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A SERMON

—ON—

LOTTERIES,

—BY—

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EXODUS, 20.17. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's."

At the commencement of this discourse, I want to say that though it was suggested by the Roman Catholic Lottery, advertised for Nov. 9th, I do not intend to make an attack on persons, but to unfold a great principle, which is laid down in the tenth commandment, and which is emphasized and detailed in both our Dominion and Provincial Laws.

Our Omniscient and All-wise God knew the real nature of man's heart, when amid the thunderings and lightnings of Sinai, He wrote the 10 commandments on the tables of stone. He knew that through disobedience the human heart had become deceitful above all things and desperately wicked. He knew that every imagination of the thoughts of man's heart was only evil continually. He knew that at the very root of man's spiritual nature there was a carnal, selfish spirit, which under favourable circumstances would bear the fruits of innumerable vices. And with this knowledge of the downward trend of the soul, the Divine Being gave us the ten commandments, which are prohibitory of the worst sins of mankind. He there prohibited Idolatry, Profanity, Sabbath-breaking, Parental disobedience, Murder, Adultery, Stealing, Slander, and finally Covetousness. Most people agree in naming the first 8 things prohibited, as vices that ought to be prohibited, but many of those same people are slow in pronouncing covetousness as being a vice of a very dark type, and certainly act in relation to it, as if it were allowable. But if such persons will take the trouble to trace effects to their right causes, they would find that this prohibited sin of covetousness is the cause of more worry, misery, and degradation than any of the evils forbidden in the Decalogue, or than all put together. Do men steal a bank, like Eno whom I saw in Quebec two or three weeks ago, or forge a cheque? It is because of the covetous nature of their ungodly hearts. Do men or women commit adultery? It is because they covet that which they are forbidden to touch.

In Mark, 7. 20-23, our Lord associates covetousness with the same vices that are forbidden in the Ten Commandments. In Rom, 1. 29-32, the Apostle Paul classes it with the very worst of iniquities. In 1 Tim. 6. 9-10, he says, "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." From July 1838 to July 1889, in the United States there were 10,793 business failures, with liabilities aggregating more than \$143,000,000, averaging about \$12,000 each. At the base of nearly every one of these failures, was this wurm of covetousness which was slowly but surely accomplishing its deadly and ruinous work. Who shall say how many of those business men lived a long way beyond their incomes,

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because their covetous eyes could not bear to see their wealthier neighbours living in grander style than they? Declare if you dare, how many of these men were driven into financial straits by the enormous bills incurred by their vanity-filled wives, whose covetous eyes could not tolerate the thought of being less fashionably dressed than Mrs. Win. Vanderbilt or Mrs. John. D. Rockefeller. Could we but look into the hearts of those 10,792 men and their wives, we would see in most cases that the secret of the disgrace brought on them and their homes, was a greedy, covetous spirit, which tortured and racked their brains till their proud souls were humbled in the dust, by the fact of an empty treasury and a bankrupt's assignment. No man can be secure, who is covetous because he is breaking God's commandment. And he who tries to break God's laws and prosper, would be much wiser if he plunged headforemost over the Niagara Falls, with the assurance that he will be much improved when he reaches the whirl-pool.

This leads us to ask, "what connection is there between covetousness and gambling?" What is the foundation for the gambling spirit? Is it not the carnal, selfish, covetous nature of the old man? Men would never gamble if they were not covetous. But what is gambling? The dictionary helps very little in this definition, and I do not suppose even gamblers could express themselves in exact language, as to what gambling really is. They would not like to do it, any way. *Gambling is no more nor less than the effort of a carnal, covetous soul to get by sleight of hand, or trick of cunning or speculative method, other people's money or property for nothing.* But why do men want other people's goods for nothing? Because they are covetous; none but covetous persons ever gamble. You never find those gambling, who are satisfied with their daily earnings or profits, be they much or little. But the men you will find there are always the greedy and covetous. If gambling were reduced to simply getting back dollar for dollar, the present characters who frequent the gambler's dens be they tony or low, would all forsake them. Why? Because the chief fascination of the present forms of gambling would be gone. And what is the great fascination of gambling to-day? It is the thought, and prospect, and possibility of getting by craft and cunning, other people's property or money without earning it. The gambler's greatest delight is the thought of staking one dollar and taking five.

You never hear of real christians gambling. We all know of spurious christians, merely nominal professors who gamble, but we do not know of a single truly devout godly man or woman who ever touches even an ace card, much less gamble. If you know of a professing christian who gambles, you also know that he is not a real christian, but a sort of distant relation to Judas Iscariot. If you know a professing christian who gambles, you know that in your heart you regard him as a hypocrite. And if he were to speak a word to you about religion and the importance of preparing for eternity, you would at once resent his advice with the scornful words, "PHYSICIAN HEAL THYSELF." This contempt with which a gambling professor of religion is regarded, is a very high compliment to christianity, inasmuch as no one expects a man professing godliness, to descend so low in morals, as gamblers are always found.

