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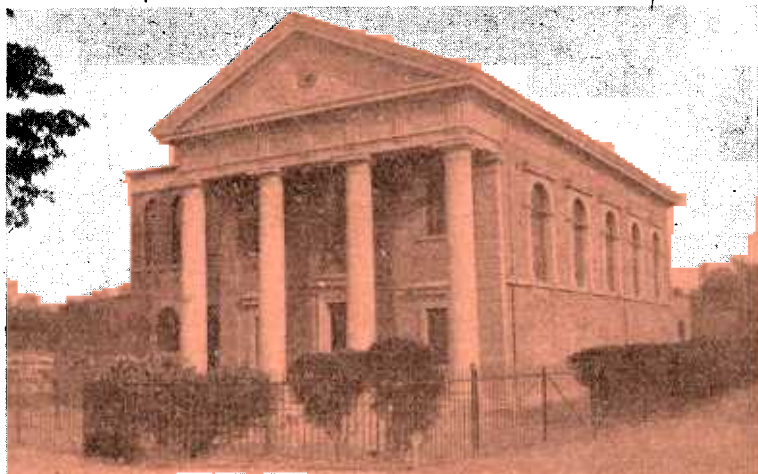
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"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

WHATSOEVER THINGS ARE OF GOOD REPORT,
THINK ON THESE THINGS."—Philip iv. 8.



EMMANUEL CHURCH, ENFIELD, N.,
ENGLISH HEAD QUARTERS OF THE OLD BAPTIST UNION.

The late Rev. William Brown-Guymer.

We regret to have to report the passing from this life of the Rev. Wm. Brown-Guymer at Otahuhu, near Auckland, New Zealand, on 18th June last. He was active up to the last.

It appears that just prior to his decease he had visited a friend of his, and was sitting on the couch there when he suddenly had a seizure and expired. A few days before the news of his death reached us, the Rev. T. H. B. Squire received a letter from him in which he said he was "still itinerating throughout the north and south of Auckland, preaching and distributing our magazine, *The Good Report*, and tracts." Enclosed in his letter was an article which appeared a short while ago in the Papakura newspaper, *The Ribbon*, which we take the liberty of quoting from below:

Ninety-one years old, and still engaged in his life's work—missionary conversion among the Maoris—is the record of Rev. William Brown-Guymer, whose parish is New Zealand.

Born near Cambridge, England, the Rev. Brown-Guymer attended school till he was 14, when he went to work in London. There he met the leader of a mission, and he was so impressed with him that he joined the mission.

For some years he worked about London, but at the same time he did casual mission work. When he was 25 he decided to migrate, and he paid a passage to Queensland.

From Rockhampton he went to Clermont, about 200 miles north, where he worked on the railway. He returned to Rockhampton and then travelled to Brisbane. After a short time there Mr. Brown-Guymer moved to the Darling Downs, where he worked on a farm and later in a law office. While there he again took up mission work.

Returning to Brisbane, he signed aboard the barque Coorong to work a passage to Adelaide. At sea a terrific storm arose, and for nine days the ship was hove to. During that time they drifted 200 miles out to sea, and though they sailed direct to Adelaide it took a month to complete the journey from Brisbane to Adelaide, a distance of approximately 1500 miles. Without losing time during the storm, the journey would have been completed in seven days.

Rev. Brown-Guymer remained in Australia till the Centennial Exhibition of Melbourne finished in 1889, when he decided to visit New Zealand and took passage to The Bluff.

After working in Dunedin for some months, he went to Wellington, where he first became interested in Maori Mission work. However, the country was in the grip of a depression and employment was unobtainable, so he went to the Wairarapa district.

The position was just as bad there and he returned to Wellington, from where he worked his passage to Sydney. The following year Mr. Brown-Guymer returned to New Zealand, landing in Auckland.

After working at various jobs throughout the Auckland Province for several years, he moved to Cambridge. There he took up church

work and continued his work among the Maoris. During his stay in Cambridge he learnt the Maori language, which has stood him in good stead ever since.

In 1900 he left New Zealand and worked his passage back to England via Cape Horn, arriving on Queen Victoria's birthday. He visited relatives and was introduced to a minister of the International Old Baptist Union, who later asked him to deliver a sermon.

The Union invited him to attend the Theological College at Worthing, and he accepted. He was later transferred from the College to a mission in Hampshire, and in 1901, after obtaining his degrees, was ordained a minister.

Soon after he returned to New Zealand via Holland, Belgium, Gibraltar, Italy, Malta, Ceylon, Java and the Cook and Society Islands.

Rev. Brown-Guymer has been preaching in New Zealand ever since then, except for two years in Australia.

He has travelled nearly all over New Zealand, and though he has had churches offered him has preferred to remain a free agent, for he has always felt that to continue his work among the Maori people he must be free, not tied down to one area.

He always addresses the Maori people in their own language, and has a great love and respect for them. They in their turn have paid him the honour of looking upon him as a fellow Maori.

True to God.

“ For he endured as seeing Him who is invisible ” (Heb. xi. 27).

Consider Moses' case of whom these words were written. He forsook the pleasures of sin, preferred to lose caste in the eyes of the great, gave up all honours or wealth he might have possessed, and endured, yea, desired reproach and affliction for his God. And the very people for whom he sacrificed so much and laboured so hard were an ungrateful and rebellious nation.

The servant of God is often tried with somewhat similar trials. He is called upon to forsake much that the world esteems, and for the sake of God's people to live a self-sacrificing life: and when he has done all, he may never win much approval from men.

But Moses had the satisfaction of knowing that “ he pleased God ”—and that knowledge is worth more than everything else. The secret of his meekness and steadfastness is shown in these words: “ He endured as seeing Him.” It is, after all—for, and to, and of God we labour.

May we be kept true to Him.

—R.S.G.

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