

Our Young Folks.

Sunshine after Rain.

Love's happy sunlight weather  
Is all too fair to last,  
The dreary storm-clouds gather,  
Love's sky is overcast;

But joy shall come hereafter,  
And love shall live again,  
With kisses and with laughter,  
Like sunshine after rain.

When strife and storm are over  
Love's sun shall beam at last,  
And memory shall discover  
The sweetness of the past;

D., I., F., S., U., V.

"If I could only remember to be good when the time comes. It's easy enough now, when I'm by myself, but by and by Harry will say something teasing, and I'll get real vexed and forget all about how good I was going to be. Dear me! if one would only feel Sunday-ish all the week. I am always so good on Sundays. I get to feel quite heavenly-minded in Church and Sunday School; but on Mondays and Tuesdays and all the rest of the week-days do try one's goodness awfully. I suppose it's wicked, but I do believe one reason that it is easy to be good Sunday is because it is quiet and calm, and nobody is in a hurry, and people look nice and clean, and I can wear nice gloves. Monday is such a sudden come-down. I feel as if I had been on a high hill, and fallen down with a bump. One's old things look ever so much worse Mondays than they do Saturdays. Oh, dear, this is a weary world. I almost wish I could have some big trials and bear them grandly and beautifully. I know it would be easier. One can't work one's self up into a lofty frame of mind because one's gloves are soiled. Mother says I must pay to be helped. Well, I do; but I could pay a great deal easier to be helped to go and be burned at the stake, singing hymns, and with a rapt, angelic look on my face, than to be helped to feel amiable when I walk with Edith, and she looks so refined and ladylike, and I like an awkward dowdy.

"I suppose there never was a little girl who had so many faults. And yet I sometimes think I'm a pretty fine girl, and have high thoughts about being a power for good, and making people think as if they were in a purer atmosphere, and all that. The trouble is, I don't seem yet to be a power. I wonder if I ought to be real good myself first. I suppose 'powers' never get cross.

"There's Mike weeding my flower-bed. 'Mother says faults are like weeds. I notice Mike doesn't pull them all up at once. He couldn't get hold of them. That's just my trouble. I wonder, if I worked at just one fault every day, if I could pull it up? I think that's a good idea. I'd think of just one fault every morning in the week, and pray hard over it, and then we'll see. I wonder if I've got enough faults to go round?

"Well, I know I'm discontented. That's one for Monday. Then Harry says I'm cross (impatient sounds better). That's for Tuesday. Yes, and mother says I find too much fault with things and people; and, Oh, dear! I think I shall have enough. I suppose I am selfish—everybody is, 'most (except mother). But I do have generous impulses. I gave my new parasol to a poor sewing girl, and now I have to carry mother's. And she goes without, doesn't she? I hadn't thought of that before. I guess I won't do me any harm to put it selfishness for Thursday. I want two more. Well, yesterday I declared Minnie Stoddard looked in her book in botany class, and I said Josie was stingy. I guess that was being uncharitable. I like faults to have long names; they seem more worth while getting rid of. Now only one more. Elizabeth Sarah Johnson, you know what that ought to be very well. You're vain! you're vain! and as long as there is nobody here you needn't deny. Who thinks she had lovely hair, with 'glims of gold,' and arched eyebrows? Don't try to humbug me. Your sixth and most contemptible fault is vanity. Discontent, impatience, fault-finding, selfishness, uncharitableness, vanity. Elizabeth Jane, that is a fine list. D., I., F., S., U., V. I'll remember them that way.

Bessie descended slowly from her lofty seat on the gatepost, and walked slowly into the house.

"Con-in-May, you promised to paint a text for me."

"Yes, I remember. What have you chosen?"

"I've changed my mind. I don't want a text. I want this instead."

"D., I., F., S., U., V. What does the child mean? Diffuse? No, that is not it. Dear, what is this word. Are you sure you have spelt it right?"

"Yes, it's all right. Don't put any flowers and vines around the letters. Just make them ugly, and plain, and big."

"You odd little pussie."

So the letters were painted and hung up over Bessie's bureau, and no one could guess what they meant. Harry said he guessed she belonged to a "secret society. Bessie foolish thing! Just like girls, trying to do what boys do!"

He was a little surprised that his sister only smiled and did not answer in her hot, impatient way, and it set him to thinking.