The chief question to be decided just now is, are Lotteries, Raffles, Drawings, forms of gambling? If they are not, what are they? A lottery is certainly not an upright and honest business transaction. If you think carefully over the constituent elements of a lottery, you will see that both the ticket seller and the ticket buyer act from the same sordid motives as the proprietors and the patrons of the gaming tables at Monaco. The originator of a lottery sets up such a scheme because he is covetous and wants to get other people's money for nothing. And the conception of a lottery has its origin in the greedy, carnal, covetous nature of the fallen soul. If such a man were content to gather money needed in an upright, legal way, whether he begged it or earned it, he would not at the instigation of his covetous nature resort to a gambling method to obtain it. Perhaps he sees that being the representative of a small minority he has not at his command the financial resources to supply him with as large a sum as he wishes to possess. Failing to get in an honorable honest way what he desires, he adopts a speculative plan by which he will receive one thousand dollars for one hundred dollars. This is gambling, because it is a breach of the tenth commandment, and a violation of the law of the land.

He who buys a ticket is just as much a gambler as he who institutes the lottery. Would a man pay ten cents for a ticket in a lottery, if he were told that the lowest prize was worth one cent, and the highest prize worth only ten cents? Most decidedly he would not. And why? Because there would be no appeal to his covetous nature. Because he would get no more than the equal of his money if he got the highest prize, and he would very likely get much less than his ten cents. But if he be told that the highest prize is a \$175.00 organ, and the lowest a ton of coals, and that he might get \$175.00 for ten cents, he will be strongly tempted to invest ten cents in a ticket. The very thought of the possibility of winning such a prize with ten cents,

stirs up all the carnality of the human heart, and appeals to the slumbering covetous nature of his old self. I ask you intelligent men and women, what is the difference between a ten cent lottery ticket, and he who stakes ten cents at a game of cards? In both cases they speculate with a little with the hope of getting more for nothing. They both put down their money with the desire of obtaining other people's money without earning it. In both cases the same base motives are furnished, and the same carnal nature is appealed to; and those who win, have the same feelings haunting them, that they have unrighteously, illegally received what they have no honorable right to. They both realize that they have broken God's holy law and violated the law of the land, for their conscience is a witness against them, and conscience is always on the side of God and right laws.

Do not not think that I am going to paint the Romanists black and the Protestants white in this matter of lotteries, nor must those who live in glass houses throw stones at their neighbours. When I was in Weymouth last year I saw a bill on a church, and while waiting for the train I read it. It was advertised a social to which so much was charged for admission. Each person admitted was to have a vote concerning a gold-headed cane, which was to be presented to the most popular man in Weymouth. It is humiliating to think of Protestants resorting to a sly sort of a lottery as that for the purpose of making money. I suppose the originator of that scheme thought it would be a degree more respectable than the real out and out lotteries resorted to by other representatives of christianity. Occasionally raffles for articles at Protestant bazaars have been reported, and with shame I have to confess that such reports have had good foundation. At those raffles a person has paid five or ten cents for a "chance" of receiving in return an article worth many dollars. These gambling schemes and many other methods for raising money by Protestants have lowered the spirituality of the churches, have degraded them from the high plane as protestors against the corruptions of Rome, and have dishonored the glorious name of our blessed Lord and Saviour. If the Lord Jesus were to return to earth to-day, I am sure that He would use the whip of small cords again, and clear out all the money-making schemes in vogue in Protestant churches to-day. He would certainly find reason for repeating the language uttered by Him, when He turned over the tables of the money-changers, and drove out the bazaar from the Temple, when He said, "TAKE THESE THINGS HENCE; MAKE NOT MY FATHER'S HOUSE A HOUSE OF MERCHANDISE."

The Baptists are freer from this raffling abomination than any of the five great protestant bodies and therefore I can with more consistency take the position I do this evening on this subject. There have been raffles at Baptist Bazaars, but it is a long time since I heard of one. And I hope that we have swept this ungodly business out of our churches forever. The Lottery before the people of Yarmouth to-day is one of the most flagrant breaches of the law, of which I have yet heard.

Revised Statutes of Nova Scotia, 1884, Part III, appendix A. pp. 25, 8th paragraph. "Whoever shall undertake or set up, or shall by writing or printing, publish the undertaking or setting up of any lottery or raffle for money or goods, with the intent to have such lottery or raffle drawn or thrown, or to induce persons to purchase tickets or to give money or other valuables for any such lottery or raffle, or shall play, throw or draw at such lottery or raffle, or shall purchase any lot or ticket for any such lottery; or shall take part in any such raffle, shall forfeit a sum not exceeding forty dollars; and in default of payment shall be committed to jail for a period not exceeding thirty days."

