

AN ADDRESS.

BY

ROBERT McLAUHLAN,
CLEVELAND, OHIO.

"This is the record, that God hath given to us eternal life,
and this life is in his Son."—1 JOHN v. 11.

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AN ADDRESS.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”—ROM. viii. 1.

THE phrase “*in Christ*” is of frequent occurrence in the Scriptures, and conveys to our mind an impression of a state or condition of profound importance. Out of Christ, God is a consuming fire to the workers of iniquity. To be “*in Christ*” is to be in a condition of perfect security. Hence we read in Isa. xxxii. 2, “A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” And in view of this, taken in connection with the judgments coming on the ungodly world, how important the entreaty, “Come, my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment

until the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain." Remember, too, that the children of Israel were safe from the destroying angel while within their dwellings, whose door-posts were sprinkled by the blood of the paschal lamb.

Before coming to a consideration of the question, "How is a person to be inducted into Christ?" we will first look at some of the reasons why the condition of being *in Christ* is of such vital importance. And first we remark that the promises of God meet and centre here, for all the promises of God *in him* are yea, and *in him* amen. The first promise made being that the seed of the woman would bruise the serpent's head, and the subsequent promise to Abraham, "In thee and in thy seed shall all the families of the earth be blessed." Also, "All the land which thou seest, to thee will I give it, and to thy seed forever;" as recorded in Gen. xiii. 15. The import of the expression "*thy seed*," as here used, is clearly shown by the apostle Paul, in his letter to the Galatians,

iii. 16,—“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Having thus seen who the seed is, we will now look more fully at the promise to this seed,—“And the Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. . . . The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen. xiii. 14–17; xv. 18).

That Abraham never possessed this land is evident from what Stephen says in his memorable address before his martyrdom (Acts vii. 5),—“And he”—the God of glory—“gave him”—our father Abraham—“none

inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." This is further apparent from the fact that when his wife, his beloved Sarah, died, he purchased of Ephron the Hittite the field which was before Mamre, which contained the cave of Machpelah for a burying-ground, and there buried he Sarah. The same is Hebron in the land of Canaan (Gen. xxiii. 19).

That none of the subsequent fathers of the Hebrew nation were possessors but simply sojourners, is very evident, as we read in Heb. xi. 13, 39. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. These all having obtained a good report through faith, received not the promise, God having provided some better thing for us that they without us should not be made perfect.

In order, therefore, for us to participate in these promises we must by some means or other become children of Abraham, for

the promises are to Abraham and his seed. But how is it to be done? We who are Gentiles by nature, aliens from the commonwealth of Israel, and strangers from the covenants of promise. And here it is at this critical juncture that the mystery of God comes into operation, resolves the difficulty and opens up the way to life and immortality, even that mystery which Paul says was not in other ages made known unto the sons of men as it is now revealed unto the holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel (Eph. iii. 4-6). "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13). "Know ye therefore," says Paul in his letter to the Galatians, iii. 7,— "Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's,"—*i.e.*, as I understand it, if ye be *in Christ*, if ye have put on Christ,— "then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29).

Hear Paul exclaim in writing to the Philippians, iii. 8-11, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ, and *be found in him*, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." You should here observe the connection existing in the apostle's mind between the condition of being *found in Christ* and that of attaining to the resurrection from among the dead. *This is very important*, and I cannot too deeply impress it on your minds.

Having thus very briefly glanced at the importance of union with Christ, we are now prepared to inquire, "How is this union to be obtained?" Paul in addressing the Galatians, iii. 27, says, "For as many of you as have been baptized INTO Christ

have put on Christ," and again, in his epistle to the Romans, vi. 3-5, he says, "Know ye not, that so many of you as were baptized INTO Jesus Christ were baptized INTO his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." So also in 1 Cor. xii. 13, we read, "For by one Spirit are we all baptized INTO one body, whether we be Jews or Gentiles." And hence, Paul says at the 27th verse, "Now ye are the body of Christ, and members in particular." If it were not so that baptism is the inducting ordinance into Christ, how could so much importance be attached to it, as we find by the command of Jesus? (Mark xvi. 15-16.)—"And he said unto them" (his apostles), "Go ye into all the world, and preach the gospel to every creature. He that believeth *and* is baptized shall be saved." Who dare separate what God hath joined together! Believe *and* be baptized,—it is not belief *alone* nor baptism

alone, but *both* together. Consequently on the day of Pentecost, after the outpouring of the Holy Spirit, we hear Peter saying in answer to the question, "What shall we do?"—His reply is, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38). Is there any other way since discovered that is divinely authorized? Remember by whose authority Peter spoke. Jesus says to His apostles, "He that heareth you heareth me, and he that heareth me heareth him that sent me." But at this part of our subject it is very important to remark that thousands have been immersed in water who have never been scripturally baptized: there are certain conditions on which baptism is predicated in order to make it scriptural; and these conditions reveal to us who are the proper subjects of baptism. These conditions are *repentance* and *faith*,—mark these two requisites,—**REPENTANCE** and **FAITH**. Thus we hear Paul saying, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith

toward our Lord Jesus Christ" (Acts xx. 20, 21). By repentance we understand that change of mind resulting in a change of conduct, and it is spoken of by the apostle as repentance from dead works (Heb. vi. 1).

