

## Chapter 1 : Essay on are betting and gambling national evil stick

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*The extend of gambling; Wilson, A.J., Stock exchange gambling; Hogge, J.M., Gambling among women; Horsley, Skip to main content Search the history of over billion web pages on the Internet.*

E-mail Montana recently adopted a new constitution that legalizes gambling. Last year the governor of Illinois signed a law legalizing bingo in the state of Illinois, when operated by charitable, religious, and fraternal organizations. New York City, through its legalized Off-Track Betting Corporation, is catering to hundreds of thousands of eager bettors—executives, cab drivers, secretaries, and housewives. Last year, after decades of opposition on moral grounds, the Massachusetts legislature gave in to economic pressure by establishing a state lottery, thus making the once-puritanical Bay State the fifth state to enter the lottery business. Government interest in gambling is spurred by the need to obtain additional sources of tax revenue to finance the increasingly expensive and widespread activities of state and local governments. Individual interest is doubtless stimulated by the additional free time and cash in the hands of our increasingly affluent society. The attitude of the Church toward gambling is clearly set forth in the following statement by President Heber J. Grant and his counselors in the First Presidency on September 21, 1852: "It is opposed to any game of chance, occupation, or so-called business, which takes money from the person who may be possessed of it without giving value received in return. It is opposed to all practices the tendency of which is to encourage the spirit of reckless speculation, and particularly to that which tends to degrade or weaken the high moral standard which members of the Church, and our community at large, have always maintained. Gambling is an old evil, long recognized as such. Some Oriental gambling games have been traced back to B. In ancient Egypt persons convicted of gambling were sent to the quarries. Gambling is denounced in the Hindu code, the Koran, and the Talmudic law. Gambling was widespread in the Middle Ages, especially among the nobility. But even those who practiced games of chance were willing to recognize evil in the games, at least for others. Legislation in England and France attempted to counteract the detrimental effects of gambling on servants, because it induced them to idleness or caused them to neglect archery practice, thus endangering national security. One of the most popular forms of gambling was the lottery, which was permitted among working-class people and was common in the English-speaking world in the seventeenth and eighteenth centuries. Queen Elizabeth proclaimed the first state lottery in England in 1569. In a lottery was even held to ransom Englishmen held in slavery in Tunis, Algiers, and on Turkish galleys. Lotteries were so widespread in the United States in the early 1800s that there were almost two hundred lottery offices in the state of New York alone. It has been suggested that lotteries were a popular way to finance large projects because there were few reliable banks during this period. Therefore, no regular means were available for obtaining huge sums of money except by aggregating a large number of small amounts from citizens of limited means. Whatever the merit of that suggestion, in the first half of the 1800s there was a public revulsion against the lottery. By many state constitutions had provisions forbidding lotteries and other forms of gambling. In many states these same constitutional provisions stand as barriers to legal gambling today, and they are under attack. Opposition to lotteries first came in England in 1769, when the city of London petitioned the House of Commons to abolish lotteries because they were hurting the commerce of the kingdom and threatening the welfare and prosperity of the people. In the Commons appointed a select committee to inquire into the evils attending lotteries. The committee report, which helped to abolish lotteries in England a few years later, is so current that it could have been written last week instead of over 200 years ago. The committee reported cases in which people living in comfort and respectability had been reduced to poverty and distress; cases of domestic quarrels, assaults, and the ruin of family peace; and cases of fathers deserting their families, mothers neglecting their children, wives robbing their husbands of the earnings of months and years, and people pawning clothes, beds, and wedding rings, in order to indulge in the speculation. At a time when state lotteries are being touted as an attractive way to raise badly needed public funds, it is well to recall that a lottery is the most regressive of all revenue measures. Even more than the unpopular sales tax, its burdens fall most heavily on the poor, who are the principal patrons of this type of gambling. There can be no doubt that gambling is big business in the United States. Kennedy called attention

