Poetry.

Thirty-Five.

BY MRS. D. S. CURTISS.

I stand on life's meridian height,
Behind me lies the past;
Its lights, its shades, its smiles and tears,
Upon life's canvas cast.

I gaze adown the slope of years
To childhood's sunny day,
When earth was all a pleasure-ground,
And life a pleasant play.

Youth came at last, and fuller joy—
Life's gladsome, rosy June;
And now maturer years are gained,
Above me shine's life's noon!

Just thirty-five! I'm half way home—
"Three score and ten" the span
Which holds intact the circling years—
The allotted life of man!

Just thirty five! and yet no pause,
No halt, no break, no rest;
Life's morning sun which rose so slow,
Goes plunging down the West!

And soon life's sunset will be here,
All glorious with its light;
For, lit by Calvary and the Cross,
Thank God, there is no night!

Literary Notices.

THE PATH WHICH LED A PROTESTANT LAWYER TO THE CATHOLIC CHURCH. By *Peter H. Burnett.* Pp. 741, 8vo. New York: *D. Appleton & Co.* Pittsburgh: *John S. Davison.* 1860.

This is a large and portly volume, written by one whose parents were Baptists, but who, himself, was a skeptic until the age of thirty-two, but afterwards renounced his infidelity and became a Disciple or Campbellite, in 1840. In 1848 he removed to Oregon, and while tarrying at Fort Vancouver, was a spectator, at midnight, on Christmas, of the celebration of High Mass, which made a strong impression on his mind. Afterwards, he met with the Debate between Alexander Campbell and Bishop Purcell, on the Catholic question, which started him upon a course of reading, inquiry, and reasoning, that at length led him into the bosom of the Romish Church. This book professes to be a full statement of the considerations and arguments which led the author to renounce Protestantism and adopt his present system of faith. The author is a lawyer by profession, and was formerly, we believe, Governor of the Territory of Oregon. The reasoning is in forensic style, and gives evidence of undoubted sincerity and zeal on the part of the new pervert.

The causes which seem to have operated with most convincing power in bringing about this change of views, are the gorgeous and imposing ceremonies of the Papal Church, its alleged antiquity, its boasted unity, its claims to infallibility, the saints in its calendar, the heroic devotion of many of its propagators in past times, the training and attachment of its adherents, and the self sacrificing endurance of its emissaries.

It is true that the entire Romish theory has been overthrown a thousand times; and that its high claims are utterly groundless, has been shown times without number, and every intelligent man outside its pale knows that its allegations with respect to Protestantism are not true. But still, the system is a specious one, and well adapted to allure and lead captive those whose religious convictions are unsettled, as was evidently the case with our author, or to secure those who, suddenly alarmed, are willing to seize upon anything that offers peace upon the easiest terms possible.

This book is plausible in a high degree; it presents the Romish system in the best light in which it can be possibly exhibited; but the whole course of reasoning is entirely fallacious, and the conclusions are utterly untenable against the force of Scriptural arguments. But this is a book that should be read and carefully studied by Protestant ministers and laymen, that they may be able to know and counteract the artifices employed in our day by Rome, and that they may also see the means by which she expects to succeed with a large class of minds in this country, upon which she has evidently set her heart. Viewed in this light, the work is one of no common interest. The controversy with Rome is by no means settled as yet.

THE EIGHTEEN CHRISTIAN CENTURIES. By the *Rev. James White*, author of a "History of France." With a Copious Index. From the second Edinburgh Edition. Pp. 538. New York: *D. Appleton & Co.* Pittsburgh: *John S. Davison.* 1860.

This is a book of real worth, prepared by an experienced and competent hand. Nowhere else, within the same compass, can there be found an equal amount of social, political, literary, military, and ecclesiastical information concerning the last eighteen centuries. It is a book for the fireside, the school, and the study.

THE NON SUCH PROFESSOR IN HIS MERIDIAN SPLENDOR; or, The Singular Actions of Sanctified Christians laid open in Seven Sermons, at All-Hallow's Church, London Wall. By *Wm. Secker.* To which is added, THE WEDDING RING. A Sermon. By the same author. With an Introduction by *C. P. Krauth, D.D.* Pp. 320. New York: *Sheldon & Co.* Philadelphia: *Smith, English & Co.* Chambersburg: *Shryock, Taylor & Smith.* Pittsburgh: *John S. Davison.* 1860.

