Sydney on 18 May 1838 presided over by Dr Lang concerning the establishment of the German Mission at Moreton Bay. The missionaries had not yet left Sydney for Moreton Bay]

[The word adopted for Aborigines is 'Original inhabitants of the land']

[The report summarizes the address by Rev C M E Schmidt, 'one of the ordained missionaries' at the meeting. Five resolutions were put to the meeting. One of the questions raised was that the missionaries had to consider was:

'do the original inhabitants have a human nature or are they wild beasts?'

[The article expounds the missionary philosophy and basis for the work at Moreton Bay. An administrative structure and a proposed funding structure were outlined at p. 18].

[There is a further report on the Wellington Valley in New South Wales /1838 (18) /]

EXTRACTS FROM
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1839

/1839 (1) / [This article is headed 'Zion in New South Wales'. It is condensed from a letter from Missionary Schmidt to his father. Schmidt wrote 5 letters to his father, but only 1 arrived]

1838

[The missionary party arrived in Brisbane on 2 June 1839. They were met by one of their countrymen, Pastor Handt of the Petersburg Congregation near Basle. The next morning they set off for the mission station, situated 8 English miles and 1½ German miles from Brisbane and ½ German mile 'from the nearest settlement by the name of Eagle Farm, where the women convicts are located'. Schmidt commented on the richness of the soil, the availability of water. He said: / 1839 (1) /

Many heathens are in the area, who go completely naked and they make their already black bodies, as it were, even blacker with coal. They are a quite different kind of tribe to those near Sydney and appear to be not as stupid and hostile as we heard generally. Many already understand a little English. Their language appears to be very defective and resembles German in individual sounds. They have no idols to whom they pray, being signs of their depravity and alienation from God. Their first question is about names and which man and which woman belongs together. They appear to be jealous of the unmarried [missionary] brethren. They do not let their women come forward very much and they treat them very indifferently. They love their children very much. They live on the beasts of the fields and the birds of the air and the fish of the sea. They are fickle and flighty and return to the woods at night where they build a fire and sleep. Many are willing people and several Englishmen have employed them to work for them.

[The article then continues about the aims that the missionaries see for themselves. Schmidt reports on the friendly reception the party received not only from Pastor Handt but also from the commandant, Major Cotton, and other families. They shared

accommodation with the doctor. He reports that he baptized Missionary Rodé's little son on 18 June 1839]

/ 1839 (2-9) /

[This article is based on a letter from Rev Schmidt sent from Sydney on 28 April 1838 and commences by recalling the distances travelled from Greenock to Sydney. There is a further description of the voyage and their impressions of different parts of Australia they saw on the voyage – Western Australia, Bass Strait and then New South Wales. They refer to the other 250 English and Scottish immigrants who were with them on the ship, the poor rations and the terrible conditions on the ship. Br Eipper conducted English services on board and Rev Schmidt German services. Illness broke out on board and the ship was quarantined upon its arrival in Sydney. Schmidt wrote to the missionaries Hausmann and Nique about their experiences on the ship. There is a brief description of the natural wealth of Australia, the number of German immigrants (vine-dressers from the Rhineland) and an estimate of the population of Sydney being 20,000. He reported Sydney as having 6 newspapers]

[He states that] / 1839 (6) /

12 of our sisters, Eipper, Nique, Hausmann, Rodé, and Hartenstein with their wives and Döge and Olbrech embarked without charge on 19 March 1839 on the Government vessel for Moreton Bay with provisions and all necessities for 6 months and arrived there on 30 March where we were welcomed by nature (which could not be more beautiful) and by the Commandant and Pastor. There we found a settlement on Moreton Bay called Brisbane-town, where the worst offenders are sent, and run guarded by soldiers.

[Schmidt again refers to the mission station, situated about 7 or 8 English miles from Brisbane, as a place where he will gather the 'black sheep'] / 1839 (7) /

They are deeply sunk in sin and shamelessness, full of fear at night of the spirits and by day of the neighbouring tribes; they live on fish, birds, animals (of which there are 2: kangaroos as big as a sheep, and possums as big as a

rabbit), worms and plants. They eat their dead or burn them; they paint their body when mourning with red ochre or even with coal

[The article also quotes a letter from Peter Nique who wrote from Moreton Bay on 28 April 1839. Nique reported a discussion with some German immigrants on the ship from England about his intention to undertake missionary work among the 'heathen'. It was noted that the settlers considered the Blacks little more than bears. When in Sydney, Nique reported a conversation with a German who had been in Sydney for 40 years:] / 1839 (7) /

The Blacks are worth no more than to be shot and to manure the earth, because they are not humans. I say: 'They have given us their hand so willingly and appear as humans'. He: 'Yes, outwardly, but inwardly they are swine; I have shot dead 30 to 40 myself'.

In Moreton Bay the Blacks fine strong people soon came to us; on Good Friday one of them visited us and sat quite still on the footpath and heard the singing and prayers; he remained with us on Easter day. I went with my wife and Rode into the bush about 5 English miles; a white man came up to us and warned us not to go further, but to return, for if the Blacks came, they would strip our clothes from us and leave us naked; they then tear the clothes into pieces and hang some on their head; the others they throw away; they often come in together in their hundreds here; he had seen this himself four times. Now he has a pistol and is afraid. We came to one of their camps, where 13 fires with pieces of tree bark the length of a man between, as 0 □ 0 □ 0 □. Two huts were nearby and were covered much like an umbrella; a / 1839 (8) / stick is put in the ground with two forked sticks, on which grass is laid; that is all they have'

8 miles from here we built our huts, in the finest area, on a pretty river, the equal of which we had not seen. Timber, and without doubt, much better cedar can be found in abundance and can be easily obtained when you wish. The tallest trees in this area are about 5 cords or 20 feet in circumference. The grass grows over your head – to be cultivated for maize'.

[Schmidt goes on to describe a visit:] / 1839 (8) /

Today a chieftain of this tribe was here. He goes around naked begging just as do his subjects. They are a very fine strong people in appearance and have a very proud gait. Erudition is not very necessary for them and they must be treated like children. Yesterday 10 of them were in our room and they all sat in a row on the ground; we gave each of them a piece of a ship's biscuit and Br Eipper gave the King a shirt, which his naked Majesty immediately put on; but I heard they tore it off in the wood and threw it away.

Among the convicts was a German who served on a pirate ship on whose deck he often stood ankle-high in blood; after we had spoken with him, he said: 'Oh I am a great sinner ...

The Blacks are cunning, they have good eyesight, they see and smell a white man from a distance before you see them. When a convict runs away, they catch him and bring him to where he must be, and waits for the Commandant, if he wishes, may reward them in some way, with an axe or a woollen blanket. A few work when they are given something to do, such as cutting wood, carrying water etc. and they are very friendly – they do not appear to be hateful. If we say we will come to them in the bush, they are happy; one jumped for joy and asked Br Olbrecht if he might be his brother. When he replied yes, he fell about his neck. The women are all called Mary; for they all have learnt a little English. It is to be regretted that we cannot speak with their women. I have often thought, were it not for Sister Nique, the distance from Berlin would have been heavier for me; but the Lord has made my burden light. We have often wondered, that it is so light for us, to be able to lack everything that was so dear and appeared important to us in Berlin.

...

The surrounding area refreshes us here, for it is as beautiful as a paradise; in winter it is as green as in summer. We see how beautiful are the vines and other beautiful tendrils and blossoms that run so high up the trees in the forest.

There are two barracks in Brisbane-town for male convicts and in Eagle Farm, a mile further on, for female convicts. The prisoners do not run around, but are all confined and are guarded by soldiers; except for a few who have redeemed themselves. They must work the land.

[Brother Hausmann writes briefly about the quarantine in Sydney and then said:] / 1839 (8) /

The Commandant in Brisbane-town will show us how we can manually build a house in two days; he has furnished us with supplies and we cannot thank God enough for the kindness we have found everywhere so that we never wanted, but had always a surfeit. At the quarantine station we had so much fresh meat daily that we could not always eat, it but had to bury the surfeit. The Commandant provided us with a man to serve us in the bush; however we could not accept this because we came here not to be served but to serve.

As I am writing this the heathen are in our room, for we said to them, that we were here to instruct them and that there were cloths for them, they jumped for joy and said that we will come soon. Still they could and would not come begging: *baibala* (bread), *krünkrün* (clothing), for these, if we were to give them to them today, they would throw them away in the wood and would come naked again tomorrow. They are not used to clothes, they cannot bear them. And so might help come to Zion. Adam /1839 (9) / was ashamed that he appeared naked, but these people are not so shamed; they are as naked as the beasts, they run around and come into the room, they sit down at the table and eat. They believe that when they die, they will come to England, in the land

of the Saints or Angels, where they will become white. We, they understand, were also black but we became white in England and came from there to them. When they beg and someone says to them that they should work, they reply that they are the owners of the land and have no need to work, as the whites must do. They scratch (tattoo) their bodies with flint and trace designs in their flesh. They are not warlike. Every tribe has its chieftain, whom they call king, but he has nothing to command, everyone is a king and a beggar, because everyone does what everyone wants and everyone begs.

We go to look for a place to build, where the rivers run into the sea and where the largest number of heathen gather. We take out cattle with us, as they will be very useful. The Lord will send us a sign. The harvest is great, great numbers of heathen will come daily to us.

(Olbrecht [writes]): / 1839 (9) /

Yesterday I went a little way into the bush to be alone; hardly had I sat down when I was surrounded by 10 to 12 black boys from 9 to 11 who were very playful; I called them over to me and told them to be still and to repeat after me what I said; I read them the letters of the alphabet, to which they demonstrated well their human capacity, but showed little enthusiasm to learn something; then they laughed knowingly; for when I threatened to close the book, they became quiet, which pleased me; however they did not endure this long and soon they began to run around and so I produced *baibala*.

...

(Hartenstein [writes]): /1839 (0) /

We cannot describe the beauty of Moreton Bay; the most beautiful geraniums grow everywhere; they make good garden fences. Cactus, bananas, figs, lemons, oranges, pomegranates, melons, peaches grow

in every season in abundance, and the fruits usually found in Germany, only much richer so that we are able to eat pork with apricots. There is so much timber, even the tall cedars, are burnt to clear building sites. Three heathens who often visit us are called: Bahlidahli, Mähky and Tami-Tami. We all must learn English fully, and use it regularly, so as to teach the heathens; they have only key words in their language, like children when they learn to speak. The unusual words they must take from other languages or find them and bring them across. The need of these people is very great; they have not called us, but their misery cries out so that our hearts must break.

George Brown

In Brisbane town there is a convict who ran away from there and lived four years in the wilds of the interior and through his strong nature was called by them to be their king. He took two black wives and as he said, he has greater authority than the King of England. Now, because his term has expired, he wants to go again into the wilderness. He has been very helpful to us and promised to be available to guide us into the wilderness.

...

EXTRACTS FROM
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1840

/1840 (1) /

Zion's Hill in New South Wales

[The introduction to this article refers to J D Lang's scheme for missions. Reference is made to the function of Moreton Bay as a place for recidivist convicts. The Moreton Bay mission was to test the capacity of having a string of mission stations along the east coast far removed from European settlement and contact to prevent the Aborigines falling under the influence of convicts. Reference is also made to the wreck of the *Stirling Castle* and the deaths of its Captain and crew. Lord Glenelg, the Secretary of State for War and Colonies, was favourably disposed to the establishment of missions in the colony].

[Major Sydney Cotton, who was interested in the German missionaries, provided a suitable place for the mission station situated 7 English miles and 1½ German miles from the Government station at Eagle Farm:] / 1840 (1) /

Here new buildings were erected, gardens fenced and planted and all brought into order and the whole area named Zion's Hill

[The article describes all at the station working at the various tasks. Reference is made to the diaries kept by the missionaries].

[It was reported that:] / 1840 (2) /

On 3 July we had 30 Blacks again visit and they were very observant. Four remained with us overnight and were very pleased at seeing Br Zillman working at the smithy.

On 28 July, Sunday, seven men, three women, and 8 children from among the Blacks attended our divine service.

On 29 July a black youth said to us today 'We will also be able to sing like you'. And we believe that it might well be the case.

Occasionally it can be remarked 'It shows the Blacks' confidence in us that they come and ask for help with their wounds. One of them came requesting to bind up his wounds and then he remained 3 days with us. On another occasion a black woman came with the request that we should come and make peace between her husband and some other Blacks with whom he was fighting.

The original people of New South Wales are in general a quiet friendly people, and it may be then, that they are forced into hostility and revenge through the excesses and cruelty of the colonising refuse of the Europeans. They are by nature shy and in no measure without intelligence and prudence, particularly if their external conditions are considered. And Great Britain has without doubt much to answer for that she has taken their good land away from them, without giving them the smallest compensation; that she has given the land away at a larger price, that she has sent there the fearfully dissolute scum of the European convicts, or that unencumbered abuse is tolerated at the highest level, so that it can also be said that flighty Europeans, as sordid as the convicts – as was often seen in earlier times, hunted them as wild beasts and shot them down, and, in short, no people find themselves in such an evil position, is so set on the path to destruction, and need more the sympathy and help of mission friends than the harmless and helpless Aborigines of New South Wales.

The temperament of the Aborigines north from Moreton Bay make it quite dangerous for Europeans who go there alone and live away from other settlements. It is of concern to us that in those districts there is a need for similar mission stations like Zion's Hill / 1840 (2) / where there must be one or two pastors and a definite number of catechists or lay missionaries. The

missionaries would have their work cut out in protecting and converting (that would be another matter) until they had quietened the Natives and the labour of the assistant missionaries would lessen the cost of these stations. The missionaries at Moreton Bay work very well by the sweat of their brow as manual labourers and field workers in this fertile semi-tropical land and have sought their experience and their own comfort. How important it would be for the timely prosperity of the colony as well as for the illumination of the Aborigines if there were to be a string of such settlements.

[The article concludes with reference to the annual meeting in Sydney and a brief reference to missionary Handt's report on Moreton Bay. The most interesting part in his report is the reference to the difficulties he encountered in learning the language of the Aborigines in the area and how different the language was from that of the Wellington district]

/ 1840 (5) /


Reports from Australia

[This article presents some extracts from the many letters received, including Zion's Hill written in July 1839]

[The article laments the piteous state of the heathen and the need for the missionaries:] / 1840 (5) /

We have many heathen in the area and they work with us. In the morning they come visiting, we give them breakfast first, they help us sow the land with potatoes. Before sundown they go back to the bush with their *dylly* (basket) full of potatoes. We hope, if we can first master their language, to lead these lost sheep into the arms of the good shepherd. At last we saw a fight which was held not far from our place and was frightening to witness as they were throwing their spears and striking with their clubs; the seriously wounded came to us to let themselves be treated. They love these fights and hold them

regularly every two months. They do not believe us that fighting is a sin. Often a man steals the wife of another man and this is the cause for spilling blood.

 More than 4 tribes visit our establishment ... At first they knew nothing about work; now they are fine, which makes us very happy because we consider the best way is to work with them and thus to speak with them. They come and ask us for work. Hunger drives them to it; we give them potatoes, which they like very much. Once a boy stayed with us for 8 days, however the wilderness burned in him and he hurried away again into the bush. ...

/ 1840 (12-18) /

Correspondence [from] New Holland. Moreton Bay – Zion's Hill.

[Brother Franz reported that the chest with its contents sent from Germany had arrived safely on 27 February 1840 and their letters arrived on 21 February] / 1840 (12) /

[The article summarized from their diary from November 1839 to February 1840:] / 1840 (13) /

The Blacks are often coming to us in greater numbers from all tribes and working diligently in our garden; they have taken up their residence around our houses. However, on 2 December one of the hatchets were stolen, so we did not see any of them on 3 [December]. On the 4th the men, women and children came back again and worked with us and explained that the thief who had stolen [the hatchet] was at his dwelling place. On 9 December, it was extraordinarily hot in the morning and in the afternoon it hailed, the stones being as big as or bigger than a walnut. The Blacks ran really frightened to our houses and cried: *mudle, mudle* (stones, stones). We were astonished by this change in the weather. On the 18th they killed and ate a young black woman.

Christmas time was a great spiritual blessing for us.

Dec '39

On the 30th, H[ausmann] and I went into the bush to collect bark that we had cut a few months before to cover our rooves. We spoke about our calling out along the way, how we were touched by prayer and supplication. It was clear to us that it was most important to go to the Blacks at their places of residence and to learn their language better so as to explain as much as possible about the Saviour. We resolved that we would visit the heathens' places of abode at the next opportunity and if none wanted or could go, the two of us would go.

2 January 1840. The first day of this year was blessed when all were strengthened through the joy of the Eucharist and rightly praised the Lord and could believe, hope and venture all for the dear Lord. I remembered the past, of the many blessings that the Lord had brought into my life, and I considered inexpressible in a way my thankfulness for His mercy. ...

On the 16th – I, Br[othos] H[ausman] and R[odé] were determined to visit the Blacks in their camp. During our journey the brethren were very afraid of the Blacks. 180 of them came from two tribes and they were so bold, that they forced themselves in close contact with the brethren in our gardens and stole corn. The brethren had to watch the whole day so that everything was not to stolen and taken away.

We wished to own a boat so as to travel by water to the different tribes and for us to provide the necessities and to able to remain among them. / 1840 (14) /

On the 27th Hunkemanny came and I was pleased that I elicited and recorded so many words of his language (so as to make a dictionary); I gave him as much to eat from my garden as he wanted. We said to the heathens that we would come, as soon as we had a boat because they were so distant and we would spend more time with them. They also promised us that they would come back to us again in a few days with their wives and children and that they would settle with us and their wives would work amongst the corn and the men would fish. When we spoke to them about spiritual matters they were very curious and asked us many questions. They understood us very well when we asked them questions about the devil, that Satan would be in them when they stole, lied and murdered and that, on the other hand, when they did good and prayed, God would be in them, etc.

On 19 February the news came that the ship with the letters and chests had arrived. If those and all their friends who sent us these things could now but see their happy faces. The beautiful baptismal dish in the chest left us all with astonishment and great surprise. Oh the merciful God had given that many, many heathen would be saved through the bath of rebirth and renewal of the Holy Ghost and that they would be sprinkled not only with water, but with water and blood. O, that all would be baptised and would stand with believing hearts. O Lord, baptize us first rightly with spirit and fire.

I must remark concerning the Blacks that that they show a little less desire for our propositions to build and to lay out huts and gardens with our help. We have been here not yet 2 years and they have seen well that we have nothing other than a few implements for work and they do not see that we have houses and gardens full of potatoes and Turkish maize, both of which they like to eat. On the whole, it appears sad for these people; we have already given many our old clothes, however they do not keep them long. Huntemann came back again and wore his coat and nothing much more, saying that other Blacks had stolen everything. They ask for clothing very much in winter against the cold and in summer against the many gnats and large and small flies, which are unusually troublesome, and are for us, with our clothing, are a real plague and torment. For this we thank the Lord and Almighty for sending the goods in the chests for us and for the heathen; yes, we all give hearty thanks in the name of the poor heathen, who will benefit from these. We all have recognized how important it is that we lay out a garden for the heathen, if only one of them has a hut and a garden where he can build something, so many will find the desire to follow. We want to seek this. If we could set up a station in Ningeninge [Ninghi Ninghi], we could simply build a small house for us and lay out a garden for the heathen and work for them so that all belongs to them and they then have no necessity to steal from us. May the Lord give us strength and wisdom; we want to give Him all honour we want nothing and to leave to Him all in all. The Blacks know very well how to distinguish us from other whites who live in the area and lead a disreputable life. Thereby we take the opportunity to show them the corruption of men and the path on which they may be saved. May God grant that we not tire from prayer and entreaty. When many are

here, our heart is so glad that I cannot find words; it costs more to make the effort and renounce than I thought at home. ...

About the journey to the north, where the Blacks stay at more places along the sea coast, there is only the following: We (Fr[anz], H[ausmann] and R[odé] felt driven for a long time to visit the Blacks in their places of abode / 1840 (15) / and for this reason we determined on 16 January 1840 to travel with some Blacks. For this reason we gathered all the brethren together for community consultation and prayer and to consider everything expedient to get to know the heathen through travel and going around their huts by day and night, we might instruct them more to work on their grounds for themselves, to work the land and build on it. At the same time we took the view to seek a place among the Blacks for a longer stay so as to make the true Gospel known to them, which is the first charge and goal of our work and efforts and why we were sent to this distant land and why we left ours behind.

On the 17th January the heathen came to us very early, as we had said, because we wanted to go with them to Humpeboang or Ningeninge (as they call their places of abode), and encouraged us to come now. Br Zillman hastened to get some hatchets for the men and to draw provisions for 14 days. The brethren accompanied us a little way into the bush where we commended ourselves happily to the Lord and to His blessing and protection and then took our farewell with cheerful blessings. 15 adults and 3 children from three different tribes accompanied us. When the Blacks were exhausted and rested we quickly hacked out a place in the bush and placed melons and fruit there (to persuade them to travel further). In the afternoon we came to the Pine River, where we passed two places, when our companions caught a quite large snake and crabs. We went along this river until we halted towards evening to spend the night. On the way there we were a little confused. When we heard that the heathen tribe had gone from Humpeboang and moved to Ningeninge, we decided at first to go there, which our Blacks did not want to do and got very angry about it and said 'It is too far, a very long way – the King and the Blacks would take us and all that we might have, away and cut us with a knife, etc'. Because we considered it improper to go to the place where there were no heathen, we indicated that we would go to Ningeninge and they tried by all means to leave us and considered going home. Because they wanted to kindle fear in us, we retorted: 'We are not afraid' and one of them went out ahead

and all the others followed us. Another said then, 'Now, it will happen, as we will soon see, that they will take you all away and will cut you with knives'. When we halted, we quickly made a hut as the heathens generally did, but it was unfortunate for us that there was no bark to be found there, but we could only tear up grass to cover it with that. The Blacks laid down around us at different fires without huts and consumed their catch and corn and potatoes that we had given them. Some took the trouble to fish with hand nets but caught nothing. Because there was no drinking water, we prepared tea and strengthened ourselves through song, prayer and the Word of God. The heathens remained seemingly quiet and Br Hausmann felt himself compelled, as well he might, to tell them something of God and our Saviour, to which the Blacks paid unusual attention. We felt, as difficult as it was, to explain something of the Son of God to them and to make comprehensible in our weak knowledge of their language quite foreign concepts of God and divine matters. We had to be satisfied with what we attempted and said to them that all good people, Black as well as White, when they die will go to heaven where they will see God, who made all men and the whole world, the bush and the water, the fish and everything that we have; in heaven it would be very good and happy, much better than on earth; that all bad people, Black and White would go to the great fire and there burn for ever more. One, Hunkemanny, indicated through his questions directed to us, a particular attentiveness, and as we said to him that he, when he died, would see his father and mother again, he was very happy and astonished and said 'Now I want to see them, come, come'. He asked if God was pleased when we sang and prayed? And after our positive response, he asked / 1840 (16) / if we could sing some more. We sang 'Praise the Lord, the mighty King'. When we finally said that we had come from very far across the sea, to bring him the good news and that we had a command from God to say to all Blacks what was good, that they would come to God and not to Satan in the fire when they died (they believe in one evil spirit and fear him) so Hunkemanny said, 'is God angry now because he said we should not go to Ningeninge'. We said to him that God would pardon him for he had not known that before and that he ought now to do good not as he had done before; for he had been most vexatious about going with us to Ningeninge as it appeared to him to be injurious. Then he became calm and the other Blacks were soon asleep. Our hearts praised the Lord because we recognized this as a great blessing, what was occurring in the hearts of the heathen and asked Him to accept these his lost sheep. Chiefly we took St Paul to the Romans, I, 19-20 –

Be open to the heathen for God exists even though they do not honour Him. We saw no trace of them honouring God or gods. They lived only for their stomachs and the joy of dancing, singing and where they are driven by the most gruesome matters, which they consider to be good, not to be sins. It was clear to us that they had no consciousness or presage about a future life and judgment although it came not from a clear knowledge as it was not preached to them.

18th. We were very cold on the previous night and so we had slept a little better than we would have under the open sky. The fire in front of our hut went out and we were quite frozen when we awoke. When the Blacks woke up, they immediately began to speak to us again about going to Humpeboang, and we had difficulty in persuading them to go to Ningeninge. Also Hunkemanny was again very unwilling and we said to him: God wants this to happen and he responded that the prisoners at Brisbane-town had said we were telling lies to the Blacks. We finished our morning devotions and commended all to our God and Saviour; after breakfast we broke up. Hunkemanny appeared very out of sorts and remained lying about the fire; however after a half an hour he came hurrying after us quite happy, asked for his pack so he could carry it himself and was once again like before. The women hurried on because we asked them to do so, and had, after an hour, stopped at a place and prepared their roots, which they offered to us. Our way led through mountains and valleys, through bush and over streams until we came to a place where there was drinking water and some stands of maize still standing that our brethren had planted some months previously on their journey; we harvested this and while some of the Blacks went fishing, we engaged the others in clearing some land where we could plant corn. Br[other] Rode was so ill with a severe cold that we feared he must return – a matter very painful to us, while our hearts groaned and sighed that we might help him. Some of the Blacks left us and set out ahead and Hunkemanny remained with us and with three others. The Blacks told us that we must cross over a large body of water to come to Ningeninge, however, one, by the name of Banny, promised us to come over with his *Gandala* (a piece of bark) and fetch us. To our delight Br[other] Rode was better, although still very weak, and so could continue on the road with us. We praised the Lord that our God had heard us. Exuberantly full of consolation and happiness we hurried on further with our Blacks and came in an hour's time to the sea where the Blacks on the coast showed us in the different directions where the different heathen

tribes lived. Our path soon led us back along the coast to a place where we met some black women and children and 3 of our Blacks who were carrying our provisions had camped and so we must spend the night here. Hunkemanny did not want to do this saying that we would freeze here; he took the three packs on his head and walked on further. We followed him and came by moonlight to some heathens' huts and the other Blacks with the women followed on behind us and it now went as for the previous evenings. The peace of God reigned and filled our poor / 1840 (17) / hearts so that we thanked the Lord that we could praise and beseech Him with joy.