to the overwhelming cost of gambling: Investigation this past year by the FBI, Internal Revenue Service, the Narcotics Bureau, the Post Office Department, and all other federal investigative units has disclosed without any shadow of a doubt that corruption and racketeering, financed largely by gambling, are weakening the vitality and strength of this nation. Some urge this as a way to obtain new tax revenues, citing the examples of Spain, Norway, Sweden, France, Australia, and twenty other governments whose national lotteries provide significant revenues to state treasuries. Others propose to legalize gambling because they contend that this would weaken organized crime by drying up one of its principal sources of financial support. It is also urged that legalized gambling would reduce the amount of graft and illegal payoffs to public officials. Still others want to legalize gambling because they feel that it is impossible to enforce laws against it. According to this line of argument, the only effect of laws against gambling is to raise the price of gambling and therefore increase the profits of those of the criminal element who conduct the illegal enterprise. Closely examined, none of these arguments for legalized gambling is persuasive. When the late Thomas E. Dewey was governor of New York, he answered these arguments, declaring: Edgar Hoover, director of the Federal Bureau of Investigation, is quoted as saying: The idea that gambling would increase revenues is an illusion. The law is, of course, too imperfect an instrument to condemn all immoral conduct. Although to hate is immoral, the law cannot efficiently condemn that sin. But gambling is different. Its evils can fairly be measured in the lives of those who are affected by it. Few would urge that the law promote gambling; yet to legalize gambling would have just that result. The law has an important standard-setting function. A law legalizing gambling would, in the eyes of many, be understood as a formal declaration that this kind of conduct is moral, proper, and expected. Persons now deterred from participating in gambling because they believe it to be illegal and immoral would be encouraged to participate. Gambling is especially pernicious when it is administered by government or when government relies on it for a substantial source of tax revenues. Those who doubt the force of this argument should consider the history of efforts to impose more stringent government controls on that deadly product—tobacco. These efforts are commonly and forcefully resisted on the grounds that the vitally needed health measures would reduce essential tax revenues, disrupt the economics of certain states, and cause much unemployment. Let us not allow gambling to obtain the same hold on our government and lawful businesses. Government should work to refine the moral sensitivities of its citizens, not pander to their weaknesses. There are at least five reasons why our Church leaders have urged us to avoid gambling and to fight this evil practice in our communities. First, gambling weakens the ethics of work, industry, thrift, and service—the foundation of national prosperity—by holding out the seductive lure of something for nothing. By the same token, gambling encourages idleness, with all of its resulting bad effects for society. Smith, sixth president of the Church, gave this emphasis to the importance of the ethic of work in the gospel of Jesus Christ: Therefore, we preach the gospel of economy, the gospel of sobriety. We preach that the idler shall not eat the bread of the laborer, and that the idler is not entitled to an inheritance in Zion. A Methodist minister, Lycurgus M. Paul School of Theology in Kansas City, Missouri, concluded an attack on gambling with words that every Latter-day Saint should recognize as familiar doctrine: The Christian will himself refrain from gambling and from publicly endorsing it in any form, realizing that gambling is detrimental to the purpose of life as revealed in Jesus Christ. All too often the sordid story is traceable to a desperate attempt to pay gambling debts or to finance further gambling activities. The temptations of the gambler are such that persons in responsible positions in government and private industry will not hire or retain as employees those who are known to gamble. In recounting the undesirable side effects of gambling, mention must also be made of the fact that gambling is often accompanied by indulgence in alcohol and other vices. A fourth disadvantage, one cited by persons not concerned with the moral effects of gambling, is the extraordinary waste of time involved in it. Those who while away their hours gambling frequently do so to the neglect of family and work. Time wasted in gambling becomes more significant when we reflect that many persons who indulge in gambling become addicted to it. The late Elder Richard L. Evans of the Council of the Twelve made this statement: Usually it begins modestly; and then, like many other hazardous habits, it often grows beyond control. At best it wastes time and produces nothing. At worst it becomes a ruinous obsession and fosters false living by encouraging the futile belief that we can continually get something for nothing. Whenever we as Latter-day

Saints engage in any kind of conduct that is inconsistent with the companionship of the Spirit of the Lord, we pay an enormous price. Left without the sustaining influence of that Spirit, we are vulnerable to temptation, prone to criticize, and subject to being tossed to and fro and buffeted by the forces of the world and the works of the evil one. There can be no question that gambling dulls the spiritual sensitivities of those who participate in it. Widtsoe of the Council of the Twelve <sup>1</sup> gave vivid expression to this thought: A gambling den, however beautifully housed, is the ugliest place on earth. The tense participants live in a silence broken only, over the tables, by the swish of the wings of darkness. There is an ever-present brooding spirit of horror of an unknown evil. I further suggest that the same spirit of gambling, the same reckless wagering on the chance turn of events, characterizes some forms of investments. The same evils that attend a throw of the dice for money can attend the person who casually puts his money on a highly speculative stock or commodity investment. I know of no better test in this area than that suggested by President Joseph F. Cards may, of course, be played without playing for money, but the relationship between card playing and gambling is so close and the practice of card playing itself partakes of so many of the disadvantages of gambling that card playing has come under condemnation regardless of whether or not gambling is involved. Elder Widtsoe criticized card playing on the grounds that it was habit forming and a waste of time. It leads nowhere; it is a dead-end road. All of us should use our influence as citizens to combat all attempts to use the evils of gambling as a means of accomplishing some supposed social good.