The Rev. William Secker was a Dissenting minister of England, in the seventeenth century, an era prolific of great celebrities in the Church. Though possessed of fervent piety, and great learning and ability, he was not, as many in his day were, a voluminous writer. But the two productions comprised in this volume have survived, on the strength of their own merits, two centuries, and are likely to be never forgotten. The style is in general conformity to the taste of the seventeenth century. Each sentence seems to have a separate polish, and the thoughts appear to shape themselves into the form of epigrams.

It is a book of practical godliness, explaining and applying the Word of God to the heart and life of man. Jesus is declared to be the Rock upon which the soul must rest, while good works are insisted upon as the only conclusive evidence that the professed believer can have, that he has become a new creature. In Bible truth and Bible illustration it is very rich, while large contributions are levied on nature, history, and poetry. The common reader will value it because it is so full of practical matter, clearly and vigorously set forth; and the cultivated and literary will admire it because it furnishes directly so many thoughts, and suggests so many others.

THE HISTORICAL BOOKS OF THE HOLY SCRIPTURES. Judges, Ruth, I. and II. Samuel, I. and II. Kings, I. and II. Chronicles, Ezra, Nehemiah, Esther. With a Critical and Explanatory Commentary. By the *Rev. Robert Jamieson, D.D.*, Minister of St. Paul's Parish, Glasgow, Scotland. Philadelphia: *William S. & Alfred Martien.* Pittsburgh: *John S. Davison.* 1860.

This little volume, like its predecessor on the Pentateuch, is an admirable exhibition of how much excellent commentary, both practical and critical, can be comprised within small limits. Both volumes will be valuable additions to the family library, the helps of the Sabbath School teacher, and the study of the pastor.

ERNEST BRACKEBRIDGE; or, School Boy Days. By *W. H. G. Kingston.* Pp. 344. Boston: *Ticknor & Fields.* New York: *Sheldon & Co.* Pittsburgh: *John S. Davison.* 1860.

This is another charming book, descriptive of life in an English School. The young will read it with eagerness, and the old will not be easily persuaded to lay it down.

On the second page of this book, as well as on that of several of the late re-publications of this firm, we notice this remark, "Author's Edition." This indicates that though the author may live beyond the Atlantic, Messrs. T. and F. consider him entitled to a share of the profits. This is greatly to their credit.

GRACE AND GLORY; or, the Young Convert instructed in the Doctrines of Grace. Being a Sequel to "The Gospel Fountain." By *James Wood, D.D.* Pp. 317. 16mo. Philadelphia: *Presbyterian Board of Publication.* Pittsburgh: *Board of Colportage, St. Clair Street.*

The "Gospel Fountain" was a discussion of our fallen and ruined condition by nature, and of the doctrines of the atonement, justification by faith, the agency of the Holy Spirit in renewing the heart, sanctification, good works, and the perseverance of the saints. The present volume is a continuation of the discussion of what are commonly termed the "Doctrines of Grace." It treats of Predestination, Regeneration, Repentance, Grace Abounding, or Penitent Sinners welcome to Christ, Adoption, Grace and Comfort, or the Doctrines of Grace a source of true happiness to believers, and Grace consummated in Glory. Dr. Wood is always happy and successful in dealing with these and kindred subjects. This volume, and the one of which it is the sequel, are worthy of a wide circulation both in our own and other Churches.

NEW ELEMENTARY ALGEBRA; Containing the Rudiments of the Science, for Schools and Academies. By *Horatio N. Robinson, LL.D.* Pp. 312. Price 75 cents. New York: *Ivison & Phinney.* Chicago: *S. C. Griggs & Co.* Pittsburgh: *John S. Davison.* 1860.

This work has just been revised and enlarged. It is extremely simple, clear, and well adapted to the comprehension of beginners. The great effort is to assist the pupil in obtaining a correct idea of the object of the science, and of the import of the symbols it employs.

ROBINSON'S UNIVERSITY ALGEBRA. Designed for Schools, Colleges, and Private Students. By the same author. Pp. 360. Price $1.25. For sale as above.