Only Jesus and Bessie knew what the letters meant. Many and many a time a look up at them and from them to Him saved her, till the faults grew smaller and smaller, and by and by they withered away almost out of sight, and Bessie said, thankfully:

"The Sunday joy goes all through the week now."—The Independent.

Sabbath School Teacher.

INTERNATIONAL LESSON.

LESSON VII.

Feb. 19; ELIJAH AND HIS SACRIFICE. (1 Kings 18:1-40)

COMMIT TO MEMORY, V. 28-30. PARALLEL PASSAGES.—Numb. xvi. 28-30; James v. 18.

SCRIPTURE READINGS.—With v. 38, read Ex. iii. 6; with v. 37, read Ps. lxxxiii. 18; with v. 38, compare Judges vi. 21; with v. 39, read v. 24; with v. 40, read Dent. xlii. 5; with v. 41, read 1 Kings xvii. 1; with vs. 42, 43, 44, read Ps. lxxv. 5; with vs. 45, 46, read carefully Aots xxiii. 3-5.

Note the PLACES: Carmel, Kishon, Jezreel.

Note the PARTIES: Elijah, Ahab, Baal's priests.

GOLDEN TEXT.—The God that answereth by fire, let him be God.—1 Kings xviii. 24.

CENTRAL TRUTH.—The Lord only is God. The teacher must first of all make the connection with the last lesson. Ahab's priests had entirely failed; all saw it. There was a ruined altar, which Elijah, doubtless aided by the people (v. 30), repaired.

Though the kingdom was divided, he does not recognize that the Lord's right to any of the tribes has ceased. We are God's, though we rebel against Him. So he takes twelve stones (v. 31). True religion keeps up every good union. Sin separates. He leaves no loophole of escape—no power to any one to set down his results to jugglery, or collusion, or sharp devices,—the common stock-in-trade of all impostors, from magicians of Egypt to the last spirit-medium. He digs a trench about the altar, and when the wood and flesh are laid on it, has it three times deluged with water from the fountain close by,—still remaining,—and filled the trench with water. They shall know that he has not hidden any combustibles in the wood. Believers are to be wise as serpents when dealing with unscrupulous men.

At this point our lesson begins.—WITH PRAYER. Please observe the time (v. 38). Evening sacrifice, the usual time for calling on God. Others so engaged at that time. There is some principle in "concentration" for prayer, and in stated times for prayer. There still remained a long evening, for this was properly afternoon.

He is like Moses—intent on the deliverance of the people from bondage, and the name of God that prove and express His covenant relation to Israel come naturally. Every one of them is a plea. "Because thou art the God of Abraham, and of the nation, answer me." But this is not his only argument. He has no sordid motive. He only desires God's glory and their good. He is only concerned for his official position as prophet for the glory of God. So true ministers value their standing not from personal considerations, but the honor of Him for whom they "stand." Who ever made such an appeal in vain? "I have done it at thy word, for thy glory, thy people's good."

THE PRAYER IS WITH ASSURANCE (Mark ix. 24). He is satisfied that the heart of the people is turning toward the Lord, and says so in v. 37. Any spiritual good received from God is a further plea; as one may say, Thou, Lord, who hast shown me my sin, show me the Saviour. (See Mark xi. 28.) He knows his object; he prays in faith.

THE ANSWER, as in many former instances, is prompt, obvious, and undeniable. It is by fire. Baal might have been thought equal to such an answer. It was in the line of the sun-god's supposed power. But where he is impotent, Jehovah is mighty. It is according to God's ways of old (Lev. ix. 24). So unlike a mere lightning flash—so real and intense is the fire, that the altar, the stones, and the earth with which they were compacted, and perhaps crowned, are reduced to a burnt mass lying in the centre of a dry trench, out of which the water has been licked up.

THE EFFECT ON THE PEOPLE was twofold. They cannot stand up before that "consuming fire" (Hab. xii. 29). They fall on their faces. But a still more important result is their general and spontaneous confession of their faith. "The Lord, He is God." It was their verdict on the case put to them. It was the condemnation of Baal. It was a confession of sin. It was an avowal of a desire to return to God.

