

## CHAPTER XLI.

*I Mount the Pulpit and Preach on the Sabbath, in the State of Wisconsin—The Audience is Large and Appreciative; but I probably Fail to Please one of the Congregation.*

**Milwaukee, 21st April.**

TO a certain extent I am a believer in climatic influence, and am inclined to think that Sabbath reformers reckon without the British climate when they hope to see a Britain full of cheerful Christians. M. Taine, in his *History of English Literature*, ascribes the unlovable morality of Puritanism to the influence of British climate. »Pleasure being out of question,« he says, »under such a sky, the Briton gave himself up to this forbidding virtuousness.« In other words, being unable to be cheerful, he became moral. This is not altogether true. Many Britons are cheerful who don't look it; many Britons are not moral who look it.

But how would M. Taine explain the existence of this same puritanic »morality«, which can be found under the lovely, clear, bright sky of America? All over New England and, indeed, in most parts of America, the same kill-joy, the same gloomy, frowning Sabbath-keeper is flourishing, doing his utmost to blot the sunshine out of every recurring seventh day.

Yet, Sabbath-keeping is a Jewish institution that has nothing to do with Protestantism; but there have always been Protestants more Protestant than Martin Luther, and Christians more Christian than Christ.

Luther taught that the Sabbath was to be kept, not because Moses commanded it, but because Nature teaches us the necessity of the seventh day's rest.