

'Saved by my good looks'.

No doubt you often hear speakers use the word 'salvation', and talk about being 'saved' – and well they might, for these *are* two very big Bible words.

But I want to begin this evening by making what may seem a somewhat outrageous (even ridiculous) statement; namely, that, speaking for myself, I link **my** 'salvation' directly to **my 'good looks'**.

But before everyone falls down on the floor laughing, I'll need to explain what I mean by that.

And I am going to do this by giving you three short quotations from the Bible.

First, from the Old Testament prophecy of Isaiah, where the Lord says, 'There is no other God besides me, a just God and a Saviour ... Look unto me, and be saved, all the ends of the earth!'¹ *That* is my 'good look' number 1.

Second, from the New Testament epistle to the Hebrews, where the writer says, 'Let us run with endurance the race that is set before us, looking unto Jesus ... who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.'² *That* is my 'good look' number 2.

And **third**, from the apostle Paul's letter to his colleague Titus, 'The grace of God which carries with it salvation for all has appeared, teaching us that ... we should live soberly, righteously, and godly ... looking for the blessed hope and the glorious appearing of our great God and Saviour Jesus Christ; who gave Himself for us, that He might redeem us'.³ And *that* is my 'good look' number 3.

So there you have it.

That, ladies and gentlemen, is what I mean when I say that I link my salvation (all of it – past, present and future) to my good looks. As you see, all three of Malcolm's saving 'good looks' are directed to the Lord Jesus ... and they consist of:

- (i) my looking to Him as the One **dying** for me in *the past*;
- (ii) my looking at Him as the One **living** for me in *the present*; and
- (iii) my looking for Him as the One **coming** for me in *the future*.

'Look unto me, and be saved'

First then, I want us to think of the Lord's words in the prophecy of Isaiah, 'Look unto me, and be saved'.

Let me tell you a true story.⁴ In the nineteenth century there lived in London a Baptist preacher by the name of Charles Haddon Spurgeon.⁵

In many ways, Mr Spurgeon was not just 'a Baptist preacher'. For, beyond question, he was England's best-known preacher for most of the second half of the nineteenth century, being described by many of his day, and since, as 'the Prince of Preachers'.

During his *long* preaching ministry of more-or-less 40 years,⁶ he frequently preached to audiences numbering over ten thousand in London's largest halls of the day,⁷ and that without the benefit of any amplification. I have read that, on one occasion, he addressed an audience of over twenty-three and a half thousand, again without any microphone or amplifier. His own most famous church building, the Metropolitan Tabernacle,⁸ seated 5,600 comfortably.

But he was not only England's *best-known* preacher of the day; he was probably the *best-read* preacher too. For his personal library contained around 12,000 volumes. Some dusting there!

He had preached over 600 times before he was 20 years old.

In those pre-radio, pre-television, pre-internet days, his sermons were translated into more than 20 languages. In one year alone,⁹ 25,000 copies of his sermons were printed every week. His collected printed sermons fill 63 large volumes – the equivalent, in words, of the ninth edition of Encyclopaedia Britannica.¹⁰

It has been estimated that, during his lifetime, one way or another, he must have preached to 10 million people.

Many anecdotes are told of his preaching. By way of example only, it is recorded that, when testing the acoustics in one large Hall, Spurgeon shouted out, 'Behold the Lamb of God which taketh away the sin of the world', and a worker high in the rafters of the building heard the words, and became a Christian as a result.¹¹

But Mr Spurgeon's contributions stretched far further than his pulpit. He established orphanages (four for boys and five for girls¹²), and several alms houses for the poor, together with organizations for distributing food and clothing to the poor.¹³

When Charles Spurgeon died in January 1892, nearly 60,000 people came to pay their respects during the three days his body lay in the Metropolitan Tabernacle. No less than 100,000 lined the streets on 11 February as a funeral parade two miles long followed his hearse from the Tabernacle to Norwood Cemetery.¹⁴

But why do I tell you all this, and what has it to do with my first 'good looks' text? In a nutshell, because of how Mr Spurgeon's Christian pilgrimage began, when he was living in Colchester in 1850 as a lad of 15 years of age.¹⁵

Let's listen to what happened in Mr Spurgeon's own words.