Revised Criminal Law of Canada, 1887, pp. 56. "Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:— "Every one who makes, prints, advertises or publishes, or causes or procures to be made, printed, advertised or published, any proposal, scheme or plan, for advancing, lending, giving, selling or in any way disposing of any property, either real or personal, by lots, cards, tickets, or any mode of chance whatsoever, or sells, barter, exchanges, or otherwise disposes of, or causes or procures, or aids or assists in the sale, barter, exchange, or other disposal of, or offers for sale, barter or exchange any lot, card, ticket, or other means of device, for advancing, lending, giving, selling or otherwise disposing of any property, real or personal, by lots, tickets or any mode of chance whatsoever, shall be liable, on summary conviction, to pay a penalty of twenty dollars."

"Every one who buys, barter, exchanges, takes or receives any such lot, card, ticket, or other device, shall be liable on summary conviction, to a penalty of twenty dollars."

In those laws it is evident that our Legislators have striven to enforce the teaching of the tenth commandment, in its relation to lotteries. They prohibit a man from setting up a lottery, they threaten to punish the man who does the printing, and they give the owner of a newspaper

notice that they will fine him if he publishes a lottery in his paper, and they declare that they will fine or imprison any one who buys a lottery ticket. What more could they do? Yet in the face of the sublime law of God prohibiting covetousness, and the Provincial and Dominion laws prohibiting lotteries, there are men so regardless of both God's and man's laws that they set up a lottery, and trumpet it abroad with as much boldness, as if the scheme had the sanction of God and the approval of Her Majesty's government.

This open and defiant breaking of our laws would not be so damaging to the morals of the people, if it were done by men of the world only. If it were confined to such a set of gamblers as that of the Louisiana, which is engineered by General Beauregard. But when it is done by those who are appointed to teach obedience to all Divine laws, and all right human laws, and when these violations are wrought under the cloak of religion, then such breaches of law are exceedingly injurious to the morals of the people.

When we think of this baneful influence touching our rising boys and girls, whom we are trying to train to obey God's Holy Word, and whom we are teaching to be faithful to the laws of our Country, it is unjust to us to have a man or a church set up a gambling scheme in our midst, that is a violation of both, and such an example is corrupting to our children on every hand. The promoters of this lottery have all the rights of law-abiding citizens of this town, but they have no right to break those laws which our Legislators enacted for the protection of our boys from becoming gamblers. And if the laws which I have read in your hearing this evening mean anything, they mean that lotteries are prohibited because they teach our children to gamble. When the law of God prohibits covetousness, and the law of my Country prohibits lotteries, I, as a citizen and a father most emphatically protest against the conduct of those fellow citizens, who have no regard for my common rights in setting up a gambling scheme, which before my children, is a violation of both laws, and a vicious example hurtful to their moral welfare.

A lottery is the worst form of gambling I know of, because it requires no sleight of hand, no knowledge of trickery, so that a child can participate in it. We all know that our young men learn gambling quite soon enough and easily enough from their ungodly seniors without the aid of a so called church. Gambling is carried on to an alarming extent among the young men of our town, and instead of a church lending its influence to establish them more firmly in gambling habits, heaven surely expects that its pretended representatives would help to save the young from falling into a gambler's grave, and a gambler's hell. Had this been the first grave violation of our law by a so called church, we might have been more inclined to pass it by, but for years this church has pursued this ungodly method of raising money for assumed religious purposes. This is the second Lottery that it has set up in this town during my four years residence in Yarmouth. And all over this Dominion from Halifax to Port Moody it has followed the same gambling course for raising money, almost from time immemorial.

Surely it is time that the law be carried out, and our community saved from the disreputable commotions created every now and then by the launching of a huge lottery.

If the law were executed as it should be, not only would the originator, but also every person who buys a ticket for a lottery would have to pay a fine of \$40 or go to jail for 30 days. If every man, woman, and child who buys a ticket for a lottery, were fined \$40, or in default were each sent to jail for 30 days, as the law directs, the lottery managers would soon find it necessary to adopt some more honorable and honest method for raising money for so-called religious purposes. This proper execution of the law would soon put an end to these disgraceful gambling schemes. I appeal to you Protestants to be true to your God, your Bible, and your conscience, and discountenance this lottery abomination whether Protestant or Catholic. Be willing to lose customers from your business, be yours a grocery, furniture, dry goods, medicine or any other business, rather than by the purchase of lottery tickets you make it possible for your boy to throw it up into your face, that you encouraged gambling. God save us and our children from the blighting power that teaches that men may do evil that good may come, and that "the end justifies the means." Upon every brick of a church built with money gained by gambling there is written in invisible letters "Anathema Maranatha."