It might have been then, and indeed with us, a fire to destroy, instead of a fire to convince. "With us," for the Lord has done something like it. When Jesus ascended, He sent to His disciples not swords of fire, or flames of fire, as to destroy the enemies of Elijah, but tongues of fire. And it is by the mighty working of that Spirit that we are convinced of Christ's character and true dignity, and brought to give up all false hopes, and build on Him alone. God's ways are always adapted to the wants of the human heart. He gives evidence such as we need, and in His grace brings us to the "acknowledging of the truth" (2 Tim. ii. 25). Do we want the world to believe? Then the fire from above must come. Do we want it? "Let us pray." (See Ezek. xxxvii. 1-9, as presenting this truth under another symbol.)

THE SENTENCE ON THE BAAL PROPHETS is now pronounced. It is at first slight extremely severe, and one feels some painful surprise at its being pronounced by a prophet of the merciful God. But it is to be remembered that when God was the real King of the people (the meaning of theocracy), setting up a rival to Him was treason, which civilized nations have always deemed worthy of death. Ahab should have done this, according to the law (see Judges vi. 31). See in proof Dent. xviii. 20. God himself executed this sentence on false prophets when man failed. (See Jer. xiv. 15.)

We are not now under a theocracy; it ceased with the end of the Jewish dispensation, and the placing of all nations alike before God. No nation now stands as the Jews did. They had entered into covenant to be God's. They tolerated the heathen. But they did not tolerate of their own number proving resistant to their King.

This break at which the killing took place was the same of Simon's defeat (Judges iv. 7). "The spot" of the daughter of Jael is now

fixed with all but certainty," and of course no doubt exists as to the Kishon, now commonly called Nahr Mukatta. It is a thousand feet below the place of the altar, and the name (though Robinson doubts it) is still retained, Ras-el Kishon. The stream itself, like rivers in California, is of no account in the dry season, but is a torrent in winter.

The words of Elijah to Ahab (v. 41) are not very clear in their meaning. He told him to arise and eat—the meal perhaps commonly joined to a sacrifice. To get rid of the king at the time, and at the same time to remind him that his case had been more to him than God's honor, is assigned as the motive. It is not quite satisfactory. He wanted to be alone for prayer. As for the king, once the rain came, in a soil like that of the plain, driving in a chariot would be difficult.

Whatever Elijah's meaning, Ahab went, and Elijah sought the lonely hill-top, put himself in the usual attitude of prayer, and expecting the rain, for which he probably again prayed, and which he had predicted, he sent his servant to look for its signs. At the seventh report, the little cloud, which in that time is often sign enough, appeared (v. 44)

The lingering Ahab is again hastened by him (v. 44), with the assurance that if he did not make haste and get his chariot ready (his servants may have delayed him), the roaring torrent would bar his way. Then perhaps it was dry.

Meantime all the signs of a gathering rain-storm are there—the heavens black with clouds, sounding before the fitful wind, and the big drops already falling (v. 45).

THE RECOGNITION OF THE KING. He had been rebuked; his people had seen it; he was lowered and humiliated before them. Elijah's duty to God required this. But the prophet still respects the place and person of the king, whose policy he thwarts. So he pays him—under the impulse and with the strength of God given him—the homage common then and still, by running before his chariot to the entrance to Jezreel—only the entrance. He goes as far as respect for the king's office makes proper—no farther. He well knew the temper of Jezebel, and he does not rush into danger.

But what an example he sets us of respect for dignities! We may dislike the public conduct of our rulers, but when we pour contempt, by word or deed, on them, we dishonor ourselves and do harm, and we put ourselves with those who speak evil of dignities.

The word of the Lord has thus been made good. The Baal-worship has been exposed, and for the time in part put down. The people and king have been left without excuse, and God has been vindicated.

The lessons have been pointed out as we proceeded. The courage, faith, skill, and loyalty of Elijah may be pointed out and emphasized. Care should be taken to see the law on the subject of idolatry. And, finally, many interesting analogies may be pointed out between this and New Testament processes—judgment and mercy—conviction and then comfort—the death of Jesus as our sacrifice and the gracious reign of the Holy Ghost afterwards.

SUGGESTIVE TOPICS.—Elijah's precautions—his prayer—to whom—asking what—the assurance in it—the answer—in what form—the fitness of it—the moral effect—the crime of the priests—their punishment—where inflicted—Elijah's after-course—the honor to Ahab—the purpose of it, and the lessons to us.

Systematic Giving in the Sunday School.