The 19th. We slept better this night as the fire had not gone out. We got up early and reached the large water before the flood tide. It was a difficult and tiresome get-away; for we passed a large flat, which was covered in the rainy season and consequently was full of mud and roots stuck out from it. We did not have boots and we had to take off our shoes and walk through water and mud and over the spiky roots that stuck into our bare feet until we reached 2 rivers with swollen and wounded feet, where we had to undress and wade through and finally arrived after a very difficult path over thorns to a very broad body of water that discharged into a lake that we could see in the distance. We halted here; we washed and cleaned ourselves and ate a little of the large sea crabs, which the heathens had sought and mixed it with corn and bread. One heathen, Chimmy, swam over the water and soon rowed back again on a piece of bark stuck together in the shape of a boat about 2 feet wide and 12 feet long. Now the Blacks sought out the best crossing point on the edge of the water and plugged their leaking boat with earth so that it was as sound as possible and packed our bundles into it and the Black swam over; Chimmy swam before us and showed the way. The leak in the canoe soon became so noticeable that it began to sink in the middle of the water; suddenly Hunkemanny jumped into the water, took our leaky craft onto his left shoulder and guided it and swam with the right arm to land. Br[other] Rode seized the oar and rowed it also and so fortunately we came to the other shore where Chimmy had sought out the best place and Hunkemanny landed and we were so near to land that we stood up and could go in water up to our knees. Our provisions that were wet, we laid out on the bushes so they could dry. Hunkemanny went back and Chimmy led us through the bushes through equally prickly mud as extensive as previously until we finally came to a quite dry place where there were 2 huts and a dug-out hole of drinking water. Here we prepared breakfast for ourselves and waited the other Blacks.

One of them by the name of Wagon soon came and went with Chimmy, after they had sharpened their spears to catch fish. We used this time to praise the Lord and to praise Him for providing nourishment and rest for our souls and to commend the day to the Lord. The Lord did not leave us alone, but was true and compassionate in prayer and His work so that we could continue on: Oh how joyous, gracious and merciful is the Lord God and Saviour! How He knows how to sweeten our troubles! How lucky we are! We should thank the Lord and praise him etc! We also cooked rice for our Blacks, who soon returned with several small fish, which they gave to us. They asked us to work some land here and to sow it with corn or barley, at which we had the opportunity to speak to them about the Lord's Day and that we must not work on Sunday, but must praise and worship the Lord, otherwise He would be angry with us, etc. After Hunkemanny had arrived once again, we continued on our way for a few blissful hours which led to a large extent through salt water and through prickly mud so that we were very pleased finally to reach the edge of the lake and find a better path on the white sand for a long ime. Here the Blacks travelled exceedingly quickly, saying that they saw the Ningeninge Blacks in the distance fishing, however they had deceived themselves; because it was the Black Doblejenkow who had his wife come along with us because he had heard from Banny that Br Rode was ill and that he had wanted to take him back. He made a lamentable face and kissed him and almost cried; and he broke a seemingly thick piece of wood over his own head as a sign of emotion and joy. After some rest we maintained our march and Br Rode gave Doblejenkow corn and potatoes. From hereon our path led us from the coast into the bush again where there was often water and we had to undress; it was a barren area with thorns all around. We stopped as we were very tired and hungry and after a while we prepared some food for ourselves and for the Blacks and in their presence prayed and then hurried on and, towards evening, reached Ningeninge, which was situated not very far from the lake on a sandy area with trees growing around. There were 70-80 souls there, some of whom had not seen a white man before. The king had gone with a great part of his people to Buinny that is situated very far in the mountains. Hunkemanny constructed a hut for us. Many heathen, young and old, had assembled around us for our evening devotions.

20th. This morning many Blacks came back from fishing, among whom were many old acquaintances, who called themselves our brothers. One said that he does not go

to Brisbane-town any more because the commandant was very angry with him because he had been there when the Blacks killed a girl and had consumed her. The Blacks had caught a large fish / 1840 (18) / which they called Gangaen, the flesh of this fish resembled pork, which they butchered beforehand and had baked. We were astonished at their gluttony for they, young and old, spent the whole day eating and sleeping. Br[other]s R[ode] and H[ausmann] went with a boy to look for good land to sow some corn; I remained at the camp with the Blacks. We obtained only with some hard effort a little of the fish, rather they brought us some kind of oyster that they call Ningeninge and from which the place derived its name. H[ausmann] and R[ode] were able to eat some, I was not. So much is to be done, we sought to instruct the Blacks in divine matters and to write down and learn a few words. It is said that the whole of the heathen tribe, Duke of York, is coming to a Karaberry (song and dance) this evening, for which they smear themselves in soot and yellow ochre and fish fat. But the tribe did not come. The Blacks said that they would leave this place and would walk 20 miles further, which they pointed to with their fingers. We must give up our desire to accompany them; because 1) our provisions had not reached us, 2) our feet were already wounded and 3) if we could not give the Blacks any more, they would leave us and would not return to our station. When I visited the Blacks once in their huts, I found a woman that had a deep hole in her head, from which blood was streaming; she and all the other women around her were shrieking terribly; her husband had hit her, because, as he said to me I had said to him that his wife was no good. In the evening we had many Blacks around us again for our devotions. When we sang, read and prayed, they came up to us and said: 'We should not make it so long tonight, for they were expecting Blacks who could not suffer it and would get very angry with us'. After devotions, we heard much screaming and understood that they were talking about us. Hunkemanny said to us that the Blacks had said that they would cut us with knives. However we placed our life and soul in God's hands and slept peacefully and comfortably.

21st. We said to the Blacks early today that we would travel today to Humpeboang. Hunkemanny and others were quite ready to accompany us. Nevertheless we went around the camp to take our farewells to all, at which they said to us that we must come back by water in Mr Petrie's boat in Brisbane-town, and build houses and remain with them. One of the islands was quite near us, so to speak, we could go over

to their islands where there was better soil. Then there was a great happiness among them when they saw that we would bring some corn or potatoes for them because they were exceedingly fond of them. Some acquaintances accompanied us a little way. When we were again at the lake, our guide saw smoke rising in the distance; because they were wild, they jumped up and screamed loudly, going into the bush, saying: the Blacks of the Duke of York were in the vicinity. They made a fire here, blackened themselves with soot and fat; then they went on further, until we met up with some Blacks who also wanted to go with them from Ningeninge to Buinebuine. They had spoken with the passers-by and wanted us to return again with them to Ningeninge, they could not go with us to Humpeboang and to our station. Through many means we made it known that we wanted Hunkemanny with a few Blacks to help us over the large body of water, to which they all concurred. We were not at all embarrassed that we well knew that it was difficult, yes almost impossible, to find our way back to our station alone and that our requests and promises to both our companions had not borne fruit and they said that they must go to Buinebuine and have Karabbery and Balangbalang. The king would certainly cut them with knives and would be very angry. On the way along the coast we had to go almost always through seawater because it was the flood time and we could meet friendly groups of Blacks. We were quite amazed when some black women came up to us and commenced a fearful howl, which was returned by our companions, and they, especially Hunkemanny, hit them on the head with their waddy before they had said a single word to each other. Afterwards they spoke with one another and went away. Towards mid-day we came to a place where we received such rich blessings on Sunday and one of our companions went to look for the Gandala. We prepared the midday meal for ourselves and for the Blacks and gave them as much when they could eat and looked towards persuading Hunkemanny to accompany us back to the station; we promised him a coat, maize, sugar, bread and a hatchet etc and when we showed him a piece of sugar and promised to give him some, he was willing to go with us. He spoke at length with the other Blacks and showed us clearly, how hard it was to go with us, that he almost cried. When we came to the water, Hunkemanny did not dare take us over in the leaky boat; we happily followed, going to the middle because it was ebb tide. One swam near the boat and the others went across. After this Hunkemanny hurried on with us very quickly, so that we arrived safely and soundly at our station at 4 in the afternoon of the 22nd. All the brethren and sisters were overjoyed and Hunkemanny

received everything that he wanted. Through this difficult journey on foot we had now extended the desire, if the Lord gives us the grace to be able to return by water and bring our provisions (what is impossible to do by land) and to be able to establish a station there. From there we can travel to the islands opposite, Kirkum and other places. The Lord must direct all. To him be glory and praise for his wonderful deliverance and help on this journey! He permitted our lowly and weak efforts to praise his name and to the help of many poor heathens! – Franz, Hausmann, Rode.

Continuation follows

/ 1840 (18) /

(Continuation)

From earlier reports of Br Franz at Zion's Hill.

We must sigh from our depths at how desolation the poor heathen appear; it is quite a matter to realise our feelings of visible distress in which they are unwittingly placed. At the beginning there was much and heavy work: trees to be felled, pits, ditches and fences to make, water to carry, houses to build, gardens to lay out – and to remain always in prayer and supplication. We rose at daybreak, each directed to prayer alone, then we go to work until breakfast, then we halted for our community devotion, often in the open air in the company of the Blacks; with singing, reading from the Bible and praying in turn, we felt so animated. The work goes on until evening, because we have so much to do with the heathen, while they are working with us, when we rightly give them something to eat. In the evening we generally make a large fire, as there is much wood to burn. / 1840 (19) / After the evening meal, we have devotions again, all in turn. Then we complete our diary using English and the heathen language. Fridays we always hold our conversation hour, we admonish and criticise ourselves and are sometimes quite sharp with each other; indeed it serves us for the best. On the 12 July, a Black struck a man with his club and took an axe from him and almost killed him and he quickly ran away. We took the man into our shelter, washed and bandaged him. He then went to the infirmary. We have for long held our Sunday services under the open sky so that the Blacks with their wives and children can accompany us. The

Blacks from the sea tribes live on fish, snakes, lizards, tortoises and roots as well as the mountain Blacks (kangeroo [*sic*] eaters) who live on honey and kangaroos.

When I think back to the past at my many deficiencies and weaknesses, that the Lord has shown me, I cannot but acknowledge and wonder at the grace of His goodness, patience and happiness. ...

We cannot marvel sufficiently how wonderful the Lord has been in bringing use through. Our station is in the middle of four tribes, who have been called friendly; they are really very confident and friendly towards us. They are not clumsy in their work and are very strong.

On the 28 December 1838 I had to go to Brisbane-town; on the way I met many Blacks with their children who knew me and happily came up to me. On the return journey, I lost my way, I went astray in darkness, I had gone astray for 3 days, as the commandment would say, and the Blacks searched for me and brought me back. I had not yet eaten anything and had a burning thirst: the night came on and I did not know where I was. I exhausted all my strength in trying to find the right path, but I was not able to do so. Finally, I found water where I could quench my thirst; very tired and hungry. I made a start in the moonlight. It was impossible to force my way through the bush as I wanted; I must always go back. I fell on my knees and prayed, and with courage restored saw myself surrounded on every side by impenetrable scrub. Although exhausted, yet I believed: If the Lord would permit you to go on further, He will lead you out again. Forwards! – I finally came to a mountain where I spent the night; my clothes were white from perspiration and wet through and through. I lay down under a tree and prayed. Death appeared the most certain thing to me. I acknowledged my sins, thanked and praised the Lord for all His trust and grace, especially that I had a Saviour; I prayed for all my loved ones at home and for the brothers and sisters in this wild land, also for the poor heathers and I commended my body and soul into the Lord's hands, went peacefully to sleep and when I awoke at daybreak, I prayed again to the Lord and I remonstrated with him: Thou has said Cry unto me in adversity. And it came to me: only forwards! When I was again in adversity, I prayed again, and the answer was: only forwards! – until I finally glanced a hedge from the distance, to which I hastened with thanks and joy and I finally

arrived in Brisbane-town where Missionary Handt refreshed me. My clothing was very stained with blood. After a brief rest, for which I could not thank the Lord enough, I hastened to the station. On the way I met two brothers who with 2 others and many Blacks had gone out in different directions to look for me. They praised the Lord with thanks and joy when I explained to them what had happened to me and when the other two arrived, we fell on our knees and praised God on the way home. What happened with my soul, how I was comforted in my fear, how I prayed, what kind of considerations came upon me, etc I cannot describe. Praise the Lord, oh my soul and forget it not.

Apart from the usual service, we held a special meeting on Sunday morning where we usually, after song and prayer read the Bible and then all called aloud upon the Lord to send his blessings upon us and upon the poor heathens. Often we also read an Epistle of the Apostle and prayed. And I must acknowledge to the praise of the Lord: never has the Lord been left unacknowledged in our midst. Because we were all one, full of peace and joy, we all forgot our troubles and tribulations – blessed in hope we rejoiced in our calling, which must be crowned with success and blessing; for we have indeed the dearest and most costly promises of which none will remain unfulfilled, if they still remain. – Our meeting for prayer on the first Monday of every month at 4 pm was particularly significant for us. To the Lord be praise and thanks, honour and worship for all, that He has done up to now for us in His works. He took us all into his hands, as a potter takes his clay. Master! Let not thy work lie, help us watch, pray, conquer until we fall before thy throne.

Now extracts from the other Brothers' letters follow.

(R[ode]). 23 Feb. 1840 – How is it going with us? We must acknowledge the glory of the Lord: He has given us prayer and understanding; who would have expected that things would go so well for us in the wilderness, how is this really the case? If someone asked: Have you had any deprivations, we could say nothing other than, Lord, none. My little August runs around and is starting / 1840 (19) /to speak: 'We wanted to speak English and German with him at first – my wife German and I English, however that has not happened and now we both speak English with him because he will never need German here and can learn it later at school.

The heathen are already well known to us; their greatest torment is hunger; their first word, as often as they come, is *coprou wāro*, much hunger! They go quite naked, men and women, they have a bag (dilly) around their neck in which they place their supplies, but it is always mostly empty when they come to us. Then they say: *dilly wāro*, the bag is hungry. They are brown, but paint themselves black or red with clay; they dwell communally together in their desolate huts; in warfare they paint themselves in many colours with sticky twigs, and cover their whole body with bird or peacock feathers. Their weapons are: 1) spear 12-14 foot long, made from hardwood and so sharp that they can throw them through each other's bodies 2) bow from which they fire arrows into the air with great strength, that they fire and when they fire it it comes back from where it was pointed; 3) club, with which they cudgel each other, and 4) stone knife, with which they wound each other in a fearful manner. They are a poor people, totally at home in the bush; they are rarely seen without a fire-stick in their hands and the dilly about their neck, the spear on their shoulder, they go so proudly around that they do not know where they must set their feet. They steal what they want. Yet I have a fond hope for the conversion of these heathens, although this is still to be seen and they must be numbered amongst the most deeply depraved; but we have His assurance to us: the right of the Lord holds the victory.

They love their children so much that the women steal from each other. Women, who are hardly confined for a few hours, come trembling and screaming: I am very hungry or I am very frightened. The heart bleeds when we see their distress. At death they cry and wale in a dreadful manner, they flay the dead and eat the flesh, bury the skin in the earth and the women wear the bones as ornaments. At the death of a child, the mother inflicts wounds on herself and knocks holes in her head and quite despairs. – Woe is me, if I were not to come here to see their great privation here.

(D) I never believed I could build a house, yet I brought down trees from 3-4 feet in diameter quite alone after which I and a brother reduced them with a pruning saw. The Lord has strengthened me with bodily strength that I – once the weakest, am now among the strongest. Yet we are, God be praised, all not weak, for we all can do this work and do it we have.

(N[ique]), The heathen are quite ignorant, they believe in no God, they are crude, wild, lying, indescribably lacking in every respect. As human beings it is not possible to deny that they are still flesh; they do not even remain very long in one place, they go about every month, though they remain in their area. A few appear to live a more settled way. A few have already been provided with some land in my garden and have promised to settle down with me with their whole families and to build a house in my courtyard. A few are very sober. They consider themselves and even us, almost as brothers – I have over 50 brothers among them – O that they might be with the Lord! – They exchange names, they give us their names and they take ours.

They often stage a fight for a week with each other and that is terrible to witness. We recently saw an encounter $\frac{1}{2}$ an hour from us that lasted for three hours. When we went back, we found one very badly wounded man with his wife and three children; he was half-dead, with a spear that had gone through his loins – he had definitely lost much blood; I took him on my shoulders and brought him close to our place – and then sent him something through one of his children – for which he was very pleased.

God helped us this year considerably; we did not believe, that we would in one year have been able to have completed houses and gardens; our place was covered with heavy trees, which we have all cleared away and have laid out a garden, 300 feet long and 40-45 feet wide and another not quite so long and 60 feet wide, and a third has been started which is quite as large and is almost fenced in, has been started. 'The Lord has certainly sent a sign to you' the friendly Mr Owen said to me when he visited us, treating us very kindly, and obtaining permission from the commandant that we could draw some things from the magazine. So the Lord has in all ways looked after His people.

The Blacks are now somewhat more industrious, they show a desire to erect dwellings near us; such houses, as we have, suit them very well and all that they see about us; they visit us very regularly and show great joy, when we say to them that they will soon possess such gardens and everything that we have, and should worship the great *Piny* (father). They ask if they are able to see Him. I show them a picture of the Crucified and they are all very happy.

(Z). When we erected the smithy and the heathen saw the handiwork, they wondered greatly; an old man would not stop wondering at the anvil. When they saw that I made horseshoes, they all said, I was *caban buttockery*, very good. A king came from an island, 60 miles distant, and declared himself to be my brother. They like axes and hatchets very much as they can get honey and birds from high trees; they have stolen much from around about us. Lately one of them who worked about the house, took an axe, caught a yearling and struck it on the head with his club. Also one of them cunningly took an axe, however, and although there were two of us, we did not take after him; we still have three yearlings. For this we must thank and praise God. They are very communicative when I speak about axes, hatchets and bread; start to speak about God, however they know nothing and are silent.

Once we saw their fights and wondered at their adroitness; when they were in the midst of an encounter, we divided out melons and that brought the whole fight to an end. When we are able to give them something to eat, they will certainly stay with us. We expanded out gardens to be able to give them something to eat and work. When we work with them, we learn their language.

They are kind; often they come in a group, or a few, or at times, none. We can understand each other fairly well, because they speak broken English – yet of spiritual matters they understand nothing. It appears as if they do not worship in any manner. / 1840 (21) /

(Z[illman]) We have planted east Indian potatoes here that often weigh 10-12 pounds and they grow throughout the whole year and are planted out in rows. In summer it is so hot that we cannot work in any manner from 10 to 3; often there are hot winds that burn the fruit. Trees grow well here; the soil is very fertile. 8-pound cucumbers, 22-pound melons; we harvest twice a year. The heathens take to our ways well, they come and work diligently with us, but left to themselves, they do not want to commence; they are a fine strong people. Often complete strangers come from the interior and ask: 'Where is Zillman, who makes axes (*mukos*)?' They are extraordinarily friendly, but very false. They congregate together as if they liked one another and then one seeks to inflict on the other as many cuts with a sharp stone

knife that he can. It is most times almost nauseating for me to look at the terrible wounds.

(O) They do not have clergy, because they have no idea of a deity, let alone for God and anything divine. – It is a pity that it is quite unknown to them, so that they can be taken for innocent children – because there is not even the slightest feeling of shame among them. Yet they often are a great joy to us when they stand assembled around us and hear what we preach to them of our salvation. When one of us goes somewhere where we meet a household with children or men and women (for they are mostly together), they all come to us, give us their hand and jump around us and are happy as children, who have not seen their father for a long time and ask: ‘Where are you going? Are you coming back soon?’ etc. They are, however, very sly and light fingered with all of this friendliness, and we should not trust them further than we can see them.

Whoever would have seen the place in 1838 where our Zion stands, where a thick wood full of trees where 2-3 men could hardly assemble, which even an experienced tree feller would have shuddered to fell, is now a large beautiful garden, full of useful crops and a fine little village and we can indeed wonder that each brother has his own little house and cow-stall, out-building sand garden. My garden is about 18 feet wide and over 100 feet long, going to the river, 10-12 feet wide and very deep, where the water is highly suited for our use; for I have still a garden, about so wide and 100 feet long; behind the house is yet another garden, mine being 24 feet wide and 350 feet long; the yard that houses hens, ducks, turkeys and pigs, is 40 feet wide and 100 feet long. You can think how much effort it cost to clear the timber, to fence so large area and to cultivate the vegetables.

(H) The Lord has led us in a wonderful way in the desert. It is often said that you must make silk out of a sow’s ear. Yes, and the Lord gave us more. We often think, when we go among the heathen, when we must eat roots, we should be happy. And the Lord has given us wheat meal so we can bake into bread. The Lord has given and blest us with strength, power and joy to work. For a year all was a waste and wild, now 8 houses have been erected, 11 gardens full of produce. We have cattle, poultry etc. We have made a start with the poor heathen; however, we have a need for

patience until they acquire an understanding of something higher; they have sunk to the depths; I admonish them that they should model their lifestyle after ours and not model themselves after others. We shall cultivate more land so as to provide more work for the heathen so they can be better rewarded. There is a fine assembly place where all tribes can come together to hold their fights where they are so severely wounded, where they kill each other and eat the flesh of the dead and drape themselves with the bones.

The poor heathen go about like a shepherd goes among his sheep, unsettled and nomadic, changing one place for another. Oh how I should like to them to dwell upon the green meadow of our salvation and to be led to the source of the life-giving waters. But the poor lost sheep are bewildered and are still not brought [to these fields] which is very painful and detrimental for them. Yet we should not wish to discontinue to entice them and to follow them. Yet we are often very exhausted and faint from the heat and duress of this land and so you help us valiantly to stand with a new strength and power and you – all your congregations all you hearers and readers continue without ceasing your prayers for us, for all is to no avail if the Lord is not pleased to bring conversion. So, brothers and sisters, we ask you, to help us lift up the banner of the Lord so that our presence here may not be fruitless. The Lord indeed gives when we ask. Praise be to Him!

One day I was working with a Black when it began to rain and I asked him: 'Where does the rain come from?' He said: 'From the Blacks'. I inquired of him how the Blacks or the Whites could make it rain. 'God Almighty, who dwells in heaven, could only do that'. On another occasion I asked one of them if I should return to England again. He gave as an answer: 'I should not do that', he would scream and hit himself on the head with his club. I often asked them: if they still had any desire to dwell with us and to build houses; they certainly said yes, but they did not do it. However one of them did come and showed great desire and led the whole tribe there; he is still with me. Who knows really what is the Lord's will. – We rejoice daily through all our devotions the signs and the nearness of the Lord; yes, the Peace of God dwells from grace in our little huts – so that we are ashamed before the Lord and beg him that we are unworthy of such gifts of happiness and accept it so happily. Grateful thanks from us all for the kindnesses of the gifts that have been placed in the baskets.

(R[ode]) One morning I went with Br W to Eagle Farm to procure potato plants and I saw from a distance the natives' dwelling place; we took courage and approached them; they were known to us and called us by name. There were about 200, who had settled there; they were exceedingly friendly and they approached us from all sides and presented their wives and children to us. When I saw these poor people, I was strengthened anew and I thought: it is not possible that these are all lost. Two boys went immediately with us and helped us to procure potatoes; when we returned again, the old people cried aloud and brought their children who remained with us until evening. A father himself gave his child to one of them by the hand and I saw with astonishment, how he farewelled his child with a kiss. Many men and women went with us, the men pushed the carts and I took a child by each hand. When we reached our station, 2 brothers, N[ique] and Fr[anz], met us as they had heard a cry and believed that the Blacks might have overtaken us – for they are very devious in their friendliness. When we came home, there was already a large crowd of Blacks there and we, with the brethren thanked the Lord, who had protected us, for we were 2 among 200 savages who care nothing for human life and would strike someone down dead for a fishhook. The Lord however held their hearts in His hand, without His will they could not touch a hair [of our heads].

(Schmidt). A few savages brought a severely wounded widow of a deceased chieftain on their shoulders to us in great distress. She had 12 wounds, 12 inches long and 2 inches wide, some on the head, some on the side and on the back; she was injured in a fight. Her condition was heart-rending and we wondered at her great calm; she could bear great pain, without groaning or wincing. She was so mistreated because she had fled into the bush after her husband's death. Apparently all widows are treated so; the position of widows among these people is more terrible than in India where they are burnt. (We know that widows suffer the loss of the little finger). 1000, or even more than 1000, maggots infested her wounds. She was cleaned, washed and bandaged, and her welfare looked to. The next day an old man came, her father, with a tuft of feathers in his hair as a sign of mourning and who, after his hunger had been quietened and had tried to steal a bag, took her on his shoulders and hurried away with her into the bush where the heathens of the area hit her and killed her.

(Eipper.) The substantial changes that have taken place in the savages from our presence here, can be seen in that they do not come any more and cry out for bread, but ask only for work, and that they work very well and most diligently. They do not stay long, but go again after a few days. Life in the bush has a great attraction for them. / 1840 (21)

**EXTRACTS FROM
THE BEE ON THE MISSION FIELDS
(GOSSNER MISSION)
1841**

/ 1841 (4) /

Correspondence

The brethren in New Holland write from Moreton Bay. H and O – on the 10 August 1840. We are highly bound to praise the Lord and to pray that He has heard our prayers. He has not abandoned us, but is with us in our work; He has cared for us up to now. The Lord never forsakes His disciples; they must pull their ear when they were hungry. Praised be He for we have had no need; when we lack many things, we can always look to the Lord for He can indeed give to us if He so wills. At that time we can hardly believe that when we came to Him for the first time the Lord so cared for us. The Lord had heard our simple prayer and, as you well know, we are not ashamed to have come through many trials and tribulations. And we must expect that we will yet go through more trials and tribulations. However we do not wish to stop raising our hands to the mountains from whence comes out help. Oh, all you mission friends, you are asked to pray for us and for the poor heathens; for we are not in a position to accomplish something if the Lord has not commenced to bring life to the dead bones. So long as we can give them something to eat, they come to us, young and old and they work for whole days, weeks and months in our gardens; and when we ask them: ‘Don’t you wish to work the land for yourselves, to build houses, to wear clothes and to pray to God with us?’ They answer: ‘Yes, soon’. We leap for joy and praise the Lord, hoping that the Lord will soon help this people. However at the time we harvested nothing and have nothing to share with them, they distanced themselves greatly from us, so that we did not see them for a long time. For we have hung our harps on the willow trees and said: Oh, when will the Lord draw these people to Him! When can we tell them more about Salvation! They have, however, not yet quite grasped it. That there is a God who has made all and that we will come to Him after death; and those who are evil will be thrown into eternal fire, - that they understand and wonder at. But that is all. We can to continue working to prepare more

land so that we can give them more and so draw them to us; and if we do not relent with prayer and petition the Lord will certainly not allow our work to be useless. We cannot repeat sufficiently in asking that you, the whole Bethlehem congregation continue your prayers that the Holy Ghost will pour out his blessings on us and the poor heathens; for they are indeed a lowly people and they have no understanding of hardly anything. If we did not have to reach a Promised Land, we would doubt if these people could come to any belief. However the good news must be preached to these people; for this reason we will not give up. Yes, Lord Jesus, we believe that you will lead thy work to victory.

N[ique] We believe that the Lord has a great / 1841 (5) / people here, but it will take time until they lay their weapons at the feet of the Lamb. Yet with God nothing is impossible. If they can eat, they will work more diligently – the whole day for a mess of potatoes. Many strangers from the far mountains came to us. They were wonder-struck when they were here and saw how everyone often ate between 6 and 7. Often so many came that we could not employ them all; then they must go into the bush and seek their own food. We always lack the means; if we had sufficient oxen and cattle, we could work more land. It is indeed difficult because we have so much woodland to clear.