## Chapter 3 : Essay on are betting and gambling national evil speak

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Is gambling a sin? What does the Bible say about gambling? The Bible does not specifically condemn gambling, betting, or the lottery. The Bible does warn us, however, to stay away from the love of money 1 Timothy 6: Gambling most definitely is focused on the love of money and undeniably tempts people with the promise of quick and easy riches. What is wrong with gambling? Gambling is a difficult issue because if it is done in moderation and only on occasion, it is a waste of money, but it is not necessarily evil. People waste money on all sorts of activities. Gambling is no more or less of a waste of money than seeing a movie in many cases , eating an unnecessarily expensive meal, or purchasing a worthless item. At the same time, the fact that money is wasted on other things does not justify gambling. Money should not be wasted. Joshua cast lots to determine the allotment of land to the various tribes. Nehemiah cast lots to determine who would live inside the walls of Jerusalem. The apostles cast lots to determine the replacement for Judas. Casinos use all sorts of marketing schemes to entice gamblers to risk as much money as possible. They often offer inexpensive or even free alcohol, which encourages drunkenness, and thereby a decreased ability to make wise decisions. Everything in a casino is perfectly rigged for taking money in large sums and giving nothing in return, except for fleeting and empty pleasures. However, studies show that lottery participants are usually those who can least afford to be spending money on lottery tickets. Many people claim to be playing the lottery or gambling so that they can give the money to the church or to some other good cause. While this may be a good motive, reality is that few use gambling winnings for godly purposes. Studies show that the vast majority of lottery winners are in an even worse financial situation a few years after winning a jackpot than they were before. Few, if any, truly give the money to a good cause. Further, God does not need our money to fund His mission in the world. Would God be honored by receiving donated drug money or money stolen in a bank robbery? Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

### Chapter 4 : Sports betting heroes battle forces of evil at House hearing - [blog.quintoapp.com](http://blog.quintoapp.com)

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**Chapter 5 : Betting Gambling**

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whose gambling habit started to catch up with him €! He was running into money problems, and it had become the source of arguments between him and his wife, Charlyn. Someone had beaten her to death. Her electricity was about to be shut off. She was inside, poisoned by carbon monoxide. She liked to play video poker machines, and she usually played just three quarters at a time. The quarters added up. The Canadian Press has learned that Alberta recorded gambling in the files of 10 percent of suicide victims in , while Nova Scotia investigators found it was a factor in 6. Would to God they were all shut down forever!!! Covetousness is a Sin! It is a sin when we covet materialistic things. It is rare in America to hear a sermon against being covetous. While children die of starvation in third world nations, we Americans pay billions of dollars a year to watch people "play" in professional sports. Players get paid millions of dollars for kicking some pigskin across a field through some plumbing on the other end. When a nation can afford to pay athletes ridiculous 7-digit salaries to "play" ball for a living, you know your nation is spoiled! America is indifferent about the starving children around the world. I realize that many people do give to hunger charities, but much of that money gets eaten up in outrageous salaries and other lucrative expenses. How much of that money actually gets to the starving people? Why are they still starving? The result has been skyrocketing costs and economic devastation for many nations. The United Nations pretends like they care about starving people; but the poor continue to starve. The poor are always poor--while rich businessmen, televangelists, and politicians get richer. In fact, The gambling industry of today in the U. It is not an industry restricted to the realms of the States, but a worldwide phenomenon that has had gamblers in almost every corner of the world gambling in casinos, hotels and most recently on the internet. And we have the gall to call ourselves a generous nation? We blame the politicians but we keep voting for them. Some New World Order puppet will always win. Perhaps you argue that you only gamble for fun and not to make money. Once again, carefully consider what the Word of God warns This is exactly what God is saying in 1st Timothy 6: What is the "love of money"? We read in 2nd Thessalonians , "That they all might be damned who believed not the truth, but had pleasure in unrighteousness. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: Greed and covetousness are the sins which causes us to cross those moral lines. It is a constant battle in a land as plenteous as America not to become covetous. As Christians, we are commanded NOT to be covetous of this world, "Let your conversation be without covetousness Covetousness is the ROOT of all other sins; yet, it is not recognized for the villain it is and few preachers preach against it. A long time before abortion became legal, our nation stopped recognizing the evils of covetousness. It is creating what some call an epidemic of gambling €" and debt -- on campuses everywhere. For many on campuses, trouble is in the cards By Bella English, Globe Staff August 22, Mike Zakarian is president of the student government at Emmanuel College and co-captain of the baseball team. He hopes to go to graduate school in education.

## Chapter 6 : Evil Geniuses vs. Team Aster drafting form & betting tips

*Betting & gambling, a national evil. [B Seebohm Rowntree] -- With an essay entitled "The Deluded Sportsmen" and contributions from the Anti-Gambling League, it is clear from which side of the argument Rowntree approaches the matter.*

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