The one thing which needs reformation in our Sunday schools is the matter of systematic giving. In very many schools—probably the greater part of them—the superintendent says, in a dry, perfunctory sort of a way, "the collection will now be taken;" and around goes the plate and in go the pennies. The result? Well in a school of say 150, \$2 is taken in, and sometimes the amount averages less than one cent to each scholar. Then this sum amounting to \$25 at a quarterly meeting, is sent to some Missionary Board or given to some benevolent institution, and the children know little or nothing as to where their pennies go. But ever where definite objects are specified to which the money shall be appropriated, still in most of the Sunday schools so little is the duty and privilege of giving enjoined upon the children, that they give it in a mechanical way,—because other children give, and it is a natural thing to do. Outside of mission schools, there are few schools whose scholars cannot give five cents each week. This would give a result far different from what we generally have. Besides, in the case of poor churches, hampered in their finances, it would be a grand thing for the children to take hold and support their own school, thus emphatically making it their school! The matter of systematic giving on the part of Sunday school children needs the attention of Sunday school superintendants and teachers, and parents. Constant, generous giving, if not the chief, is at least a large part of the Christian life; and when can the habit be more easily formed, and the character be more easily affected for good by little acts of benevolence, involving a spirit of sacrifice, than in early childhood?

Ye Cannot Serve God and Mammon.

In Matthew Henry's "Commentary on the Bible" published nearly two hundred years ago is the following:

"Mammon is a Syriac word that signifies gain, so that whatever is, or is accounted by us to be gain, is mammon. 'Whatever is in the world—the lust of the flesh, the lust of the eye, and the pride of life—is mammon. To some their belly is their mammon, and they serve that; to others their ease, their sports and pastimes are their mammon; to others worldly riches; to others honors and preferments; to others praise and applause of men was the Pharisees' mammon; in a word self—the unity in which the world's trinity centres—sensuality, secular ambition, and mammon which can not be separated from conjunction with God; for if it be separated, it is in competition with Him and in opposition to Him. He does not say, 'Ye cannot serve God and Mammon; we cannot love both, or hold to both, or hold by both in observance, obedience, attendance, trust and dependence, for they are contrary the one to the other. God says, 'My son, give me thine heart,' Mammon says, 'No—give it me.' God says, 'Be content with such things as ye have'; Mammon says, 'Grasp at all that ever thou canst'—'Item, rom, quocunquo modo, rem'—'money, money, by fair means or by foul, money.' God says, 'Desist not; never lie; be honest and just in all thy dealings'; Mammon says, 'Cheat thine own father if thou canst gain by it.' God says, 'Be charitable'; Mammon says, 'Hold thy own, this giving undoos us all.' God says, 'Be careful for nothing'; Mammon says, 'Be careful for everything.' God says, 'Keep holy the Sabbath day'; Mammon says, 'Make use of that day as well as any other, for the world.' Thus inconsistent are the commands of God and Mammon, so that we cannot serve both. Let us not, then, halt between God and Baal, but 'choose ye this day whom ye will serve' and abide by your choice.—[See Literature, etc., of Great Britain, p 228, vol. II.]

mon: we cannot love both, or hold to both, or hold by both in observance, obedience, attendance, trust and dependence, for they are contrary the one to the other. God says, 'My son, give me thine heart,' Mammon says, 'No—give it me.' God says, 'Be content with such things as ye have'; Mammon says, 'Grasp at all that ever thou canst'—'Item, rom, quocunquo modo, rem'—'money, money, by fair means or by foul, money.' God says, 'Desist not; never lie; be honest and just in all thy dealings'; Mammon says, 'Cheat thine own father if thou canst gain by it.' God says, 'Be charitable'; Mammon says, 'Hold thy own, this giving undoos us all.' God says, 'Be careful for nothing'; Mammon says, 'Be careful for everything.' God says, 'Keep holy the Sabbath day'; Mammon says, 'Make use of that day as well as any other, for the world.' Thus inconsistent are the commands of God and Mammon, so that we cannot serve both. Let us not, then, halt between God and Baal, but 'choose ye this day whom ye will serve' and abide by your choice.—[See Literature, etc., of Great Britain, p 228, vol. II.]