No book of the kind has ever been so popular as this. The present is the thirty-eighth edition, and there are no indications that it will be speedily displaced. Its distinguishing characteristics are, scientific arrangement, brevity and perspicuity of definition, clearness of illustration, simplicity of the rules, time saving management of principles in the solution of problems, and in the fullness of practical examples. The large number of institutions of learning in which it has been adopted, is sufficient evidence of its worth.

ROBINSON'S SURVEYING AND NAVIGATION. 348 pages. Price $1.50. By the same author, and for sale by the same persons, as above.

In this work, the theoretical, practical, and educational features of the subjects of which it treats, are most happily blended. Surveying is taught without a compass, and likewise every variety of problems in the division of lands; and everything is made so simple as to lead one to wonder why surveying was ever thought tedious or abstruse. The part on Navigation is complete and scientific, entirely separated from seamanship and sea, terms with which the science has nothing to do.

For the Presbyterian Banner and Advocate.

Sketches of New England Life.

NUMBER V.

OLD SCHOOL PRESBYTERIAN AND NEW ENGLAND THEOLOGY.

Ignorance of New England Theologians of Old School Presbyterians—Drs. Hopkins and Emmons—Rev. Drs. Taylor and Park—Their New Theology—Extremes Often Meet—Taylorism Run to Seed—Parkism Engrafted upon it—Disciples go Beyond their Masters—Fears of the Orthodox in Massachusetts for Andover—Origin of the Onslaught upon Dr. Breckinridge's Theology.

MESSRS. EDITORS:—The article published in your issue of December 24th, in reply to an article in the *Bibliotheca Sacra*, reviewing the theology of Rev. Dr. Breckinridge, has thrown the writer off his original plan, and you will please accept the following on this subject.

New England people appear to have but little knowledge of Old School Presbyterianism. Nor is this very surprising, if it be considered that for nearly fifty years there have been misrepresentations afloat, in that portion of the country, upon the tenets and practice of the Presbyterian Church.

Many years ago, the Rev. Dr. Hopkins, of Rhode Island, published his Theology, which differed from old fashioned Calvinism in some particular points. The Rev. Dr. Emmons, of Massachusetts, improved (as it was said,) still further upon the theology of Dr. Hopkins.

Then it was that opinions were current in New England that Old School Presbyterian *doctrine* was summed up in the following *items*, to wit: total depravity, limited atonement, and natural inability to comply with the demands of the Gospel. These were called the three angles of the triangle; and the system of religion said to be based upon them was called *the triangular religion*. Then, also, it was represented that the *practice* of the same Church was summed up in "a masterly inactivity;" the two principal features of which were the sin of omission, in "waiting the Lord's time," and of commission, in excluding from Christian fellowship all who married sisters of their deceased wives.

Having heard these statements in youth, it was not strange that New Englanders should have a strong prejudice against Presbyterianism, or rather against Presbyterian doctrine and practice.

The writer has been led to these remarks from having recently read the Review of Rev. Dr. Breckinridge's Theology, in the *Bibliotheca Sacra*, said to have been written by Prof. Edwards S. Park, D.D., of Andover, Massachusetts, and the strictures upon that Review, published in several Presbyterian journals; and he trusts your readers will pardon him in this digression from his prescribed course, as the importance of these matters, now fully before the Church, seemed to demand the change.

The Andover Review, whether written by Professor Park or not, is certainly ungenerous in bringing into this question of theology the *antecedents* of Rev. Dr. Breckinridge. The writer has not the means of knowing whether those antecedents were correctly stated by the Reviewer, or not; but he considers the question as having no connexion with the point at issue. If they were all as stated, so far as the subject under discussion is concerned, it might as properly be thrown in the teeth of the Apostle Paul, after having written the Epistle to the Romans, or any other of his Epistles, that he could not write a good letter, because he had once been a "persecutor," and kept the raiment of those who slew the martyr, Stephen. Indeed, one is reminded, in a case of this kind, of the remark of Beza, after he was converted and had left the Papacy, when they charged him with some of his old faults, or sins; "These men," said the Commentator, "grudge me the grace of God."