Fr[anz] My soul cries out, weeps and makes complaint and will not be calmed; the affliction of the heathens is great – It must indeed be otherwise. ‘The Lamb must be the victor’ as you write to us ‘Australia must be won for the Lamb’. We often think of how you first showed us the long road on the map. Oh, what has the Lord done for us! What joy, what saving. May He be praised always and for ever. I would never have believed that I could bear my great infirmity with such exertions and in all difficulties I have become stronger. The Lord be praised and thanked. And to you and all our friends be thanks for all of life’s gifts and for the work of the sewing guild, especially for the clothes that we can clothe the Blacks when they work for us; for we don’t given them to them in the bush, because they will throw them into the fire and burn them. They will then only seek more. Indeed we have so much love for them that we cannot be without them and we are distressed if they are absent. We often think: our children we do unto them what we cannot bring. We cannot give the Blacks any other wage but potatoes; they want none other. If they have only their full *dylly* then

they will say in a friendly manner *good night* and they repeat it often; if we do not give them their fill, then they go silently away.

Sch[warz] 12 August 1840. The last 3 months we have had almost daily visits from numerous of the heathen. We must thank the Lord that He has led them to us and that it is His will that they work for us and that they will become familiar with our way of life and desires, just as we should with theirs. At least we have elicited responses and answers to our questions from the adults as well as the children and that give us hope. So we have a few boys who we permit to pronounce grace before eating and we answer their questions to us to whom they have prayed: 'To God'. – Who is God? They look upwards. We ask if they did not wish to live in such a way and they said 'Indeed, when the old Blacks are dead'. Often we have bitter experiences when they steal from us. But what mention should be made of this in Christianity? Once during my absence they stole all my Turkish wheat and potatoes, on which they could have lived for 6 months; then they robbed the gardens of the other brethren and could not keep them out either by day or night, but they became more constant and bolder and if we wished to frighten them they showed us their tongue or even their - . So we found ourselves inconvenienced by having to reinstitute our abandoned night patrols, which was difficult for us after a hard day's work. It also did not help that we could not watch over everything. They steal clothes and pigs with their wild dogs and consumed them in the bush. Additionally they attempted to burn our houses down by running around our station at night continually with fire-brands. Quite often we were warned in advance by a few of the Blacks who were well intentioned towards us. May the Lord only not let us fall into despondency but on the contrary strengthen our belief in this difficulty test, that it is His will that we will help these poor people. May He so enflame our love, that we will always be ready to set before them our goods and property, love and life. We often have the sweetest hopes that in the Lord's time, if we wait, that we can discern even a small change in their life style. We made it known to them, because we could not reach the whole tribe that those who did not work would not eat. This worked well in most situations that if they had their residence in our vicinity, they should come early in the morning and offer themselves for work, as day labourers. Here and there, during their most strenuous work, and observations here and there, we made it known in the course of our conversations, our strongest hope was that they would soon come to understanding of settling down in a house and

we considered that the best opportunity for us was to learn and teach the language and to preach the word of the Cross in a better way. They might stop with a family for months and this family would provide as best they could for them and yet they would in the end run away again into the bush and forsake their clothing that they loved in cold weather, and their eats and drinks. /1841 (5) / It has become habit, as in Europe.

From April 1839. Even though we lived largely surrounded by heathens, they often came to our Sunday services as they particularly loved our singing and sought to follow us. Before we gave them something to eat we folded their hands and pronounced the *Our Father* in English with them, which they said with great pleasure, especially the little children. A small girl once came and asked: *Mary me woules Amen* (dear Madam, I would like to say Amen). They must be instructed to learn English so that when they come into contact with the English in the neighbourhood of Moreton Bay cannot remain a closed settlement only for convicts much longer and already surveyors are here to lay out the area for colonists. How poor their language is can be shown amongst other things that they have only one expression *bare* for 1. to die; 2. to be wounded; 3. sunset; 4. changed state; for very many situations they would give, when asked, a ready understanding of the English words; for many things they had no names. They usually had only one wife, but several had two. The women look after not only their own children, but all who accompany them on their wanderings in their searches for kangaroos. The men carry only their spears, clubs and fish nets, which they rightly value and which they make from tree bark.

On the 24th a great number of men, women and children came and who, as always, were divided among the different houses for their accommodation. At my house my wife at first presented them with pearls, which she wore about her neck; then she cooked them dumplings in a kettle, for which they were grateful, particularly the two whose severe wounds I had bound up. It is indescribable just how hard their natures are, they can run around with the most terrible wounds without seeming to have any effect on them. Then I began to talk to them about school where I introduced them to the English ABC and numbers, which I repeated for them. That seemed to give them much pleasure and where one was anxious to do better than the others. They behaved very much like European children. Some laughed at and mimicked the others. Our

hearts were very comforted and expressed our thanks for the help for these poor sheep.

On the 25th we went to the heathens' camp, which aroused great joy, particularly among the women and children, although we were unknown to most of them. They brought us their children whom they love very much, by the hand and in their arms to show us. The camp consists of 100 huts where about 200 people lived and we saw their picture pretty faces. The sign of greeting consists in raising the right hand and a friendly smile. We had several conversations with them in English and in their heathen language. When my wife opened her sunshade at their request, they cried out aloud and chapped their hands together. The huts are made out of tree-branches stuck into the ground and covered with bark. In front of each hut is a fire. They appear like ovens. In the huts are to be found kangaroo pelts, water containers, cooking utensils, kangaroo and fish nets, baskets and their weapons are to be found. 4 small boys accompanied us back to our station, where we sang German songs, they accompanied us correctly tone and tempo-wise.

N[ique] Up to now the Lord has mercifully supported us and will do so much further for He has given us only the thanks of joy and not of suffering. He has provided for us in the bush; for when we had been short of corn for some time, He brought us 800 pounds on the most recent ship. In Sydney we were often forgotten, but not in heaven. We could get by with our garden fruits. And when anybody asked: Have you lacked anything, we must answer: 'No, nothing', we have always had what was necessary for us. The Lord has given in response to our requests and our understandings. Thou helpest us when we have to fight not with flesh and blood but with princes and the powerful. But the Cross of Jesus is the balsam for all afflictions and weariness; in His wounds many of his doves have found rest. There is much work for us here that was unknown in Berlin; we rejoice and are happy in the Lord that He has found us worthy to be able to continue to live in this calling; the Lord will finally receive the praise for His mercy. It gave us many hours of joy that many of the heathen were quite intelligent and when we spoke to them about the Great Father, they were quite still. In the beginning they did not trust us, but now they have great trust in us. When we write, they ask where that comes from and when we say where we have come from they strike their heads in wonderment and whistle. When the

crates came with goods, they were so wonderstruck. We could now understand each other sufficiently. We all believed that our presence here had not been without its blessing, for the Lord, who began His work will bring it to full fruition. Their young children frequently complained to me that because they were not yet grown up they could not fall foul of the impurity of sexual pleasure; we must purify them often, however their mothers did not do it because the children cried. / 1841 (6) /

/ 1841 (10) / Correspondence

Continuation of the letters from Moreton Bay from August 1840. The poor Natives possess almost nothing, but they are unreliable and flighty. You can observe no outside deities among them, they certainly have something about them, but we could not make out what it was. They are very warlike. When only a trivial matter goes wrong, they immediately come together with clubs and spears. They also have many knives and those who do not have any use a sharpened stone with which they often create wounds that you can often put your hand into. They can pierce a person through and through with their spears. They steal their women from other tribes with whom they wage war. When one of them dies they raise a terrible howl and beat themselves with clubs on the head and this they do throughout the night. They flay the skin from the dead and bury the entrails; they eat the flesh and carry the bones around with them in a dilly bag; this is particularly so for mothers when their small children die. Ah, no more distracted and gruesome a people could be found. Oh that the help of Zion might come. O let us cry and sigh until the Lord that He will spread His Spirit over us and over these people. If the Lord Jesus had not begun to revivify the bones of the dead then all our troubles and efforts are for nothing. – There are a fine number of natives with us, who come and go, so we are almost always involved with them and work with them on the land of our gardens; they have hardly any desire to build anything for themselves. In the beginning they did not want to undertake anything, now however, God be thanked, young and old ask for work. In Godly matters they are quite insusceptible; yet the Lord can soon provide. We are not despondent, because we have the most beautiful and most worthy promises, which are Yes and Amen.

The Blacks are becoming more diligent; yet they do not stay here in so great numbers, as during this winter, and they have become very diligent in the gardens, in clearing

the timber and chopping wood and carrying water, etc.; they help us greatly in building, bringing bark from the woods which they, with great patience, strip from the trees and bring it home on their heads, so as to cover our houses; they bring it in strips, 10 foot long and 4-5 feet wide. All summer they go to the mountains, where there are bread-fruit trees to harvest their share. We will also visit the area so as to get to know the Blacks there. I am anxious to accompany them on their travels. They can endure exceptionally long hunger. Because we have no language books or dictionaries, we have no alternative to learn their language except through concourse with them. They are nature's children; their belly is their God. Eating and drinking, playing and begetting are their elements. We already have eight children and speak to each in their own language: German, English and their own savage language.

(N)[ique] It is a shame to behold these poor people as sheep without shepherds. I often have 10-12 at work, 3-4 almost daily; they learn everything about planting and hoeing, and to raise Turkish maize. I certainly believe that the Lord looks after them and seeks them; I rejoice that they visit us so frequently. O may you all pray for us, say to all Christians that they should pray for the poor heathens, say to them that they will greatly benefit and return happiness to them if the heathens do not accept them. Arise, Berlin, pray that the earth may be moved and the heavens may open and that God will spread his spirit over all peoples. Thy kingdom come – yes, come Lord Jesus. Nothing assists further than prayer; death comes so quickly and he will not yield, he will not be denied, he is a mighty prince; but he is overcome through the blood of the Lamb; the Lord now stands in the breach. He is king and Lord. The Lamb must be victorious. Halleluiah. Amen. /1841 (10)/

There are some brethren in Moreton Bay, just as in the East Indies, very close to death through sickness; however through hydrotherapy they have been wonderfully restored again so that they are now healthy and stronger than before and cannot praise and recommend hydrotherapy enough. We are now all healthy, but we have much work and disease here. It is just as on the land; everything that we behold is work for our hands and that is not the least of our concerns; the heathens do much to hinder us so that we can hardly save ourselves. As soon as they come, they say to us 'Give us something to eat for we are hungry' and so it goes on for the whole day. We put them to work but they come every moment and ask if the meals are not finished; and when

you just turn your back, they get into all the cooking pots asking 'Who is the food for'? We cannot let them sit at the table, because they are like small children; they break everything and get into mischief. This cannot be taken lightly; firstly they cover themselves with fat and then with red ochre and even with lime or red clay which is their usually indicates mourning. Many work diligently and with application. – The Lord be praised for this grace, for when we came and said to them that they should work they laughed and said 'The Blacks don't work, white men must do that'. Yet it must be asked why they should work. You should but see the poor people, their bodily and spiritual need. It takes bodily and spiritual power to go around with them and many renunciations. 'However I could promise not so much', writes a sister, 'so I should return; I would not do this for all the riches of the world. Send us more messages here which will bring everything of Christ to our heathen!' Oh yes, sigh and pray without ceasing for that! -

Oh if you could see the distress in which this poor folk lives, how they run around naked, poor as cattle, and wild in the woods; they eat tree roots, oysters, sea mussels, fish, mice, rats, even their own lice, small eggs, snakes, crabs, grubs, wild honey, in short, everything they find in the bush. – Oh, they are an abject people, quite captured and possessed by the prince of darkness, if the Lord had not led us on such a wonderful path and our calling for them was not as strongly felt in the heart as the promises of the Lord were not as certain and unconditional in His word, then we would give up. Their language is extremely difficult and no work has been done on it because there were no booklets to be had so it is often a long search before the correct meaning is found. Every tribe has its own language, but yet they understand each other; that is a great difficulty. For many (and the most important) things they have no words, for example, melons, mountains, heathens, etc. However we place our trust in Him and He will provide. For we continue to pray, for everything is possible, when it is sincere.

1841
Fr[anz] 8 June: Recently a overseer (who surveys the ground) and two convicts were murdered, so the commandant immediately set out with soldiers, but they only found the bones of the murdered men, everything else (even their skin and flesh) had been taken by the murderers; they had taken them across a river; they would do this with all white people. The murderers, who will be discovered and

captured, were the Blacks who had stayed with the surveyor and were formally engaged by him. You can trust the heathens of this part of the world so little.

Monday, who stole from us, and whom we forcefully forbade to return, came again with some fine fish, which he presented to us, so that we would be forced to take him back. He was so miserable and downcast that it was impossible for us to refuse him. He promised that he would build his hut near to us. We read in the newspapers that 500 German Lutherans are expected to arrive in Sydney and they wish to settle here in Moreton Bay.

Correspondence

The brethren in Moreton Bay write on 10 Febru[ary]. 1841 that they have borne so very much: once they were threatened, attacked and plundered by the savages – however the Lord had covered them with His wings and so they again avoided difficulties; - on one other occasion it seemed that when all their time and powers had been spent and drained in the service of earthly things, while they could for so long not do anything different, when they laid out their gardens and did everything by hand with hoe and spade, because they always lacked even the most necessary staples, even the most primitive form of horticulture. The heaviest and roughest work was undertaken by the Blacks, but if they went away they had to do it themselves and were laboured partly for their sustenance and not to comfort their distress, partly also, for when the heathens came back again, they would communicate with them. They would only be scantily – and for a long time no longer – provisioned from Sydney, often the ship bringing provisions was so long in coming or they had forgotten to send them the most needed things. Through the kindness of the Commandant assistance was given to ease their need. In short, their position was difficult in the extreme, so that it really cannot quite be imagined; you can only see and learn how they coped with the many bodily privations. Prayer and the Word of God was their only comfort. They had endured everything without exception. With such experiences and misgivings they took their leave of the old year and trusting in a child-like way in the power of God's arm, that he would bring them through /1841 (11)/ all trials and

contestations. However, many trying experiences and deprivations greeted us in the New Year: they had to grind the Turkish maize that is now beginning to ripen in a grinder, to prepare bread for themselves. They also see the finger of God guiding them here, for He so loved everything that He will preserve their lives. Another misery that they endured was a triple flood that shattered their hopes for a rich harvest and laid waste their gardens. Added to that the Blacks, when the water was at its height and the rain fell in streams from the windows of heaven, streamed over in torrents from the surrounding hills and before their very eyes set about plundering their gardens. It was fortunate that there was only one tribe in the neighbourhood; had there been others, they would have taken everything that the water had left behind. And so they came at once to the harvest to which they helped themselves. Wild dogs ate their goats and pigs; - in short, it could be said that the Lord remembered them for their little believing and unbelieving despondency, that they placed their souls in debt - especially, because the ship, which they had already waited for so long, came and did not bring them even the smallest thing - not once any series consolation in their very beset position - in retrospect, or the ill, the weak, the pregnant and the small children. They could not comprehend that their great labours were promised. One of them writes: My soul can only give praise and thank the Lord for not overlooking his patrimony, but ensures that the seeker will attain his goal so we can endure it. The doctor repeatedly said that we shall all soon be no more on account of the high cost and the many exertions that we expend. It was very depressing for us, if we think with what laboriousness we must yet be called on to fight and not be able to yield fruit; indeed, it seems, if the Lord intends that all our work is to be in vain and we will be compelled to leave this waste land without knowing whereto? In all this the Lord has strengthened my soul, so that I shall not desert the heathens until I must. So fearfully sunken are these people, but yet I sometimes see some good. We love this people and believe in God's promises even when we see nothing. A heathen stole an axe from J and was compelled to return it to me. We are advised from all sides, not to offer any further our youth and our health, but to return to Sydney where we can find bread in fulsomeness through our handiwork; we are not willing, however to come by our bread in this way and that is why we will not desert this wasteland for the sake of bread.

In conclusion, Brother Sch[midt] adds: Our hope is one again renewed through the report in the [New South Wales Government] Gazette that came here by ship, namely that the State Secretary [Colonial Secretary] to the Governor stated that everything possible should be done to better the condition of the natives from whom they have taken the land but have not compensated them for it, especially that missionaries particularly should desire to work for the civilization and conversion of the heathen and should be supported in all means. – Now, what do you say to that? Does not that go against all discussions and comprehension? Is it not further true: When the need is greatest does not God come sooner with his help? (Also the Society in Sydney, now that Dr Lang has returned from his 2-year trip to England and America, will once again become active and involve itself in these matters far more. /184 (12)/

EXTRACTS FROM
THE BEE ON THE MISSION FIELDS
(GOSSNER MISSION)
1842

New Holland: Moreton Bay. The brethren write from 8-12 April 1841. We await further bitter encounters with the poor heathens; the old angry fiend has opened himself mightily to make us give up hope and to lessen our belief, however he will not succeed, praised be the Lord Jesus for that. All tribes around us have joined up and sworn to take away everything from us; one fine day they forced their way into our gardens and when we detained them they warned us that if the soldiers were to come they would kill us all. When we looked at the garden to see what had been stolen, a club was thrown at us, and were it not for God's gracious warning hanging in the branches of a tree, one of us would have been killed. Indeed the more we work to be able to provide for them, the more they steal from us. We have it in mind to establish a new station among the Ningeninge tribe, because we can better deal with them as with their last act of larceny they showed themselves at their worst. Yet we have not lost courage, for we see that the Lord is still with us, that He has not raised his hand against us, that He has kept us and stands by us with His peace and comfort; for we lean completely on Him and strongly believe that our presence here will not be in vain. We soon hope, through the money that you send us and through the powerful support that has been put in place in Sydney, at least for our tribe, things will be better and they will learn to work, to work the land that can supply them with their needs. When the Lord shows His mercy on this enterprise giving them the desire to settle down in a meaningful way, then much will be won, we could then get to learn their language better. Yet there are still others who are here because we came here. If they steal, we refuse to tolerate them coming to us and that has worked well. Often some promise to remain here and to become like us, but they soon break their word again and run once more into the bush. One of them shows great pleasure because we say to him that he should lay out a garden for himself and build a house, learn to read books and pray, we wish to give him all of this; soon after

he said that we could allow him to go just one more time into the bush, then he would stay here and do what he promised to do, then he would know indeed that we were good and spoke as the great Father speaks to us – where we would all be very good friends. This man, some 40 years old, has often been an item of wonderment for us. He has something of faithfulness about him; he has often been alone in a house and has stolen nothing. We do not want to let up until we have won him over to the Lord and that he has heard us. ‘Who believes flees not’. Finally the prince of darkness must release his hold when help breaks through. When we cry like Moses that we see nothing but the sea before us and the enemy behind us, then the Lord says to us ‘Raise up thy staff’. And his word must hold good for us more than all the words of men. These heathens are so deeply fallen, for humans it is impossible to improve them, but for God nothing is impossible. Lately a Black hit his wife with a club on the head, so that the blood ran down over her neck because she did not want him to go to us. When we reproached him he was stunned. O you sisters in Germany! Here there is hardly a woman who is not bashed and slashed – help us pray – when we finally hand out bread and potatoes to some Blacks, others steal in the garden and because we reproach them, they say ‘Why don’t you pay attention to the Blacks who steal’. N[ique] visited the Blacks in three different camps and he found one there, to his amazement gave him potatoes because he had worked diligently for him, he explained to him privately why they hit each other so often, and after admonishing him that they should not strike one another, he said: My grief is indeed great, but see, the others cannot eat, because I struck his arm asunder. He was happy again that the other man could not walk. So one person always rejoices over another’s wounds.

(From June 1841): On 18 April we visited the Blacks’ camp and brought them potatoes – for them a true feast To our pain we found more convicts (white men from the prison) among them, who went among them to give free reign to their lusts. We went from hut to hut and spoke with their inhabitants. Suddenly we found 2 fighting with each other with such strength that we could only mollify their seconds; the cause was a woman who was taken by a relative of the others. They deflected the blows with their shields so that no one was wounded. Yet before we were somewhat distant, we saw 8 of them suddenly

joining the fray. It is quite usual to grasp the most sensitive part of the body and do dreadful damage. The most deplorable thing is the intercourse with the convicts for they hand over their wives and daughters for some food or old rags and through which they spread horrible diseases among whole tribes; yes, even the smallest children are often a prize for these diseases and they must suffer dreadfully from them. In relation to this horrific life, white children are often born and they are often killed after birth.

On the 19th we looked out for a place across from us for the Blacks to cultivate. We went with them and lifted up our eyes and hearts in the great temple of God and besought him to give a blessing to this enterprise. Thereupon the Blacks were set on their undertaking and began partly to fell trees and partly to plough the land. Brother Sch[midt] collected the children and commenced his school in English. Work and school were celebrated daily as certain blessings from above. Two brethren took turns in leading the work daily; there were on many occasions some 20 men and women taking part. They worked on the average very diligently and were paid in the evening with potatoes. The children were very attentive in school and brought Brother Sch[midt] joy and hope. Unfortunately they have no real perseverance so we cannot hold their attention for more than 1.5 hours. In the end they obtained potatoes, rice or bread. When Sch[midt] once went to the Blacks in their camp, the children skipped towards him, took him by the hand and asked him: shall we be *Bojum jacke* i.e. learning from the books today? And when this took place, he observed that the old people were very attentive and rejoiced about it. So the school was once more set up and the yard was full of the children's mothers who quietly paid attention and rejoiced.

On 28th a group of mountain Blacks came again and they were able to continue the work. We were very happy with their conduct because they were with us daily for seven weeks and since their return no thefts have occurred, either by day or night. God be praised. – For some time we have had very heavy rain again so much so that the river overflowed and put our gardens under water and dampness came into our houses making it very unhealthy. On 8 Aug[ust] Jemmy, the greatest thief, came and requested work, with the

promise that he would not steal again; soon he absconded with a sack of potatoes from Br. H and threatened him with his club.

With the latest arrival of the ship we received a wagon and plough from Sydney and we have been promised 5 oxen and 10 cows. So we hope in many ways to gain time and energy and to make great strides in the difficult work of being able to convert these heathens.

The Queen of the Ningeninge came herself and asked for work and was very diligent and frugal, although she had a deep wound on her breast; she was however surprised secretly putting potatoes away that she collected in the evening; when she was chastised for this, she ran from there, jumping over the garden fence and left her haul and her dilly bag behind; she was not enticed back even with the finest words; in the evening we collected her dilly bag and the haul of potatoes so that she could collect them another day, despite being very fearful and shy to work with other brethren

The Blacks were very concerned that when we received the plough and wagon they would not now carry everything on their heads and that the land must be ploughed up. One brother when working with the Blacks removed his hat and looked up to God, the Blacks noticed this and said one to another: 'He is speaking with the great Father' and they ask him: What are you talking to the great Father about? Do you see him? The brother answered: 'No, however he sees us and knows everything that we do. He gives us everything that we have; he has given us his Son who spilt his blood for us'. They were very happy.
/1842 (1) /

/ 1842 (2) / Moreton Bay. Br Schmidt, 1 July 1841. The reason for our being so very neglected was almost entirely the fault of the Society's treasurer, now resigned his office because previously he was a very rich man, now he is quite impoverished. Dr Lang has been, since his return, very troubled, but with God's help, will overcome all evil and will remedy every concern for the

future; he takes our holy work to his heart. We have reasons to thank the Lord heartily that He will look over him and bring him back again. And may the Governor's heart be moved by the helmsman guiding through shoals, so that he may do, as he promised, all possible for us. He visited us some months back. Through the doubling of the Government grant we are in a position to make the most necessary purchases, relieving our concern, for which we cannot thank the Lord sufficiently. We, as you and your congregations, have pleaded and wrestled for us that the Lord might come from Zion and send us His help. Hallelujah! He is come and He has helped us. But do not slacken but transform your thanksgiving into fervent supplications and continue all your petitions that can reach them through word and letter, as if anew, that the Helper of Israel in bodily and spiritual ways can help and may His holy spirit come down over us and our poor black sheep and with His help we may collect them with us and that we may soon lead them on the eternal green path of His word and to the fresh waters of eternal life. The further they appear to be distant from this then the more you must pray your happy prayers in Berlin, and above all, not to allow Satan's hell to be full of these poor Blacks and heaven remain empty of them. See, we have put body and life on the line for this, we have often let it harden us, we have not paid attention to deprivation and risk, and we wish to dedicate further to the Lord all our good strength of body and soul, that we may bring salvation to these poor captive people. O help us in this holy, but highly difficult work, pray, pray and sacrifice, that the Lord may rend the heavens and hasten here and help where help is needed. May we not spurn His help and were our number not ten times as great, if we could but convert some heathen souls and make them whole. Come, for the sake of the Lord and our poor heathens, assist our outer and inner poor ones with prayer and gifts, that we will not fall, but will continue to the end, so that we with you and them with us may be whole; for it is indeed the Lord's will that all be helped. Hosanna, Amen. – Now, something from my diary. Finally, three women came screaming, because a black man was very ill and near to death. The pitiful cries were heartbreaking and those who were so happy previously had become very sad and hardly raised their eyes. They cry with those weeping is true generally and in the true sense of the word for these poor people. Yet I have never seen a Black who would not have expressed

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sympathy when a Black or one of us suffered or saw them crying. This is a proof that they are not lacking in all humanity and that this hidden spark of the divine can be once again rekindled. Another good sign is their generosity; almost never would a Black eat something without inviting another passing Black to share his mealtime and he, when he has invited him, seeks to make the other feel at home. I have distributed potatoes in Brisbane town on the condition that they should be reserved for themselves alone, but they have divided them on the way with the Blacks accompanying them. To my question why they did that, answered: 'I was full and he was hungry'. O if all Christians could learn from them. How often did we hear the words: 'They are afflicted with envy. For as a rule they draw back and look askance if someone is taken from strange tribes for work. They denounce one of their number or even their fraternity. My black brother Mick reminded me several times of his displeasure because I took four other Blacks into work, he finally ran away and explained that he did not wish to be my brother any more. That was unfortunate for him, for the next morning he came back and asked me for work. He and his wife provided good service for me for 4 months, he is diligent and has an aptitude for all kinds of work. On the 22nd Tomi came accompanied with his wives [and carrying their] spear, club and bloody knives full of bravado, Br W's house, where his daughter was hiding, to get them to agree not to slash people any more, when it was mentioned to them that they had stolen from another Black, i.e. without their knowledge and will to take women. They must renounce force and we explain with great seriousness, how they can control themselves and not approach our station with bloody knives and with such bravado. – The brethren intend now to take a firm hand in constructing a school house and a church. Finally I must inform you that 2 of the murders of the surveyor were hanged in Brisbane town on 2nd inst in the presence of all the convicts and a crowd of Blacks who were mute onlookers. I believed that the execution sent up a general wail of grief, and when we spoke of it, they said: 'Those Blacks had not been good – as if they would be good. Another said: Their 400 was doubled in Sydney and brought us 800. The Lord provides: He leads us upon the rough path, yet He gives the necessary care. The Blacks are very well behaved, they work the whole day and we cook rice for them, put it on a piece of bark, as a plate, and each looks for a small

wooden stick as a spoon, then we stand to give thanks to the Lord and say: the great God in heaven gives us all this for you and He would give us much more, clothes, houses etc. if they only first learnt to know Him. It is to be wondered how they hear and follow, when only one of us is in control of them. – The Governor has promised to pay a set sum each year for each heathen child to the missionaries to provide an education; the Government should bear the costs for the nutrition and clothing for such children; then an Order in Council came from England that 15% of the proceeds of the sale of land should be directed for the benefit of the natives. The heathens, who have caused us much grief, have now acted so well that it is a joy to go among them. And if we take all these circumstances into account, we cannot but believe, that the Lord really does have some intentions for these heathens.