I had been ... in the most fearful distress in mind ... I searched the Word of God ... I read the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in a Christian land ... but I did not fully understand the simplicity of the gospel ... I knew it was said, "Believe on the Lord Jesus and thou shalt be saved", but I did not know what it was to believe in Christ.

I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snowstorm one Sunday morning, when I was going to a place of worship. When I could go no farther, I turned down a court and came to a little Primitive Methodist chapel.¹⁶ In that chapel there might have been a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose.

A poor man, a shoemaker, a tailor, something of that sort, went up into the pulpit to preach He was obliged to stick to his text, for the simple reason that he had nothing else to say. The text was, "Look unto me, and be ye saved, all the ends of the earth" ...

He began thus, "My dear friends, this is a very simple text indeed. It says "Look". Now that does not take a great deal of effort. It ain't lifting your feet or your finger, it is just "look". Well, a man need not go to college to learn to look ... A man need not be worth a thousand a year to look. Anyone can look ... But this is what the text says.

Then it says "Look unto me" ... Many of you are looking to yourselves, but it's no use looking there. You'll never find comfort in yourselves".

I remember how he said, "It is Christ that speaks: 'I am in the garden in an agony, pouring out my soul unto death; I am on the tree, dying for sinners; look unto me! Look unto me!' That is all you have to do. A child can look ... However weak, or however poor, a man may be, he can look; and if he looks, the promise is that he shall live".

Then, stopping, he pointed to where I was sitting under the gallery, and he said, "That young man there looks very miserable". I expect I did, for that is how I felt.

Then he said, "There is no hope for you, young man, or any chance of getting rid of your sin, but by looking to Jesus"; and he shouted, as I think only a Primitive Methodist can, "Young man, look to Jesus Christ. Look! Look! Look! You have nothing to do but look now and live!"

And *I did look*. I know not what else he said—I did not take much notice of it—I was so possessed with that one thought . . . I had been waiting to do fifty things, but when I heard that word, "Look!" what a charming word it seemed to me. Oh! I looked . . .

I thought I could have sprung from the seat in which I sat, and have called out ... "I am forgiven! I am forgiven! ... A sinner saved by blood!"

It happened to be a day when the snow was lying deep and more was falling; so, as I went home, those words of David kept ringing through my heart, "Wash me, and I shall be whiter than snow".¹⁷

Between half-past ten o'clock, when I entered that chapel, and half-past twelve o'clock, when I was back again at home, what a change had taken place in me! Simply by looking to Jesus I had been delivered from despair.¹⁸

Thank you, Mr Spurgeon. And *I* too can claim that I was 'saved' in the past, not by my own effort and any supposedly '*good works*', but by that '*good look*' which I then directed in faith towards the Lord Jesus and to that which He had accomplished on the first Good Friday.

And that is why gospel preachers and speakers regularly point everyone to the Lord Jesus and His suffering on the cross, that they (and you) might look to Him and so be saved.

Here is that message in a verse of a reasonably well-known hymn:¹⁹

There is life in a look at the crucified One,
There is life at this moment for thee;
Then look, sinner, look unto Him, and be saved,
Unto Him who was nailed to the tree.

Look! look! look and live!
There is life in a look at the crucified One,
There is life at this moment for thee.

But not only, with Mr. Spurgeon, can I say that I *was* saved once-and-for-all by the first of my 'good looks' in the past, but I can also say that I *am being* saved now by the second of my 'good looks' in the present.

'Looking unto Jesus'.

And I want to tell you another true story, and how it led to the writing of another fairly well-known hymn ... a hymn which links in well with my second 'good look'.