Whatever the character of Dr. Breckinridge may have been, (and the writer has never heard it maligned before,) he has written a most valuable book. But, as already said, it is not strange that a New England man should find fault with it, for but few New England men understand and fully appreciate the doctrines and practices of the Old School Presbyterian Church. The cause of this has, in a measure, already been stated. The writer has known Prof. Park from his youth, and he knows him to be a scholar; he has been a hard student from his early life. With the theology in which he was educated, it is not strange that he should have some novel views. His father was a disciple of Dr. Emmons in theology, a pupil of his, and was always classed with the *Hopkinsians*. In addition to his early training by a father who held to these peculiar views, and who was a metaphysician of some standing, and a man of more than ordinary intelligence, the Professor came upon the stage of action when the peculiar notions of the Rev. Dr. Taylor, of New Haven, were rife. Extremes often meet, and so it was with Hopkinsianism, or Emmonsism, and Taylorism, in *some respects*. Their views were a unit, in some points, while their divergence was *toto cœlo*, in others. Hopkins and Emmons taught that all sin was *actual*; that infants were not sinners till they had sinned, or formed moral characters for themselves. Dr. Taylor taught the same. Perhaps his views may be better given by one of his pupils, (said to have been a favorite one,) than in any other way. This pupil, now more than twenty-five years ago, presented himself for licensure to preach the Gospel, to one of the Associations in Connecticut, in which about one third of the members were Taylorites, and the others of the old Calvinistic theology. The Moderator of the Association was of the latter class.

In this examination, the following questions and answers passed:

Question.—"What was the character of Adam when he was created?"

Answer.—"He had no character."

Q.—"What is the character of his posterity?"

A.—"They have no character."

Q.—"How long may they remain in this state without any moral character?"

A.—"He did not know, but "they might so remain for sixty years."

This was only Hopkinsianism and Taylorism *run to seed*, and it was supposed this forward pupil was sent out to see if they would license him, while avowing such views. Suffice it to say, they did not do it. He *was*, however, afterwards licensed by the New Haven Association, and soon after left the ministry.

Every one knows how eagerly new sentiments are imbibed by the disciples of those who inoculate them; and every man also knows that the pupil usually makes some advance upon his teacher. No doubt this was the case with the disciples of Dr. Taylor. These views becoming, in a measure, popular, the students often alternating between New Haven and Andover, spending one year at one of these Theological Seminaries, and the next one at the other.

It was at such a period as this, that Prof. Park came to Andover. The earlier Professors of that Seminary were sound in the faith; at least, this was the case with Porter, Woods, and Stewart, if we except some few abnormal notions of the latter, who, though more learned than his colleagues, was never so reliable.

Professor Park, then, coming when he did, the condition of things being as I have stated, it was perfectly natural that he should present the *novel*, or peculiar views which had been attracting so much attention. Popularity is courted, "man *must* soar," new things are courted, "more worship the rising than the setting sun."

Professor Park must be popular. Young men will applaud new things. Who does not wish to make his mark? The Professor took the new views. The sound, conservative, old-fashioned, orthodox Christians remonstrated. The Rev. Dr. Dana, member of the Old School Presbytery of Newburyport, remonstrated. Other orthodox clergymen set their faces against the new views. Meetings were held in Boston, by those sound in the faith, to ascertain what was best to be done. The church which had founded Andover to oppose the influence of Unitarian Harvard, held meetings in Boston to see what could be done.

In the midst of all this, the orthodox, or sound views of Princeton were constantly operating to aid those sound in the faith, who had a special interest in Andover. The Rev. Dr. Breckinridge's theology sustained that of Princeton, and the Old School views of those opposed to the new doctrines inculcated at Andover. Hence, the attack upon Dr. B.'s theology. It was shunned, as intending to cut off a *stream* that succored the theology of Princeton. The attack was in self defence, inasmuch as if the Princeton theology prevailed in Massachusetts, Andover must be brought back to its original purity.

Such are the views of this controversy, by one who has had some means of understanding New England theology, a somewhat extensive acquaintance with New England Divines, and no inconsiderable experience with the theology and practice of Old School Presbyterians. They will pass for what they are worth. In the meantime, I would say to those New England Divines, who seem so much troubled about their brethren of the Presbyterian Church, as Philip said to Nathaniel, "come and see."

SENEX.

For the Ladies.

The Training of Children.

A farmer in Central Ohio, writing to the *Montreal Herald*, gives his experience in family government:

We have had eleven children; one is not; this lovely daughter left us at eighteen years old, for that house not made with hands. Ten of the eleven are hopefully renewed by grace, and are striving to live as servants of our blessed Saviour.