[The next section relates to Taranaki and so is not included here]

/ 1842 (2) - 1842 (5) α /

/1842 (5) β /

The Brethren in Moreton Bay write: April 1841. I must swear that the Lord is kind, gracious and merciful and has not let us want any thing, He has been our shield and helmet among this rough and despicable people, who, as the Prophet says, one is as horrid as any other. You should but see the misery of these blind heathens, they walk around naked, their bodies slashed, partly as decoration, partly through their ferocious fights, partly to indicate which tribe they belong to. Their women often suffer terribly, they will steal so all their bodies are full of wounds and scars from their clashes. They love their children very much, indeed too much, as they give them free reign and they are not punished in the slightest degree. Their amusements occur mainly at night and you can hear much inharmonious and fiendish singing, they make many other movements and keep time with their clubs, they jump quite bent over and yell so that it gives the appearance that the Devil is dancing in Hell.

They take such delight in these as if they were the most fortunate people. Oh, that the aid from Zion may come and that the Lord may save this captive people.

18th July. We have experienced that the Lord is with us, especially in the last days, so that we must ask: 'Who is it with you'. He has borne us on eagles' wings and has plied us with blessings and mercy. Praise to Him, our hero who always goes before us and suffered for us. He has protected us in the midst of a savage land, He has not let a hair be crooked. It appears in the short term, we have so much hope now that the Lord will soon manifest Himself to save this people. They have not believed when we said to them that we should build houses and cultivate the land for them; now they are seeing it they are happy and diligent and we must surprise them. It appears that they are made in all ways like us; they are already asking about domestic goods and when we promise them, in any case, that they will live in houses and build gardens, they break out into great joy. In other ways they are quite indifferent. We must be prepared, that, when we have finished and have prepared them, they will only stay so long in the houses /1842 (6) /, until they have emptied their gardens or until strangers come and plunder them and then they run off from there. That should not discourage us, for the Lord has said: I shall make you fishers of men; when He gives us the sign, we can make a rich harvest. It is hardly not noticed by people, and hardly by such of them who would not comprehend the language, that they say to us, 'we should not expend energy so fruitlessly, that indeed we would expect nothing, etc. But we hope all the same that with God nothing is impossible. When Brother Schmidt travelled to Sydney the Blacks were very worried and were reduced to tears saying farewell. (He was specifically called by Dr Lang and was occupied for a while on important matters for the mission, because they were lacking a preacher). A woman said they were crying loudly, when he went away. This woman with her 4-year old boy is always with us and she is bringing him up well; if he finds a sheet of paper, he carefully picks it up, goes around the yard, looks here and there and sings and when we let him pray he is very earnest. O may all truly pray for this poor people. Only God can help. A brother went for 8 days with 12 Blacks 3 English miles further into the forest to collect bark for their houses and

considered himself fortunate to be with them, because they were so diligent, that he had no need to exhort them to work. He took potatoes with him that they baked the in the ashes, he ate with them and thought: 'is it not one of God's wonders that I can be with them together in the middle of the forest, without the slightest danger? The Lord has done a great thing; He will yet do many more that will amaze us. There is faith when we remain faithful. We have been continuing to work diligently with our Blacks for a few weeks, and soon hope to have a heathens' village next to the gardens on our station. We will now work side by side with the heathens and some of us will travel with them when they leave us. For a year this was not possible, because we were always surrounded by heathens, who were so numerous that we did not know what we could accommodate the demand for work for them. – Praised be his name.

The children come to school diligently and happily, because they know that they will be fed, they only lack perseverance – we cannot hold their attention for longer than 1 or 1.5 hours; they consider, as with all other work, that they must be rewarded. Stealing is natural for them so that they cannot desist from it; if a person wishes to fill their dilly with potatoes, the person finds that they have already filled their kangaroo net full of corn. The small children themselves steal like rats so you cannot turn your eye from them. – Br Schmidt from Sydney on 24 September 1841. On 24 August I arrived here after a very frightful journey. I preached in Sydney and within 6 English miles in its vicinity and apprehended with joy that overall souls are well disposed to the mission and contribute generously to it. The Lord strengthens me with faith and anoints me with His Holy Ghost so that I may open my mouth to declare His name.

► The chest will be now go to New Holland for we were asked to send it immediately. /1842 (6) /

/ 1842 (7) /

Correspondence from Australia.

Moreton Bay. From Missionary Eipper's report of his journey with Br W[agner]. to Ninge Ninge in August 1841. We left our station on Monday with out 3 guides, Hunkemanny and 2 of Brother Wagner's, who carried our store of provisions on their heads. The direction we went was north and our path lead us this day over a land similar to our station. Towards evening we passed a small river and, because it was ebb tide, we were able to cross without our clothes. On the opposite side our guides halted for a short time because they found a tree protruding from the water in which they found common worms, called copra and which they consider to be a delicacy. There are different ways in which the Aborigines find their food supplies so the value of a hatchet for them is remarkable and can only be appreciated after you have been acquainted with all their ways. It is true that they can break open a part of the tree, yet with the help of our hatchets they were able to split the tree open so wide that they found every worm for themselves. They do not taste bad, although it would not be found inviting to a European taste. We wanted to camp tonight near this river; when, however, the place, where fresh water is usually to be found, was dry, so we were forced to go 2 or 3 miles further where we stopped. It is the custom of the natives, never to camp than in the vicinity of fresh water. Br[other]W[agner] quickly constructed a hut which he covered with grass collected by our guides to act against the cold weather. We were pleased and were having something cold to eat when our attention was raised by the loud cry of our black friends. They saw a lunar eclipse. On our inquiry, it was said to us firstly to be still because Hunkenanny was speaking with the devil; however we renewed our questions, he said that the devil caught the moon in his 2 arms to eat it and did not want to let it go. Then they sing, calling out the name of every Blacks 3 times, as they were very afraid that they might not forget anyone; this twofold account shows: firstly, a means to frighten the devil by reciting the names of their strongest men and boys, and then to protect themselves against his power over them in death; for it is the devil who devours every soul after they are separated from the bodies and flung into the air; nothing may be gained when they send up

their great cry of grief for the dead, accompanied by their slashing of their bodies with sharp instruments, they are finally persuaded to let the farewelled souls fly to England. The varieties and ways of their quarrels with the devil are in no way respectful, for the only occasions that we came across them, they revealed that they managed to curse him many times ascribing to him the worst names that their language commanded; so it is a wonder that they can deny that he would be moved by such language and that he would desist from not being not angrier. It is deplorable how the nature of these heathens is epitomised by such superstitions, to see them quarrelling for almost two hours with Satan / 1842 (8) / so long as the lunar eclipse lasted, could do nothing other than cause strong pity and distress in the heart. During this time the Blacks could not move nor eat; when their fear was finally ended they laughed at the devil; but it was futile for us to try to convince them of a sensible explanation of the cause for their error. This is, they say, what the white men believe, however, this is not so for Blacks. We had our evening devotions during the lunar eclipse and asked them to be still while we talked to God, which would be better than arguing with the devil and that the latter had no power as this belonged to the Lord Jesus Christ and not the former; however they feared that Satan might devour the moon. Our rest was undisturbed; however, the fire only gave a little heat towards morning and our limbs were cold we had to find wood to stoke our fire. - 3rd August. Early in the morning we crossed over the second river, the Pine River, breakfasting in the Blacks' camp, of which we found several, and because we had a good supply of potatoes, we divided some out, especially to lighten the burden of our guides. At siesta time we occupied ourselves especially with collecting the words of the different tribes. Our path led us then through hilly parts. Toward evening (our direction was still the same) we came to the bank of another river of the same proportion as the Pine River. As it was flood tide, we saw that it was too deep to cross. After we crossed a long flat of light soil, we arrived at the Deception River which the Natives called the Kabaltur [Caboolture]. The river reached such a height and it had got almost dark, rain pelted down and there was also no wood on this side of the river, so we had to wade through the water up to our knees. When we reached firm ground we camped for the night; our Natives began to joke and laugh at the devil's efforts to eat the moon on

the previous evening. – 4th August. The next morning we found that we were not far from the coast; then after we had gone a mile, we saw the Bay again and they said to us that our path to the Ninge-Ninge's would now follow along the sandy coast. Our guides took a small rest here and there and they collected so many flowers of the honey tree as they could find. These flowers have a clear, sweet scent. Towards midday we reached the northern edge of the Bay and went further west where we encountered the Queen of Toorball, who was engaged in looking for *Danguna* (a root). We stayed here for the afternoon, then our guides said to us that we must not allow the other Blacks to see our load because they were very ravenous; it appeared however that they were the ravenous ones. Then we went a little further west and came through a very unpleasant path to a wide meadow; we met a number of women digging for *Danguna*. The coldness, which our Blacks showed to the other Blacks, struck us more than we were touched by the cordiality with which we were received and the same coldness was also shown when we arrived in camp about 4 o'clock. It was at this time that another group of women were returning from looking for oysters. They gave us a large number of them for dinner when they had prepared them. The first thing we had to do was to put up a hut made of sticks and covered with grass, which would be finished by nightfall. Then we left our huts and visited our black brothers whom we knew. These men gave us what they just brought, viz. ground *Danguna* and they always wanted us to sit down immediately and eat with them. We had to be a sign of peculiarity for the Blacks. The King had stolen an axe from one of our guides and had given it into the safe keeping of his mother. Our guide had talked all along the way about how he wanted to strike the king, however we had not paid heed to this, but as soon as he had stopped cutting *Bangwalli* he stood up, seized his two clubs (*waddies*), placed himself outside our hut and began to challenge the king in a loud voice to continue the fight. Suddenly all was still around us here and came an answer from a little distance away. For 2 hours words from both sides were exchanged, then our guide jumped forwards, but then jumped back saying: the king is a cowardly poltroon. Here the matter ended and we paid a visit to the king without giving any sign of ill will. On further evenings during our visit further incidents occurred, however through our intervention the disputes ended without blows. The vehemence was so great that we could

hardly determine from our guides or neighbours what the origin of the quarrel might be. – 5th August. Early in the morning we went to the coast where the Natives collect oysters and catch fish. On the other side of the land where we are standing, is a large island, running from south to north, which the natives call *Gärun*. To the west are the Glasshouse Mountains. Some other islands can be seen between *Gärun* where the oysters will be found in the mud and the mainland. – / 1842 (9) /

6th Aug[ust]. This morning we went with a single Black to the place where sacred matters took place turning some grown boys into *Kippers* (Warriors). It was about half a mile distant, give or take, from their camp. On the way they killed a lizard, but they did not eat it because it had no fat. The place was called Bool and was in the form of a key, 21 feet in diameter surrounded by an earth wall, 2 feet high. The whole place is clean of undergrowth, which had been pulled out roots and all, and has an exit towards the south, 3 feet wide, where the Kippers will leave because they must live there for a time in isolation. In one place we found the figure of a kangaroo and a sea animal, with which they intend to terrify the young Kippers when they come along the path. The remainder of the day we spent in conversation and in visiting the Blacks as the situation presented itself; for each day a number went out to catch kangaroos; they were not, however, lucky in their hunting and what we noticed was the manner that they took to provide for their sustenance as it took almost all of their time. The women are occupied daily in digging for *Danguna* and looking for oysters; indeed their labour yields a sure return and is their main occupation. It can be said that the women provide the bread and the men the meat, the men, as a general rule go fishing and hunting in the morning and the women dig for *Danguna*. – 7th Aug[ust]. Br W[agner] went to see how they look for and locate oysters; these were in the same place where they were two days previously. They have a canoe in which they go to the island mentioned above, where they look for oysters. However they will in no way find them in such quantities as the Blacks themselves boast, when they invited us to visit them in their dwelling places; they also say that a man might be able to eat no more than three, for then he would be full. We also found that the fish were not so big as they had described to us: namely a man might have

been able to just carry his fish. – On the next day, Sunday, 8th Aug[ust] we spent as peacefully as possible. We had to recognize that, so long as these natives have not commenced another kind of life, they could not celebrate Sunday as if they were Christians. It cannot also be disputed that they would be hungry as their meals are hardly adequate for each day. Many times they may have an over-supply of fish, however generally they must produce and prepare their food every day. This observation gives us some gratification that the plan on which our mission is founded, is the right one. While we endeavoured to bring them to the path of salvation and to teach them godly things, we likewise taught them how to provide for an easier way to maintain themselves. – 9th. This morning we went to see the neighbouring island of *Gärün*, as many Blacks had invited us there. In our ambition to reach the island we had to cross two arms of the bay in a native canoe, which was just big enough to seat the two young Blacks who rowed and us. Their canoes are made out of sheets of bark that are sewn together and fastened throughout with sticks. Our journey was naturally not very comfortable as we could not stretch out our legs and had to sit quite still. It is quite certain that the Natives would not dare to sail if there was the slightest cross wind. The Ninge-Ninge Natives have already long expressed their desire that they might cultivate land on their place and particularly Naimani, the chief of *Gärün*, who wished we could do it on his island; however we found the soil to be very sandy and so we cannot fulfil his desires. We crossed the island and found Moreton Island about 7 miles further out, on the boundary of the Pacific Ocean. Our guides did not bring even the slightest provisions with them and had only eaten a little *Danguna* in the morning that the old women had given them when we arrived in *Gärün*. They remained on the sea coast to look for some *Nugine* (small, narrow mussels), that taste similar to oysters; rain threatened on the horizon and we did not want to get soaked through; for that reason we asked them to lead us back across the island and we arrived on the opposite side of Deception Bay where we saw its connection with Moreton Bay. Here we found the best huts that we have yet seen; some of them were 20 feet long and well covered. The fire in the hut could only have been uncomfortable and for this reason we stopped only to warm ourselves. Here we had the last of our rice for supper and shared it with our hungry guides. The next day, Tuesd[ay]

10th Aug[ust], we were so lucky to find a canoe in the bay in which we could cross over to Toorbal and so we were freed from an otherwise very long journey. Because our guides were young people, they were also very concerned to clean themselves up before they came into camp; in response to our questions as to why they did that, they replied: The *gins* (women) will see us. – For hunting kangaroos they have nets, which they spread out in the direction where they see these animals running. They choose a place which is surrounded with water so that their prey, which they drive on with cries, certainly come into the nets where they then despatch several by killing them with spears. Those who spear these animals obtain the skin and have the right to take the best part of the meat and to divide it, as he likes. It is consumed almost raw. Without nets it is only by accident if a kangaroo will be caught. We saw two big kangaroos, which jumped out of the nets but the Natives did not let them escape, but quickly pursued them. Previously on different occasions and especially on this occasion, we found that the Natives misunderstood or would not believe that we could know from books what had happened in the past or who had stolen something. They thought that when I read in a book, I saw in it whether Br Wagner had caught a kangaroo or not. I took Br Wagner's pack and took the New Testament out, opened it, and said: Br Wager has a big kangaroo; then I closed it and put it back once more in its place. This disbelief arose about the smallest things. An axe was once stolen and one of our brothers explained this in the Natives' presence to another brother, who already knew the thief's name and had a book in his hand, when he said the thief's name; this led the Blacks to the conclusion that he obtained the knowledge from the book. So today we also prayed that we could learn of the name thief from the book, as one of our guides had stolen a pipe from his dilly bag. While we held our evening observances, two Blacks, who heard our singing, became quite and wished to hear more, to join in, so they lined up, which amused them very greatly, etc.

One afternoon our curiosity was aroused by a terrible cry. All the black women ran together with their long sticks, with which they dig *Bangwab* [Bangwal?]. We also hastened to see what was wrong and saw oh, what a scene. The whole crowd of women was engaged in a regular brawl. It was

quite an overwhelming sight; for no men's battle could be more formidable than was this women's ruckus. One of them had her helpers who warded off blows through wielding her stick. Yet it finally finished with sticks as one grabbed the other to throw her over. Some already had bloody fingers and elbows when we arrived. When we could no longer endure to watch we ran the risk of receiving well aimed blows, as we went amongst them trying to separate them from one another and the matter ended with an exchange of words. Some old women who were very vocal in the matter took great offence against me and threw their sticks towards me. The execution of both Blacks (the murders of the surveyor) had an impact here as they had an extraordinary fear of the commandant at Brisbane Town. When we sought an explanation for their fight they immediately asked if we would say anything about this to the commandant thinking they would then be hanged. - In similar situations they asked if I would not say anything to the commandant, even if it were only a minor matter. They appeared to understand very well the nature of punishment and of the penalties that would be meted out; for some said that their king would be the next to be hanged because he had already killed more than 10 Blacks. We could not form a very good opinion of the women, amongst whom we had restored quiet, for on the very next morning another cry went up when two had stuck each other and their husbands restored quiet. - A man, whose wife was ill asked us to pray for her that she might be restored to health and he appeared to be very concerned for her. Two sick women asked us for some rice and a little tea. During the night the young men held a dance, for which they painted themselves with white clay; the women and girls tactfully beat their hands against their breasts and sang or more often repeated a few words. Their dance comprised not just in leaping or running around, but in a fair movement of the arms and limbs from right to left and we had not really expected so much originality. However, we were much more filled with disgust and repugnance at the women's and young girls' dance, where their nakedness was really much more affronting for our eyes than previously. - When we went on another occasion to the bank of a river and found the soil very fertile the further we went, the Natives showed great joy, saying that if only we had brought axes and saws, their women could work the soil with them, they however wanted to go hunting and they would not sleep at

Eipper
10 Aug
1841

nights if we brought them rifles so as to protect their ripening fruits against strange Blacks, who often stole them. We soon ran out of fine expressions for their diligence and good behaviour. This trip renews us with new hopes and expectations that when we will be more competent in speaking their language that much can be done; however we can again see the desirable goal in following this trip up further and when our brethren, who go on the next occasion, will do a bit more so the language becomes gradually familiar to us and the greatest difficulties will be / 1842 (11) / overcome through the help of the Lord. We are perfectly satisfied with life among them; we have seen something of the squalid situation of these heathens and are communicating it here so that we can inspire renewed efforts and especially inspire our brethren to send unending prayers before the throne of God in our absence when they gathered towards midnight for prayer because, since our return, we have received great refreshment and strength, we finally believe that the great day of peace will be near for us through grace and compassion. May it soon appear, the day, when these heathens may be visited with outpourings from on high through the heartfelt mercy of God. PS We have had the opportunity to observe the customs of the Natives and found that the children to a great degree go around here quite idle so it is good for the school to function here and that is what we are going to recommend next to the brethren.

Correspondence from Australia

Moreton Bay: The brethren write on 18 September 1841 as follows: Our work will yet, as we have grounds to believe, be placed on a better footing. We have already finished three small houses for the heathen, as well as getting some land ready for them. The Lord will reward this small effort that will save this unfortunate people. We can follow from our (Br[others] N[ique] and H[andt]'s diaries of our journey among the heathen. Tuesday, 17 Aug[ust] 1841. This morning we farewelled the brethren with prayer and lamenting; 6 Blacks carried our provisions. We must make our way today through three salt rivers, which, because it was low tide, were not difficult to cross. On the other side of

the Pine Lake we made our night camp under the open sky near a fire. After our evening devotions we had a conversation with more of the heathen about the creation of men and that we all – Blacks and Whites – had a creator and Father, at which they appeared astonished. On the 18th we allowed a few heathen, who had the desire to work, to plant pumpkins and melons; they did not stay long and soon went hunting and we then did the planting. In the morning we had the children at school; we had no primers; we had to draw large letters on paper, but this was better. Each child was given some potatoes. When you don't give them anything, they do not come to school. The Blacks have not caught anything from their hunting and fishing; so we must open our mercy bag. Also a Black hit his wife on the head today with a club, so that she fell down and the blood streamed from the wound because she had eaten a burnt potato. She screamed and cried, ran limping away while he sat there petrified. On the 19th, we waded over, with God's help, the broad river and arrived at the Ninge-Ninge.. One of our Blacks, at our request, caught a shark, which they call *Wogin*, with his spear, but they have an unmitigated distaste for this fish. Afterwards we entered a swamp that we had to cross, at which the Blacks laughed heartily. The other Blacks went through the bush on a kangaroo hunt. One, called Piralli, made a bush hut for us, where we could spend the night; his wife intoned a death chant late in the evening and early in the morning. In the evening she was sad at the cold of the night; when she could see the morning star she was happy that the sun soon came up and that the weather would be warm again. On the 20th we were distressed at having to carry our goods on further; the Blacks made a fearful noise, as if Satan had appeared. We prayed to the Lord, He heard us, and they were quite again. We went on further and the Lord blessed us with much comfort, joy and grace, praised be He. The Blacks often halted and they harried us continuously that we should give them something to eat because they wee hungry. We gave them what we could and in the evening we arrived in Ninge-Ninge in a bad storm and heavy rain. All the people were highly delighted at our arrival, especially the king with his family, who had stoped for a short time with my brother; N[ique]'s brother was called Kaban Marie; both wanted to invite us to their huts, although they were so small that they hardly had any room; they offered us kangaroo meat. Finally Piralli came and told us that he had made a

hut for us and started a fire; we went to commended ourselves to the Lord Jesus and pleaded with Him for the poor pitiful people, who must spend all the night without a food under the open sky. On 21st two men went on a kangaroo hunt and the women went to search for oysters and roots that we paid well for and they gave us as many as we wanted. 18 children came to school today; some were particularly anxious to learn. /1842 (12) / In the afternoon, we built a hut, with the Blacks' assistance, in their manner, which protects us from the rain and wind; we were very happy that we secured our goods and were able to enjoy some rest during the night, The Blacks lay almost the greater part of the night at our feet and took our coats from our bodies so we had to lie naked; in the evening they went to their fight; Br[other] N[ique] accompanied them I remained with the luggage because we could not trust the Blacks. It was little wonder that no one was wounded except for a woman who quarrelled with other women on our return and was stabbed with a spear in the heart; another looked for her and found that was only a light wound. She, however, encouraged by that, went at her again with a terrible courage but was mollified and came back. The women often show such courage that it shames them to hold their tongue. The people were generally very friendly, they surrounded Br[othe] N[ique] and all brought their children and the their whole families, as if they wanted a sign. The Kaban Ninge-Ninge tribe said: 'You are missionaries and not liars; you have wanted to come and now you are here; how many saws have your brought with you; have you any seed? Our women want to work, we will go hunting and catch kangaroos for you to eat'. They immediately wanted to present us with some meat, which we declined, however, because we still had some. We were delighted to go with this tribe, because they cried: 'Come here and help us'. Yet we found the need to tell them that if they did not want to do better, we would go on further. The others said that we should not go to other people, for they would beat us to death; we howeve said, we had no fear of death, for we would go to the *Kaban being im Uran* (to the great Father in heaven), at which they were greatly amazed and promised to lend their hands to work. In the evening the chieftains made a speech about our sojourn. The Lord wanted a sign. We proclaimed this at our evening devotions with heartfelt praise to the Lord so that He might show us the way that we should follow. On 22nd very early more Backs invited us to

see the king of *Jaun-Munday*. We gave over our possessions to a trusted Black to guard so that they might not be stolen. The king of Ninge-Ninge introduced us to the strange king, who appeared to be very shy, because he had never seen a white man. We told him through another who could understand us better, that we had come to make the *Kaban-being* better known to all the Blacks and when they had the desire to work, to stand by them in word and deed, he showed a great pleasure at this. We gave him the last bread that we had; we had no more potatoes; we would have liked to give him more because he had not seen either bread or potatoes in his life. When we saw his great happiness, we were sorry that we did not have any more to give him, for he gathered us around and held us so tightly by the hand that we had to say that we would come again. Then we went from tribe to tribe and sought to make clear to all, why we were coming to them. All greeted us with happiness, brought us their children and friends, and urged us to settle down in every hut. They all wanted to work and to be instructed, particularly as the tribe of Kaban Ninge Ninge had shown, that we must wonder, with happy heart and praise to God at this unexpected behaviour. The Lord wanted to give us His sign. Prepare your selves and go into *Ballan-ballan* (battle). They invited us to witness with them and we went along; on the way they showed us earthen mounds in the shape of a dugong, which appeared to be their god. All children, they believe, should eat this animal, which the call *bata* and which the young people who were here for a ceremony to make them warriors had caught and killed. The women and children had such a fear of the animal that they would not want to hear or speak of it. On the ceremonial ground we say with astonishment that a good 2,000 had assembled with women and children, for the women helped out where there was the need to do so. The fight was very hard. One of Jaun-Munday's men was struck with a wommora and fell down as if dead. Another had a spear pushed through his body and many were severely wounded. It appeared terrible, even demonic; the spears and woomorahs flew through the air, we could no longer look at it and went beack to our huts with heavy sighs. We had 21 children in school today, 3 of whom quite exceeded expectations. We gave rice to them all, however we gave more to these 3; in the evening there was a great tumult. The whole population was in uproar. The 23rd. Many Blacks went fishing today, the women went out to

