

## PAUL BAYNE.

THERE is a great deal of truth in Wordsworth's saying, that 'the boy is father to the man; and the boyhood of men who have attained to eminence in later life is always an interesting study. But the boyhood of most of the great Puritan Divines is shrouded in impenetrable darkness.

It is a common platform platitude, in our day, to hear the soul-life of men of our own time traced back to Richard Baxter, and through him to Richard Sibbes. We can trace it one step farther back, to Paul Baynes, and there again the darkness gathers thick.

The real instrument, however, of Baxter's awakening, was 'an old tattered book, which a poor cottager had lent him.' That tattered old book was *Bunny's* 'Booke of Christian Exercise appertaining to Resolution.' Its author was *Parsons*, the famous English Jesuit; and it was afterwards purged from Popery, corrected, and improved by *Edmund Bunny*, who was rector of Bolton Percy; and the book was familiarly known as 'Bunny's Resolution.' One may almost read in this book the seeds and germs of 'The Call to the Unconverted.' Reading that book, the law worked on Baxter's conscience; but that was afterwards completed, as he himself tells us,<sup>1</sup> when 'a poor pedlar came to the door that had ballads and some good books, and my father bought from him Dr. Sibbes' Bruised Reed.' *Bunny* brought him to the law, *Sibbes* to the gospel. As one has said, 'If *Bunny's* Resolution strung Baxter's harp, it was Sibbes' Bruised Reed that tuned it to the love of Christ.'<sup>2</sup>

Sibbes himself had passed his school days, and had nearly completed his studies at Cambridge, before he knew the grace of God that brings salvation. Clarke tells us of Baynes,<sup>3</sup> that 'It pleased God to make him an instrument in the conversion of that holy and eminent servant of Jesus Christ, Doctor Sibbes.' Baynes himself is silent on the matter, as was Sibbes also, making no allusion to it, so far as we know, in any of his writings. Conversions were not so rare in those days.

All the accounts agree in stating that Paul Baynes — for so his name is most frequently spelled — was born in London. The date, and all concerning his early days has, so far as I know, perished. 'He received his school education at Withersfield in Essex'<sup>4</sup> — under one Master Cosens, his schoolmaster, adds Clarke — 'and was afterward admitted to Christ College, Cambridge.' Of this college, he was afterwards chosen a fellow. It was a famous school of the prophets. Fuller says,<sup>5</sup> 'It may without flattery be said of this house, "Many daughters have done virtuously, but you excel them all," if we consider the many divines who in so short a time have here had their education.' Among its learned writers up to his own day, who had also been fellows, No. 10 is 'Paul Bains; he succeeded Mr. Perkins at St. Andrew's.' It is interesting to go over Fuller's list of thirteen names in this row, most of which are familiar as household words. The first in the list is Edward Bearing. The fifth is 'Richard Clerk, one of the translators of the Bible, and an eminent preacher at Canterbury.' The sixth is William Perkins, who preceded Baynes as lecturer at St. Andrew's. Perkins died in 1602, which fixes the date of Baynes' appointment as lecturer, for he immediately succeeded him. Perkins was buried at St. Andrew's Church, at the expense of Christ College. Strange enough, he too was renowned only for his wickedness in his youth. *Brook*<sup>6</sup> tells us, that

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<sup>1</sup> Reliquiae Baxterianae.

<sup>2</sup> Dr. Thos. W. Jenkyn's Life of Baxter, prefixed to selections from his Practical Writings. London, 1846.

<sup>3</sup> A General Martyrologie, containing a Collection of all the greatest persecutions, etc., etc. To which is added, the lives of thirty-two English Divines, famous in their generation for learning and piety, and most of them sufferers for the cause of Christ, etc., etc. The third edition, corrected and enlarged. By Samuel Clarke, late Pastor of St. Bennet Fink, London. London, 1677.

<sup>4</sup> Chalmers' General Biograph. Die, London, 1812, vol. iv. p. 229.

<sup>5</sup> The Church History of Britain, from the Birth of Jesus Christ until the year 1648, endeavoured by Thomas Fuller. London, printed by John Williams, at the sign of the Crown in St. Paul's Churchyard. Anno 1655, folio.

<sup>6</sup> The Lives of the Puritans, by Benjamin Brook.

