Cordley
Address to the First Class
Graduating from K.U.
RICHARD GORDLEY

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1873

Lawrence, Kansas
The mother of Zedekiah's children knew the saving grace of Jesus. It is said that her two sons have 'the two best places in the kingdom in which they supposed he was coming.' For all, the two expected a spiritual kingdom which would supplant the hated Roman authority, and crown them to the highest place among the nations of earth. The twelve chosen followers of Jesus very naturally hoped for high places in this kingdom, and often asked uniqueness of him with the view of finding out what their destiny was. Peter, for instance, once said, 'Blessed for we have seen thee.' Then Jesus, who was already high above them, said, 'As you troubles, who shall be the greatest.' The mother of Zedekiah's children, like any other woman, was looking out for the interest of her boys. The boys had probably requested for 'good things' for them, hoping that a woman's intercession might be more effective than their own. The other disciples' entry氦ly attributed the movement not only to James and John, rather than to their mother, for they were very important at the two headquarters for what is known, but all the supremacy of a political intrigue.

The story of Jesus contains a principle of natural wisdom, as well as a principle of the Kingdom of God. 'Ye know not what ye desire.' Someone supposed her boys allude to the decision of the judgment when the righteous and the wicked should part to the right hand and to the left, and that this mother had unwittingly asked for one of her sons the doom of the wicked. But this would make a mere calumny of the reply. He indistinctly took their request as they intended it. Or, perhaps, they did not ask mercy for these two sons on any particular occasion, or on all occasions; but they asked for what these sons needed in the moments of the time. They wanted to speak for the two chief places in the kingdom, and Christ's reply meets this request. 'Ye evidently do not know what my kingdom is, or the limitations of its means and promoting my kingdom promotion will not be a matter of personal favoritism, or of patronage, nor will it be given to the first applicants.' Those who take the time will vary greatly in this matter: not be he who is best loco, or best calculated, or best looking, or best endowed even if he is not by heaven's best friend, or the most money, or the most ambitious. These varied abilities will not help him: the intelligence and pleading of his mother will not do it. Jew and Gentile shall be the highest place. 'But I will tell you this way to that place: Are ye able to drink the cup that I drink of? and be baptized with the baptism that I am baptized with? Can ye bear all the conditions of your connection? Can you bear all its trials and burdens and persecutions and rebuffs? Can you be prepared for thorough loyalty in every place and duty to which, if you may be called, you will or shall follow truth and duty wherever you may find you, and whatever the result may be?' This is the way to honor in my kingdom. He that serves the best, sev
man schemes, and take the choicest grains away from honest and true servants.

But Christ says it shall not be so in His Kingdom, and in the real rewards of life it is not so.

The rewards of God, which really make life or unmake life, always find fidelity and disease, and treat them as the showy villain who robs the town of men does not therefore go unwhipped of justice. In a thousand self-sacrificing sorrows all will follow him through life. Mankind will not be overlooked in the providence of God because it is modest, nor will vices be crowned because it is meek.

But the rewards of God will be satisfyingly and assuredly that the righteous shall inherit the balance will strike the balance. In the sense you determine the weight of a reference by the depth to which it sinks. So in the Kingdom of God weakness rises to its own place. If this could be applied to the forms of society, the integrity would always rise to the highest. The politician with the strongest hands would reach the highest place, while those whose hands were burdened with slavery, and with black prey would be excluded.

The discipline was severe about their needs, with obligations of来自 tasks to lost and sick. For charity is a right, and what is the ocean's further to delay their course?

The multitudes of these disciples was in applying to the Kingdom of God the principles that relate to the happiness of men. They proposed that there would not be a sense of superiority in that Kingdom, but that these proofs would be gained in the same way as among men. Pacifism, affection, and conciliation would make the point. They did as sure as one would, did it, and once as a foreman, and took the man as to obtain in the place, instead of doing it. And according to what came of it. They made a subtle mistake of the character or manner which supposed that "the gift of God could be selfish and unchristian, or the gift which is given in love is unloved and unbeloved. They thought they were the inferior disciples of Christ, and that He had a special personal attachment to them because He would show them for a special service. He required. They thought to turn His, personal attachment to good and permanent service, and secure for that service those or bishops in the apostolic times, they supposed was complete.

For my knowledge that they had not taken the nature of these propositions and the proverbal faith. It was not by personal favoritism, but by planning and plotting, but by service. Following me in my humiliation and trials, and you shall praise me in my glory. He shall not have greatest among you who exalts himself among the lowest to be a servant, but he shall to greatest who serves the least among you. Greatness shall be a quality of the heart and soul and life, and not the assumption of truer position. A man cannot be lifted to it by donations, purchase, a by money, or by means. It comes as the result of appropriate service and discipline. The lesson involved in this incident is almost to me, that every good or readiness by an appropriate path. The things that seem and god are not always good, and things which...
They dophie and manner away are often among the chief things of life. That is only really good which does a man good. The only real promotion is enlargement of soul. The poet is to be great not by securing a great man's place. The boy may think to come to man, but he does notMing by standing on skis. Almost every position of power is in some degree below the figure on the front. But when the day of necessity comes, there will be found to be no position. It is valuable just in proportion as it represents something acquired in the man himself.

Silence speaks of the peril of living in haste; to be rich, the words have not lasted which of their wisdom. The world has not reigned over them, but he continually giving new illustrations of their soundness and truth. Illustrations of their soundness and truth. But in every one of them, the general error may be stated, as the consequence in gaining any recognition. When the appropriate means will bring it. The recognition of friendship is as essential to gain wealth as it is to gain health to any trade.