The story begins with a young woman who sacrificed a most promising career in the world of art in order to serve God in North Africa for 40 years. The young woman's full name was Isabella Liliias Trotter, but she was known (and still is) as Liliias Trotter.²⁰

Born to a wealthy upper class family in London²¹ about three years after Mr Spurgeon's conversion,²² Liliias showed an early aptitude for watercolour painting.

John Ruskin,²³ the leading English art critic of the Victorian era, once recorded,²⁴ 'For a long time I used to say, in all my elementary books, that, except in a graceful and minor way, women could not paint or draw ... I am beginning lately', he added, 'to bow myself to the much more delightful conviction that no one else can'.

This change began, he said (and I quote):

When I was at Venice in 1876 ... two English ladies, mother and daughter, were staying at the same hotel ... One day the mother sent me a pretty little note asking if I would look at the young lady's drawings.

With my somewhat sulky permission, a few were sent, in which I saw that there was extremely right-minded and careful work ... I sent back a request that the young lady might be allowed to come out sketching with me. ... She seemed to learn everything the instant she was shown it—and ever so much more than she was taught'.²⁵

The drawings of the then 23-year-old Liliias, he said, made you feel 'that they are exactly what we should all like to be able to do'.

But some two years before, as Liliias herself expressed it, her eyes had been 'opened to see the loveliness of the Son of God and His right to control her redeemed life'.²⁶ She busied herself on the streets of London, helping to turn a nightclub into a refuge for working girls, and often canvassing the London streets alone at night in search of prostitutes whom she could help and pray with, ensuring that they not only had food and shelter, but also that they were trained in respectable and marketable skills.

Ruskin did not understand her Christian activities, and challenged her to make a choice. He promised her a life of fame if she would devote herself entirely to her art, saying that he would help her to become, in his words, 'the greatest living painter and do things that would be immortal'.²⁷

It did not take Liliias long to make up her mind.

'I see as clear as daylight now', she wrote, 'that I cannot give myself to painting in the way he means and continue still to "seek first the kingdom of God and His righteousness"'.²⁸

Once decided, Lilius threw herself into her London work. But, after hearing a missionary²⁹ describe the needs among Algeria's Muslims, she was convinced that God was calling her to go.

Although she applied to two African missionary agencies,³⁰ she failed to pass the physical examination on account, it was said, of her chronically weak heart. And they turned her down.

And so she and two friends went on their own!

When they sailed from England in 1888,³¹ Lilius was 35 years of age.³²

'Three of us stood there, looking at our battle-field', Lilius wrote when they arrived in the Bay of Algiers, 'none of us fit to pass a doctor for any (mission) society, not knowing a soul in the place, or a sentence of Arabic, or a clue for beginning work on untouched ground; we only knew we had to come'.³³

But she put her talents to good use and applied all the power of her art and pen to stories and scenes of North Africa in an effort to better convey the gospel message to all around her.

In spite of the many risks, she would often travel alone into the desert for weeks at a time to find outlying settlements and nomad camps where people needed to hear about the Lord Jesus.³⁴

Though bedridden in her last years, she continued to write, sketch and paint to the end.³⁵

No, she never saw any of her artwork hang in any major gallery or museum. But, she saw many people led to the Lord—especially women, whom she reached by first befriending their children.³⁶

But, again, you may well ask (as with my story about Mr Spurgeon) why do I tell you all this, and what has it to do with my second 'good looks' text?

Well, the link comes through one of Lilius Trotter's 33 published writings;³⁷ a short pamphlet entitled, 'Focussed: A Story and a Song'.³⁸ For her pamphlet contained the words, 'Turn full your soul's vision to Jesus, and look and look at Him, and a strange dimness will come over all that is apart from Him'.

These words had a profound impact on one Helen Lemmel, when a missionary friend gave her a copy of the booklet. Helen Lemmel was a gifted singer, a brilliant musician and a music teacher ... and it was these words of Lilius Trotter which inspired her to write the lyrics and the music of a hymn now known by the first line of its refrain, "Turn your eyes upon Jesus".³⁹

Before moving on, consider the first verse and that refrain

O soul, are you weary and troubled?
No light in the darkness you see?
There's light for a look at the Saviour,
And life more abundant and free!

