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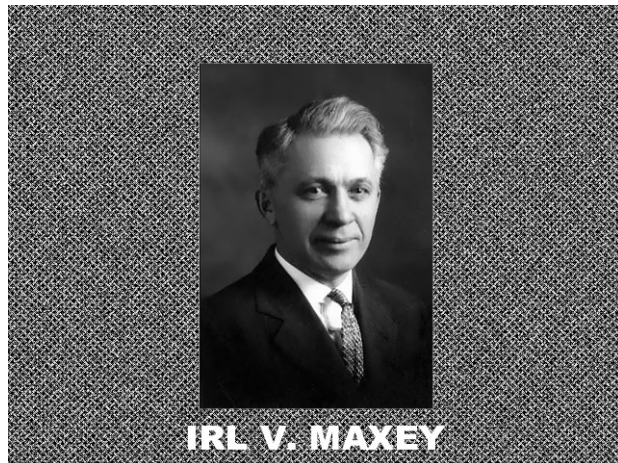
**THE NATION AS A CHARACTER BUILDER
A Sermon By Irl V. Maxey**

**Digitized and Edited
By Duane V. Maxey**

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INTRODUCTION TO THIS FILE

Papa gives the time and location at which he wrote this sermon as October 4, 1924 and Grandview, Washington. My brother Parker states the following in his sketch of papa's life: "One day while living in Wenatchee Father announced that we would be moving to Grandview, Washington approximately in the middle of the state, and he would be pastoring The Church of the Nazarene in that town. That was in the latter part of 1922. Father had come into contact with Bishop A. C. Archer of the Free Methodist Church who strongly urged him to join that group. At that same time Rev. Joseph N. Speaks of the Church of the Nazarene was superintending the Nazarene work in that part of the country. He also came in contact with my father. The Nazarenes as well as the Free Methodists were on fire with the presence and power of God, but at that time the Free Methodists ruled out musical instruments in

their worship services. The Nazarenes allowed the piano as well as other musical instruments. Both Father and Mother favored the Nazarenes for that reason and were also in support of Northwest Nazarene College in Nampa, Idaho where the Nazarenes at that time operated a school from kindergarten through four years of college. Father anticipated having his children in a holiness school someday. Thus in 1922 we became members of The Church of the Nazarene and moved to Grandview, Washington."

I obtained the following about the City of Grandview, Washington from an online site: "In the heart of the Yakima Valley, Grandview is located near the eastern border of Yakima County in south-central Washington State. Grandview is equidistant, 40 miles, from the city of Yakima and the Tri-Cities of Richland, Pasco and Kennewick. We are a growing community of 8,700... Our community's 'grand view' is that of both snow capped Mount Rainier and Mount Adams dominating the horizon to the west and the Rattlesnake Hills and Horse Heaven Hills to the north and south, respectively." Although it is not a large city even today, I think that perhaps back in 1922-24 when papa pastored the Church of the Nazarene in Grandview, Washington, it may have been the largest place he had pastored up to that time. Perhaps one of the undated sermons of papa was written later, but this sermon is the latest dated one among those which I have.

Since this is the last of our father's sermons that I shall publish, I will give here a bit more about him and his family. Papa would have been 42 years old at the time this sermon was written. Five of the 8 children of Irl and Jessie Maxey had been born by this time: Veneta, John, Parker, Beatrice, and Ruth. Their third son, Bruce, was born about 15 months after this sermon was written, on December 26, 1926 in Sunnyside, Washington, which is near Grandview. Their seventh child, Avis Marie was born on August 28, 1930 when papa was pastoring the Emmett, Idaho Church of the Nazarene. The eighth and last child of Irl and Jesse Maxey, Gale E., was also born in Emmett on April 18, 1934. Less than two months later, papa's beloved wife Jesse died of heart failure on May 29, 1934.

My brother Parker writes: "Being left with a family of eight motherless children devastated Father. He was never the same. He married again but his most effective days of ministry were ended. He died at the age of sixty-eight in the year 1950."

Papa married my mother, Adelaide Dolores Chandler, in about 1935. My oldest full brother, Roger, was born in 1936, I was born in 1937, and my full sister, Pearl Sharon, was born in about 1939. Our father died in Payette, Idaho in 1950. His funeral was conducted in the Emmett, Idaho Church of the Nazarene, and he was laid to rest in the Emmett Cemetery beside his beloved wife, Jesse (Caldwell) Maxey.

In concluding the Introduction to this sermon of our father's, I wish to again express my heartfelt thanks to my brother, Gale E. Maxey of Boise, Idaho for giving

me the collection of typed and handwritten manuscripts of our father from which I have created the digital editions. It gave me an opportunity, as it were, to "sit under our father's ministry" for the first time in my adult life, and to learn things about him which otherwise I probably would have never known. -- Duane V. Maxey (Ahwatukee) Phoenix, Arizona, February 22, 2006.

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Our sermon for this morning will still be upon the same text.

SERMON TEXT:

2 Timothy 2:15 -- "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

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Today, we shall bring to you "The Nation As A Character Builder." The question is, "What is a nation?" The answer: A nation is an association of families, somewhere upon the earth, who recognize the right of one another to live: "To life, peace, and the pursuit of happiness." There is no fundamental character built unless this principle is with us. We must recognize the same right for the other party to live as we ourselves.