My belief is, that of all the evils that afflict Christian society, the greatest is the wrong training of children, or the want of rightly bringing them up "in the nurture and admonition of the Lord?"

Those who do not govern well, say first, "They are too young to begin now. What does this little thing know? You wouldn't punish such a child! Let him alone till he is bigger, then he will know what you mean."

Soon he is bigger, with an unsubdued temper, obstinate and willful. He does as he chooses, regardless of father or mother. He is too big now. "Let him alone," they cry; "he will soon be a young man, and then he will be ashamed of such conduct." Now, if you will not think it egotism, I will give you a few words as to our experience.

We both were waiting to begin right with our children. My time to easily bend the twig, was from eight to ten months old. My wife thought it too young, yet in no way resisted. All moved on well; our little fellows calmly submitted, and when once bent, easily continued so by a careful management. One day my wife, forgetting herself, said: "Strange how young a child will learn! If a light is kept up in the room the first two nights of its life, and the third night is put out, the little thing will kick and cry most piteously." "Well," I replied, "you are ahead of me! My time was eight to ten months; yours is the two first nights of its life." So we thenceforward acted together.

Our youngest is ten years old—a hopeful subject of renewing grace, within the last week—the oldest thirty-two years. It is my happiness to say, none of them were ever seen or known, at any age, time, or place, to quarrel with, or strike each other, or any body else.

No one of them ever said, "I will," or, "I will not," contrary to their father's or mother's request, or command. Profane language, or obscene talk, they never use. In nothing else is there a more sure return of good or evil, than in the bringing up of children. If done aright, there is a heavenly joy, a comfort and satisfaction in life, a happy recollection in death, and a promise of their being heirs of heaven.

The reverse, O, how sorrowful! An unsubdued temper, an unyielding spirit, disobedient, turbulent, restless, a stranger to piety, rebellious to the will of our heavenly Father, domestic happiness destroyed, the Holy Spirit driven from the family circle! "There is no peace to the wicked, saith my God." Truly, "the way of the transgressor is hard"—hard through this life—hard in the trying hour of death, and a melancholy foreboding for the world beyond the grave.

Compilation of the Koran.

The Koran, as we now have it, is confessedly not the work of Mohammed, but of his followers. On his death, his alleged revelations were found scattered in fragments here and there, some in the hands of Hafsa, one of his numerous widows, others remained only in the memory of believers. Mohammed not only omitted to compile these, written fragments, but, with the exception of a few, he never encouraged their general circulation; this would have precluded the possibility of his adding, altering, modifying, and recalling previous revelations, as occasion might require.

That it was a common practice of the prophet to revoke and alter his phrenetic productions is proved by the Koran itself, as well as by tradition. On one occasion a verse having been recited by Mohammed to a friend, who immediately wrote it down, it was the next morning discovered to be effaced; the prophet on being told of the disappearance of the verse, replied that it had been taken back to heaven; in other words, that he himself had obliterated the writing. As Mohammed was not always able to destroy a condemned or recalled Sura, or any part of such, the many contradictions and abrogations which are to be met with in the Koran are easily accounted for. Commentators, indeed, seek to explain away many of these discrepancies; yet, in spite of their ingenuity, they are compelled to admit no less than two hundred and twenty five passages containing laws and dogmas which have been abrogated by subsequent Suras.

Militia in the United States.

The Secretary of War has, in accordance with the law, made an abstract report of the returns of the militia of the several States. New York heads the list with a "standing army" of 350,000; California has 307,700; Illinois, 257,420; Ohio, 175,455; Pennsylvania, 160,000; Massachusetts, 158,849; Virginia, 150,000. The figures show a total in the United States and Territories of 2,766,726; of which about 2,700,000 are infantry; 20,000 cavalry; 12,000 artillery, and 34,000 riflemen. No other nation has so vast an effective army as this would be in case of need. It is practically useless for foreign invasion, or for Government tyranny, but for defense it is invincible—and yet in time of peace it costs comparatively nothing—keeps no man from his work or family, and never interferes in public affairs except to maintain order.

Agricultural.

For the Presbyterian Banner and Advocate.