Turn your eyes upon Jesus.
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.

Well, that's number 2 of my 'good looks'. Which brings me, of course, to my third, and last.

For I can say:

(i) not only that, *in the past*, I was saved once-and-for-all from the eternal consequences of my sins by the first of my 'good looks',

(ii) and that, *in the present*, I am being saved both (a) from becoming discouraged, and (b) from being submerged in the transient 'things of earth' by the second of my 'good looks',

(iii) but that, *for the future*, I cherish the hope that, in God's appointed time, the Saviour will come again ... and that, should He do so in what is left of my lifetime (which He assuredly could), when He appears, He will then save me from the very presence of sin.⁴⁰

'Looking for the blessed hope'.

And this leads me to my third, and final, true story ... a story set, not as the two earlier stories, largely in the nineteenth century, but a mere seventy-five years ago, in the middle of the twentieth century.⁴¹

It concerns American General Douglas MacArthur.

It was back in September 1945 that General MacArthur presided over the Japanese surrender which brought World War II fully to its close.⁴²

Three and a half years earlier, back in March 1942, General MacArthur and his troops had been compelled to leave the island fortress of Corregidor in the Philippines, because three months before that, on the day following the infamous attack at Pearl Harbour, the Japanese had invaded the Philippines.

Corregidor was the last island to fall, and, just before it did, MacArthur was told to break through the Japanese blockade and to get to Australia.

When the General arrived at Adelaide⁴³ on his way to Melbourne, the press clamoured for a statement from him. He quickly managed to scribble the following words on the back of an envelope, which he then issued as a statement to reporters: 'The President of America ordered me to proceed from Corregidor to Australia for the purpose, as I understand it, of organising the American offensive against Japan – a primary object of which is the relief of the Philippines. I came through and *I shall return*'.⁴⁴

And some two and a half years later, he did just that. Landing at the island of Leyte, to the background of gunfire, the General announced, 'People of the Philippines, *I have returned*'.⁴⁵ He had made good his promise, and, following some fierce fighting, the Japanese were defeated and the islands were liberated.

But Douglas MacArthur's words remind me of the solemn pledge of One *infinitely greater* than any number of 5-Star American Generals ... of the words of our Lord Jesus Himself, 'I will come again'.

And that is why my *third* 'good look' consists in my 'looking for the blessed hope and the glorious appearing of our great God and Saviour Jesus Christ'.

MacArthur's promise, 'I shall return', certainly counted for a lot. In his autobiography, he told how, 'It lit a flame that ... focused the nation's ... will. It was scraped on the sand of the beaches, it was daubed on the walls ... it was stamped on the mail, it was whispered in the cloisters of the church. It became the battle-cry of a great underground swell that no Japanese bayonet could still'.⁴⁶

I understand that, throughout the remainder of the war, American submarines supplied Filipino guerrillas with cartons of buttons, packets of gum and boxes of matches, all bearing his message, 'I shall return'.⁴⁷

The General's promise, 'I shall return', kept their hope alive.⁴⁸

May our Lord's personal promise to return serve to keep alive the hope of those of us whose trust is in Him alone.

And we *each* need to ask ourselves this evening whether, *if* the Lord Jesus *should happen* to come soon and suddenly, *I* would be ready for Him.

Well, there you have it, ladies and gentlemen. And I hope that now, helped in part at least by my three true stories, you can understand what I mean when I say to you that I link my salvation (all of it – in its past, present and future aspects) directly to my 'good looks'.

NOTES

¹ Isa. 45. 21-22.

² Heb. 12. 1-2.

³ Tit. 2. 11-14.

⁴ See, for example, <http://www.tlogical.net/biospurgeon.htm> and <http://www.romans45.org/spurgeon/sermons/2867.htm>. The account in the main text combines sections from both. A fuller version of the first source is at ... <http://www.romans45.org/spurgeon/misc/abio011.htm>.

