Arrabon Lesson Leaf: International Temperance Lessons
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INTERNATIONAL TEMPERANCE LESSONS
FIRST SERIES

Edited by
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ALLIANCE, OHIO, U. S. A.


27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
28. Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again.
29. Now are there in this world, other angels, who spake to him.

THEME:—A CONFLICT.
MOTTO:—Now is the judgment of this world, now shall the Prince of this World be cast out.

OUTLINE:—1st. Nearing the Conflict. 2d. Princedom Contested. 3d. Expulsion.


1st. Nearing the Conflict.
What does our lesson introduce?
In what state of mind is Jesus? Why was he troubled?
What appeared to be the condition of Christ? What spirit did Jesus meet his work?
1. With momentary confusion—Ver. 27. 2. With full-epoch recognition of the severity and responsibility of his mission—Ver. 28. 3. With meanly purpose to save the usurper into his overthrow—Ver. 29.

2d. Princedom Contested.
A. thai the people, that stood by and heard it, of whom are women and children. 400,000 children are sent to prisons. And all this stupendous woe ill suffer in the two Christian nations, the United States and even Great Britain. It may be again, as in the case of alcohol, that a use of the liquor prince in other forms where human life was destroyed! are not now tolerated. Slavery and caste are yielding before the Uhr!stian sentiment. "God has made of one blood all people in all lands.

3d. Expulsion.
What assurance have we in our lesson?
Give approximate figures. In state? In nation?

Principle Inculcated:—Sacrifice is necessary to the expulsion of evil.

Idolatry, sports, superstitions, and persecutions, in forms where human life was destroyed, are not now tolerated. Slavery and caste are yielding to the Christian sentiment. "God has made of one blood all people in all lands."

May we take these as an earnest of our success? What is, perhaps, the mightiest arm of the Prince of this world in Christian lands? The tolerated and the restrained are equal. All the crimes on earth do not destroy as many of the human race, or alienate so much property as the liquor trade.

Are you pledged to work with Jesus against sin? Are you in heart and practice working against the Rum Traffic?

NOTES TO THE PUPIL.
1. Tammarow. The United States devotes over two million acres of choice farming lands to growing barley, corn, rye and hops, for the purpose of the Prince of the Rum Traffic. The yearly death-rate of this army is more than 115,000 human beings! While those slain directly and indirectly outside of the ranks cannot be set at less than 40,000 per year. His rule carries unknown oppression, misery, and wretchedness to 5,000,000 people, most of whom are women and children. 400,000 children are reduced to a state worse than ignorance; 200,000 of the people are sent to prisons. And all this stupendous woe is suffered by the two Christian nations, the United States and the United Kingdom.

2. Subjects. This Prince has engaged directly and indirectly his ruin and ruin, 1,050,000 acres to growing barley, 1,050,000 acres to growing barley, 1,050,000 acres to growing grain. England appropriates of her lands 1,050,000 acres to growing barley and hops for the Prince of the Rum Traffic. The yearly death-rate of this army is more than 115,000 human beings! While those slain directly and indirectly outside of the ranks cannot be set at less than 40,000 per year. His rule carries unknown oppression, misery, and wretchedness to 5,000,000 people, most of whom are women and children. 400,000 children are reduced to a state worse than ignorance; 200,000 of the people are sent to prisons. And all this stupendous woe is suffered by the two Christian nations, the United States and the United Kingdom.

3. Revenue. The estimated cost, including outlay, expense, and loss of labor to the nation of the existence and work of the rum power in the United States, is estimated in two thousand million dollars annually. When a citizen pays fifty dollars tax to defray government expenses, he is paying for some purpose that causes injury, as keepers of paupers, insane, &c.

Give probable number of subjects in city? In state? In nation?

What style of the Prince of Rum? [These are much more than all other expenses of government in the United States, or even Great Britain. No other prince has ever levied such enormous riy. The problems of the Prince of this world so heavily and permanently tax and corrupt Christian people.

Give approximate figures. In state? In nation?

What assurance have we in our lesson?
Have other forms of liquors met defeat? [Name some.

From this manifest of absolute ruin, the kingdom of the liquor prince, with all the millions, billions, trillions, or even one dollar in every fifteen dollars licensed to destruction. But in all our cities, who shall effect the loss of liquor, its evil, or morality, or what figures represent the woes begotten of the reign of the "Prince of this World?"]
LESSON II. The Rumseller. Psalm 10: 4-12.

12 Arise, O Lord; O God, lift up thine hand; forget not the humble.

What does the wicked contend with God? he hath said in his heart, Thou wilt not require it.

12 Thou hast seen it; for thou beholdest mischief and treachery: do not sit as the deaf, nor proceed as the blind.

14 Thou hast seen it; for thou art the helper of the fatherless; so that thou mayest cast all the oppressors down from thy seat.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 He mocketh, saying in his heart, Thou wilt not requite.

14 Thou hast heard the desire of the poor: thou hast considered the desire of the needy; thou art not a God that hast respect of persons.

15 Break his bones, send his name through all the earth, let all the dwellers thereof be remembered.

15 Break his way like a snake, and as that which goes through a land of twilight; let him be destroyed, that he may perish, that he may go down to destruction.

16 Thou hast seen it; for thou hast heard the desire of the poor: thou hast considered the desire of the needy; thou art not a God that hast respect of persons; thou hast heard, O Lord God; despise not the afflicted.

17 But God will have them in remembrance; and shall he have respect upon thee, though thou hast done more in secret than any man is aware of? 18 Thou hast heard, O Lord God; despise not the afflicted, the humble; they put their trust in thee; thou art their helper, and a protector to them when called upon.

CHILDREN'S CRUSADE SONG.

[Air—"In my prison cell I sit," or "Tramp, tramp, tramp."]