'for some time after his going to the university, he continued exceedingly profane, and ran to great lengths in prodigality. While Mr. Perkins was a young man, and a scholar at Cambridge, he was much devoted to drunkenness. As he was walking in the skirts of the town, he heard a woman say to a child that was froward and peevish, "Hold your tongue, or I will give you to drunken Perkins yonder." Finding that he had become a byword among the people, his conscience struck him, and he became so deeply impressed that it was the first step to his conversion.' Brook says, on the authority of Granger, that Perkins was deprived by Archbishop Whitgift, but this is a mistake: he died at his post. His works were collected and published in three volumes folio, in 1606, and are very precious.

Number twelve in Fuller's list of literary fellows, is a *clarum et venerabile nomen*, William Ames, better known as Amesius. He was fortunate in having Perkins for his tutor at Cambridge; and one may infer from his godly life, that he was taught more things than Latin and Greek. Ames was a contemporary of Baynes; they were both lifting up their voices like a trumpet together from about the beginning of the century till the year 1610 when, like so many others, Ames had to flee to Holland. Amesius writes an introduction to one of Baynes' posthumous works — alas, they were all posthumous, so far as we know.

We may as well add the last name on the list of Fuller's worthies: it is that of 'Joseph Mede, most learned in Mystical Divinity.'<sup>7</sup> This list has greatly lengthened since Fuller's day: curious readers will find much information about this college, and many other things of the period, in Professor Masson's *Life of Milton*, in that first volume, which makes us long for the second, so slow in following its predecessor.

Clarke tells us that at first Bayne's 'conversation was so irregular that his father, being grieved at it, before his death, being intimately acquainted with one Master Wilson, a salesman in Birchin Lane, he left with him forty pounds by the year, desiring of him that if his son forsook his evil courses and became an honest man, he would then give him that forty pounds *per annum*; if not, that he would never let him have it.' The result may be best told in Clarke's quaint but choice words: 'It pleased God, not long after his father's decease, to show him his sins, and to work effectual repentance in him for the evil of his ways. So that, forsaking his former evil company and practices, he became eminent for his piety and holiness, and according to that of our Saviour — much being forgiven him, he loved much.' Soon after this gracious change, his father's friend, Mr. Wilson, was seized with a dangerous sickness; and having heard of God's merciful dealings with Baynes, he sent for him. By his prayers and by 'his savoury discourse,' the restored prodigal gave proof that he had fairly earned his father's legacy.

Faithful to his trust, Mr. Wilson told Baynes of his father's bequest, and delivered up 'those writings of agreement which had passed between his father and him.' As Wilson had a wife and two children, he besought for them the kindly care of his newly-found friend after he had departed. 'And Master Baynes, after Master Wilson's death, that he might fully discharge that trust which was reposed in him, and also by way of gratitude for that friendship and fidelity which he had found in Master Wilson, married his widow.' Whether there were more children that followed, and whether the son he speaks of in his letters was his own son or Mr. Wilson's, we cannot say: beyond this glimpse into his family affairs, nearly all is darkness. We may gather, however, that he must have had a family, from the fact that even with his annuity of £40 'by the year,' a large sum in those days, his latter years were passed in penury.

Baynes was a distinguished student. Clarke says that, being chosen fellow in his college 'for his eminency in learning,' he so much, 'through God's blessing on his studies and endeavours, improved his time and talents, that he became inferior to none for sharpness of wit, variety of

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<sup>7</sup> 'The History of the University of Cambridge since the Conquest.' Printed in the year of our Lord 1655 (added to Fuller's Ch. Hist. The copy before me contains a map of Cautabrigia qualis extitit Anno D'ni 1634).

reading, depth of judgment, aptness to teach, holy and pleasant language, wise carriage, heavenly conversation, and all other fulness of grace.' He adds: 'When Master Perkins, who was lecturer in Cambridge, had held forth a burning and shining light there for many years, the sparks of which flew abroad into all the corners of the kingdom, and after he had served in his generation, and was taken up into heaven, there was none found so fit to receive, as it were, the torch from his hand, and succeed in that great office of bearing it before such a people, as Master Baines, upon whom also the spirit of that Elias was, by experience, found to be doubled. In this station he so demeaned himself for some years, that only impiety had cause to complain. But all who favoured the ways of God, or savoured of religion, rejoiced and gloried in him and his ministry, as in a spiritual and heavenly treasure.'<sup>8</sup>