The importance of repentance is very forcibly set forth in what Jesus Himself said to His apostles, when He was made known to them after His resurrection from the dead. "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that *repentance* and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 45-47). And so we see, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts ii. 38). In like manner the memorable testimony of Peter after the angel of the Lord delivered him and his fellow-apostles from prison. He says, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to

give *repentance* to Israel, and forgiveness of sins" (Acts v. 30, 31).

So also after the conversion of Cornelius and his household; when Peter returned from Cæsarea to Jerusalem and rehearsed to them of the circumcision the call of the Gentiles, "They glorified God saying, Then hath God also to the Gentiles granted *repentance unto life*" (Acts xi. 18).

Some make the great mistake of confounding sorrow and repentance; they seem to think that sorrow *is* repentance. But repentance is *more* than this; it is, as we have said, a change of mind resulting in a change of conduct. It is a *reformation* of life, or, in other words, FORMING LIFE ANEW. It is a *hating* of sin and *forsaking* it. Paul, in his 2d Epistle to the Corinthians, vii. 9, 10, distinguishes very clearly between mere sorrow and repentance. He says, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: . . . for godly sorrow *worketh* repentance to salvation not to be repented of: but the sorrow of the world *worketh* death."

This godly sorrow resulting from a sincere conviction of sin is the state of contrition

that causes the sinner to exclaim, "Lord, what wilt thou have me to do?" (Acts ix. 6.) The man must realize that he is *entirely wrong*, and that God is *entirely right*. He must be willing to lay down his own will, and willingly and cheerfully submit to the will of God.

What a wonderful example we have of this spirit of submission in the character of our dear Redeemer!—"Who though he was a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. v. 8, 9). He openly declared, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John vi. 38). And in that dark hour in the garden of Gethsemane, when He suffered for *you* and *me*, when His sweat was as it were great drops of blood falling down to the ground, He could even then say, "Father, if thou be willing, remove this cup from me: nevertheless not *my will*, but *THINE*, be done" (Luke xxii. 42).

Man's will must be crucified, and God's revealed will must become supreme,—the

governing, ruling principle of the renewed mind.

It must also be borne in mind that true repentance is inseparable from a belief of the gospel, as it is written, "The time is fulfilled and the kingdom of God is at hand, repent ye and believe the gospel" (Mark i. 15). What gospel? The preceding verse tells us,—“Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God.” So also when Philip went down to Samaria, we read (Acts viii. 12),—“And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women.” From these and similar portions of Scripture we learn that repentance and faith are indispensable prerequisites to baptism; and when these do not exist at the time of a person's immersion, such an one cannot be scripturally baptized. From these and numerous other portions of Scripture we conclude that baptism—a *scriptural baptism*, a baptism preceded by repentance and faith—is God's appointed way of inducting into Christ, making a person so inducted a

member of Christ's body; and "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Heirs of God and joint heirs with Christ.

Having spoken so fully on the nature and necessity of repentance, let us look now at the "things concerning the kingdom of God, and the name of Jesus Christ," which, as we have seen above, Philip preached to the people of Samaria, and which we are informed they believed before being baptized. The things concerning the name of Jesus Christ are manifold: chief among which are His miraculous conception, His sacrificial death, His resurrection and ascension into heaven, His work there as our great High Priest and Intercessor, His coming again, in power and great glory, and His personal reign on the earth, associated with His risen and immortalized saints.

His miraculous conception is plainly and positively taught in Matt. i. 18-25, and in Luke i. 26-35. There is nothing in the whole Word of God more clear, definite, and positive than the teaching in these portions of Scripture. At His baptism, and on the mount of transfiguration, God owned Him

as His beloved Son by a voice from heaven (Matt. iii. 17, and xvii. 5). And He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 4).

"Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. i. 21). This introduces Him at His first advent as the meek and lowly one, the Lamb of God, that was wounded for our transgressions, and was bruised for our iniquities (Isa. liii. 5).

