

Dr. Lyman Abbott and his Contemporaries.

The death of Dr. Lyman Abbott, preacher, editor and educator, is an event of more than passing interest to a student of American Life. Quite apart from the interest which one may have in Dr. Abbott because of his human qualities, there is an interest in him because of the 19th century developments with which he was interested and which in turn indicated his own point of view. Happily he had just ~~finished~~ published a book under ~~the~~ the very interesting title of Silhouettes of my Contemporaries, in which he had picked 19 men and women with whom he had come in contact during his life time, ~~some~~ many of the personal friends, and who seemed to him to be significant of the main tendencies of the 19th century, and particularly of the generation which was particularly his own.

It is difficult to ~~talk~~ realize the condition in which the old Puritanism (New Theology and revivals) had left the churches of New England at the close of the 18th century. There were no missionary societies, home or foreign; no youngmen's or young women's Christain associations; no anti slavery/ temperance, or other reform societies. Yale college had only four professing Christians in its student body, and had two Tom Paine Societies.

Many causes have combined to overthrow the theological system which produced this moral and spiritual decadence. Chief among them four Puritan Divines leading without conscious cooperation a revolt against it.

William Ellery Channing who taught the essential goodness of man, and interpreted sin a ~~curable~~ curable disease

Charles G. ~~Whitney~~ Finney who taught that man was a free moral agent, and therefore ought to repent of his sins.

Horace Bushnell , who applied the doctrine of development to religion, and taught that sin is not natural but unnatural

Henry Ward Beecher who taught that god treats men , not collectively as a king treats a community, but individually as a Father treats his children.

Puritanism of 18th century p a religion of law.

the new a religion of freedom.

A young man once called to see me with the following account of his experience :

" I was brought up to believe that the Bible is inspired and infallible in all its statements that the world was made out of nothing in six days of 24 hours each ; that God made ~~man~~ a perfect man 6000 years ago ; that he fell ; and that because of his fall sin, misery, and death have entered the world. In that faith I joined the Church when I was a boy. I have since learned that the world was not made in six days ; that man has lived on the earth a great deal ~~longer~~ longer than six thousand years ; that he was gradually developed out of a lower animal form ; and that the only fall has been a fall upward. The Bible is gone ; my faith is gone with it ; and now I do not know whether there is a God or ~~not~~ in the universe or a soul in the body."

This interprets the overthrow of faith of thousands which characterized the latter half of the 19th century. It was a faith founded on a book and on a false interpretation of that book ; and when science undermined the foundation the superstructure fell.

P . T Barnum, Showman.
Edwin Booth, Interpreter.
The Smiley Brother, Lovers of Hospitality
John B Gough, Apostle of Temperance.

Alice Freeman Palmer, Teacher.
John Fiske Evolutionist
Edward Everett Hale, Am American About Ben Adhem

John Greenleaf Whittier m Mystic

General Samuel Chapman Armstrong, Educational
Pioneer.

General William Booth, Home Missionary Pioneer

Daniel Bliss, Foreign Missionary Pioneer.

Dwight Lyman Moody Evangelist

Henry Ward Beecher, Prophet of The Love of God.
God.

Phillips Brooks, Prophet of the Spiritual Life

Booker T. Washington, Statesman

Rutherford B. Hayes, Peacemaker.

Abraham Lincoln, Labor Leader.

Theodore Roosevelt, Preacher of Righteousness

Jacob Abbott, Friend of Children.

Baltimore. P.T.

Advertising. Tramp offered for job: would do any thing five dollars a day. B. gave him breakfast. then told him to lay a brick on the corner of Broadway and Ann street, another close by the Museum, (Baltimore!) a third on the corner of Broadway & Messey Street, and a fourth on the side walk in front of St. Paul's Church? then with a fifth brick in hand to take up a rapid march from one to the other, making the circuit, exchanging your bricks at every point and say nothing to anyone! At the end of one hour the side-walk was packed with curious people, and every one of them followed the brick-layer at the end of each cycle into the museum, to wear them for for the hire."

Silhouette of my Contemporaries"
Byron Abbott. Page 7.

Abbott Lyman.

Notes from

Sixtonettes of my Contingents.