WORDS BY EVANGELINE, ALLINAGE, OHIO.

IN THE LAND OF THE BORN AGAIN.

I.

In the happy light of home
There's light enough for all,
When the Demon Drink is raging in the grave;
Beguile; When the Demon Drink makes thee dreamer, dreamer, dreamer;
All will bless the hour that children came to save.

CHORUS TO VERSES 1 AND 2.

Arose, O Lord, thou King of Glory.
Break thou the wicked with thy hand;
Then will all the earth rejoice with joy;
On each bright and happy morn.
When the demon drunk become abashed from the land.

II.

For the poor he lies in wait,
As a lion in his den,
And he creepeth as the serpent did of old,
On his poisoned tongue deceit to entice the souls of men.
As he draws near them in his dark and sliny fold.

CHORUS—Arose, O Lord, as

III.

In the light of heaven's smile,
We set our hearts to apace,
In swelling voice of fervent prayer and song,
And the Angelic host with voices, Sweet! shall resound beyond the sea.

When shall burst the bonds that bound us all so long.

CHORUS TO VERSES 3 AND 4.

Hail, all hail, the glorious morn,
Rise, oh hearts that drop in pain,
For the hour of battle is at hand.
When a mighty training band.

IV.

When that happy hour shall come,
Every heart will beat with joy.
Love! let every bond of bliss.
And the peace of many homes shall be free from pain's
For the man of earth will nevermore oppress.

CHORUS—Hail, all hail, as
LESSON III. Trial of the Blasphemer. Leviticus 24: 10-16, 22, 23.

10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel, and struck a man as an Israelitish woman and a man of Israel strove together in the camp. And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses, and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan.

11 And Moses spake unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And if a stranger as for one of your own country; for I the Lord your God.

12 Ye shall have one manner of law, as well for the stranger as for one of your own country; for I am the Lord your God.

13 And the Lord spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all the congregation stone him. And the children of Israel did as the Lord commanded Moses.

15 And then shall speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And if a stranger as for one of your own country; for I, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall surely be put to death.

16 Ye shall have one manner of law, as well for the stranger as for one of your own country; for I, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall surely be put to death.

THEME:---Profanity.

MOTTO: Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Exodus, Chap. 20: ver. 7.


QUESTIONS:---Give Title, Theme, Outline, Motto.

1st. A Quarrel.

What spirit gives rise to quarrels?
Is quarrelling a crime?
Is it manifest or latent in men?
What effect has profanity upon hearts?
What habit is especially productive of profanity?
Is fighting and swearing common among people of other faiths?
Is reverence for the name of the Deity required of people, his tribe, his family, and his mother?
Is it more disgraceful to the swearer and his friends?

2d. Swearing.

What do you understand by swearing?
Is all swearing alike criminal?
Is it manifest or latent in men?
What effect has profanity upon hearts?
What habit is especially productive of profanity?
Is fighting and swearing common among people of other faiths?
Do you think the swearer leaped out of his own heart?
Would you infer from this that God holds people who make or use profanity accountable for it?

3d. Trial.

Where was the swearer taken?
Did they announce who he was?
Did they imprison him?
Where did they put him?
What instruction did Moses receive from the Lord?
Was the sentence put into execution?
In what law was our motto found?
Was the severity of this sentence indicated?
What Instruction did Moses receive from the Lord?


In what law was our motto found?
Would you infer from this that God holds people who make or use profanity accountable for it?

Principle Inculcated:---Profane language is very sinful.

(Tune—Boylston.) WORDS BY L. HUNTER COOMBS, ALLIANCE, OHIO.

"Swear not at all." Thy lips were never made To cast a desecrating blot On the sacred and profane.
Lips may not show the stain, But life receiv'd a lasting blot;""
"Swear not at all." Thy lips were never made To cast a desecrating blot On the sacred and profane.
Lips may not show the stain, But life receiv'd a lasting blot;"

[Words by Rev. Wm. Hunter, D.D., Alliance, Ohio. For Lesson I.]

Battle Hymn of the Woman's Crusade.

The light of truth is breaking; The world is rising to its feet; Our God is marching on.

Guards: Glory, Hallelujah! Glory, Hallelujah! God is marching on.

With purpose strong and steady, in the path of Jehovah's command, We rise to save our children From the grave of woe and shame; And the jubiles of freedom, make the clang of peace proclaim; Our God is marching on.

From morning's early watches Till the setting of the sun, We will never lag nor falter, In the work we have begun.

Till all our land awakens To the flash of golden beams; Our God is marching on.

Our strength is in Jehovah, And our cause is in his cause; With Almighty arms to help us, We have strength that can do all.

In the name of Jehovah, With confidence in his promise, That the Lord will do no wrong; Our God is marching on.
APOLIGYS:
As Moses lifted up the serpent in the wilderness, so it is necessary the Son of Man be lifted up, that whosoever believeth in Him might not perish but should have everlasting life.

OBJECT:
To advance the Temperance Reform on Scriptural basis—the legitimate foundation of Truth.
To teach and confirm the children in principles of Total Abstinence as an individual duty, and the abolition of the Liquor crime as a patriotic obligation, and a sacred opposition to all forms of alcoholism as the sole Christian rule of Temperance.
To persist in this instruction until the whole ruling public is borne across the abyssal transition from the superstitious notion that "alcohol is food," to the scientific fact that "alcohol is poison," from the presumptuous concession that "intemperance is a great evil" to the responsible conviction that the Liquor Traffic is a CRIME.

PLAN:
Use, so far as possible, organizations already formed, especially Sabbath Schools. Hold monthly meetings at the most convenient time for inviting all the youth and children of the church, society, village, or vicinity.

INSTRUCTION.

OPENING SERVICE.

Pledge.

Plea.

Closing.

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Instructions.

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