look for roots and oysters, the remainder were either lazy or incapacitated from the fight, these did not allow us a moment's rest and crying terribly for us to give them something to eat because they were hungry. 2 women and 4 men hoed a little land, but they soon lost all interest in it. 5 children came to school and they were difficult; if we could give them something to eat, all the children would come daily. The king of N.N [Ningi Ningi] and the king of Jaun-Monday gave us some fish, we gave them / 1842 (13) / maize porridge. They were however frightened by a noise and ran from there, we with them, and saw a terrifying spectacle: 2 men were hitting each other in a horrifying manner. In their left hand they held a shield and stone knife, which they were stabbing each other in the rear; and were seizing the most delicate part of the body with the right hand and were lifting each other into the air; blood flowed, many women threw food at them, but they took no notice of this. They called out in a fearful manner; I cannot describe it. In the evening, they were dancing again. The women sang and knocked their clubs together, their bodies were especially painted. The dance appeared quite demonic; Lord have mercy on them. Later they began to bicker among themselves and threw wommorahs, so that many of them sought refuge in our hut and they said to us that we should not go out because it would be dangerous. On 24th we had 11 children in school. Two women hoed some land and we had to pay them for the preparation of their own land, which was, however, impossible for us to do. More women were fighting so that the blood flowed; we separated them, but the men cut themselves with knives in a most horrific manner. When we invited them to work, they showed themselves to be willing, however they did not do a tap, they laughed at us. The laziness of many is boundless. If we seek wood and water for ourselves, they all come to drink it, even though the water is very proximate and when we have a little fish or a few oysters, they claim these also because they are too lazy to get up and even more so to go fishing. In the afternoon Bahnie arrived with letters and provisions from our wives. He had lost the bag on the way; we sent two others there to seize him and to find what was stolen. Bahnie shifted on this side and from this side to that. On 25th we had 6 children in school, who were very diligent but did not ask if they could have anything. Br[other] N[ique] went fishing with more people and brought fish home. In the afternoon he went to Jaun-Monday's strange tribe,

taking our last potatoes and some bread with him to present to the king. He was very pleased and valued these and when we said to him that we would come to instruct their children and to show them how they could find God and procure potatoes. Then he led Br[other] N[ique] into his camp to show him his people. Our Blacks, whom he invited, translated for the strangers saying that we had come to do good for them and to make known the God in heaven. They were very astounded at this. One of them took off his belt that was skilfully worked with his hand and gave it to Br[other] N[ique] as a sign of friendship and well being; he also said that he was very pleased with what the interpreter had said about us to him. This evening a women gave birth on a piece of bark. Instead of washing the child, it is wiped with bark and the navel cord cut with a shard. Br[other] N[ique] gave her a cloth in which to wrap the child. The poor child had to lie over night under an open sky by the fire on a piece of bark. We gave the mother some rice gruel during her labour and she was quite healthy. She went outside of the camp and was not allowed to return to her family for three days and no Black would eat or drink from the containers from which she ate and drank. They have many Jewish ways. On 26th Br[other] Nique] presented the king with an axe and in exchange he gave him a fishing net, which N[ique] did not want to take, because Piralli was very affronted that we presented an axe that he had liked to the strange king. During our devotions they ridiculed and derided us and said that everyone was ashamed of us. The Lord comforted us; we prayed for the deriders and then we invited them to work. Some went away and jumped over a ditch in order to play some game with us, however they wondered whether we would be satisfied. We must really lament at this behaviour because they reworked the whole time an area of not more than 40 feet wide and long. We sowed Turkish maize, melons and pumpkins; they, however, went crossways over the land, as if they were planting nothing, and when we reprimanded them, they laughed at us and immediately ran away. Towards evening we had struck a good chord with the people even though they are unsteady and elusive. We had to spend the night under the open sky, but we did not glimpse it at all because of the heavy fog. The Lord indeed gives us blessings. — On the 27th they prepared themselves again for *Balan-balan*. They stood opposite each other on two sides with shields, spears and woomeras, then three from one side came

forward against one from the other side who had a knife and he who had it created great fear in the other, because they would do nothing further and went at each other with rancour and noise. We thanked God and built ourselves a hut, so as not to have to spend the night under the open sky. Afterwards we expressed our disapproval to many of them about their fights and wars. They wondered that we suffered their exhibitions, which they considered to be good. – On the 28th it was still quite dark but the quarrels had not gone away. A fearsome fight broke out. The Mountain Blacks had remarked that that the majority of our Blacks had gone fishing and so marked them out in a furtive manner /1842 (14) /; the wommeras flew quickly. It was frightful; they threw spears and hit each other with clubs; very many were wounded. Even Hunkemanny's mother was wounded on the head before our eyes while she had a child on her shoulders. We took her into our hut, bandaged her as well as we could to stop the bleeding. She sat very calmly as if she wanted to thank us. We had to get out of our hut because more women and children came to seek help, but we were able to return soon, because our Blacks had been victorious. It was as if hell had been let loose. May God have mercy on us. After we had taken part in this insurrection, we travelled back because the whole people was too deeply engaged in thoughts of war; we did not turn a deaf ear; the children did not come to school any more, despite the effort we had made to get them there. Many Blacks said to us also that it appeared too dangerous now and they could do nothing; we should go home for the present; when the war was finished, they would work and their children would stay. And so we decided, on 29th to close early, because we could do nothing with them; we know, however, that our presence was not without benefit, even at this sad time. We saw their frightful heathen abominations. When we were starting off, we received from a Black a letter from the brethren, which comforted and refreshed us. Some Blacks appeared to be very saddened that we were going and asked us: Why? We told them: Because they had spilled so much blood, that they would not work and did not send their children to learn. They answered: 'Yes, indeed, there is too much war'. Now they asked, Who will come now, we said to them: Br[others] H[andt] and Z[illman]. To which they said that they would come soon to our place and would stop *Balan-balan*, then they wanted to accompany the brothers. We gave our saws to Kaban-

Marie to keep, as he accompanied us on the way. We came to the Pine River, where we had to spend the night under the open sky. Our Blacks took very great care to make our evening camp comfortable; they collected bark for us and made a large fire while they lay next to us on the bare earth. However, we had no rest because of the extreme cold, we stood up, wrapped our selves in our coats and anxiously waited for the following day. The Lord helped us and gave us health. Praised be His name.

On 30th our going was very difficult, especially for dear brother N[ique] who trod on a mussel yesterday with his right foot and became very lame, however it was with great joy that we came home to our wives and brethren. Br[other] N[ique] continues: The Lord bless you and your whole great community, which you have in N S O and W for whom you pray unremittingly and lay at the true heart of Jesus. How this pleases me you cannot believe; to know that you pray for us poor ones, is more than everything, for the Lord is mighty enough to help and to stand by us in every situation and need. He has helped us wonderfully and stood by us. When the need is the greatest, God is the closest. The Lord has hearkened to all my petitions and all my complaints and still blesses your life. He blesses you still further to send out still more brethren throughout the world. Oh, how we rejoice at dear Prochnow's letter it makes us guilty that we had misinformed him, because he informed us in German. He rejoiced about the blessing he had enjoyed with us in the hall, where he fallen on his knees. It was our greatest joy, when everyone would return. We rejoice at all the fruits wherever they may appear. It is often difficult for us to take heart for it troubles us very much that the great island of Australia has none; because everything is dead and desolate, no reward for the pains of the Lamb, who has worked to have great crowds for their reward. We bind ourselves always to endure and not to weaken until these people are won over. I have great hope, belief rather, that they are not to be tamed other than through the blood of Jesus Christ, which was spilled on Golgotha for all mankind and still saves and washes clean all peoples. Our aim is to travel among the Natives, to learn the language better, to hold school for the children and to provide the adults with work. We are still too poor to be able to devote ourselves entirely to the Natives, our work is too much, not that it is too

difficult, but it takes us away for too much time so we cannot make so many trips to the heathen as much as we would like. Lately Br[other] F[rantz] went into the bush with two children, to be alone and to dedicate his heart to the Lord. The night held him up and he lost the way because he had gone too far into the bush as the moon had not risen and it was so dark that he could not see the path any longer. Because we missed him, we went out immediately to look for him, with torches in our hand. We cried out aloud in the forest, but there was no answer. We ran up and down the hills, praying and calling to God, however all seemed in vain; the bush was too vast and so we had to return very tired about 2 o'clock in the night. His wife and all the sisters were very troubled, especially for the two children who had to spend the night under the open sky. The pain was great; we thought he could have fallen in the water, so we looked at all the water sources; or a snake might have bitten him and that he might lie dead somewhere and the little ones would be left completely alone. With these feelings we besought God that He could, can, and would rescue him from every care and that He would not allow the possibility of losing him, etc. In the morning we searched for him further, all calling out, but without finding the path. Finally Br[other] Wogan came on the path, Br F[rantz] found the cows and went along the track that they usually take to go home and so he came across Br W, who had some meal in his pocket and gave it to him and to the two children, who were very hungry. Br[other] F[rantz]'s wish, to be able to spend the whole night in prayer, was fulfilled. The two children slept in his arms, covered with his jacket. How we rejoiced to have him and his two children back again, we could not describe it. Thanks be to God. Thou hast led us safely through, O Lord, blessed art Thou and wonderful are Thy works. Old Buatay came today and wanted to work on his piece of land and plant potatoes and melons. Previously he had been a great thief who only saw what he could steal, now he likes working. We are all well and we rejoice / 1842 (15) / that the Lord so truly looks after us. I would not exchange my calling for any kingdom, I am quite content to be here with the heathen and to thank God, when He carries me. I greet everyone heartily and remain with all in the community of donors.

From Br[other] Fr[anz]'s diary. On 30 July we procured 6 oxen and a driver for a short while through the good graces of the officials in Brisbane Town. 3 houses, which had been constructed on the opposite side of our lower gardens for 3 natives Barry, Birallo and Wogan, were now occupied and the whole place, where many trees had been felled and the land cleared, had in the meanwhile been given the name *Girkum* by the natives. This week we have employed some 26 natives whom we feed with rice daily and pay at the end of each day with potatoes; we will continue doing this as long as possible. Apart from these, still another 26 Blacks are employed with us in our lower garden to clear the ground of grass and maize stalks with which it had been sown. Also still another 15 Blacks worked during the week. All these (67 Natives) were employed and were fed during the previous week. Also 57 children were in school, mostly conducted by Br Rode, who likewise provided rice at midday and potatoes for going home. – Week from 7 to 14 August 95 children in school. 18 Natives employed at *Girkum* in their own gardens. From 14 to 20 Aug[ust] 59 children in school and 49 adults employed. Br[other] Eipper and W[ogan] returned. Four Blacks used 4 axes, which they returned. We had much work to do on the bridge, which we wanted to build, because the old bridge was washed away in the flood. Eipper taught the children singing, the 10 Commandments and the Our Father etc. The natives could not be persuaded to work today, because one of them, by the name Pretty-Boy, died today, for which they made their frightful howling and struck their heads with stones and clubs letting the blood run down. Soon after they buried him in the salty river. Also a man from Amity Island died at our place during this week. Some Blacks say that the Mappes, a tribe towards the south near the Logan River, had bewitched him so that he had to die. On 17 Aug[ust] Z[illman] met Pretty-Boy's widow on the road to Brisbane Town and her right side from her hip to her foot was terribly gashed so that she could hardly walk with the aid of a stick. Her voice had become so hoarse from much crying, that she would hardly even whisper. Thursday. Another Black, Gavanbill, died today near us. The Blacks left their camps and huts at *Girkum* for fear of the devil. We received a letter from Br[other] H[andt] and N[ique], who had spent 2 nights and 1 day on the Pine River with the Blacks and requested us to send an alphabet for use in school. On 27 Aug[ust] 9 children in school and 15 adults

employed. The Blacks have in the most part left us for fear of the devil and have gone to Ninge. Zillman was recently present when a boy claimed that the devil was to be found in the newly erected cottages at *Girkum*; at which 2 or 3 old men were immediately very frightened and suddenly started shaking; none of them could be persuaded to go near the cottages and when Z[illman] asked them to say who the devil was, they said that white people could not see him. A brother observed, when he returned from Brisbane Town, that some of them were looking back listening attentively. They did not at first give any answer to questions directed to them, but when we insisted on an answer, they said that the devil had been observed in the neighbourhood. When we wished to see him, they answered that he fled before them so we could not see him. So frightened were they that they were enslaved and fearful of death, through the Prince of Darkness who showed without doubt his great power where his dominion would never be denied and finally would be taken by him. – From 28 Aug[ust] until 3 September, 32 children were in school and 28 Natives were employed. Dammy, Birally, Debirkallon and the Brother Wogan returned from N[inghi]-N[inghi]. They are not very well, because there was a lot of rain, which makes them very miserable. Also they did not have any time during the fight to look to earning their living and were soon hungry. Wet weather is very perilous for them, because they are too lazy to erect a suitable shelter for themselves. We hoped that they would occupy their houses at *Girkum*, yet they say the place is still unsafe because of the devil on account of the recent deaths there, and it might not be safe until the flesh of the deceased has decayed and until the bones of the deceased have been placed in a dilly, so that the devil does not have any more power over them. We have often found such dillies with bones, skulls, knife and spear points of the deceased hanging in hollow trees. – 17th Aug[ust] Only a few Blacks were hired during last week, they did not stop but only passed by. A boy by the name of Turpy died in the camp behind our houses and because they now added this [boy's death] to the other cases of death in our houses at *Girkum*, they decided to avoid coming near us. Our new bridge was almost finished today, when the news arrived that 2 ships had arrived. We expected letters from India.

The 5 Brothers Schiermeister, Beyer etc write from the Atlantic Ocean that they sailed past the Azores on 30 July and are all well; they have 2 New Zealanders on board, from whom they are learning their language during the voyage. May the Lord lead them safely to Blind Bay in New Zealand; or where He wishes them to land.

[The next paragraph relates to New Zealand]

/ 1842 (16) /

Correspondence from Australia.

Sydney. Missionary Schmidt. 22 Dec[ember] 1841. I hardly acknowledged the arrival of three crates on the 30 September and to have thanked all of you for all your dear gifts and for your love; now I must advise you further how much effort it has taken me to get the crates here duty-free. Through the kindness of the Governor the toll of £3 sterling was waived; for the worth of the goods was calculated at the Sydney price of 230 pounds sterling. The crates were damaged also and they had to be repaired. It was very good that I was even in Sydney. O, how deeply comforted we, and all the local friends of the mission, were at the love and support of all the dear friends there [in Germany]. We are astonished here at the many presents for the sisters, and Dr L[ang] is induced to report this love often in the newspapers so that it can be made known and emulated by the Christians in the colony. It is highly probable that the crates will arrive in Moreton-Bay by Christmas and so will be a fine Christmas present for the sisters. O, that you and all the dear donors could take part, how you would know the joy, which you have prepared, to find so great a reward. Our hearts overflow with thanks and praise to our heavenly provider, it is a joy and delight, a pleasure for this blessing.

I have to thank the Lord that He in His grace has so richly blessed my efforts for our mission and hope that all will go better for the future. I have got to know many unseen and rich families who have supported us through good and bad and who will support us, not only in Sydney, but also in the neighbouring towns where I preached. The Governor himself, to whom I was presented, was friendly in his conversation and I believe that he is willing to do something more for us. He was perturbed when I reported on the condition of our mission and especially when I explained our troubles and complaints, but he became happier and promised to come to Moreton Bay to see what we were doing. He seemed particularly pleased that we had children in school and that the older people were preparing land for themselves and had already built three houses. Also a Synod of the Scottish Church took place, where all the preachers of this denomination gathered and where our mission was referred to in other important addresses. Because the first supervising body for our mission has been wound up, the Synod has unanimously taken over the direction and finally established a committee, comprising 4 ministers and 3 elders. However all the ministers undertook to work for our mission among their own congregations and I aim to travel as a missionary preacher. May the Lord allow my weak efforts to be blessed to praise His name and to awaken truly many hearts to pray for us and to support us, so our hearts may be encouraged and so may our hands be strengthened with renewed joy and hope for the missionary plough, driving us forwards to go on further. May the Lord fill all the members of the Committee and the Synod of the Church with a lively missionary spirit, not to be simply collectors of money, but to pray that it is their heart's desire that the Kingdom of God might come to the heathen. Above all, however I must ask you, your congregations and all friends of the mission bound in spirit with you in Berlin, as in all of our German fatherland, to request once again that you and all who hold us in their hearts, not only to continue with requests, prayers, intercessions and thanksgivings for us, but to commence anew that we may be anointed with fire and spirit from on high so we may pursue the Lord's work in love and wisdom, with seriousness and eagerness and that the Lord will crown it with success and that many children be born here among the poor heathen for Him like the dew on the rosy morn. We have to beseech God through intercessions that it is not just us here in the

wilderness. O continue with prayers and ask all our friends, to whom we send cheerful greetings to pray for us. We are united with you and all our friends, bound through the ties of the faith, love, hope and with the fatherland; O how could you leave us here in the enemy's lands, where Satan sits so securely on his throne and where we must so often feel his charges, blows and fiery darts and with great pain? You have not done it before and I hope, in the future your knees will not weaken and your hands to fall so loosely. You, with us, can thank the merciful Lord, who stands every firmly by His word and does not forsake or neglect us, but is with us all the days here even unto the end of the world. – O, our God is a wonderful God in counsel and assistance, inscrutable in his deeds and desires. Hallelujah. Praise the Lord o my soul!

The Synod was held in the most joyful manner in Dr Lang's church; and it was opened with song, prayer and sermon on 7 October at 12 pm, the president began the proceedings with prayer and then the proceedings got underway in the church. Entry is open to all. The ministers all are equal one to the other and one of their number is elected annually as Moderator or President, another as Secretary and leader of business. The first day session continued until 5 o'clock. After 6:15 a most uplifting joyous prayer meeting was held where prayer and singing swelled, each alternating five times. 5 ministers led the prayers. Prayer in the Presbyterian Church comprises the most important part of the worship and the liturgy has no place. After the prayer meeting lasted 2 hours, the Synod resumed until 10 pm. Every session opened and closed with prayer. On the second day the session opened at 9 am in the morning [and continued] until 10 pm at night, with a break of 2 hours for the mid-day meal; and on the third day, Saturday, not all matters were concluded, so the Synod closed early on the following Monday. In the proceedings not only all the ministers present but also the elders of each congregation had a voice. It is highly interesting to listen to the proceedings. The majority of the voices carries the day. The most important matters that were addressed in the Synod were, apart from our mission, 1. the establishment of a university for the training of clergy for the colony, 2. the establishment of an orphanage, 3. the despatch of a minister to Scotland to

procure ministers for vacant cures, and because the population is growing so quickly, there are many sheep without shepherds.

The sisters with their little children at Moreton Bay are all well. Br[others] Z[illman], St, W and N[ique] have journeyed to Ninge-Ninge and Gorbai /1842 (17) / and have continued the school both on the way and at home. – In conclusion, Sch[midt] reports on the Scottish invitation to general prayer from 2-11 October of the present year, and travelling to Sydney he found acceptance in three churches - in the Presbyterian, Baptist and Independent churches O, those were exhilarating evenings, he writes; after a sermon on a Bible passage, moving prayer and singing lasted for two hours, and not only did the minister just raise his voice, but also the Elders, and others, who with practiced hand, could take up the harp of prayer. Could that practice find acceptance also in Germany? O that that the whole believing Christendom prepares itself when one man keeps Zabaoth with the Lord and does not leave him, then He blesses his church and furthers its bounds that the whole earth will be full of His power, etc.

The Brethren in Moreton Bay. 14 December 1841. After we (H[andt] and Fr[anz]) had waited a few weeks for a suitable opportunity to travel with the Blacks and to be with them for as long as possible to be about our holy work; because we had seen only a few Blacks at our station at this time, but saw greater number in the bush, we finally found an opportunity today and left our station, accompanied by the blessings and prayers of our mission sisters, with the Natives Hunkemanny, Wugalow and the two brothers Wagon and Daleipy. Our journey went on only very slowly because our guides found it difficult to carry provisions for them and us. The heat was very trying, though our hearts were comforted and happy in God's peace. Hausmann remained with Hunkemanny a way, and because it had become latterly so difficult to carry such a heavy weight on his head, he asked Brother Hausmann: 'Why are you missionaries going for such a long time into the bush?' Answer: 'Because God has ordered us to instruct you and your children and to learn your language'.

At this, Hunkemanny was quite and appeared to think this over; when we had rested ourselves, he began again: 'We understand a little here, does God understand everything better and does He see and know everything?'. After our agreement and explanation, Hunkemanny explained everything again to our other companions, what he had heard from us and spoke with them for a long time, so that they appeared amazed. Well before sunset our guides halted to spend the night in a place where there was drinking water, because they were very tired and Hunkemanny pleased us very much by putting up a hut on his own accord and built a large fire. He himself slept with the others under the open sky. We explained to them that in our evening devotions we thanked God and prayed for them, for example, that God gives and protects our life and health; He has given and created the sun for light by day and the moon and the stars by night etc. In response to the question: 'Is He a good God' Hunkemanny replied that 'God must be very good'. To our pleasure Hunk[emanny] explained to the other Blacks, so that they would understand, better everything that we had said and they discussed this among themselves for a long time. The older Wugon complained about a severe headache and his eyes were red and had lost much water from them. Hunk[emanny] licked him with his tongue and bit him on the eyebrows, until he drew out a piece of a nail. Wugon said: 'The devil had done this to him'. They ascribe everything that befalls them to the devil and it is really very true, that he drives them to strike, to attack and to cut one another, etc. 15th. Our hearts pounded in our harsh night camp and were exhausted in body and spirit for our further journey. After a few hours travel to the northeast, we came to the Pine River and we found a canoe, in which our companions wished to guide us along the salt water and to cross over it, and to reach Humpeboang quite soon, without bringing our things. The wind was very strong and the canoe was made from a solid flat piece of bark, which represented the shape of a boat with a depression in the middle where possessions could be placed. It appeared quite dangerous to us; however our objections meant nothing and Hunk[emanny], after putting 3 packs on this craft, took the rudder and rowed, saying we must go with other Blacks through the bush and if we find fresh water, to take some with us because it would be the hard to find water in the evening. We allowed him to go but we entreated him not to let our possessions get wet because his

boat had only 2 inches of clearance and then we continued again through a thick scrub, we collected fresh water and stopped for a few hours to wait for Hunk[emanny], who, after we had already prepared the mid-day meal for ourselves and our Blacks, arrived with a pack wet through with sea water. We immediately unpacked our small quantity of supplies and dried everything in the sun. When our companions had their mid-day bread, they began to sing and explained to us that it was their song for the devil, who could direct the wind. They did this for a long time and it was to no avail as the wind became stronger, making Hunk[emanny] very angry at Satan, so that he bravely threatened and scolded him because he well knew that we wished to reach Humpeboang by evening and it was late already. / 1842 (18) / We said, Satan could not stop the wind, but the Lord Jesus could do it for the wind and the sea are obedient to Him and the devil trembles before Him; we would call on the Lord, and when it is His will, the wind would soon die down. This moved them and Hunkemanny said: 'So pray then'. We prayed and before we had finished our prayer our Blacks cried: 'Come, let us hurry, the strong wind has heard'. Hereupon, we went off on a difficult path, which led us over ground flooded by the tide of the Pine River. In order to get us and our possessions over this river, our Blacks had to cross over five times in their canoe, because you could only put one of our packs on it each time so that it did not sink. When the younger Wugon finally came with Br[other] Franz, the boat was about to sink and the Black did not dare to travel further, but turned back. Hunk[emanny] was more courageous and dared Br[other] Franz to go over again with a Black. Br[other] Hausmann, who had come over with the older Wugon, said that he should jump into the middle of the river and swim because the boat was already filling with water; we all crossed over and we joyfully gave thanks to the Lord, not knowing that we still had to wade a long way through sea water and finally we had to go through water so deep that our Blacks could hardly carry our possessions through it dry and Br[other] Franz had to swim for part of the way. Our first journey to Humpeboang was much more pleasant, for then we did not have so many supplies. The Blacks considered this way to be the better option, because they had the burden of carrying a heavy load on their heads, than to travel through the water. The sun had already set when we reached a place that the Blacks had not expected

where there were some burnt huts. We had to sleep under the open sky because there was no bark there, which is why Br[other] Hausmann decided to collect bark along the way, with Wugalow and Wugon, to make huts. Br[other] Fr[anz] prepared the evening meal in the meantime. Today we especially thanked the Lord that He had helped us so graciously across the water and that He had granted the Blacks willingness and stamina in their efforts for us. Saturday 16. This morning we continued on from this place very early to enable the heathen to disperse to their huts to avoid the severe heat. After a few hours we reached a number of huts where there were no Blacks. Our Blacks stopped and said that we must rest here only a little while, so they could go out to look for the others and to bring a fire stick with them because they had forgotten this in the morning and believed they would find fire with their tribe at these huts. Hunk[emanny] remained with us and made a fire by rubbing two small pieces of wood together, which they called *conner* which they had collected on the way and which they burnt. Our Blacks showed themselves unwilling and refused to go with us further; and they asked that we must not undertake such a journey with them on foot any more, but that we should seek to obtain a boat with which we could go by water, to Humpeboang and also to Ninge-Ninge, and to be able to carry provisions; they even suggested we might pray to God that He might give us a boat. We ourselves saw that it was difficult, although it is no impossible, to undertake such journeys; because we often rejoiced at the willingness and love of the Blacks and did not think about such complaints and prayed for a long time to God to help us towards the salvation of these people and to the glory of His name. We were already agreed to continue our travels with our guides, when we discerned the cry from the Blacks returning from hunting and fishing. Our reception was happy and we divided some 20 fish hooks among them. Brother Haussman commenced the school immediately with prayer to the Lord for 5 children, to whom he had given some [hooks]. The Blacks lent us their best huts as dwellings; [they were] about 4 foot high, 10 foot long and 6 feet wide in the middle. The 17th. The Lord rewarded us with a glorious Sunday. We had school for the children, who had surrounded us all day. Monday, 18th Br[other] Hausmann diverted to the sea with the children, giving them instructing them on the way as well as here. The 19th. Our morning devotions were disturbed by

one of the Black's cry. Wugalow and Wugon had been quarrelling with several women and had struck each other on the head. We could not stop it and sighed to the Lord. The Blacks wanted to prepare land here and obtained hoes and seed from our station. The 20th. Without asking, an elderly man brought us three fish and several old women brought us mussels, which we again divided among the children surrounding us. Several adults and children from the Pine River reached here today. Hunkemanny came today to our evening devotion and kneeled in prayer with us, without any prompting from us. Later on we spoke to him about what was hardship, and we saw that he was very moved by it. We believe that it is the working of the Holy Ghost and we pray that God may flourish in him what we have explained in weakness. / 1842 (19) / Oh, that the devil might not succeed in destroying this seed and the working of grace, which we have often observed in this man so that it might not disappear again, but might attain his and these people's rescue. While we write this, Hunk[emanny] and two others lie in deep sleep in our huts. We are still sitting by the fire and sigh and pray for these poor people, who now sleep in the whole camp around us; only in one hut do we hear the speech and laughter of some young people. – The 21st. Hunkemanny knelt down again with us in prayer and admonished some adults, who laughed when we took school for the children, that they should be more earnest; that it was not good to laugh at our work and induce the children to do likewise. The children became somewhat more attentive. 6 women listened to us attentively today when we spoke to them about God; also 3 Pine River men, who understood us well, because of their long contact with the English at Brisbane Town. We illustrated for them how easy it would be for them, to support themselves and to clothe themselves better, if they would only follow our advice and wished to accept implements, plants for agriculture and advice from us. They finished up fetching hoes and seeds from our station to work land on the Pine River. In the evening there was a severe thunderstorm and rain, and the Blacks fled and admonished the devil that he should make such a frightful sound in the sky. The 22nd. It was made clear to Hunkemanny and Barry today why we were worried about stopping in the bush; then they thought that it was better to stay at our station, Hunk[emanny] had been anxious many times that we might return, only to obtain shelter and more

provisions; however now he said, if we had a command from God, to remain in the bush, and he himself would be angry at us, if we were to be disobedient, so it must be good, even though he still did not know it fully. He wished to remain with us and to begin a new life. The 23rd. In the course of the week we had 50 children in school, which we took more than once daily, and where each child received one measure of corn meal, as we found that the children are then very attentive. Sun[day] 24th. Hunk[emann] showed again his old ways and said that we should go with him in the morning to Ninge-Ninge, to remain there for 3 days and then to come back to our station. The Blacks hold in the mountains, not far from Ninge-Ninge, 100 sheep that they stole from a rich man who established a station there with shepherds with large herds of sheep, cattle etc. They have speared a shepherd and abducted a white shepherdess, who however came back. The property owner sought assistance from the Commandant in Brisbane Town. 2 Blacks were fatally wounded and one had been shot and still 4 others were slightly wounded; he himself remarked that 4 escaping convicts who were also naked and black, led the Blacks. The 25th. It was very hot and we had to suffer great thirst at the seashore because we had not brought water. Towards evening we came on a hole in the earth that had run dry. They made the hole deeper with their hands until they came to water then we drank this black, unclean water with great eagerness. Our great thirst persuaded us to drink it. Quite recovered, we reached Ninge-Ninge when it was dark. The Blacks greeted us in a friendly way and showed great curiosity in what we had brought with us. We lauded and praised the Lord of Sabbaoth.