We have said that, so far as we know, Baynes published little, if anything, during his own lifetime. All that we have been able to lay hands on as undoubtedly his, bears a date from 1618 onwards. He died in Cambridge in 1617. One of his larger works is named 'The Diocesan's Trial' It seems to have been first published in 1621. There is a copy in the British Museum library, which is thus catalogued: 'The Diocesans Trial in which all the sinews of Doctor Downham's Defence are brought into three heads and orderly dissolved: Published by Dr. W. Ames. London, 1641, 4to.' The edition before me is a small thin quarto of about ninety pages, and has the following title-page: 'The Diocesan's Trial, in which the main controversies about the former government of the churches of Christ are judiciously stated, and learnedly discussed, in the opening and thorough debating of these three questions following:

- 1st. Whether Christ instituted, or the Apostles framed, any Diocesan form of Churches, or whether it was Parishional only?
- 2d. Whether Christ ordained by himself, or by his Apostles, any ordinary pastor having both precedence of order and majority of power over others?
- 3d. Whether Christ immediately committed ordinary ecclesiastical power, and the exercise of it, to any one singular person, or to a united multitude of Presbyters.

A work seasonable and useful for these times, being very helpful to deciding the differences now in question upon this subject. Written long since by that famous and learned divine, Mr. Paul Bayne, and now published by authority. London, printed for John Bellamie, and are to be sold at his shop at the sign of the three golden Lyons, in Comhill near the Royal Exchange. 1644.' This work has a long, learned, and loving preface by Amesius, and in it there is a pretty full account of the silencing of the earnest and eloquent lecturer at St. Andrew's. He says: 'It is hard to say whether the silencing of him was more odious, or the manner of it shameless.' The manner was in the form of a visitation: the visitor for the Archbishop Bancroft was his Chancellor, Harsnet. It seems to have been determined beforehand that Baynes should be silenced. But he had conducted himself with such prudence — knowing nothing among men save Jesus Christ and him crucified — that a plausible pretext was wanting. He was ordered to preach the visitation sermon: it was thought that out of it, a matter of accusation might be found against him. But he preached a plain, simple, gospel sermon, full of sound doctrine, and applicable to those present. 'Mr. Baines, having greatly heated his weak body by straining to speak fully to a great audience, retired himself presently on his coming down from the pulpit, to provide for his health.' Not knowing that he was expected to appear before Harsnet, and being cited in his temporary absence, he was immediately silenced for contumacy in not appearing.

Afterwards, he appealed to the Chancellor for a revocation of the hasty and unjust sentence, but in vain. When on this occasion the Chancellor was summing up the charges against him, Baynes received them with a complacent smile of conscious innocence; this smile was translated into one

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<sup>8</sup> Clarke's Martyrologie, p. 23.

of contempt for his superiors, and the sentence was confirmed. Baynes afterwards appealed to the Archbishop, Bancroft, but appealed in vain. Amesius tells us, in the preface from which we are quoting, that as soon as he presented himself, at the very first salutation, Bancroft sharply rebuked the good old man for a little black work which was upon the edge of his cuffs, asking him how he dared come before him with such cuffs; it would be a good turn, he said, to lay him by the heels for so doing. Brook, quoting from this preface in his imperfect way, adds the following note: <sup>9</sup> — 'How a little black edging could offend his Lordship is certainly not easy to discover. It was not prohibited by any of the canons, nor any violation of the ecclesiastical constitutions; therefore, unless the archbishop had some enmity against the good man previously in his heart, it seems difficult to say how he could have been offended with so trivial a matter.' Amesius tells us that after this, he preached as he had liberty; that he spent his time in reading, meditation, and prayer; that he had a weak body, and was much and often pressed by want, having, as he often complained to his friends, no place in which to lay his head.

Clarke informs us that while he lived a private life, his wife died; and 'being thunderstruck by the bishop's bolt, he had time and leisure to apply his able wit and judgment about discussing many questions which, if the prelates had not forced such leisure upon him, it may be that he would have passed by with others.' 'He was of such a holy and heavenly temper that he was revered by all good men who knew him. His manner was, in the summertime, to go from one gentleman's house to another, and those who could get such company were happy. He had such a divine and heavenly majesty, that it would awe any man to look upon him. He used little recreation, except sometimes to play at chess.'