Here we must recognize that public domain is really in the hands of God. Jesus said all the law was summed up in this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27).

Your neighbor's rights are the same as those of "thyself" -- and in this we come to find the great fact in character as a nation. We have also found this to be a principle of character building in the house, in the school, and in the church.

In the home, the child who does not recognize every other child's right to be in the home and enjoy its blessings causes ruin to the home and brings disgrace upon himself. The child who does not recognize the right of every other child in the school to be there as well as himself has brought confusion to the school and future helplessness to himself. The child who does not recognize the right of another in the church has really no part in the fellowship.

Yes, a nation is an association of homes, somewhere upon the earth, which recognizes the needs of others for food, clothing, shelter, and the privilege to serve God as they please. A nation also involves the protection of each other's right to live. How true this is! -- a great fact in our character as a nation. "Look not every man on his own things, but every man also on the things of others" (Philippians 2:4).

We well know that we have children in our homes who do not think of the other children nor seek to protect the weaker ones. We find the same in school and church. But he who builds character must learn to protect the other's right, especially the ones weaker than yourself. Here we agree to protect each other from our common foe.

Again, we must be interested in the common welfare of all. We cannot exclude ourselves unless we withdraw to the jungles. We may say like some unruly child, "Oh, that does not interest me!" and go out of the house and have nothing to do with family counsel. But we will only run into law somewhere else.

Oh, let me tell you, a great fact of our character brought into our national relation is the interest in the common welfare. We must be interested in each other to this extent. We will have to have laws to govern ourselves, someone must make them and some must see that they are obeyed. Someone must see that all laws are made for the welfare of all. Are we not interested enough to help do this?

This is a nation after God's manner: -- Thou shalt love God and they neighbor. You are well aware that the nations of the Orient did not recognize this fact. Israel only, could and did approximately this. The Bible said of them: "Blessed is the nation whose God is the Lord" (Psalm 33:12).

But when our forefathers braved the icy Atlantic and came to the trackless wilderness, it was for the very fact to associate themselves together for the purpose of worshipping God according to the dictates of their own conscience. Europe had only nations whose rulers made the people slaves and oppressed them in their right to live. Here, they said we want food, clothing, and shelter, and only such rules as we ourselves make -- that the rulers shall gain their rights from the ruled -- a government by the people, of the people, and for the people. Here we were born, or came to live, and we cannot but take our part.

Usually, people who are used to a government of oppressive rulers and overlords grow up to criticize and fight the rulers. And thus, they come here to do that also, not knowing the character of our government. Here again, God speaks: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1). Again, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme" etc. (1 Peter 2:13).

But here we have a government of ourselves and if we refuse to take part, do we merely afflict ourselves? Nay! We afflict ourselves and the others.

We must, and we will, love our country. Someone has said:

"To all the world I give my hand;

**My heart I give my native land--
I seek her good, her glory.
I honor every nation's name,
I respect their fortune and their fame,
But I love the land before me."***

[I searched online, but was unable to discover the author of this poem.]

Love and loyalty of home will be followed by love and loyalty of school, church, and nation. This is but loving our neighbor and respect for our ancestry in their noble effort to build for us. This is so much a part of our character. The child who is always complaining of home and who sees nothing but fault and failure usually does the same in school and church and follows with "The times are out of joint" in the nation.

Oh Children! Let us learn this great fact! -- Be loyal to our fathers and mothers -- Be loyal to our teachers -- Be loyal to our pastors -- Be loyal to our President -- and finally, Be loyal to our God. He who does not love God's means to help usually does not love God Who gives the help.

Yes, this is a nation. A nation needs laws and a law-making body. A nation needs an executive to carry out the laws. A nation needs someone to test the laws, whether or not they be for the common good of all.

The plan is first the same as for the individual and the home. We must build our bodies and see that they are built properly. Our minds must be built as the superstructure, and then no nation can be a nation that does not recognize God and our spiritual needs.

We built upon our right to worship God and still we must have this. We must recognize Him Who disposes nations and raises up others, before Whom all the nations are a drop of water in a bucket. We must recognize the Bible and Jesus Christ. Yea, as the Bible says, There are to be no more world kingdoms till the kingdoms of the world shall become the kingdoms of our Lord and Savior, Jesus Christ.

He is building surely. He has come to bring a line of demarcation between individuals in a home, a line between church and church. Yea, He is building a nation within, or among, nations. Israel* is a nation among nations. We are a Holy Nation who are His among the nations, while we take our part in the world. There is a line where we stop and where the world does not enter.

[*Here papa obviously speaks of "the Israel of God" (Gal. 6:16) which is "the Church."]

We are looking for the assembling of that Holy Nation which knows the others' right to live, which looks on the things of others, and which is truly interested in the common welfare of all, victory over sin, triumph over the grave, and the crowning of Jesus as Lord of all.

"Oh that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song
And Crown Him, Lord of all!"

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8). Yes, in this we are interested more than in anything else! People die, families perish, nations decay, but we are longing, looking for the unending world of the fadeless crown, the wasteless domain, and unbroken families. Let us look for that nation. Let us surely be a part of it. Amen.

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THE END OF THIS SERMON