The 26th Oct[ober]. We distributed a large number of fishhooks today and had 10 boys in school, and we ate with another 6 old sick people. The 27th. Since our departure from the station, we experienced no night as bad as last night; because 2 Blacks had cast themselves upon us, because the huts were very narrow and could not stretch out. With the assistance of Wugalow and Hunkemann we built a hut for ourselves today, in which we could stand upright, we made for ourselves a kind of bed and used a piece of bark for the doors. We had only 6 children in school. The children did not want to come for instruction because they did not receive something every time. A small

scrofulous boy of 5 or 6 struck his ill mother today several times and she instead of beating him, sought mollify him through cuddling. In the evening the young people had a dance and singing (*Carabbery*).

The 28th. 10 children and more adults were in school. 29th. Today the old king of Bribie came here with other Blacks. When we wished to hold school, we looked with great concern at the children who were with us and were often badly behaved that we sighed to the Lord for patience and He amply rewarded us. 12 children and a few adults are in school. The Blacks are now finding much nourishment in the bush, particularly many (Conner) large lizards, whose flesh tastes like chicken. When we were offered some of it we rewarded them richly for it. We are anxious, since our departure from the station, to collect as many words as possible, to check our dictionary thoroughly and improve it, we have always encountered so many difficulties, that we asked the Lord to come to our help. The 30th. 10 children in school. Many /1842 (20) / Blacks are very diligently occupied with stretching out vines which they need for their nets to catch marine animals (Gangan). There are now about 60 souls here; yet not all of this tribe has arrived, because there are many in the mountains. This afternoon there was a great cry here. It was because a dog had died, his master was quite bloody near it and was kissing the dead dog; his cry and that of his women was pathetic. Their love for dogs is great because they are very helpful in hunting. A woman who was crying, we had seen a little while ago carrying a young dog on her breast. – Sun[day] 31st. The Blacks went on a kangaroo hunt; they returned in the evening with 2. Other Blacks were making cords and did not desist even though it was Sunday. 13 children are in school. – 1st of Novem[ber]. The children are very indolent and do not wish to be at school and, for this reason, we have only 13. The nets used for Gangan-catching were finished today; the cords on them were about the thickness of a finger and very long. It was a fearful sight to see them going out hunting at night with torches; and yet they came back a few hours later. – Tues[day] 2nd Nov[ember]. It rained during the night and there was a severe storm. The Blacks went back to the sea; Br[other] Fr[anz] wanted to go with them, but they said, that would be sleeping several nights at the sea without huts; he should only teach the children, whom they entreated to remain with

us. 8 children were in school. – 3rd. A grown girl, when she had not received anything at our mid-day meal when she first asked, said that she was going to fire our huts. Soon she came and said that she had lied. 4th. 10 children in school. 5th. Last night there was heavy rain and we were thankful to have a dry place. The Blacks caught a marine-animal (Gangan). The joy in the camp was very great. Monday, Bary and many other heathens brought us a small piece of the meat which tastes like pork. A Gangan fish is as big as an ox, indeed 2 feet longer and much thicker. After they had eaten peacefully and had distributed something to everyone resident in the camp, they began their war games. All the young men and boys painted themselves with ochre and white clay and made small shields from bark and held spears; they then arrayed themselves in order opposite each other in 2 rows and began, at the command, to throw their spears and although they were ordered in such a way, that when someone was hit, they were not badly wounded, but some of the boys received bad gashes on their arms; they came running to our huts and asked us to bind up their wounds. When the play-battle had finished, they had a kind of game with 2 balls, which they are very skilled in throwing and then catching every time. When we are able to speak to several Blacks about why they spend their time with such games and the boys wonder why we are so saddened by their heathen life, Wugalow replied that there was no seriousness but only games or fun (*Kunildo*), they were not angry, so God would not be angry with them. Generally they showed great astonishment that we did not share their amusement, but remained in our huts, because the white people of Brisbane Town had been very happy with it. In the evening there was a big dance and the girls and children sang and they clapped with two small pieces of wood (their *waddies*), which they held in their hands, against each other. We refused their requests to come near and exhorted them more than once quite earnestly, and that had an influence on them so that Monday settled down near us in the huts and commented on how great their addiction to games was. He had often promised to build a house and we held him this evening to his promises made so earnestly before to carry this out; in this he showed a desire not to go to the sea but to prepare land for himself and to build himself a hut. He will not do it on our station, because the *Duke of York* tribe has built houses there. When the music and dancing was over, a great quarrel broke out among them and this

lasted well into the night. – Sunday, 7th. Towards mid-day we were astonished that Br[other] Zillman had arrived to see us with a few Blacks who should have been with Br[other] Franz. On his return, Br[other] F[rantz] had to swim over a river on a log and became so tired that he indicated to his companion Wugalow, whose log he was holding onto that the waves would overpower them and to call Jimmy so that he had to hurry to reach the shore to get to Br[other] Franz. It was in fact very dangerous and I know that the Lord is a helper in distress and that He will give you the comfort and power of the Holy Ghost in your heart, whether you are in the heights or the depths, in death or life (Rom[ans] 8, 35-39) so there is nothing that may separate us from the love of God which is in Christ Jesus, our Lord etc. When Wugalow said that Br[other] Fr[antz] could no longer swim any further, he called to him to hold onto the wood with both arms and exerted every effort to come closer to the shore, so Jimmy, who was carrying the bags he had brought on his head, returned again and held him around the neck so that he could be carried by Jimmy; the Blacks as well as F[rantz] reached the shore exhausted and both sides experienced aching ribs at first, and then after some rest they were able to get under way and reached our station at sunset, with all the sisters praising the Lord for his goodness and mercy.

When we were once standing in prayer, I asked Hunkemanny, who was praying with us, if he knew to whom we pray; Hunk[emanny] answered: ‘Oh, yes, you have already often said to me that I know it is very good, we pray to the great father who lives above’. Hunk[emanny] was comforted and asked me to be silent and he explained it to the Blacks who were around our huts. The noise, which was right in front of the huts, was stilled and when Br[other] H[andt] finished they had often laughed, when we prayed, so he took this opportunity and said: ‘If you still think that the Word of God is still lies, and laugh when we pray and read God’s Word, or when you live according to your heathen darkness, we will leave you and you will die in you dark sins and you will be fearfully tormented by the devil; when you hear us and God’s Word and you leave aside all evil, then the devil has no power over you but our Lord Jesus takes you into his care and says: ‘Be gone, Satan;’ for he is stronger and mightier than Satan etc. Hunk[emanny] once again stopped me and made

everything clear to the others; then he asked if I believe whether the devil is over or under us to which I said: the devil lives in the hearts of men and gives them all evil; he is the one who whispers into your ear so that you steal and that you quarrel with each other, so that you strike or even kill each other; and if you do not wish to believe me in this, then you will see when you are dead, for all of you must die and that is certain. Then I explained more about Jesus, etc. Then H[unkemanny] heard this and said: Now I must go to my mother and explain all of this to her'. / 1842 (21) /

26th Oct. 41 Today a youth asked if we would soon acquire a boat to travel to Toorball (N[inghi] N[inghi]) and Garrun. I replied that I did not know, whilst I hope and pray that the dear God would soon give us a boat. Question: 'Where is the dear God?'. Answer. *Ginenga wongantin!* (in heaven), Q[uestion]: How can He then give you a boat?'. A[nswer]: We ask God that He will speak to the Governor for us; Q[uestion]: 'How can God speak to him; God is in heaven and the Governor in Sydney?'. A[nswer]: 'We write to the Governor in Sydney and ask him for a boat and then the dear God speaks in his heart, that He laments for you poor Blacks and he sends us a boat'. – That was explained very clearly to him, for it seemed to be impossible to him, verbally speaking, because the heaven, where God lives, is so far distant from Sydney. He then asked me to ask God for a boat and then went fishing. – On 29 Oct[ober] I went in the evening around the camp to every hut to count the number of Blacks present. I found 54 adults and 21 children. Shortly before there had been a big quarrel and I asked at every hut: 'Why are you angry with each other? God in heaven sees, hears and abhors your heathen ways, when you bicker in anger and cut each other'. They did not answer me. Finally I came to the hut of my black brother Barry, who told me that the origin of the quarrel was because the king wanted to cut his daughter with a knife and was very angry. Then I went to the king, so that I could confirm that he was not angry, but I feared, God would be very angry when they do not ask God for forgiveness, so that they could begin another life, so they will certainly go into Hell's fires and this disturbed me greatly; because I saw that the they do not pay any head to our requests and admonitions. Then Barry asked if the stars, the moon and the sun are sources of light in his house, are there many white

people there? When I confirmed this, he said, that his whole heart rejoices, it is fine to hear that, he might not go to the devil in hell, but to go to His wonderful house. I asked him again, to pray to God for a new heart, if he truly wishes to see Him, where upon Barry promised to do it and also to begin a better life.

The working and influence of the Holy Ghost showed during the time of our presence among the poor Australian Aborigines and the works of the eternal truth proved its power to these wild ruined heathen hearts and the Light of the World who can enlighten all men who come into this word, who enlightens those people sitting in darkness and shadows so their darkness begins to fade away; we soon see then all our efforts disappear, as it seems, as they would still never accept the beatific message of peace. Both the children and the adults follow their own thoughts in ways which are not good and it is frightening that the parents themselves frequently instruct their children in sin, while we noticed mothers, who, in order to quieten their three or 4 year-old children when they cry, awaken in them carnal desire and they provoke salaciousness. We can especially see a significant change in the Natives in their relations with us, which gives us high hopes that when we can proclaim the inestimable riches of the dear God who offered for us in the sufferings and the death of Jesus Christ on the cross the salvation of all of sinful mankind, it would be God's spirit moving them to kneel before the cross of Christ. It is a heavy burden for us, requiring patience and love, because it appears to us in the hours of consternation to be all in vain and particularly when the flesh and the spirit suffer; firstly through deprivation and difficulties and secondly through the many worries and requests of the Blacks for earthly food that last the whole day when you live with them in the bush, so that our poor hearts are often very weak and exhausted, while we must often feel deeply their bad ways in their practices and in their teaching. The Lord, however helped us up to now and has been victorious for us in all things and who loved us and gave himself for us in death and He will help us further, for He holds us and we do not let Him go until we see His dominion here and the heathen will walk into his light, according to His promise. O, that His fire will burn soon, O that His children in the whole world might pause in prayer for us and for our heathen.

We have had through this last journey the joy that many children came to our instruction and have received the Lord's blessing, that they can say the Lord's Prayer by heart and begin to write that when they attend school that we hold for them, so they will soon learn to read. We often conducted school four times a day and we took it once we could induce them to come. When matters often became very difficult, we had many mercies and blessings in the congregation of the Lord, when we were on our station. The Lord be praised and magnified always eternally. Amen. God has sworn that He will accomplish it.

All the dear br[ethren] and sis[ters] in Berlin and Germany must truly pray that the Lord might present us soon with a soul, perhaps Hunkemanny, Monday or another. Oh, if we have one, we shall soon have all – and when many souls are united and will pray to the One with tears and contriteness of heart, the Lord will certainly know it. The spirit of the Lord must still give greater grace, when we behold in weakness the Crucified, it is not the raw emotion that remains, but a repentance and conversion as faith and love may awake.

Moreton-Bay. Br[other] Rode, on 25th Nov[em]ber 1841. The three crates arrived to our delight on 20th inst. Our joy was indescribable, as we unpacked them and the many gifts of love appeared. They came just at the right time. Shirts, shoes and boots gave us much joy because we have most need of these things as they get very torn in our work. We do not know how we should thank you enough. We fell on our knees that the Lord may reward all our dear donors with spiritual benefits and that they will drive us on yet even further, /1842 (22) / to give ourselves over to Him and turn our energies over to His service.

The black children immediately wore their skirts, which they seemed to like very much because they were not complicated. They would not have liked

smocks because they kept their chests warm; if only the Lord would open their hearts, other things will happen of their own accord. We have more hope now that the Lord will bless our handiwork. Our journeys with them appear to be a great blessing, although it is difficult for us; we think of Paul: in journeys by water, in journeys by land, etc. We are about the Lord's work, we are His servants and hand maidens and must do here what our Lord wants of us, because we serve Him and we receive our reward from Him. It is my daily plea that the Lord might make me truer and that I might not be found to be a deceitful servant. Your letters and those of others have renewed us and have comforted us greatly.

Br[other] Hausmann: Your letters resound in our ears and I hear you speaking. Also the letters of the Brethren (in India), whom we do not know in the flesh, but with whom we are well acquainted in the spirit, were a great blessing to us. Oh, would that you would write to us often – your love can be felt in your letters. Please give our heartfelt greeting to all those of your acquaintance that they should not forget the poor pilgrims of Zion in Australia in their prayers, for if any one of us needs comfort and encouragement, we poor Australians need it, who have no need for things of this earth for the Lord has richly provided – praised be He – but we would be despondent in the things of the spirit if the Lord did not comfort us each day. How fortunate it must be for the brethren in India who have dictionaries, grammars and all the aids for learning the language. How fortunate are the brethren in America who can preach the Gospel of Christ in their mother language; we, however, must ask and badger to collect single words one at a time and the work goes very slowly and is made difficult because almost every small tribe has their own language, hardly just different dialects, but have their own quite different words. They – the different tribes – indeed understand each other, so that, when we first become acquainted with the language of a tribe, they all understand us, however we do not understand all of them, if there are several tribes together. How difficult it is to travel with of them, because we must cross over so many rivers, where we must undress and swim, or must wade through them up to the neck in danger of our lives or just from cold. It is also very difficult to take provisions with us for a lengthy period because it is very hard for us and for the poor

Blacks to carry them very far so they often complain and we cannot travel with them without provisions and be among them in their camping places. I have often wondered that they do not all go away, but they have continued to be so ready and willing towards us and they do not all go away And when I consider all that in my heart, I must say: 'It is the Lord who reigns in the hearts of the heathen, that they do what he commands'. On the journey they wish to consume all the provisions, because they believe that it must all be eaten and they come running from their camps, lifting both hands up, when they see us they think only of their mouth and tell us so, so that our hearts are deflated. The Lord lets us feel these complaints deeply. I have become particularly used to this as I and Br[others] F[rantz] and Z[illman] have lived with them for 5 weeks where the Lord seemed often much closer to us than at home. We took school daily for the children and although they were scattered, they did learn some letters and the Lord's Prayer. I am hopeful that when we continue the journey with them, it will certainly be a blessing that Satan must be weakened. It is already a great deal that they have come to live with us and that they do not steal everything. It is very difficult, however, when we think what the heathens have done for us, it seems to be our duty and burden not to do anything against them. They are indeed a very sunken people, however, we must begin with them; we cannot give up. It is indeed a blessed calling. Oh what joy will we have, when they Lord gives us in our lifetime some heathen souls. We often speak about Got to the Blacks on our journeys and become aware, that they understand something of it, so our hearts spring for joy and we might never desist from speaking about godly matters. The brethren in other lands now possess this joy, because they can much easier learn the languages. Yes, it is true, as one writes to us, that when the Lord opens up the heathen's heart, we only have to wait until His hour strikes. – You can only imagine our joy that we had in unpacking the crates. Br[other] Zillman and I had to come out of the bush to take part in this joy. Oh, how the Lord is so gracious to us in the wilderness, praised be He. Our sincere thanks go to our benefactors. The Lord may richly bless them. Please greet all who ask after us, especially our dear sis[ters] / 1842 (23) / who must have become very tired from packing. The Lord bless them for this.

Br[other] Nique: God our Father and the Lord Jesus Christ fills and overfills us with love for one another and for everyone. I rejoice in the Lord that He has cared for us so greatly. O, our joy is so great that we ourselves come with this letter to you and all and may we thank you in all holiness and love with the fraternal kiss. So help us Lord of Zebaoth. He prepares for his children in this world an unspeakable joy, so what will it be in heaven where He will recognize us and speak to us in the presence of His father. I am hungry and ye have fed me etc. Our limbs rejoice, oh, could we but rejoice with you with a heathen's soul; however, that is a matter for the Lord, yea, we do not wish to cease weeping and praying, until the Lord Jesus has made us wise here; we wish to lay the heathens at the feet of Jesus. Luke 5, 18, 19. The Lord will help when we only have such a faith. Faith breaks through steel and stone. He can contain the infinite, etc. Yet should so many rivers and difficulties on the journey hinder us to lead our Blacks to Jesus, so He looks upon faith. His loving heart would break if He loves the heathens more than we could love them. Faith is not for everyone, you cannot buy it. The oil of faith must be sought. We prayed daily especially for it; first we sing an English Psalm, read a chapter in the English Bible, than we fall down on our knees at the foot of the Lord Jesus, bringing all our desires before the Lord, praying particularly for our brethren travelling in the bush, that the Lord might look over them among the wild bush people. You often feel in the bush the power of intercession. The Lord Jesus has a chain that goes around the earth. Often I am so fortunate and so blessed and indeed do not know, how I got to it; then I dedicate the intercession to the Lord and think: 'Do you not feel the power in you and at once such an unhopd for power that helps in weakness. 'Praised be the Lord', for He who says: 'Before the call, I will hear, when they speak shall I not answer'. So the Lord Jesus always helps us further, His invisible hand goes so unnoticed with us, and it is so often on our neck in guiding us through water, we know that He stills the waves of the sea, when we pray, crying out for Him to come and rescue His sinking Peter.

This last time we had many children in school. Br[other] E[ipper] has taught them some singing. On Sunday some came with us to service; they are moved to accompany us already in singing even if they do not understand the words.

We were all quite moved to tears. Br[other] R[ode], who heard this from a distance, was also very moved and said: 'Must all these souls be lost?' We wish to unite anew in prayer, to pray more strongly and not cease until the Lord Jesus opens the window of heaven and awakens the dead heathen, gives them blessings grace and peace and pours out his Holy Spirit over the world and over this people. There were many children in one of the houses when we distributed the aprons that you have sent for the heathen children and they were very happy when we tied them on them. Our wives have instructed a few girls in the vicinity; they do not show themselves to be stupid, they have almost completed a complete coat for themselves. Now they have gone back into the bush and will come back after 2 days. — We thank all our Christian friends for the many gifts; the Lord will reward them a thousand-fold. The dear sisters tire themselves to the point of perspiration with packing. May the Lord who sweated blood, bless them on their deathbed. We pray for you, dear friends, and thank you in all our prayers as our benefactor that you are united in our work and it is indeed only the work of the Lord that is accepted so freely. It is often, when we might see nothing drawing down the thick clouds; then we stretch out our hands to all the regions of the world and think: you could do nothing, you could not convert any souls. We must be as one dropped into a vineyard and finds no bunches of grapes and yet wishes to have the best fruit.

Oh God, when wilt Thou build Zion? We would indeed like to carry the stones and mortar there to. That is our comfort that we could pray for the whole world, that men and women could raise up their hands without anger or doubt. It is only so for us, when we should do nothing but work and pray for all missionaries and all the heathen. He has waited 30 years and has learnt patience. God will yet help us.

29th November 1841. Miss[i]onary Eipper and Hartenstein sought to go on a journey to the different tribes and to the mountain Blacks and found that their language is quite different to that of the tribes we have known up to now. After they climbed an extraordinarily high mountain, from which they could overlook an enormous area of mountains and valleys, they came, dripping

from the rain, to Archer's sheep station where they were received in a very friendly manner; they found there a heathen from South Australia, who said there, that the heathens from where he came were better than those here, that they do not beg or fight for anything; war was also known among his people, but not so much. He was truly humble and behaved in a likeable way. After Hartenstein returned from Ninge-Ninge the Blacks sent up a great cry of joy and said that they would have believed that the mountain Blacks would have eaten them and if he had not come today, they would have gone to Zion's Hill and would have announced his death – they would have held a death song and the children would have stopped school. On the return journey, Br[other] Hartenstein had to cross a very swollen river and because he could not swim, the Blacks took him on their shoulders as if he were in a sedan chair. Their neighbour Archer promised them to give them 20 sheep. Once Br[other] Hausmann surprised the savages, when he fell on his knees in the bush to pray to God; they asked him who he was talking to? When he told them they were astonished about it.

It often appears to us that our time has been used uselessly, for the heathen are too deeply sunken, that they are quite in the power of Satan; they consider themselves clever and us stupid; the journey to them is particularly difficult, because they must carry our provisions, all the time they are dropping the baggage and crying out in hunger for food; indeed you must use fine words with them so as to proceed further; you must often feed them often so that they do not leave us in the lurch and run off, and then have to find them quickly; we feed them often so that they do not murder us when we do not have enough to give them. They are insatiable and the journeys cost us greatly, their belly is their God; of gratitude they know nothing, the more earnestly and more strongly you oppose them, the more they will conform to your will when you let things slip, the more troublesome and angry they become. The king and his son, who call themselves my brothers, sought me out once again and because I could not give them everything that they unashamedly sought, they ran into the bush and said, If I went into the bush again, they would turn the tables on me and kill me with their clubs; however I am not dismayed and go without dread, because I know that no hair on my head can fall without the Lord's

knowledge. And if one or another of us must sacrifice our lives, it would not be without purpose. 'Many preach that when you turn to your prayer: that is the seed of the moors'. Had we not the word of His promise that even the most wretched people could be saved, we would have long become despondent – however the Lord is mighty – instruction is His way; so in His time all will be made aright. We want to sing the martyrs song (martyrs in the school etc) that we had to sing in Berlin. Martyrs must we all be, which the Lord offered to the great ones, Joseph, David and Abraham etc.

A further extract from 16 February 1842. The Blacks are now working in their gardens, which have already been fenced and they are very industrious. Jimmy (Millboang) who for more than a year and still later was the worst thief and who saved my life by swimming over a large river, remained for some time close to the station and guarded the sheep. May the Lord soon open his eyes, that he may behold the salvation in Christ.