Once after this — under the auspices of Harsnet, then Bishop of Chichester, and afterwards Archbishop — he was called before the council, under the accusation of keeping conventicles. This pretence was founded on the simple fact that, being an excellent casuist, many repaired to him for the resolution of cases of conscience. When he was accused of the crime of keeping conventicles before the Privy Council, one of the noblemen at the table said, 'Speak, speak for yourself.' Whereupon, says Clarke, 'he made such an excellent speech that, in the midst of it, a nobleman stood up and said, "He speaks more like an angel than a man, and I dare not stay here to have a hand in any sentence against him," upon which speech they dismissed him, and he never heard more from them.'<sup>10</sup>

Brook tells the following anecdote, for which he quotes as authority Clarke's 'Examples,' p. 72, edit. 1671. 'A religious gentleman placed his son under his care and tuition, and Mr. Baynes, entertaining some friends at supper, sent the boy into the town for something which they wanted. The boy staying longer than was proper,' as boys, then and now, *will* do, 'Mr. Baynes reproved him with some sharpness, severely censuring his conduct. The boy remained silent, but the next day, when his tutor was calm, he thus addressed him: "My father placed me under your care, not only for the benefit of human learning, but that, by your pious counsel and example, I might be brought up in the fear of God; but you, sir, giving way to your passion last night, gave me a very evil example, such as I have never seen in my father's house." "Do you say so?" answered Mr. Baynes, "Go to my tailor, and let him buy you a suit of clothes, and make them for you, which I will pay for to make amends to you." And it is added that Mr. Baynes watched more narrowly over his own spirit ever after.'

Clarke tells another anecdote concerning him, which we may as well add to the former, as illustrative both of the man and his age. 'Upon a time, he went to the house of Mrs. Sheafe, who was his wife's sister, at Cranbrook in Kent. There, observing that she and others of the family used to play much at cards and such like games — as the custom was and is still too much used in

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<sup>9</sup> Brook's Lives of the Puritans, vol- ii. p. 262.

<sup>10</sup> Clarke, Brook, Neal's History of the Puritans, vol. i. p 463.

gentlemen's houses — he took occasion on the Sabbath-day, in his sermon, to speak against such games. And it pleased the Lord to so work upon Mistress Sheafe's heart by that sermon, that when she came home, she came crying to him saying, "brother, why would you thus allow me to live in sin to the dishonour of God, and never tell me of it before?" To which he replied that it was best of all that God had wrought on her by the public ministry, and that it might not have gone so well if he had spoken to her in private.'

There is another characteristic touch of the man and his times, added by Clarke, which we must give. 'His prayer in his family *was not usually above a quarter of an hour long*; and having respect to the weakness and infirmities of his servants and children, he used to dissuade others from tediousness in that duty.' So that a quarter of an hour's prayer was considered 'judicious brevity' in those days; what would it be thought now?

The exposition of the first chapter of the Epistle to the Ephesians was first published by itself, separately, a year after the author's death, in 1618, so that it is likely it may have received its finishing touches from his own hand. Our copy is complete, 'London, printed by M. F. for R. Milbourn & J. Bartlett. 1643.' After an epistle dedicatory to Sir John Dingley and Sir Robert Wood, signed by W. Jemmat of Kingston, there follows, 'Dr. Sibbes' judgment of the author of this commentary, in a preface to the exposition of the first chapter, published divers years ago.' Clarke, in his quaint old way, gives an excellent summary which the reader can compare with the text of Dr. Sibbes as now reprinted in this volume. 'He was a man of much communion with God, and acquaintance with his own heart, observing the daily passages of his life, and was much exercised with spiritual conflicts, by which he became more able to comfort others with the same consolations which himself had received from God. He had a deep insight into the mystery of God's grace, and man's corruption, as it appears by his commentary on the Epistle to the Ephesians. He was one that did not seek after great matters in the world, being taken up with comforts and griefs to which the world is a stranger; one who did not have all his learning out of books; of a sharp wit, and a clear judgment. So that, though his meditations were often higher strain than ordinary, yet he had a good dexterity, furthered by his love to do good, in explaining dark points with lightsome similitudes.'<sup>11</sup>

'In his last sickness he had many doubts and fears, and God letting Satan loose upon him, he went out of this world with far less comfort than many weaker Christians enjoy. He resigned up his spirit into the hands of God, in Cambridge, anno Christi 1617.'