His resurrection from the dead, whereof He testifies, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. i. 18). His ascension into heaven, and His work there,—“We have a great high priest, that is passed into the heavens, Jesus the Son of God” (Heb. iv. 14). And His coming again,—“Unto them that look for him shall he appear the second time without sin unto salvation” (Heb. ix. 28): “Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine in-

heritance, and the uttermost parts of the earth for thy possession" (Psa. ii. 6-8). Likewise in Luke i. 32, 33,—“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end.” In this last passage we have not only things concerning the name, but things concerning the kingdom as well. They are so intimately connected as to blend together in very many passages of Scripture.

What are we to understand by a kingdom? A kingdom is composed of many parts, or, in other words, it has different constituents. It has a sovereign head, subjects, territory, laws, subordinate rulers or judges, etc. Now, in the passages quoted the origin, name, and title of Jesus are not only exhibited, but His kingly authority is set forth; and the territory and subjects of the kingdom not only brought to view, but its perpetuity as well. It is the throne of David overturned, as prophesied in Ezekiel xxi. 27, and restored again to Israel (Acts i. 6), and described by Daniel as “the kingdom and dominion, and

the greatness of the kingdom *under* the whole heaven" (not above it), (Dan. vii. 27). As in Psalm ii., above quoted, Christ will have "the uttermost parts of the earth" for His possession; and the perpetuity of His kingdom is assured in the words of the angel at the annunciation,—“Of his kingdom there shall be no end” (Luke i. 33).

The things concerning the kingdom are further brought to view in such portions of Scripture as speak of those who shall be “joint heirs with Christ,” ruling under Him in conducting the affairs of the kingdom. From Matt. xix. 28, we see that the apostles shall occupy “twelve thrones judging the twelve tribes of Israel.” To the overcomers will be granted “power over the nations” (Rev. ii. 26, 27). And the redeemed out of every kindred, and tongue, and people, and nation will say, “Thou hast made us unto our God kings and priests: and we shall reign *on the earth*” (Rev. v. 10). And as to the laws of the kingdom we read, “And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will

walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 3). "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isa. xlii. 4). If any will carefully read the prophecy in the second chapter of Isaiah from which I have quoted, they will find abundant proof that the time for the fulfillment of that prophecy is still in the future. The prophet says, "It shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall

they learn war any more." And in the 20th and 21st verses the time is still further described as the day when idolaters shall go into the clefts of the rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. Men are still fighting and still learning war, but when the time spoken of in this prophecy shall have come, men shall learn war no more.

And now having seen the requirements of God's Word, let me ask you, fellow-sinner, fellow-mortal, will you come to Jesus now? Do not, I entreat you, put off till to-morrow a matter of such vast importance. Come needy, helpless, and sin-burdened as you are.

"If you wait until you are better, you will never come at all;
Not the righteous, but sinners, Jesus came to call."

Do you feel your need of *Him who is mighty to save*? Oh, do not deceive yourselves by raising objections to God's own plan! Remember the case of Naaman, the captain of the host of the king of Syria, who was smitten with leprosy. He came to the prophet

Elisha to be cleansed, but he had his own notions about how it ought to be done,—the prophet's instructions were too simple in his opinion. "Go wash in Jordan seven times," made Naaman wroth, and he went away, and said, "Behold, I thought, he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage." *Fil emblem of man's natural condition.*

Without faith it is impossible to please God (Heb. xi. 6). *Faith must be the basis.* Adam's unbelief and disobedience lost his life, and a happy home in fair Eden's bowers. And how shall we, his descendants, return but by *faith* and *obedience*? But some will say, "I don't consider baptism essential." Let me ask you, Was Noah's ark essential to the saving of him and his household? No doubt that ark was the jest and derision of an ungodly world, but when the fountains of the great deep were broken up, and God opened the windows of heaven, then a place

within the ark was worth more than all the world beside. And what does Peter say about baptism in his first letter, iii. 21? Speaking of the ark wherein few—that is, eight souls—were saved, “The like figure,” says he, “whereunto even baptism doth also now save us.” But Noah did not dispute God’s word. One hundred and twenty years he kept on his even way as a preacher of righteousness. He did not ask, “Might not some other kind of wood do as well as gopher wood?” or, “Might I not go up into an high mountain and save all this labor?” No, not at all; and it was recorded of him for all succeeding generations, “According to all that God commanded him, so did he” (Gen. vi. 14, 22).