Millboang
Jimmy
see page 47

EXTRACTS FROM
THE BEE ON THE MISSION FIELDS
(GOSSNER MISSION)
1843

/ 1842 (1) / Correspondence from Australia

Moreton Bay. The journey of Brothers Nique and Rode to Umpiebong [Humpybong]. We departed with our brothers' blessing on the 4th March with 4 Blacks and 4 children to the Pine River, where the Blacks had built us a hut for a shelter; after the evening meal we held our devotions to which the black children came and prayed the Our Father and we said: You will soon pray with us to the great Father. On the 13th we could not wonder sufficiently at the Blacks' modesty and diligence that the men as well as the children showed towards us on the day. All of them wished to carry our bags. In the evening some of them built a hut for others and us procured fish. The king of N. N. came with the report from the station that Mugalow was very ill. They entreated us to pray for the ill man, saying: 'The missionaries prayers will be answered'. In the evening the children came back again for prayer and this was very pleasing for us. On the 14th, 12 children were in school and they asked us to explain heaven to them. In the evening the children and the old people came to pray to the Lord. It is a great joy for us that the heathens are learning to pray, because they live without God and without hope. We felt alive in the presence of the Lord and we knelt before Him that He would assist us to teach these sunken heathers. On the 15th they came back from fishing without having caught anything; the reason was, they say, because we cut the fish in two and baked half. We taught them about these superstitions and reminded them that they should throw the net out in the name of the Lord. They went and sang for more fish. We have 10 children in school. On the 16th the tribes of Gerron and Ninge-Ninge arrived here (at Umpieboang), among whom was the famous Jimmy, who had earlier stolen from our houses. When we said to him that God would strike him down for this, he said: Yes, Yes. We had 22 children in school today, who were very well disciplined and

respectful. It was a joy to see how the mothers brought their children by the hand or on their arms to school. Br[other] Nique visited all the strangers who arrived and they received him in a very friendly way, bringing their infants with them and he took them in his arms and blessed them. The old people also came and inquired about the other world. They always believe that God lives there, where the white man has come from. We said to them 'God lives in heaven and his Son has come and we have come to explain about Him. In the evening they held a large dance and fight. On 17th more Blacks joined in. One of them threw his boomerang over us, towards one of the women, but it would have just as easily struck us. One of our guides was very angry about it, seized his shield and club and thrashed the perpetrator. He said that he had brought us and he must protect us. It soon became a large fight between two tribes, God forbid. The strangers went with Mappe's tribe in the vicinity of our station to have a fight. We went to Umpieboang and crossed over a deep river just before the flood tide; an old blind man could not come over, so the woman asked Br[other] N[ique] to help him, and he immediately swam over and brought the old man and his net and dilly across, for which he was very happy. Because our drinking water was mixed with seawater, we had to go on further until the Blacks erected the huts and found drinking water. Bienkow brought us a letter from the brethren and then went fishing later with others during the night, where they were very lucky. On 18th it rained and we were unwell. The 19th was a beautiful night, but the mosquitos worried us so that we would hardly endure it. When it was like this every night, we could not endure being out bush in the wilds. On the 20th, we spent the time in our huts, because we were being attacked, and the children came to school with us. On the 21st the Blacks looked for food but did not find any, whereupon they complained a great deal to us. On the 23rd we stopped between Umpieboang and Ninge N. The children came to receive their measure of corn meal for instruction. They are happy with very little, however we can hardly even give them that. That makes it very difficult to keep them in school, as we must give them food. Br[other] R[ode] built a hut and N[ique] went fishing with the Blacks however he came back and was ill very ill during the night. Br[other] N[ique] brought coffee and warmed a pan and lay down on his stomach and towards morning he was covered in perspiration but was better. It is very good that the Lord

MARCE
'42

(Luke 10, 1) sent two youths. On the 24th we had a young man and lad in school in the bush and we tried to make ourselves understood in their language. The children often do not give any help to their parents; a boy stuck his mother today. Br[other] Rode chastised him severely and his father struck him because he had so troubled us and we spoke of the dishonour when a child strikes his mother, that such children will go to Satan in hell. He said the devil could not do anything more to him because he had already been punished. On the 25th Br[other] N[ique] went to N. N. The Blacks wanted to go to N. On the way it began to rain, N[ique] quickly built a hut, and now when it began to rain heavily he thanks God that his things were dry. In the night a Black came and laid down in his hut and brought vermin – on the 26th the Blacks again moved on further and N[ique] had to leave his hut and build another somewhere further on. The women were arguing about a fishhook, they railed against each other for a long time until they finally struck each other, and started to tear their hair out, to bite and to scratch. However it did not last long as they grabbed each other by the hair. N[ique] gave each of them a hook and they then had to shake hands with each other again. A woman railed loudly as a Black provoked her and she seized a spear and threw it at him. The man hit her on the head and wanted to screw her neck. N[ique] saved her although she bore most of the blame. In the evening Br[other] N[ique] came back from N.N, not very well, wounded in the foot from an oyster shell. The Blacks greeted him in N.N with a joyous shout and he went from one hut to another to see all their women and children. A black brother immediately brought fish and crabs as a present and gave him his hut to sleep. The next day he went fishing in the sea with him where they came upon a small school of fish and then returned with him to the camp where he took school for the children, however it was so strange for them that they could hardly follow what he was saying to them. Then R[ode] came back to Nique. On the 27th we went with the Blacks to Bigekow, where we quickly built huts for ourselves and were edified by reading and prayer. The Lord blessed us richly. On the 28th more strangers came who wished to see us. Soon however they all went again further towards Giermandona, where we rejoiced to find a group of children to whom we gave instruction. Old and young sat around us, when we explained to them about God, they cried loudly from astonishment. It is a great blessing

for us when we can assemble some of them to hear about the Lord. / 1842 (2) /
On the 29th they brought some bad fish that we did not like to eat, because they gave them to us saying that we could cut them up, that they were very stupid, and only the other kind, anderwell, were clever and they all went away when we sliced one of them. In the afternoon we had to leave the place again and go 3 miles further on to another river, where we built a hut for the night. On the 30th we went to the Pine River, where the heathens immediately erected a large hut for us as a residence, the children however did not wish to go to school because our stores had run out. Then Br[other] N[ique] went to the mothers, who sat some distance under the shade of the trees, called the children and began to recite the Lord's Prayer; where upon the children, one after the another soon came and prayed with him; the mothers listened attentively.

The Brothers Hausm[ann] and Hartst[ein] travelled on the 4 April 1842 to the heathen and arrived at a deep river that they had to swim over; because Br[other] Hartst[ein] could not swim and would have sunk in the middle of the river, the king took him and carried him over, but because he was very tired, he let him sink beneath the water once, so that he had swallowed water, however he took hold of him once more and fortunately brought him across the river. They both received wounds on the feet from the mussels in the river. When they had reached the Pine River tribe, the Blacks all gave a great cry and began to hit themselves on the head with clubs and axes, because they had heard from their accompanying brethren, that one of them had died at the station. The brethren however were received in a friendly manner. They took school daily for the children. It seemed curious to them one evening Satan appeared to frighten them and they were disturbed in their prayers and the Blacks, who knew nothing of the feeling of the brethren, jumped up, seized axe and club, thinking that there was a devil nearby who wished to harm us. The brethren however prayed strongly and were very courageous and not dismayed. When the heathens saw that they were fearless and happy, they became quiet again.

It is almost the only way for us, they write, to learn the heathens' language, so we travel with them and are together with them day and night. Also there we have time to spend time with the children and instil something into them. It is very tiresome and burdensome that the old people often sigh and moan; however He had to go to the cross, as He loved these heathens and us even unto death on the cross and gave Himself up for us.

[The next section headed Miscellaneous relates to New Zealand and is not included here]

Moreton Bay

Miss[ionary] Schmidt, 31 May 1842. – Since August 1842 – in 9 months we have taught and fed 1,026 children and 1,125 adults have undertaken work and have been fed. How much was entailed in satisfying so many you can hardly credit; the Lord did not bless our gardens that we worked with our hands with fruits especially this year, because of the dry weather, these were very lean and we were not in a good position. Praised be He.

Because the Committee of the Presbyterian Church has provided very little for the Brethren and we have been left to our own accord, so other Christian friends, who include the most eagre ministers in Sydney and 3 German merchants have established a new organization, which has committed itself to support the mission and to accept the general control of the interests and concerns themselves. Mr Kirchner (from Frankfurt a[m] M[ain]) is the Treasurer; the money that will be collected will be deposited in the Bank of Australia and cannot be withdrawn without the approval of the secretary and the treasurer, who have to provide quarterly reports).

Our missionary family (Br Sch continues) is growing. We already have 17 children. – Because we must, so it seems, leave our station and have to further into the country, we have to consider this favourably if some of our believing countrymen could come to Moreton Bay to settle in our neighbourhood so that a German Christian colony might blossom around us. – On the 29th May the

Governor visited us and spoke very amicably and happily with us; we all awaited him at Kirkum, the place where the heathens have begun to build their village; we had them dressed and presented them to him, showed him the heathens' houses and gardens, which they had built and planted themselves and he appeared to be very happy. Then we accompanied him to our station, which he then inspected, spending some time in our houses and spoke about the development of our mission. As the Governor was leaving us, he asked us what we wanted which then appeared to us that he might give us everything. – May our black sheep and lambs soon come to meet their great shepherd and hasten with open arms and hear as they do when they see me and my wife returning again to them. It was a comforting sight. We could use them in all possible outside work so that, although we cannot order it, but yet the field can be ploughed and sown. The Governor has expressed his desire positively to the Committee that we give up our present station and that we move more into the inland areas of the country, because he is convinced that we can do little more work here after Moreton Bay is opened up for everyone. He has promised to reward us for all our effort and work, if we are willing / 1843 (3) / to go 80-90 miles further, if not he must take back the government subsidy. He indicated a piece of land where he would like to see a mission and he would take it under his own particular protection. A particular kind of trees (Bunga-Bunga [Bunya Bunya]) grows there, which bears much fine fruit, similar to the sweet almonds, only much bigger and which the Blacks like eating very much. He has already given an order that no colonist is to approach this area of land. Our Committee wishes to hear our opinion on this. We pondered this highly important matter in the presence of the Lord in prayer and contemplation and came at last to the view that it would be the best for us, to set out on the road with cases and bags for the second time and to erect a new altar in a different place and for another tribe. At first it was not an encouraging sign for us, after we had prepared, by the sweat of our brow, a little place where we could lay our head; only after mature thought, prayer, contemplation and thinking that the Son of Man did not have a place where He could lay His head; we spoke with acquiescence: Lord, thy will be done. We trust that the Lord will not abandon us nor neglect us at this critical time, because He knows, that we can help still further; He indeed calls: counsel, strength and fortitude. – I am about

to, with some of the brethren and many Blacks to make an expedition to the Bunga-Bunga area, to see the country and to look for a possibly suitable place. May the Lord be our guide, shield and visor, here and there, and to prepare the hearts of the heathen to give us a friendly reception, especially at this time when their hearts are so embittered against the whites because about 50 miles from us on a station about 60 Blacks were poisoned by the bushrangers (escaped convicts). One of them has been naked among the Blacks for 14 years and can speak their language very well.

DAVIS

1828

The Governor has paid for £160 for our cattle and given us 16 pounds of meal for our journey and 19 pounds of rice and 100 woollen blankets to give to the Blacks, which we can give as gifts to the school children and some of the best Blacks. They were very happy.

During the last 6 weeks we again gave instruction to 260 children. When the children came earlier to us, I let them work first for an hour, then after grace served breakfast and finally school. Some joined in our morning devotions and finally prayed the Lord's Prayer and the apostles blessing; I have found it difficult to reach them through the catechism. They learn well, however my three best pupils are three of our own children, namely A.R. M. Sch and M. H, although they are not yet 4 years old. They simply sat there in the beginning of the hour just as quite observers because I partly believed that they were still too young, and partly because my attention was directed particularly to the black lambs; only because few of them were present at times, I began to speak to our own children and found that they had comprehended everything much better what I had taught the heathens' children. It is a true joy and refreshment to be about these small angels. The whole thing is so exhausting for me it is also at the same time so loving and blessed again for me, to be able to nourish the white and black lambs of Christ together – and not without hope. Oh, how I have often wished you were in our midst to see and hear what and how all that we accomplish in the name of Jesus; how you would wonder in seeing how my pupils pay attention to all my words and how they are so demure and attentive; you would find no difference if you were in a school in Berlin or in a heathens' school. The lamentable thing is only that they are so unstable and

flighty, like their parents, as they are here and they are not regular in their school attendance, so they cannot achieve any desired progress. They are not, however, without abilities to learn everything that our children learn.

A report of 12 July enclosing a journey of discovery to the Bunga-Bunga district which Br[other] Schmidt also described: on 1 June we, brothers Nique, Rode, Wagner and I got under way to travel through that area and to seek where possible a suitable place for a mission post. We hurried, after our return, to bring you the description of the journey, to fill your hearts anew with praise and thanks to our all-gracious God and Saviour, who has looked over us again in a highly praiseworthy way on this journey. – Here is my diary and you can follow us every step of the way.

1842 Wednesday, 1 June. After we left our wives and sisters in a circle and in the presence of a large number of heathen we sang the song '*Jesus, I go forward on life's road*' and invoking the Lord's blessing on our going out and on our coming in, we took our leave of our homes and our sisters about 10 am, and with comfort and joy set off on our journey, accompanied by 9 Blacks, who carried our provisions and travel equipment. The weather was very pleasant and we covered about 12 English miles this day. – We stopped the other side of the Pine River and spent the night there.

The Blacks immediately set to work in haste / 1843 (4) / to erect huts for us. Some held branches, others bark, others made the fire and collected water for tea. In short, they did everything to make our stay in the bush as comfortable as possible. Soon they had built two roomy huts, one for Br[others] Nique and Wagner, the other for Br[other] Rode and me. The means by which they built a hut in a very short time, is this: they cut a branch about 12 foot long almost half through in the middle, so that they do not break it through and they support the break with a wooden fork, so that the whole has the form of a triangle. They then place a number of twigs on one side to support the bark that they place upright; a little thin piece of bark or grass serves as a floor inside the hut. A warming fire is put in front of the hut and it warms it pleasantly. We had, after we had after we halted, nothing further to do and so

we had just to go to our huts and prepare the evening meal. – After evening devotions we chatted with the Blacks, who are most talkative and willing in the evening to give us all the information we desired and to lend their ear to our questioning. I collected this evening a seemingly large number of words while in their company. They are quite pleased if they are able to lie between our huts and the fire under the open heavens on the naked earth, naked, covered with a woollen blanket, and this may be taken as a sign that they value us highly. The country, through which we have traversed today, is flat and not very heavily covered with trees.

Thursday 2nd. After a pleasant night we got under way early in the morning, praised and glorified our true Saviour who has protected us so graciously and has kept us from all evil and so we set out after breakfast with renewed energy. The weather was again very pleasant and we rejoiced in our hearts at the wonder of our God, who surrounds us everywhere and points as a finger to God. Particularly the pools of water and streams drew our amazement as they are situated so widely distanced from each other in the Australian wasteland, so that the tired traveller can slake his thirst at them. O how great and wondrous indeed are the works of the Lord; he who is mindful of them will not do so in vain. We covered a distance of 18 miles, which was more protected and overgrown. – The Blacks erected two huts for us this evening where we held religious and language exercises and where we could lay our heads down.

Friday, the 3rd. Today passed agreeably and although our way became steeper and more difficult, the Lord strengthened us especially, so that we went along in strength, grace and peace. Today we covered about 18 or 20 English miles. This evening our guides erected only one big hut for us as it was already quite late when we halted. We did not desist however to scatter a few good seeds in the hearts of the poor heathens, who with all the children of man belong to the great God and Father, even though few appear to have been reached. – They remained quite still during our morning and evening devotions as we had inculcated in them that they must be in awe in the presence of God, and especially, when we talk to him.

Saturday, 4th. An hour after we have broken camp, we encountered Mr Mackenzie's wool wagon on its way to Brisbane Town. We stopped and wrote a few words to our sisters and wives. Soon we came upon Mr Archer's wagon on the road back. It had left some 2 days prior to our departure from our station and today must remain behind us, for the oxen, which graze in the night, go some distance off the path so they must often spend a day looking for them. Toward evening we reached Mr Archer's dwelling safe and sound. We had covered only 12-15 English miles, having had to cross more high mountains, which took its toll on us. — We saw to our right the Glasshouse Mountains and long mountain ranges off in different directions. The Glasshouse Mountains have taken their name from their appearance. They are 2 steep, high prominent bare blocks of rock, which, although they reminded us of our eternal rock, present no pleasant aspect. — It is wonderful, how the road from Archer's house to our station winds over the peaks of the mountains, goes through valleys and ravines, as if the Hand of God designed them. A greater part of the way is very difficult for wagons to travel, and so it is with anxiety and concern when we take our leave of our wives and children with bag and baggage, but are we not assured that the loving Saviour will show us the way and He Himself smooth it out. Mr Archer and his two brothers received us in a most kind and friendly way and offered us shelter in their house, until we would continue our journey. They are very friendly, loving people, who wish us well and some time ago presented our mission with a gift of 20 wethers. They are very different from most of the stock holders, especially in their attitude towards the heathen. Many of these have a deathly hatred for the poor Natives as a general rule so that they / 1843 (5) / take every opportunity to shoot, poison or burn them. The Archers on the other hand, approach them with good works and wish to establish a well-intentioned influence over them. Therefore there is usually a goodly number in the vicinity. Some of them are employed daily by them and are fed for their work. — We found a small number assembled when we arrived, some of whom knew us and the brethren by name as they had been at our station and the others appeared to be pleased to see us. — The surrounds of Archer's dwelling are flat and pretty and are particularly suited to agriculture and the raising of animals.

The Archers settled here first some 9 months ago and so they have only commenced to construct houses and to work the land.

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Sunday, 5th. I conducted divine service twice in Archer's dwelling in English, and although there were apart from the brethren and the Archers only 3 gentlemen and a few of Archer's people, I am quite assured that this Sabbath festival will be written down in heaven and will bear its fruit in time. – O how my soul cries to God, to the loving God, that I might see his face. Praised be the Lord, that He hears the words of our hearts and stills our longing, and to increase it until we finally will be welcomed into His presence. – Many times in the course of the day we entertained our Blacks, who had camped near by Archer's house around a fire, after which they made friends with the local Blacks, the only reason being that they gave them something to eat. – Because we had required our Blacks to pray before and after meals, they did not observe it here, but preferred one of us to run over to them to say grace and they did this in the presence of the other heathens.

Monday 6th. We intended to continue our journey this morning, but we were hindered because Archer's wagon had not yet arrived, which had the greater part of our rations for the journey. Br Nique then went back with 9 Blacks and brought the report that the wagon would arrive before nightfall. We very much regretted, that we could celebrate the monthly mission hour only in our hearts; the Lord had not left us without a special blessing. O how we need many blessing, much grace and peace. Lord, bless us to act in Thy name that we might truly witness as Thy soldiers for Thee to the Whites as well as to the Blacks. – Our hearts were truly and willingly calmed for the unending proof of the love that we had been given us a part from the Lord's hand anew in this new month, although bowed down by our weaknesses, we could not do anything other than to surrender ourselves anew to Him as an undivided offering for time and eternity, so that we might be tools in His hand for the spread of His kingdom among His poor black sheep in Australia. O may he cause it to happen soon that his Holy Ghost may be poured out over this poor blind people and through it may they return to Him, the loving God, from the cunning sway of Satan. Amen, so may it be. – Our 9 Blacks were not quite

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decided this evening, if they would accompany us any further or not. – They were particularly afraid of the wild mountain tribes and feared they might ambush and kill them and us. The main reason for this fear was this: a short while ago a Black from the fishing tribes killed one of the mountain Blacks, the brother of a chieftain in a fight; the relatives of this fallen man are now very angry and want revenge. Mr Archer himself is very concerned that we might be ambushed. – There is still another basis why the Blacks are so fearful to accompany us further: namely, the poisoning of 50 to 60 heathen that has taken place in the vicinity. This atrocious assassination must have enraged the neighbouring tribes, so that they want revenge against the whites, wherever they might encounter them. – Given such circumstances we naturally had a stronger belief that we should follow our plan, despite the fear of the heathens themselves and all the impediments that had already piled up against us. We endeavoured, for sure, to encourage them, especially by saying to them that God is our guide and protector and that He would care for us so that not a hair of our heads would fall unless He willed it so and that we should indeed have fear of no man. We explained to them at every occasion that we would not abandon them, if they went with us or not, and if the latter, then we would take our guides from among the mountain tribes, who had their camp in the vicinity of Archer's dwelling. – And with that we bid them good night.

Tuesday, 7th. Our Blacks explained to us this morning that they would be willing to accompany us and so we set about immediately preparing to continue our journey. Because of this, we still had need of more bearers for our provisions and better guides through the mountain country, so we invited some of the mountain Blacks to accompany us and promised them woollen blankets and axes for their services they would render us. A chieftain and 4 young men agreed to go with us, so that we had around us 14 heathen, all with heavy packs on their heads when we marched away from Archer's place (*Durundur*). / 1843 (6) / We went northwest, in the direction, as we were instructed, would bring us to the Bunga-Bunga district. Mr Archer accompanied us as far and the next hill Jappar, where we, singing and praying, set off anew under the gracious guidance of our true shepherd. Beyond Jappar, we had to climb the Banjunbar Mountain, from which we, after we went over

2 streams, came to a beautiful valley (Borrae), which stretched out before us for some miles with very high grasses growing there, so that it was very tiring to make a path through it. A mountain river that separates the valley once again from Dulinwill Mountain bound this valley on one side. At the foot of this mountain we stopped to spend the night, having only covered some 8 English miles. Because the mountain river was quite dry, a Black went out to look for water; he returned then after a considerable time with the unpleasant report that he could not find any water. There was nothing else to do except to spend the night without water or to go back at least 3 miles. We then turned again in good grace to one and then to the other, and while we were debating what was to be done, one of our dogs, which had gone out with the Blacks to look for water and had run away from them, came back. He was almost quite breathless whereupon he, lying at our feet, attracted our attention. We noticed that he was quite wet, which was a sign to us that he had found water. A Black went out again with him and returned a few minutes later with water. – Our hearts were greatly calmed and praised our God who gives ‘Water in the desert and streams in solitude’ to his people, his elect to drink (Is[aiah] 43, 20)

Wednesday, 8th. The Blacks built us a hut as usual. Afterwards we travelled this morning through a very thick vast bush Cabbal, we climbed a very high mountain, Baddar, and we could see from its peak a huge distance, to the sea and even Amity Point (where the pilot lives). The mountain itself has many grades and is so steep that we had to crawl up it for the most part. This was exceptionally tiring, particular because the soles of our shoes had become so smooth that we often slipped back so we had to push forward with our hands. – Because Br Nique became cold and as we were in no position to go further, we stopped, after we had passed through a valley, Ballar, on the other side of the high Baddar and another mountain, Nurumboman, behind us. We had put about 8 miles behind us and were favoured by the most pleasant weather. Our Blacks stopped so often to rest, looking around for means of sustenance and found snakes, possums, kangaroo rats, flying foxes and wild honey in the tree branches here and there. It is wonderful just how quickly they can climb up the highest trees, either with the help of a thin, but very strong twig which they entwine around the tree, or they quickly make a ladder on the trees, that is,

they cut small holes in the bark of the tree, at set distances from each other, so that they can comfortably continue climbing, while they hold on tightly to the tree with the left hand, and with an axe in the right hand cut holes. – The possums, flying foxes, kangaroo rats, snakes, etc. were thrown into the fire to roast, after the entrails had been taken out. The poor hungry Blacks, not wishing to loose anything, had taken the fur off the same animals beforehand. One Black killed a snake 9 feet in length today only a few inches away from me. The heathen, who presented me with the skin after having put it with great skill on a tree for half a day to dry out, fixing it with wooden nails. Snake flesh, when it is roasted, tastes similar to roasted eel and the liver is the same as eel liver. The bush also yields a fruit called *buerwi* or bread fruit, which the Blacks like very much. The fruit is as big as a small hens' egg with a thin skin. The fruit is roasted and then made into edible small cakes by hitting between 2 stones. Also wild chestnuts grow here, which must however be prepared laboriously, if they are not going to cause stomach ulcers. The fruit must lie in water for several days and after that must they can be prepared in the same manner as the breadfruit.

After we had stopped for the night, 5 Blacks went out to see if they could find a heathen's camp, because they had seen smoke in the neighbourhood; they returned late at night without having seen a single heathen. A Bunga-Bunga branch in their hand indicated that we were not distant from the Bunga-Bunga trees.

It was very helpful for us to observe how the Blacks expressed their sympathy for Br Nique, who felt so unwell that he had to take some medicine. Their sympathy was also evident in what they could do for him, should he become even sicker and die in the middle of the mountains, away from his wife and child and his other friends. / 1843 (7) / They spoke so often about it, how they wished to wail and cry and cut themselves. – This is a meaningful argument that these are poor creatures in any sense, eg what sympathy is evoked, places them on a higher level than many white men, even those who carry the name of Christians, who do not blush once, explaining openly that they hate this poor fellow mankind and have given over their spaces to the beasts of the

field, not preferring to see the face of the earth shared; although they themselves have surrendered that sympathy and live, as if the Apostle's words 'Rejoice with the rejoicing and weep with the weeping (Romans 12, 12) was quite unknown to them.

It might also be interesting to observe that they are dissatisfied with us, because we went on somewhat further than they found acceptable, that Nique would not be in a condition to go on and they turned on us that we had so little feeling for our sick brother. The Blacks acted quite otherwise; if one is unwell, they do not go further, but instantly halt and remain in the same place until the ill person is better. When we said to them in the course of conversation that we trusted that God would strengthen our sick brother once again and that we could happily continue our journey, they appeared to be somewhat comforted and particularly when we said to them that we would hence be speaking with God, who was able and willing always to help us, they replied: We could only do that, knowing that similar examples had succeeded in the same way.

Thursday, 9th. Today we stopped late, because Br Nique did not feel much better. He wished to try to go somewhat further, believing that the Lord would support him in grace and his promises filled him today: 'Those who wait upon the Lord shall renew their strength; they shall mount up with the wings of eagles they shall run and not be weary and they shall walk and not faint' (Is[aiah] 40, 31). He did that, the true God and Lord. – We had to climb a very high mountain, Cudding again today, and, having travelled for about an hour, we saw the first Bunga-Bunga tree. It is a very majestic tree of about 150 feet in height. It is already grown without the smallest boughs or branches, except for the top, where about 15 or 20 feet from the top downwards branches were growing around and gave the appearance of an open umbrella while from below looking up they appeared to get gradually smaller. The lowest and consequently longest branches were 6-8 feet long and had grown straight at the same time. The tree has only very few, narrow, sharp pointed leaves. The fruit is actually as big as a man's fist and has the appearance of a banana. It grows perhaps 5 or 6 times bigger and is then covered with outgrowths in the

shape of an almond, only 2 or 3 times bigger, which is the only fruit. December and January are the months when the fruit is ripe.

The highest mountain is covered with the finest grasses and timber, but is also blocked with very big rocks. A severe storm, which had held off the previous days and today, made a terrible noise in the trees and brought the smaller and larger branches off the trees and flung them in all directions, so that it was very dangerous to be travelling under these falling branches; we had to take our souls in our hands so much more and put ourselves under the visor and shadow of the All Powerful. After we had put Cudding behind us, we went through a thin wooded area, Nuraem, part hill, part valley with fine grasses. The Blacks led us northeast. For a great part of the day we followed one another on a native path. We first found water towards evening. – Some Blacks went immediately after our arrival to Mumbal, where we wished to spend the night and immediately one of them went to look for a camp in the vicinity, another procured bark and yet another water and wood, so that they were soon able to erect a big hut and to kindle a fire, and those who returned to the camp with a number of Blacks. These strangers were very friendly; we could not understand a single word of some of them. Our Blacks were very anxious to strike up a friendship with these strangers. They cooked rice, their own rations and passed it over to them and not until these were satisfied did they set about, in an orderly manner, to their own needs. I later divided angel cakes among them and invited them, when the majority wanted to return again to their camp, to come again on the next morning and to bring their wives and children with them, which they promised to do. Some of these people meanwhile stayed with us, and some of ours went to their camp. – The storm broke towards evening so that it was highly dangerous to sleep alone under the trees, where the branches and twigs were falling around about us; as if they had been flung, but as for the fire, it had tried to burn with some difficulty in our hut, however we were a little concerned that it might cause an accident. After we had had an exchange of conversation with these mountain Blacks, which opened once again for us a new picture in the Babel of the different kinds of speech of the heathen tribes of Australia / 1843 (8) / we began singing and seeking the protection of the Lord and the Keeper of Israel that we might

slumber and sleep. He strengthened us in faith and He was willing to settle His all holy will on our heads and in our breasts, as John has said.

