

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. Wm. 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,