There is a little pocket volume of Mr. Baynes' letters extant, which is not so well-known as it ought to be, even by lovers of the good old Puritan theology. We have not seen it mentioned in any list of his works. We give the title in full: 'Christian Letters of Mr. Paul Bayne, replenished with divers consolations, exhortations, and directions, tending to promote the Honour of Godliness. Heb. 3. 13 (quoted). London. Printed for William Sheffard, and are to be sold at his shop in Popes Head Alley, at the Entering in out of Lumbard Street. 1628.' This is a choice little volume, and well deserves to be reprinted. It contains much precious truth, put in the happiest style. It sparkles with metaphor and simile, and is illustrated by apt proverbs. Unfortunately, there are no dates to the letters, and no directions; and the personal matters, which we would have prized most, are apparently left out designedly. Here is a glimpse of his wife, to whom, throughout, there are the most loving allusions: 'My most Christian wife (your sister) has been very ill since last Easter, and it has not pleased God to bless any means which she has attempted here or elsewhere. But now of late, and especially this week, her strength is more than ordinarily enfeebled, so that I fear you shall not long enjoy such a sister, nor I such a wife, of whom I am unworthy.' Here is a reference to Chancellor Harsnet's visitation, as the result of which he was deprived: 'I have great business. Our *metropolitan's* visitation comes shortly, and I am warned to preach, besides many other

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<sup>11</sup> That is, with enlightening illustrations or metaphors.

occasions. Yet because I do not love after-wisdom, I make way by force to send you in time a word by friendly admonition.'

Here is another brief personal reference: 'I was scarce alighted from my horse, when an aguish distemper seized on me, and followed me in the manner of a *hecticke*,<sup>12</sup> to which I have a habitude, even in my best health. Besides, I have been troubled with such an inflammation of some of those *interiora viscera*, that I could not sleep two hours without extremity of inward heats awakening me. I went this way some weeks; but now I thank God that my body, though a little more bettered, is in such a state as it has been formerly.' Again, 'If my son goes on setting his heart to get learning, I will set my heart to procure for him all due encouragement in so good a course.' This is the only reference we have found to his children. Here is the last: 'Sister M., my wife and I held it fitting to signify both our remembrance of you, whom your token has testified not to be unmindful of us both; for when my wife is thought on, I think then that I too am not quite forgotten. You will be desirous of knowing how my wife and her place agree. Concerning which, I inform you this much: that both of us, in regard of all circumstances, think our lines well-fallen. If we were to speak otherwise, we would not sanctify Him in our hearts, who is merciful to us.' We give one choice proverb from this collection of letters, 'The slowest fire makes the sweetest malt.' So it appears in the life and death of this 'worthy.'

As we have said, the Commentary on the first chapter of the Epistle to the Ephesians was first published separately in 1618. The succeeding chapters were published separately also, and finally collected in a folio in 1643. The reader will note that the Commentary goes no further than to the 10th verse of the last chapter: a judicious reader has added to our copy, 'See Gurnall's Christian in Complete Armour.' Of the Commentary, we say nothing; it is in the reader's hands, and he can judge for himself. His other works are (2.) 'A Commentary upon the first and second chapters of St. Paul to the Colossians. In this, the text is clearly opened, observations perspicuously deduced from there, uses and applications succinctly and briefly inferred; sundry holy and spiritual meditations extracted out of his more ample discourse: together with divers places of Scripture briefly explained. By Mr. Paul Bayne, B.D. London, printed by Richard Badger, for Nicholas Bourne, and are to be sold at his shop at the Royal Exchange, 1634.' This is a small quarto. It is dedicated to the reader by one J. S., who says of Baynes: 'Thus thundering in doctrine, and lightning in conversation, he left no stone unturned that might further the building of the New Jerusalem. By his exemplary deportment, he fastened the nail which was driven by judicious instruction. In precept and practice a man of God, a beacon on a hill, a burning and a shining lamp. Blessed saint! *quae sparsa per omnia in te multa fluunt*.'

The Commentary occupies about one half of the volume; the other half consists of 'Lectures preached from these texts of Scripture, by Mr. Paul Bayne.' There are thirteen of them, with no visible bond of connection; short, terse, and having every appearance of being taken *verbatim* from his MS. preparation for the pulpit. At the close of the volume are 'Spiritual Aphorisms, or Divine Meditations, suitable to the pious and honest life and conversation of the author, P. Bayne.'" The aphorisms are sixty-six in number: we give a specimen, 'What threshing will make me fly out of my husk? Even as Lot was forcibly drawn out of Sodom: so for his mercies must my God pluck me out of my natural corruption.' Again, 'A strait shoe makes us feel a little stone; so a strait conscience a small sin. Those who will not mend a gutter, must amend a whole house.' Here is another, 'We can see the branches of a tree without labour; but to behold the root requires labour and digging: so the *fruit* of sin is manifest; the *root* lies hidden.' The Commentary on the two first chapters of Colossians, which forms the first part of this volume is complete so far as it goes; and like the rest, it seems to be a transcript from his pulpit MS. It is forcible, practical, and full of sound doctrine, good for the use of edifying.