Friday, 10th. Praised be the Lord who protects us from all evil during the night and who now bids the storm to be still once again. – Many heathen came with their wives and children from the camp and surrounded our huts. They had never seen a white man. We prayed and sang. All appeared to be very moved by our singing and did not disturb us throughout while we held our service – certainly the first attended by them. May the Lord in his Grace make a deep impression on their hearts. After morning service we gave the women and children a few ship biscuits. Our Blacks divided their breakfast with them. We presented the chieftains with axes, pleasing the whole tribe and our own guides as well. While we were preparing for our departure the heathens were disturbed that they must depart so early from one another again. One cried immediately over a child who was related to him and whom he had not seen for a long time; some embraced. Nine of these tribesmen accompanied us partly as guides and partly as assistant bearers for the packs over almost unpassable mountains, so that we had in total a retinue of 23 Blacks. We travelled northwest again and soon the Blacks indicated to us a range of high mountains with Bunga trees. We passed a ridge (Mullee), which in some places was only 6-9 feet wide and indeed so exceptionally arduous for us that we were in great danger of quite easily falling over. We knew of no other way of saving ourselves from falling than to take off our shoes and stockings and supported on a staff to go forward carefully. From here we went northeast over hills and through valleys, that were filled with very tall grasses, that in some places only our heads were visible. – The Blacks did not wish to go further, when they saw smoke in different places, a sign that Blacks, who might surprise us and kill us, had their camp there. The majority were so dejected that they wished to return. Everything appeared to be to no avail, whether our promises or threats or that they would receive more woollen blankets or axes. – The best result had been our answer to their question ‘what would we do when strange tribes surprised us and robbed us?’ – We would say to them that our guides had lost all courage and that they had wanted to return like little frightened children to their mothers, in order to let them run around

in the play ground; we would have given them rice and bread, if they would carry our provisions, for which they would receive woollen blankets and axes. – However they went so far, that they, when it was quite dark, made a noise at a small distance from our huts as if to approach the strange Blacks to ambush us. We said to them there very earnestly that we were no longer tolerate their attempts to frighten us, but would punish them and that would send all those without courage back on the next morning – Missionaries were never frightened anywhere, particularly of the devil because the almighty God is with them and is their help and their shield and with whom we must not speak. – So ended their nonsense; the Lord strengthened our faith mightily and emboldened our hearts so we could continue right into the midst of all dangers as a child follows in the steps of his mother.

Sunday 11th. The night was very cold and stormy, but passed without incident. We got up early and was pleased to find out Blacks quite changed and willing to accompany us; they lost all fear. In a thicket we saw a tree that was 26 feet in girth. We had seen a number of kangaroos today however our poor Blacks caught none, although they followed them like lightening. The heathens promised to lead us to a place that would certainly be pleasing because it was supplied with abundant grasses, good water and a little wood (Burrin). We praised the Lord for His guidance and protection during this week and prepared ourselves for the Sabbath rest.

Sunday 12th. We erected an altar to the Lord in the midst of the poor blind heathen who besought us to explain to them some of the truths and to fill their hearts with the reverence for the all powerful God and Saviour. We rejoiced to see that they listened attentively and some of them sought to explain to others what they thought they understood better. May the almighty God richly reward their effort.

Monday, 13th. We started early for the northeast. We had to climb two high mountains Walba and Bimbim today, which took us almost a whole day, because they were very high and were covered with so thick a bush that our clothes were soon torn and our hands and feet bloodied, when we began to

walk through it. It was exceptionally difficult and tiresome to walk along on the open exposed roots, stone and rocks, we often fell completely over and were in danger of breaking our legs. It was also true that it was very cold in this thicket, because the rays of the sun could not break through, which was a strange feeling because we sweltered so much in the course of our efforts that the perspiration came through our shirts and jackets. – We saw a great number of Bunga trees during the day in all directions. The 2 largest were 12 and 14 feet in girth. The appearance of the trees pleased the Blacks so that they cheered heartily and made a war cry. They climbed up the trees with great speed and brought us down a branch with fruit. In the afternoon we reached Burrun, which the Blacks had recommended to us. We had travelled about 20 miles and were very tired. It would be impossible to have got through the thicket without the help of the Natives who at least had narrow paths, which had made travelling through it somewhat easier. We were strengthened further that the Lord had ordered His Angel to watch over us so that we, although we had set out food on many stones, we had not come to harm; and especially I must praise Him that He kept me in His grace from the bite of the poisonous snakes that were at no more than a hair's breadth from my feet. A Black killed them with his club. He said that they are so poisonous that a person dies instantly from their sting. – Although very tired, we went out to see that same evening to inspect the place if it would be suitable for a mission station. – It soon appeared to us so exceptional that we called it a paradise. – Burrun is a valley of 300 to 400 acres which is carved into 4 islands by many mountain rivers. The land is exceptionally rich and in the most part free from trees, or is possessed of very fine timber. Two of the rivers have deep water holes, which are full with fine spring water in the dry season. Very high mountains enclose the whole place and there are countless Bunga trees, a favourite place of the heathen, especially at the time when the Bunga fruit is ripe. We were greatly pleased and we wished only to find food for our cattle and a route into the place. 3 Blacks / 1843 (9) / promised to show us both on the next morning, but most explained that this was impossible. – Some strange heathens, from the extreme end of Burrun came with their wives and children and made friends with our Blacks. Their curiosity appeared to be directed towards us and did not

let us out of their sight. Br. Nique felt so unwell again, that he even had to take an emetic.

Tuesday, 14th. We left early so as to review the position and to seek out fodder for sheep and cattle however we found only a little. Because Br Nique was a little better, we set out and were anxious to be on the road. After we had been under way for scarcely a half hour, we were surprised that it was quite impossible to get into this place with wagons, as today we found such a difficult path over the high mountains, through thick spiny bush and over stones and thick, exposed routes, so as to lay aside yesterday's thoughts, we had to work our way through slowly with great effort and so by evening we were so exhausted that we looked forward eagerly to resting. We went partly to the south west partly to the south. Today we saw a great number of Bunga trees. The night brought us to a small, open place, Biecir, between thick bush.

Wednesday, 15th. After we had climbed the high mountain Birdavangir, and pushed our way through thick bush, which took several hours, the Blacks led us south over a hill, thinly wooded, but covered with good grasses; they promised us that we would reach a fine place, furnished with still better water than at our station that was especially suitable to agriculture, food timber and much fodder for cattle also many Bunga trees and they knew a way for wagons, not far from Durundur, where the Archers live; the place is called Kimbanba. We were very eager to see this place, our last hope, or our highly difficult journey would have quite lacked its purpose; at least over what concerned the choice of a suitable place for a mission station; they swore to us all the more, that they knew no other and better place for us in the whole area. – Hence we hurried even more today, so that we could reach the place by afternoon. – We found that Kimbanba fully matched the description of the heathens. The central place for the construction of houses is a handsome thinly wooded hill at the foot of a small lake in the shape of a crescent moon. To the east and south many large flats opened out with tall grasses, fertile ground and some pools, mostly free from trees. To the north there are similar flats, but especially a whole row of fertile hills, which stretch out to Biavangir. To the west, there is a forest with extremely good building timber. The whole

appearance of this area is so inviting that we could only wish that the Lord might will that our mission family be transplanted here. There is further room to lay out a settlement for the heathen in different directions and what is particularly of great importance, Kimbanba is at least the door to, if not a part of the Bunga tree district. Then we would not only be in the middle of the mountain tribes, but also remain in contact with the fishing tribes over whom we already exerted a meaningful influence and would without doubt often look for us there, if not completely follow us, because they are situated only one or two days journey from Kimbanba. Also we would come easily into contact with many other tribes, which would be excellent about the time when the Bunga fruit is ripe, for very many would locate themselves here and would live of the [bunya fruit] for perhaps 5 or 6 weeks. We were distant only one or two days journey from Kimbanba. Kimbanba is about 7 or 8 miles from Durundur, in a north-easterly direction and 3 of 4 from the Glass House Mountains and 12 from the sea. Kimbanba is situated by road 78 ro 80 miles from Brisbane Town, the principal settlement. – Our guides, particularly those who belonged to Kimbanda, were very anxious to know if we liked the place. And because we agreed, they were happy and invite us, to come soon with our wives and children and immediately promised that they wished to work for us, particularly helping to collect bark, work the land and build houses for them and us. They also asked us repeatedly when we would be coming. Some of the fishing tribes wanted us to follow them there. With mixed feelings of remorse, joy and thankfulness to our merciful heavenly Guide who had accompanied us on this very dangerous and fatiguing journey in the clouds and pillars of fire and who at last, after we had almost given up all hope of finding a suitable place for a mission settlement, led us to a place, which was very suitable for our needs more so than our present [position] is, - we arrived at Durundur at sun down, after we had returned at least 32 miles. – Mr Archer extended a hearty welcome to us.

Thursday 16th. After a refreshing sleep we prepared ourselves for our return journey and distributed 12 woollen blankets and axes out among the Blacks of the Mountain tribes, who had gave meaningful service on our journey. This resulted in a huge cry among a very large assembly. Those who had been

rewarded and their relations were very happy, the others on the other hand were so envious and angry that they had not accompanied us, perhaps they had been hindered by those who had gone with us, that they complained very much and in great audacity raised up their clubs to prove their prowess to each other. We were anxious to calm them, when we came upon two of them, we separated them and said to them that we could not tolerate such behaviour and that we would be very angry if they quarrelled any longer. After a little while the noise was at an end. We said farewell to Mr Archer there and gave hearty thanks for his friendliness and marched off, accompanied by 11 Blacks. Towards evening we reached our last hut on the road to Durundur where we erected once again an altar to the Lord and offered our evening offering.

Friday, 17th. The Blacks led us from the highway to show us a closer and better way. One of our dogs caught 2 kangaroos. However six of the Blacks were mournful about the recently departed and therefore ate neither kangaroo meat nor any kind of fat, so the remaining five were attentive after which the roasted the animal.

Saturday, 18th. Because we still had a very long road ahead of us, we set off before sunrise in order to reach our station before sun down. Indeed the Lord heard us this day, for He is our strength, our help and our shield, and he brought us safely home in peace and joy .

[Conclusion follows] /1843 (10) /

Correspondence reports from Australia

Moreton Bay. Miss[ionary] Schmidt. (Conclusion of the description of his journey). – Some Blacks who had their camp on a neighbouring hill to our station saw us coming and, cheering out loud for joy, brought this happy news

to our station in great haste, so that our wives and children, our brethren and sisters hurried towards us with joy radiating from their faces to receive us with hand, mouth and heart: great joy and thankfulness to our highly praised Lord and Saviour filled our hearts for the wonders of his guidance, protection, safe-keeping and strength on our tiresome and dangerous journey, we had harmoniously reached our destination and in faith, love and hope write : 'Up to here the Lord has helped us; He has done great things for us, for which we rejoice. Praised be His holy name. May He extend His richest and most munificent blessing on this journey, for us as well as for our companions and all the Blacks, may His kingdom come. Amen'.

While we have explained to you here the most important matters of our journey, we want to be able to reach you and through you your dear congregations and all mission friends, through word and text, to continue in loud praise and thanks to our eternally merciful God for the countless ways of His loyalty and care, for we, in those 18 days, had to take from His hand with quaking joy, so that we, His unworthy servants, often adoringly sighed 'Lord, we are not worthy of all the grace and mercy that You shower on us'.

The English in Brisbane Town have wondered very much that we came back without any loss for they feared that the heathen would have killed us. The Commandant was quite ashamed that he did not accompany us with soldiers and police officers, when he became aware of our departure. Praise be our God, that he taught us 'You fear and hope on his goodness', so that we had no need to rely on soldiers and police officers. And woe to us if we did that for it would have been to us Jeremiah's condemnation of damnation (17, 5). - Our intrepidity appeared to one and all to be a puzzle, for they could not sing with our unforgettable Luther 'A mighty fortress is our God, a trusty shield and weapon'. - Countless questions were directed at us, how the heathens had behaved towards us and they heard to their astonishment, 'very well', so they concluded that only we could live and travel around among them safely. - O that our light of faith and love might always so shine there, that white and black might learn to praise our heavenly father. - It happened again during our journey that a warrior from the heathens was slain at our benighted station and

on another occasion one heathen was shot and 2 were wounded. – Lord, when wilt Thou come down and put an end to this evil? Come, come Lord Jesus. – I must remark that it now depends on the Governor's decision, if, when and how we go to Kimbanba. We have sent our report to the Committee and this is now with the Governor and will correspond with us, when we will know the Lord's will. – All members of our community are well; the children are growing especially well and make similar advances in learning. In *Convert* there is a précis of our journey and of the Bunga Bunga trees, as well as the names of our 23 companions who received rewards of woollen blankets, hatchets, fishhooks and knives. – May the blessing of the Triune God comfort them even unto the grave. We greet all of you heartily, the young women, the members of the Sickness Benefit Society, your congregations and all the readers of the *Bee on the mission field*, Continue all of you in your praise, thanks and prayers four our mission. In eternal love and thankfulness, yours – A Rode, P Niaué, G Wagner, Wilhelm Schmidt.

Miscellaneous

[The first paragraph refers to a speech by the Bishop of Australia [William Grant Broughton] relating to New Zealand. There is no reference to Moreton Bay in this passage]

[The second paragraph refers to Missionary Warren at Hockiang in New Zealand. There is no reference to Moreton Bay in this passage]

The third paragraph refers to the Gossner Missionaries mission in New Zealand. There is no reference to Moreton Bay] / 1843 (11) /

Correspondence from Australia

The Brethren in Moreton Bay. 30 Nov[ember] 1842: I must add to our journey into the interior: The Bunya trees appear to be a type of pine, but much nobler. They grow to be 180 to 200 feet high and quite possibly more and have regular branches growing only about 15 – 20 feet from the top at most, which have small, very sharp spiky leaves. The fruit, which grows at the end of the branch, has the shape of a pinecone, only bigger and when they are fully grown, can be as big as a man's head and is filled with countless nuts, that the heathens roast in the fire and then eat. They love them so very much that they break out at the first opportunity into a rapturous cry.

Our heathens are very poor, the poorest; they have almost nothing additional about or with them other than their spears, shields, clubs and boomerangs, fish nets and animal skin bags in place of blankets. They never save a meal until the following morning – and they act in the same way to the Word of God, that they do not seek for another day and they themselves ask not once 'what will we eat?'. The children, who come to school, must be fed. We leave them however small jobs to perform, so that they do not look on their meals as payment for instruction, but for the work. We have over the 12 months fed and sheltered a thousand heathen and have taught and fed a thousand children. We have learnt that God is always the same, how we could we have otherwise fed so many thousands with the straightened yield of our gardens, the more so because we did not earlier have the proper means for agriculture; we had to till the land with spades and hoes by hand. So we see wonders before our eyes daily that our faith might be made strong.

(The same, 22nd March 1843). We received on 18 February the three crates with the thousand-fold gifts you sent from Berlin in June last year. You and all our dear friends once again have given us great joy, for which we all are united in giving our warmest thanks to all the dear donors and in particular Berlin. God be praised. Matth[ew] 25, 40; 2 Cor[inthians] 9, 7. Everything arrived in our hands in good and undamaged order. In particular, we would not

compliment sufficiently the unsacrificing love and effort of the different women's and girls' societies. The dear God crowns all, hearts and hands, who have gathered around the crates and thanks you for your unsought love, as you have thought of us in our travail and have helped us.

With regard to our mission we are today in the same position as we were 9 months ago. We sent our report of the journey relating to the Bunya Mountains through the Committee to the Governor, in whose hands it now lies, and when the Committee waited on him, he explained that he could not do anything earlier in relation to the founding of a new station until he had received a report from the Commissioner on the Bunya country. He expressed himself very vaguely about furthering missionary activity. The Committee lamented also that it could not raise any money for our support, and that all – believers and unbelievers, must despair of the conversion of the heathens of Australia and our work for the children of the forest (they appear not to be men, but a race between men and apes, Urang-Utang) to be rendered hopeless. A little while ago the Methodists in Port Phillip gave up their mission of 8 years; and in the same way the church mission in the Wellington Valley, that did have significant funds, ceased. However we always still believe that our black men are capable of being saved through the Gospel, only their hour has not yet come. It is quite probable, when the Lord does not help, that we must yield; for the Governor has let us know that we must leave this place shortly and that we would not go to the Bunya district as he had promised earlier, but to Wide Bay – more to the north, very far into the interior, where it is impossible to come back; we must make do with a wagon and 20 oxen and load it lightly. The Committee has no money and the Governor has not given us any; there is nothing for us but to await what the Lord will do for us. The Governor wishes to set an overseer over us (without asking us if we wanted one), who is a man of the strongest unbelief. When we do not knead and bake the heathens like the baker's oven, they can return under the eyes of the Egyptian taskmaster, so Pharaoh's wrath will spread over us and it will be for us, as it was explained years ago to Missionary Thelkald, that our salary ceases, although we have still not received any, or like Missionary Handt who was chaplain of Brisbane but was discharged this day from his office because

he did not have any employment for him, so he can take away the land under our feet and let us drag ourselves and our families unsteadily and fleetingly through Egypt. So Schmidt writes: It is often for us like the Prophet Isaiah 49, 14. For 9 months we have had few Blacks here, their children have been stopped coming to school almost by force and soon run away again so that they forget what they have learnt. The houses and gardens that were built for them are deserted and partly ruined and we must do all our field and garden work ourselves and that takes up so much time and all effort will often be poor because of the aridness and heat in summer nothing grows or is destroyed through floods. Although the heathens live far from us, we still seek them out in their camps. Since June we have made 6 trips to them. Again we are making a collection of the words and phrases of their language with the help of a convict who spent 9 years living among them. The language is very poor in terms for higher things, because they have no comprehension of God. Until the Bible is translated into their language they will not understand.

As for our position now, we are, God be thanked, all well again, after some suffering. Sisters Hausmann and Hartenstein are happily delivered of daughters and are managing very well with the infants. Finally a Quaker came to shoot birds and then to stuff them in an area near us however God was gracious and he appeared to us in an other light – he /1843 (12) / found the priceless pearl; he gave up his calling, which had been very lucrative for him and went back to Sydney and now wants to go to China and there to distribute what he collected.

Either we must go forward to Wide Bay about which we know nothing or to another part of the world, to other heathens; for we are dedicated to the heathens and swore to this before many witnesses in the Bethlehem Church. It is to the heathen that we want to go wherever the Lord leads us. He commands us; we do not wish to direct ourselves. We eat dry bread and sell butter and garden produce and every shilling is put to our journeys. – So far the brethren – the poor brethren how much they have experienced and suffered – on the thankless fields of Australia. We have sent them now doubled help: 1) a distinguished donor of money who makes the small coffers shine very much,

that they are able to buy some land and to continue unhindered; 2) we have confirmed and ordained on 21 August (on the day when the community of brethren sent their first messengers to the West Indies) 4 brothers ((one being a married man with 2 small children), namely August Richter from Saxony, Wilhelm Gerike from Tatterberg via Gardelegen, Carl Gerler from Zillenzig, Johann Hermann from Mecklenburg, who arrived on 1 April at 8 o'clock in London and at 5 in the evening set sail on a ship for Sydney to comfort and strengthen his much tested brethren; also when it is needed, to stay with them and help them or to go to another Australian island where the doors are open and a way built, which will be a great joy. The Lord will guide them and protect them. Those who love the brethren and want to help build the Kingdom of God among the heathen know what they have to do. Jesus, help Thy victory.

EXTRACTS FROM
THE BEE ON THE MISSION FIELD
(GOSSNER MISSION)
1844

/ 1844 (6) / Sydney. Brothers Niquet and Rode, 18 March 1844. We were both sent here by our brothers in Moreton Bay to welcome the 4 newly arrived brethren and to acquaint them in the matters of the Lord and we are extremely happy to see the brothers and to hear from you. Our hearts are filled to overflowing with love for you and all mission friends. You know that the Committee in Sydney has frequently made it known that our mission might have to close and can no longer continue. This saddens us here because we see that without our presence here the work of the Lord will be finished. For it can be said that the Governor has withdrawn his hand, the heathen will not accept the Gospel and our two scholars will have left the mission, what then do we wish to do? But the Lord gave us courage to answer: We must proclaim Him and translate the Bible into their language and then it is a matter for the Lord to reach out to the heart of the heathen. To repeat: when you have such faith, you can continue. Others, however, cause us pain, promise to lease for us a second place on the sea where there are numerous Blacks. We thought that it was for the Lord, it was from the paths of all paths and that the means were not lacking for him. We wished now to return over land – over 550 English miles, to spare the cost; however when a friend heard of this he provided for us that we could travel free on the steamer. Because there are many Germans here, we held a German divine service. The 4 brethren followed us to Moreton Bay and we continued working in belief and in hope. Even with our effort nothing is done – that we see daily. Our Blacks are still far from the Kingdom of God. They will withdraw from all, as it was not possible for them to return because they were not men. They are shot and killed like wild animals. Yet two Blacks have returned here completely. One of them often prays in the church and all are amazed. That encourages us. We are thinking of building a church and will be very thankful if you could raise your kind hand.

Moreton Bay. Zion's Hill. Br[other] Niquet, 11 May 1844. The Lord Jesus is still with us, we all call constantly: pray, pray, pray for nothing else helps. If we count on ourselves, we will sink, but we should not go under, we cry: Lord, come help us. We gather daily for prayer, no matter how tired we feel; and there all pray who can pray. Satan has begun a war with us and has fallen on our camp, while we sleep; he has wounded us greatly and has hurt us much; however we now have learnt to recognize his ways and to see his snares that he laid for us and lays daily. He bellows mightily everywhere: Give up the mission. The heathens are not men. – It appears as if all the unsavoury spirits have flown here – to Australia. I ask, exhort all who pray that they might unite in prayer and men and women as one might raise their hands and hearts. Without prayer we are lost, we will easily sing and not be able to stand before the mighty enemy of souls. Stand by us, so we will not be terrified. Often I must fight even to spilling blood – however the Lord comes to help in my weakness. The heathens have given up coming here; they don't have faith in untrustworthy men, one of them said to me: There is nothing for the heathen; the mission is closed; Eipper has gone away, Sch[midt] is gone to America, what do you wish to accomplish? What have you brought from 6 years in the place? Can you preach to them? I answer: 'What do you mean by 'preach'? to stand on the pulpit and to give a practised speech to the congregation? The heathen do not understand and do not hear this; we must go around with them as with children. It costs us often very much time to bring them to a comprehension of God, etc. At which the learned friend becomes calmer and leans towards us while he said: 'If you have such believes, then do not weaken'. He gave me his hand and blessed me. A church elder in Sydney thanked us and considered that our mission was quite buried. When he saw our beliefs however, he rejoiced greatly and promised to do all for us that lay within his power. Many people in Sydney, when they saw that we were undefeated, believed again. – The heathens are again much better – as our faith so the heathen. O what the Lord can do for all. We thought once again of establishing more stations on the coast, particularly an island 150 miles from us were there is said to be over 2,000 heathens; my heart burns with desire that I might see them today. The Lord still has great things in mind – we must only wait on Him and leave Him time. I spoke to the Black in my house again

about God and he listened attentively and said that he felt in his heart that we intended good towards him and that I should build a house in my yard as he wished to stay. Br[other] H[ausmann] collected the Blacks daily for prayer and explained to them about salvation, as he did to the children in school. We all do the work that is to be done On 5 May I had a conversation with a black man about God and his Son and how God had made himself known to men (I thought of J...s' words: When you only can babble, the Blacks understand you). He asked how it is possible that we know God whether we white men can see him and whether he has shown himself to us. Then I explained / 1844 (17) / how God had manifested himself to men at different times – also the creation and the fall of man – I explained to him the story of Moses, to whom he appeared in the fiery bush that burned but was not consumed etc. The Black sprang up and cried: Nique Nique, explain more. God is *Korumba Callang* (very good, very good). They I explained to him how God led the children of Israel out of Egypt. Then he cried again: Nique, Nique God is very good. I asked him if he believes everything? Yes, he said, *Zalka Gangus*, I believe my wife helped me explain and we were both so pleased in spirit that we cried: For we see, how the Lord has shown himself to the poor heathens. My wife promised him immediately to make him a shirt and stockings on Sunday. When we finished it was 1 o'clock in the morning. What sweet hours they were. I could have explained more. However we saw more. I said that he should explain all this to the others and he promised to do this and has done it. They were all astonished and appeared serious, he said, especially the old women who were very shocked and were fearful. The 72 Psalm is my comfort, it is a heavy cloud, quite filled with heavenly rain, oh may they gush over us. O may all those who pray offer this psalm to the heavenly Father in the name of Jesus, and may all the lands fully honour him. Amen. Amen. So ends the psalm. We desire to be moved by fresh courage. When we persevere, so I believe, we will see the dominion of God - here already – and what will be seen there. The Saviour is near, I can believe Him in all things; He is good, indeed, as the black man says: very good. – A few days ago I tended the sheep and I thought of Moses, praying that the Lord should yet come so close; I must cry inwardly that my heart wants to jump, tears rolled down my cheeks, at last I received the desire, I could pray that the world shook and the devil must run

away (as one before Paproth in the hall), he is cunning, particularly in the desert for you must often coo like a dove. At last I can speak and sing Hallelujah. After a few hours more Blacks came, including mine and they brought me the mid-day bread; I prayed, they looked and finally I must teach them the words of the Cross. I must weep there; the Blacks say that and were quite comforted and they were pleased to be on the new station – they wanted to build a boat and fish. You seek us in fishing net it is very true. The Commissioner of Crown Lands is quite well disposed about the place near Ninge-Ninge. When he saw more than 100 Blacks, he was pleased. He said, he wished to do all that the Governor had commanded, that we would be quite undisturbed by the sea and could be with the heathen. He has great hope because he knows that our Blacks are much better than those he has near him.

We received the heart books and have often shown them to the Blacks and said that we must wash all our hearts with Christ's blood. Then they ask if He also washes their hearts with His blood; we reply: Yes indeed otherwise they would live with the devil. Then they shuddered. For they have great fear of the devil. They wanted to pray to Jesus Christ that he would protect them from him. The heathen have said to me that I should greet you. Hunkemanny thanked the lady donors (in W.) for the present; I have translated the letters for him, as well as I am able and he was very pleased.

Br[other] Richter: When the brothers N[ique] and R[ode] held a mission hour in Sydney and explained that they had not given up and abandoned the heathen all were astounded and were pleased with their courage and firmness, for if you had believed up to now that they would have nothing to do with the heathen, as were as simple farmers and craftsmen (that was spread by false brethren). Only one gentleman showed an interest immediately, who admired them and who inquired about everything and because the Governor would grant no place for a second station, promised to lease a place and to pay the annual lease of ten pounds (70 thalers); we should only hurry and seek out a suitable place; he advised us to instruct the heathens in animal husbandry, so that they would give up their wandering life; he wanted to purchase 2-3000 sheep or if the place might not be suitable for sheep, to purchase 200 cattle,

and half of the produce, for the best of the heathen and for the mission; we should in no way be held responsible if something would be stolen or went missing and he would not ask about this; he said that he had many friends in England would follow his example. His aim might be to assist only such missionaries who work like us and who teach the heathen also to work. He has already paid our passage from Sydney to Moreton Bay for 4 persons and 4 horses – with cost and fodder, what would have cost us 200 thalers. Praise be the Lord who has hearts in His hand and they are led to streams of water.

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ED BY JOHANN GOSSNER
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[This page provides no information on Moreton Bay; it refers to the 50th anniversary of the London Missionary Society]