We must ever remember that God is the offended party, and He alone has a right to dictate the terms of reconciliation. And the sinner may accept or reject the proffered mercy, but has no right to dictate or suggest a change in the conditions of salvation. Oh! who would not hate sin? See what misery sin has wrought on earth. Through it man lost the primeval happiness of Eden. On account of sin the flood was brought on the

world of the ungodly. They would not repent; they had become thoroughly debased and incorrigible, and their thoughts were only evil continually. Sin brought destruction on the cities of Sodom and Gomorrah, and consumed their inhabitants with the fire of God's judgments. On account of the transgressions of others, the Son of God was nailed to the cross. He was wounded for our transgressions; He was bruised for our iniquities. What misery is all over the world to-day as the fruit of sin! How many fevered brows, aching hearts, and desolate homes! Man with his mighty intellect has become the degraded slave of passions fierce and violent; and on himself and his boasted achievements are inscribed *Fleeting, Transitory, Perishing.*

Say, do you want to escape from the general desolation?

“Delay not, delay not, why longer abuse
The love and compassion of Jesus, thy Lord?
A fountain is opened, how canst thou refuse
To wash and be cleansed in His pardoning blood?”

“’Tis the last call of mercy that lingers for thee;
Break away from thy bondage, oh, sinner, be free.

Be not a sad mourner—'the harvest is past,
The summer is ended'—and perish at last."

Will you take the glorious position to be found *in Christ*, walking not after the flesh but after the Spirit? Oh, happy they who are in such a state! All things are theirs, whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are theirs; and they are Christ's, and Christ is God's (1 Cor. iii. 22). Only let them persevere and hold fast their profession without wavering; ever remembering that He is faithful who has promised. But if any man draw back, God will have no pleasure in him; and Jesus testifies, "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, *and they are burned.*" Now is the time for heart-searching, and for men and women to prove themselves whether they be in the faith, and to see whether their baptism was preceded by repentance and faith, not in the traditions of men but in the promises of the living God.

And now to you who have obeyed the truth. Fellow-pilgrims to our heavenly

home, you now hold an enviable position; one that we would not exchange for that of the crowned monarchs of earth. They have a perishing crown, but you are heirs to a crown of glory that fadeth not away. I trust you seek day by day with prayer, and communion with our heavenly Father, to realize more and more the blessedness of that man whose iniquities are forgiven, whose sin is covered, to whom the Lord imputeth not iniquity, and in whose spirit there is no guile (Psa. xxxii. 1). Be vigilant and keep up a constant warfare. You must crucify the flesh with its affections and evil desires. Put on the whole armor of God, and omit not the *shield* of faith and *breast-plate* of righteousness: remembering that there is now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. All things are yours, and ye are Christ's and Christ is God's. But hold fast the beginning of your confidence steadfast unto the end. Lose not your vantage-ground, sully not the Christian character by indifference: stain it not by any improper conduct on your part. Remember you have only crossed the Red Sea, and that

a wilderness of temptation lies before you, ere you enter the promised land. But let your daily prayer be,—

“Saviour, through the desert lead us ;
Without Thee we cannot go.
Thou from cruel chains hast freed us,
Thou hast laid the tyrant low.
Cheer us all our journey through.
Then lead on, Almighty Victor,
Scatter every hostile band.
Be our guide and our protector
Till on Canaan’s shores we stand.
Shouts of victory
Then shall fill the promised land.”

Earnestly contend for the faith once delivered to the saints (Jude 3), but while you do so, see that ye cultivate the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law (Gal. v. 22). You observe that first and prominent in the list of graces is *love*. Love worketh no ill to his neighbor, love is the fulfilling of the law (Rom. xiii. 10). Charity (love, R. V.) covereth a multitude of sins; charity suffereth long and is kind; charity envieth not, vaunteth not itself; and we are com-

manded to have *fervent charity* among ourselves (1 Pet. iv. 8), not a bogus charity but the genuine thing, *warm, glowing, ardent.*

We have in these times, brethren, great cause to heed Joseph's advice to his brethren when he was sending them back to their father in Canaan. "See," said he, "that ye fall not out by the way" (Gen. xlv. 24). If a brother is overtaken in a fault, whether should we blaze it abroad to friend and foe, or weep over it and pray over it, and seek to restore such an one in the spirit of meekness, considering ourselves lest we also be tempted? (Gal. vi. 1.) Let him that thinketh he standeth take heed lest he fall. If ye forgive not men their trespasses neither will your heavenly Father forgive you. Let us think for a moment,—is there a day of our lives that we have not cause to ask God for forgiveness? Where there is a lack of charity there is something wrong, wofully wrong, either with the head or the heart. Oh! that we had the spirit of David when he said, "I will keep my mouth with a bridle, while the wicked is before me" (Psa. xxxix. 1). Instead, then, of spreading a brother's faults, we would say, "Tell it not

in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (2 Sam. i. 20). We must each one remember that a race begun is not a race well run. We have all need to lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us in the gospel. It will not do to limp along in a ready-to-halt kind of a way. Brethren, let me entreat you with all earnestness and affection, so run that ye may obtain the prize (1 Cor. ix. 24). And so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

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