⁵ His mother had 17 children in all, although nine of these died in infancy. 'Charles Haddon Spurgeon was born on June 19, 1834 just ten days after the great William Carey died in India. Because of economic conditions the young Spurgeon was sent to live with his grandparents at the age of 18 months. His grandfather, James Spurgeon, ministered to the church at Stambourne for 54 years. Those few years with his grandparents made a profound impact on the young man's life', Source: <http://www.tlogical.net/biospurgeon.htm>.

⁶ Through the years 1850-1891. His remarkable preaching career began in 1850, when he was only fifteen years old. A few months after his conversion to Christianity, he began preaching at Teversham. The next year, he accepted his first pastorate, at the Baptist Chapel in Waterbeach. The church quickly grew from fewer than a dozen congregants to more than four hundred, and Spurgeon's reputation as a preacher caught the attention of New Park Street, London's largest Baptist church. He was invited to preach there in December 1853 and, following a brief probationary period, he agreed to move to London and become the church's new pastor. Not only did Spurgeon gain a field of ministry at New Park Street but he also gained a wife. In 1855 the pastor baptized a lovely young woman by the name of Susannah Thompson. Almost exactly one year later Charles and Susannah were joined as soul-mates for life. He preached his last sermon on 7 June 1891.

⁷ Exeter, Surry Gardens, Agricultural.

⁸ In the Elephant and Castle area of London.

⁹ 1865.

¹⁰ Consisting of 27 volumes. For all key facts, see ... <http://www.christianitytoday.com/history/issues/issue-29/charles-h-spurgeon-did-you-know.html>. This includes the following passage, 'The New Park Street Pulpit and The Metropolitan Tabernacle Pulpit—the collected sermons of Spurgeon during his ministry with that congregation fill 63 volumes. The sermons' 20–25 million words are equivalent to the 27 volumes of the ninth edition of the Encyclopaedia Britannica. The series stands as the largest set of books by a single author in the history of Christianity'.

¹¹ See, for example, <http://www.patheos.com/blogs/borntoreform/2013/01/32-things-you-might-not-know-about-charles-spurgeon/> and <http://www.christianitytoday.com/history/issues/issue-29/charles-h-spurgeon-did-you-know.html>. One lady was converted through reading a single page of one of Spurgeon's sermons wrapped around some butter she had bought.

¹² <http://www.slideshare.net/slamerson/spurgeon> - slide 14.

¹³ Also His Pastor's College opened in 1855. Mr Spurgeon had a lively sense of humour. In one of his Friday lectures to his college students the pastor told his students, "When you preach on heaven, have a face that reflects the sweetness of God; when you preach on hell, your normal face will do quite well".

He had a dislike for instrumental music in the church, especially anthems. After hearing a special performance, Spurgeon was told that it was music supposedly sung by David. His immediate reply was, "Then I know why Saul threw his javelin at him".

¹⁴ On 11 February 1892. See ... <http://graceonlinelibrary.org/biographies/laying-the-warrior-to-rest-an-account-of-the-funeral-of-charles-spurgeon-by-unknown/>.

¹⁵ As was I (Malcolm) at the time to which I date my conversion.

¹⁶ 'Spurgeon was struggling up Hythe Hill in a snow blizzard one Sunday, trying to get to another church in Colchester. He realised he was not going to make it and turned instead into this chapel in Artillery Street'. <http://artillery-street.org.uk/about-us/history/>.

¹⁷ Psalm 51. 7.

