But there is another reason for the spiritual pre-eminence which the council of St. John the Divine may have had in mind when they selected Lincoln to represent the 19th Century, and that was his conception of the type of man which is required to advance the Brotherhood of Man and the struggles and sacrifices he deliberately suffered in order to make himself this sort of man.

There is no doubt that Lincoln's conception of manhood and character was built up from his study of the Bible. In his childhood and youth it was the one book of the community; in his father's house it was constantly read, debated, quoted. He grew to know it textually as few men do. It colored what he wrote and cropped out in his daily conversation. Many of his keenest and most widely quoted comments on public matters during the Civil War were direct or adapted quotations from the Bible. Thus, there was his dismissal of the Frémont boom in 1864. Frémont was a "protest" candidate for the presidency. His supporters loudly claimed that at the Cleveland convention held in the spring of that year he would draw "thousands". But it turned out that there were only some four hundred persons present. When this was reported to Lincoln his only comment was to pick up the Bible which always lay on his office desk, open it without hesitation and read: "And everyone that was in distress and every one that was in doubt gathered themselves unto him and he became captain over them and there were with him about four hundred."

But Lincoln knew the Bible spiritually, felt its truth;

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and particularly did he understand the type of character that the Bible holds up to man and strives to make him love and emulate. I think it is quite clear both from Lincoln's words and actions that he believed that it was only the kind of man that he saw portrayed in the Bible who could ever be of any lasting and powerful influence in building up democracy.

It is not difficult to discover what he thought a man should be. In the first place he must be tolerant. I do not know in history a truer tolerance than he showed, particularly in his political relations where it seems sometimes that it is harder to be tolerant than in any other field of life. Take his attitude toward those who upheld slavery. He realized that they thought - many of them - that slavery was right; and, inexplicable as that thinking was to him, he refused to hate them because of it. "Thinking it right as they do," he said, "they are not to blame for desiring its full recognition as being right; but thinking it wrong as we do, can we yield to them? Can we cast our votes with their view and against our own?" He could not and would not do that; but he could not and would not despise and abuse them because they did not yield to him. When finally war came and the people of the South were his out-and-out enemies there is proof after proof that he practically never had harsh or bitter feelings toward them. And this is the supreme test of a man's tolerance.

This man that he conceived to be the Bible's ideal must also be a frank man. First of all he must not deceive himself,

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