We find the following in an American exchange:—"No one has been engaged in Sabbath-school work in our congregations without having experienced pain and discouragement because of the apathy with which his efforts were regarded by his religious associates. A few friends always stand by him. They are on hand at every meeting and enter heartily into every enterprise. But the mass of the people seem to feel they have done their duty if they have extended good wishes to superintendants and teachers, and especially if they have sent their children regularly to the classes. It is told of a gentleman who had suffered in this way that as the time came for the election of superintendent, and he received the nomination, he declined, giving as his reason that he thought "it was his time now to sit on the fence while the rest were at work in the church." His sarcasm was excellent, but we doubt if it would be effective. People who sit on the fences while the lessons are being taught inside, unmoved by psalms, prayers, invitations and the silent entreaty of the school itself, are not likely to be touched by wit, even when it is as keen and trenchant as that of the outraged superintendent. They need a work upon them from on high."

Rev. Donald Fraser, D.D., London.

This well-known Presbyterian preacher is forensic in mind and manner. His style is that of the bar rather than of the pulpit; and this resemblance is increased by his easy way of moving about from side to side, away from his Bible and notes, in the pulpit, and curiously also by the coincidences that his abundant grey hair is brushed smoothly into a even thickness all over his head, so as to look at a distance very like a wig. Now, what is a forensic or barristerial manner? It is that of a gentleman talking to men. The jurors may be gentlemen, but they must be men. And the advocate all the world over has a peculiar way of couching and delivering what he has to say, which is governed by the ideas locally prevalent of the best way of getting hold of the average of mankind. . . . A modern barrister may be eloquent, but he must be conventional and confidential. And such, with a decided infusion of personal animation, is Dr. Donald Fraser. As he stands in the pulpit during the singing, now in an attitude of seeming absence of mind, and presently offering his hymn book to some person within touch, you guess he is a hearty, unaffected fellow; and when he preaches, it is in the tone of such an one that he addresses you. Like many other hearty, unaffected good fellows, he is not without his theatrical instincts. He reads the Bible with considerable elocutionary effort, if not with remarkable elocutionary success; and in praying and preaching alike, drops his voice very often into tones of cavernous hollowness. But his little tricks do not impeach or interfere with the genuineness of the man.

There he stands, as a thorough believer, a well-furnished Scriptural theologian, to whom the Gospel system with Pauline settlements and interpretations is an admirable concatenation of demonstrable if not self-evident truth. To explore it and make widely separate portions of it dovetail into each other, has been a luxury to him in his study. To repeat these operations in public with popular tact and force is an added luxury, which gains in zest as the able advocate feels he is carrying along with him the audience he is determined to make sharers of his lively intellectual enjoyment. Never did a preacher more remind us of what David Garrick desiderated when he observed that while actors acted as if fiction were real, preachers preached as if truth were fiction. There is no doubt, or formality, nothing mechanical or groping, in Dr. Donald Fraser's preaching. You feel sure he has thought everything out briskly to his own satisfaction, and that it will not be difficult for his hearers, if they surrender themselves to the influence of his energetic and wholesome eloquence, to be as well satisfied as he is on every point which he discusses. . . . Dr. Fraser is sometimes a little over refining and minute in his theologizing, but he is never dull. He is at constant high pressure, and when he is doing good work—work that is worth doing—as he usually is, he does it well and with sure effect. His easy colloquial interpolations—such as "We shall teach no more to-night; Enough spoken for instruction," help the good understanding between the preacher and the preached to. These freedoms never descend below the pleasant level of the bar or the professor's desk. They have nothing in them of "tub-thumping" impertinence. They never militate against the unbroken gentlemanliness of the preacher's manner; though they are undoubtedly less ceremonious than accords with the usage of the pulpit, and, if indulged in deliberately by any imitator or emulator, would soon be found rather offensive.—Liverpool Post.

The Presbytery of San Francisco have resolved to organize a Church of French Protestants in that city.

British and Foreign Notes.

The American Patent Office has decided to register British trade-marks.

The British Workmen Public-house Company have fifteen stations in Liverpool where cocoa and coffee are sold.

DR. FAYLER expresses his belief, based on careful estimates, that 20,000 persons die annually from snake bite in Hindostan.

By the birth of the Duke of Edinburgh's third child, Queen Victoria has her sixteenth granddaughter and her twenty third grandchild.

A SAFETY lamp for mines has been invented in England, in which the flame is at once extinguished by the admission of gas.