MESSRS. EDITORS:—So quiet and unobtrusive has been the "American Pomological Society," that its existence is scarcely known, except to its members, and a few zealous amateurs, who seek information upon their favorite pursuit wherever it can be found. Ten years have now elapsed since this Society began its labors. It was originally composed of the best Pomologists in the United States and Canada; comprising among its earliest and most enthusiastic members such men as the late lamented A. J. Downing, Barry, the Berkmans, Brinkle and Buist, of our own State, and about one hundred others.

Among other objects proposed to be accomplished by this Society, and which are now to a great extent satisfactorily disposed of, was the proper nomenclature of the varieties of fruits in North America—to make a true presentment of a list of fruits which, all circumstances considered, should be deemed the best adapted for cultivation in all parts of the Union; and a rigid rejection, without fear, favor, or affection, of all that countless host of varieties which, upon trial, had been found to be deficient in any one particular.

In offering you, for publication, a list of peaches best adopted for cultivation in Western Pennsylvania, I cannot do better than to adopt the one selected with great care and circumspection by that Society, as revised and corrected at their last meeting, in the city of New York, in September, 1858.

While large fortunes have been made around the Eastern cities, and even in Cincinnati, by raising peaches for market, I have yet to hear of a single orchard of more than a few hundred trees, anywhere in Western Pennsylvania. But few varieties have been cultivated here, and those known by some local or neighborhood synonym, so that it becomes difficult, if not impossible, to identify them. Any list, therefore, containing a dozen varieties of peaches suitable for this neighborhood, and made up from our own experience, would certainly be unreliable.

The following are recommended by the Society for general cultivation everywhere: Bergen's Yellow; Early York (large); Crawford's Early; Hill's Chili; Coolridge's Favorite; Large White Cling; Crawford's Late; George IV; Early York (serrated); Madeline, de Courson; Teton de Venus; Grosse Mignonne; Old Mixon Free; Old Mixon Cling; Morris White.

To the above I would add two varieties, that have done well in Western Pennsylvania, viz: Red Rareripe and Griffith. The latter is probably the peach known by the name, Susquehanna—a superb fruit, and exceedingly beautiful; and to make room for them would exclude from the Society's selection, Teton de Venus, and Madeline de Courson. Yours, truly,

THOS. L. SHIELDS.

Sewickley Nurseries, Jan. 23, 1860.

Miscellaneous.

The Curate who Mended Clocks.

A curate in the South of France was accused before his Bishop of degrading his sacred function by mending clocks for hire. "Does he neglect his official duties?" said the Bishop. "No, replied those who had brought the impeachment, "he is a good preacher, and a good man, kind to the poor, attentive in administering to the afflicted. But it seems scandalous to us that the holy office should be desecrated by mechanical labors and sordid gains." "Summon him before me," said the Bishop. The curate obeyed the summons, and stood before his Bishop. "Monsieur le cure," said the Bishop, "I have received a grave charge against you. It is said that you degrade the priestly functions by mechanical and mercenary labors." "It is not to be denied, my lord," replied the curate, "that I have performed such labors. My salary was so small as scarcely to suffice to keep soul and body together, and left nothing for hospitality and charity. Having a mechanical turn, I have attempted, as far as I could do so without infringing on my ministerial duties, to piece out my scanty income by mending clocks, for which I did not disdain to receive a compensation." "Your own confession," said the Bishop, "renders further process unnecessary. I cannot permit the holy office to be associated with a trade. The care of souls demands all our time, and thoughts. It becomes my duty to administer to you an effectual admonition to devote yourself in future wholly to your ministry. You will find your sentence in this paper." So saying, he handed to him a paper, which he had the meanwhile been writing. The poor curate, took the fulmination of episcopal wrath and withdrew. When he opened it, he found it a presentation to a handsome living.

Some American congregations would do well to act on the principle which prompted the Bishop to this just and wholesome act of severity. The best way to prevent the desecration of the sacred office by incompatable pursuits, is to make them unnecessary.

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It is not our wish, however, to interfere by this publication, with any other, but to supply what seems to us to be a special and pressing want on this coast. It is believed there is no portion of our whole continent, where a work of this kind is so much needed as in California. In proportion to the numbers of intelligent Christians, there is here more mind and more capability of reading, and more need of reading of the right kind, than in any other part of the globe.

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