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<sup>12</sup> A hectic fever or flush.

3. The Diocesan's Tryall (Trial), already referred to *ante*.
4. 'Christian Letters,' etc., also referred to previously.
5. 'A Brief Direction to a godly Life: in which every Christian is furnished with most necessary helps for furthering him in a godly course here upon earth, so that he may attain eternal happiness in heaven. Written by Mr. Paul Bayne, minister of God's word, to Mr. Nicholas Jordan his brother. London, printed by A. E. for J. N., and are to be sold by Samuel Enderly, at the Star in Pope's Head Alley, 1637.' This is a handy little pocket volume, in appearance exactly like 'The Letters.' It is dedicated 'To the Right Worshipful Mr. Nicholas Jordan, Esq., and one of his Majesty's J. P. and Quorum in the county of Essex.' The dedication is signed N. N., *i.e.* Nathanael Newberry, bookseller in Cornhill.
6. 'A caveat for cold Christians, in a sermon preached by Mr. P. Bayne, sometime minister of God's word at St. Andrew's in Cambridge, in which the common disease of Christians with the remedy is plainly and excellently set down for all that will use it, John 15.9, 10. At London, imprinted by Felix Kyngston, for Nathanael Newberry, and are to be sold at his shop under St. Peter's Church in Cornhill, and in Pope's Head Alley, right against the sign of the White Horse, 1618.' This is an earnest, stirring sermon, on the text Rev. 2.4, 5. It is a thin small square octavo, and is dedicated to the worshipful Mr. Robert Clavering, town-clerk of Newcastle (on Tyne). The dedication contains the following sentences worth extracting: 'If, considering the good acceptance that some former few sermons of that religiously-learned and learnedly religious divine, Master P. Bayne, have had with the church of God, the ensuing sermon being previously accepted by me, I was (without difficulty) induced to make it public. For if I were to conceal it longer, what do I know whether somebody else, who did not have a like interest to it that I have myself, might not prevent me printing this, as they have done in publishing some other things of a like nature. Moreover, looking into the carriage and frame of this draught, I did not see how it could disparage any of the rest who are now flown abroad.' From this we may gather *first*, that the author's sermons were greatly prized at the time of their first appearing; and *second*, either that the author had lent his MS. to friends, or that diligent hearers had taken large notes which, afterwards expanded, were handed about by friends to friends. This appears from the title of the next, *a thin quarto*, which I found in the catalogue of the British Museum, with some others.
7. 'The Trial of a Christian's Estate: or a Discourse of the causes, degrees, signs and differences, of the Apostasy, both of true Christians and false: in a sermon on Heb. 10.39. Preached by P. Baynes, and afterwards sent in writing by him to (and edited by) his friend, W. F. London, 1618. 4to.'
8. Two godly and faithful treatises, the one upon the Lord's Prayer, and the other upon the Six Principles. Edited by E. C. London, 1619. 12mo. Also in the British Museum.
9. The Spiritual Armour, which being furnished with, the Christian may be able to stand fast in the day of trial. London, 1620. 12mo.
10. An Epitome of Man's Misery and Delivery, in a Sermon on Romans 3.23, 24. Edited by J. E. London. 1690. 4to.

I have only been able to find the titles of two more sermons:

11. Holy Helper in God's building; and
12. Help to true Happiness: explaining the fundamentals of the Christian religion. London. 1635. 3d edition, 12mo. <sup>13</sup>

I am pretty sure this list might be considerably enlarged; but I am pretty sure also that it contains all that is of any real importance in the works of Baynes. If anything is omitted, it can only be a

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<sup>13</sup> Chalmers' Biographical Dictionary, Art. Baynes.

few occasional and single sermons; which are of value chiefly to the curious, and to those who have a passion for possessing a complete set of the writings of an author. And now my task is done; with more leisure, it could have been made more worthy of this prince among the early Puritans.

THOMAS ALEXANDER.

CHELSEA, *Feb.* 1866.

*From Bayne's Commentary on Ephesians.*  
*Orig. pub. 1643; This sketch was in the Edinburgh 1866 ed.*  
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