- ¹⁸ Chapter 11 of Volume 1 of Spurgeon's Autobiography can be accessed at ... http://www.grace-ebooks.com/library/Charles%20Spurgeon/CHS_Autobiography/CHS_Autobiography%20Vol%201.PDF. Also at ... http://www.dailybread.com.au/e-books/WY_Fullerton/Charles%20Haddon%20Spurgeon%20-%20A%20Biography.pdf.
- ¹⁹ 'There is life for a look', Amelia M. Hull, written the night she came to Christ after hearing a local evangelist; accessed at <http://www.hymntime.com/tch/htm/t/i/i/til4look.htm>.
- ²⁰ Various sources:
Lisa M. Sinclair, 'The legacy of Isabella Liliastrotter', International Bulletin of Mission Research, January 2002.
<https://manybeautifulthings.com/who-was-liliastrotter>
<http://www.christianitytoday.com/ct/2016/march-web-only/when-god-calls-you-to-leave-art-world.html?start=1>
<http://www.christianitytoday.com/behemoth/2015/issue-32/i-cannot-give-myself-to-painting.html?share=iOG7pj36NgQlykDbueFNes2mVpZM4CCL>
<https://liliasrotter.wordpress.com/about/>
<http://liliasrottercenter.org/our-vision/>
https://en.wikipedia.org/wiki/Lilias_Trotter
<http://www.kingsleypress.com/lilias-trotter-biography-sketch.html>.
- ²¹ On 14 July 1853.
- ²² In January 1850.
- ²³ 8 February 1819 – 20 January 1900.
- ²⁴ In 1883.
- ²⁵ "The Art of England", Complete Works of John Ruskin (London: George Allen, 1908), 33: 280.
- ²⁶ 'When Liliastrotter was twenty-one years of age, she and her mother attended a convention at "Broadlands", convened by Lord Mount-Temple, a Christian statesman. The speakers that year were Andrew Jukes, Theodore Monod, and the American Quakeress, Mrs. Pearsall Smith, author of "The Christian's Secret of a Happy Life". The messages given were on the theme of consecration and God's gift of His Holy Spirit. Her eyes "were opened to see the loveliness of the Son of God and His right to control her redeemed life" ... <http://www.kingsleypress.com/lilias-trotter-biography-sketch.html>
- ²⁷ See 'A Passion for the Impossible: The Life of Liliastrotter' by Miriam Huffman Rockness: it was a quotation from a letter which Liliastrotter wrote to Blanche Pigott from Blantwood.
- ²⁸ Matt. 6. 33.
- ²⁹ Mr Glenn of the North Africa Mission in May 1887.
- ³⁰ The North African Mission and another.
- ³¹ On 5 March 1888. (See a photo of about that time at ... https://en.wikipedia.org/wiki/Lilias_Trotter.) She sailed with, she wrote, 'a strange [but] glad feeling of being cast upon God'.
- ³² See ... <https://liliasrotter.wordpress.com/about/>.
- ³³ To which she added, 'Truly if God needed weakness, He had it!' Quoted from 'Back-ground and Fore-ground' by Liliastrotter. See ... <http://www.internationalbulletin.org/issues/2002-01/2002-01-032-sinclair.pdf>, page 32.
- ³⁴ 'How did she manage financially? In the early years, with money she had inherited from her well-to-do family she largely funded her many years of service in Algiers. Expansion of the work called for external support, which was always forthcoming. At the end of her life, her funds were exhausted. Quite literally, her money ran out at the same time as did her work for the Lord – forty years and five months after she had obeyed God's call to leave her comfortable home in England'. She died on 28 August 1928.
- ³⁵ A selection of quotations from Liliastrotter can be accessed at ... <https://liliasrotter.com/quotes/>.

³⁶ 'At the time of her death in 1928, Liliias had established thirteen mission stations and had over thirty workers, under the name 'Algiers Mission Band', united in her vision to bring 'the light of the knowledge of God, in the face of Christ', to the people', Miriam Rockness, *Reflections on the Art and Writings of Liliias Trotter*'.

It has been said that, 'According to her own writings, her final statement would be, "I was more alive and had more joy and more creativity and richness than if I had stayed in London"'.
She was the founder of the Algiers Mission Band, making her the earliest Protestant woman to found and to lead a mission society. (Dr. Timothy Tennent, 'How God Saves the World', page 64.

See ... <http://asburyseminary.edu/wp-content/themes/asburyseminary/books/How-God-Saves-the-World.pdf>.)