MR. SPURGEON says he never tried to fill his church. He considered it his duty to fill his pulpit, and his pulpit filled his church.

THE Catholic Directory for 1877 reports that the number of Catholic churches in the United States is 5,212, and of priests 5,207; the estimated Catholic population is 6,200,000.

An inscription in the Ostrian Catacombs, near Rome, recently deciphered confirms archaeologists in the conviction that the Apostle Peter actually visited the Imperial city.

THE American Missionary Society at its late anniversary reported 6,175 colored children in its schools at the South, and 70,000 in schools taught by its former and present pupils.

Two members of a Presbyterian church in Colorado regularly attend the Wednesday evening prayer meeting, one of them walking five miles, and the other eight miles for the purpose.

The number of members of the Society of Friends, composing the various "yearly meetings," in the world, is, according to the latest returns, 78,140, of which number there are in America 42,712.

THE Rev. Malcolm C. Taylor, D.D., minister of Morning-side Established Church, has been appointed by the Crown to the Edinburgh Chair of Divinity and Ecclesiastical History.

THE National Baptist quotes a wise remark of Rev. Dr. Day, of Indianapolis:—"The longer I live, the more faith I have in Providence, and the less faith in my interpretation of Providence."

It is a fact worth noting that among the sailors in the late Arctic Expedition there were four testotallers, who escaped all sickness, while so many of their comrades were laid aside by scurvy.

REV. DR. CUMMING, of London, says that the Roman Catholic Church has expunged the word "God" from all the Psalms where it occurred, and have substituted for it the word "Mary," and their ecclesiastical authorities have ordered the word "Mary" to be substituted in place of the word "Father" in the Lord's Prayer.

ONE of the foremost of American Biblical scholars, Professor Taylor Lewis, is a layman. The Arabic, the Syriac, the Greek and the Hebrew Scriptures always lie upon his table. For fourteen consecutive years he read the Hebrew Bible through annually. Since he has become deaf he has taught his students exclusively by lectures.

AN AGITATION has been commenced by the Glasgow students to have the Free Church Divinity curriculum so arranged that the work which at present is spread over four years may be confined within three. At a meeting of students a committee was appointed to bring the matter under the notice of the Free Church, and, in particular, to memorialize the General Assembly in reference to the subject.

ROMAN Catholicism grows but slowly in England. The increase in the number of priests for the past year was 64, of churches and chapels, 26. The whole number of priests in England, Wales and Scotland is 2,088, of churches and chapels, 1,816. There 36 Roman Catholic peers, of whom 26 have seats in the House of Lords; the Catholics also have 47 baronets, 7 members of the Privy Council, and 50 members of Parliament, who represent Irish constituencies.

THE Universalist Register for 1877 reports the statistics of the denomination for the United States and Canada to be, 22 State Conventions, represented in one General Convention; 69 associations; 880 parishes, with 41,029 families; 656 church organizations, with 32,947 members; 641 Sunday schools, having 59,468 teachers and scholars; 756 church edifices, worth, above all indebtedness, \$7,465,495.

THE editor of Zion's Herald says that several summers ago the late Mr. Vanderbilt, while visiting the Catskills, heard and was much impressed by a sermon preached by Rev. Dr. John Hall. At the close of the service the Commodore warmly thanked him, remarking that it was the first sermon he had heard for many years. "I hope it is not your fault that you have not listened to a sermon all this time," was the reply of the faithful preacher. "I have had so many cares and so much on my mind that I have found no time to give attention to religious matters," was the Commodore's answer, which opened the way for judicious and tender words of counsel.

THE Pope will tolerate no half acceptance of the new dogma of infallibility. Some priests of Germany, having, after much hesitation, admitted its truth, but with an expressed doubt of the opportuneness of the definition set forth by the Vatican Council, the Holy Father has pounced upon them. In a letter to a German Bishop, whose name has not been published, he teaches that it is absurd to profess faith in the dogma of papal infallibility, and at the same time deny the opportuneness of its official declaration. He warns all such priests "that it is absolutely necessary that they adopt the definition with a full and entire consent of the intelligence and the will, if they do not wish to deviate from the true faith." The requirement applies to the Catholic laity as well as to priests. It is therefore to be understood that in regard to this new article of faith, no reservations are to be permitted.