³⁷ Listed at ... <https://lilias-trotter.wordpress.com/works-by-lilias-trotter/>.

³⁸ Accessed at ... <https://lilias-trotter.wordpress.com/out-of-print-manuscripts/>. Cf. ... <http://www.unveiling.org/lily/focussed.html>.

'What does this focussing mean? Study the matter and you will see that it means two things – gathering in all that can be gathered, and letting the rest drop ... Look at the window bars, and the beyond is only a shadow; look through at the distance, and it is the bars that turn into ghosts. You have to choose which you will fix your gaze upon and let the other go ... How do we bring things to a focus in the world of optics? Not by looking at the things to be dropped, but by looking at the one point that is to be brought out. Turn full your soul's vision to Jesus, and look and look at Him, and a strange dimness will come over all that is apart from Him, and the Divine "attrait" [fascination, lure] by which God's saints are made, even in this 20th century, will lay hold of you. For "He is worthy" to have all there is to be had in the heart that He has died to win'.

³⁹ See ... <https://lilias-trotter.wordpress.com/> (Home Page) and <https://lilias-trotter.wordpress.com/2012/10/26/turn-your-eyes-upon-jesus/>.

⁴⁰ Paul employs the verb 'to save' (*sozesthai*) in the past tense ("we have been saved", Rom. 8. 24; Eph. 2. 5); in the present tense ('we are being saved', 1 Cor. 1. 18; 15. 2), and in the future tense ('we will be saved', Rom. 5. 10).

⁴¹ See ... <http://gbcdeatur.org/sermons/7ThingsLeftBehind.html> and ... https://en.wikipedia.org/wiki/Douglas_MacArthur

⁴² His last remarks as the war officially ended were simple: 'These proceedings are closed'. See the video of the event at ... <http://link.history.com/services/link/bcpid1681694255/bclid1716440957/bctid1670024879>

⁴³ On 20 March 1942.

⁴⁴ 21 March 1942. 'Once in Adelaide, MacArthur moved into a luxurious private carriage provided by Australia's Commissioner of Railways. The press clamoured for a statement from the General and MacArthur scrawled on the back of an envelope, "The President of the United States ordered me to break through the Japanese lines ...for the purpose, as I understand it, of organizing the American offensive against Japan, a primary object of which is the relief of the Philippines. I came through and I shall return"', <http://www.ozatwar.com/macarthur.htm>. See too 'The Pacific War Companion: From Pearl Harbor to Hiroshima', edited by Daniel Marston, page 123, and 'Last Stand on Bataan: The Defense of the Philippines, December 1941-May 1942', by Christopher L. Kolakowski. But note MacArthur's own claim that the statement was made when (on 17 March) the B-17 carrying him from Cagayan touched down at Batchelor Field near Darwin; Part 5 of 'Reminiscences', by General Douglas MacArthur. See ... <https://www.desiringgod.org/articles/i-shall-return>.

⁴⁵ 'When General MacArthur waded ashore in Leyte Gulf, October 1944, he had the grim look of a man fulfilling a vow. Actually, he was scowling at the beach master who had made him walk through the water from fifty yards out. Later, however, when the General saw the dramatic effect of the picture, he intentionally waded ashore at the next beach', Virgil Hurley, *Speaker's Sourcebook of New Illustrations*, page 231. Clearly, things are not always what they seem.

⁴⁶ Part 5 of 'Reminiscences' by General Douglas MacArthur.

⁴⁷ See ... <http://www.avalanchepress.com/MacArthurFlees2.php>.

⁴⁸ Grateful to MacArthur, the Philippine government in Manila directed their armies to begin a tradition of calling out his name at every parade roll-call. Every company designated an officer to respond, 'Present in spirit'. It was a symbolic gesture to inspire dedication and courage in the men present. But for us there is no symbolic gesture; our Lord really is present by His Spirit; as He said, 'I will not leave you orphans; I will come to you', John 14. 18.