1. A man who would not have a dollar unless his name was known by some other man would either or worth of his own. A true man would be embarrassed and precipitated to receive honors which did not belong to him, which did not represent him. The value of a man is determined by the sum of his moral qualities. A man who is not worth the trouble of learning anything is not worth the trouble of knowing anything. He possesses his goods in the market at low prices, makes large and easy sales, and is soon one of the rising millionaires of the West.

This goes on till the proper time comes, when he can risk six or seven thousand dollars at any time. He makes his purchase, and then goes to his bank and writes his checks. He gains his goods in the market at low prices. He makes large and easy sales, and is soon one of the rising millionaires of the West.

This is the proper time to come. When he can risk six or seven thousand dollars at any time. He makes his purchase, and then goes to his bank and writes his checks. He gains his goods in the market at low prices. He makes large and easy sales, and is soon one of the rising millionaires of the West.
Than nature can give or bestow. The most pitiable sight the world knows is an exhausted, pleasure-seeker.

Then they are in haste for place and power. Men are not satisfied with the honor which
guine to serve and protect, but they must am-
pliate both. They cannot wait until they
are called by place and power as account of flas,
ness, but they must post as a struggle for them
without regard to fitness. Instead of waiting
till their qualities and services commend them,
and the people call them to places of power,
they pull themselves forward by the grace
of a long line of politicians, friends of the public, and force themselves into office. I know we
are told that unless a man does press his own way,
will never obtain office. Then he is
better off without it. It is better to be
in a place and not obtain it, than to obtain a
place without being fitted for it. I can con-
ceive of no more glorious sentiment than
which history will pass on the late Chief Jou-
ties Chase, for instance—that though he served
is called to the Presidency, he was unanimous
qualified for that place. And I can hardly con-
ceive of a more dangerous character than that
which history will pass on many other men,
who have been chosen to the Presi-
dency through the influence of party machina-

ty, and on the principle of availability; they
failed to display in office those qualities which
the country needed in that position. Some one
says, 'to see that a man is honest in his business shall
stand before kings.' And there are thousands
of men who have been true to their place and
work, who have never been recognised by of-

cers or by the country. But who, in the grand review of history,
will think of these and presidents in it,
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A boy who is thrust forward before his inmaters, is almost sure to be like dust that falls before it is groused. This haw of 2 -tow 2 2 vapers, that are of the right, results in reaching the sates tance. Hence, cures itself of every thing - in education as well as in everything. It appears in all the short cuts to success. We train, in six short lessons, and am-in- formative habits and one - Our Continental College proposes to furnish young men, complete with all natural habits and all the natural, in business, in those months - men, in all the society or college career require the time, when all the quackland. If we can direct the course now, in ten days, when it emerges, for six weeks, why cannot the seven years of our college course be equally shorted? What is the true meaning of a man - that he will read it in any newspaper in two minutes. Why work through the hours to solve a problem, when the result could be read from the book? Why talk personally or in the bill of science while you can hear a person that may go on - for results when you can make it known to be a bound.

Every man that is worth anything for you, grows in your experiences. He that always fathoms up one way is a thief and a robber. The good old way of the past, is the good, old way still. The old man says -

"We are toiling home to God."

By the path that was true.

There are no new paths in the endless experiences of life. What gave culture to Aristotle, gives culture to us now. There is no royal road to learning. It is by way of the most excellent man in planning for any particular study, you must take from the great, and the lesser, sections - natural science, or metaphysics.

You may study in school or academy or college, in office shop or home, by the light of the forge. But the most efficient method, there must be the same thing - steadily, persisting long continued application and hard work. You can add a great many things without these, but you cannot get the intellectual culture. You may get a reputation for scholarship, yet you may get through school, you may get a diploma. But what these things represent you can never get for culture with not be changed, and will never yield any result except in thinking, repeating, repeating, changing - means of study may change - school books may change, but no patch of method or pedagogue or priest can give learning or religion except the established conditions of God. Of this, it may be said -

"It is not God's will to make a fool of man."
those who have "but in part reserved this spirit and power of the age—this urgency to hustle." You have put them down inside to short cuts and easy methods, but you have taken the full through course. As you go out into the world they will be exceedingly strong on some after-power results, without looking to the conditions of which they are.

Remember that ay registered, mankind is worth more than any price that may be offered for it.

"The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

"Gain is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

"Length of days is in her right hand; and in her left hand riches and honor.

"Her ways are ways of pleasantness, and all her paths are peace.

"Desire thee, a stolen honey, as thou wouldst have a stolen corn. Be willing to wait for receipt of the things in the proper way. They may seem to come slowly sometimes, but all good things come slowly. This which grows quickly, dries quickly.

"The mills of God grind slow,
But they grind exceeding fine.

But they grind exceedingly fine."

There is a divine road to every worthy foresight. Some may reach coveted objects by taking a shorter course. But the crown then gathered will be a paper crown, and will prove a crown of thorns upon their head. If you want any higher position, that first you are doing, do in the work you are now engaged in. If you want a better place than which you now occupy, be faithful in the place where you now stand. Do not be anxious to obtain a better position than your brightness, but rather be anxious to do the work of your position better than he.

When Paul was called to preach the gospel to the Gentiles, he tells us he did not enter with flesh and blood. He did not seek what influence it would have on his prospects for life. He did not ask what effort it would make on his standing in society, his political ambition or his hopes of wealth. He only asked what he ought to do. And this same Paul, who refined the crown the world coveted to him, promed upon him, and was called a mad man by those who suffered with flesh and blood—Paul has been the courtier of all the ages since.

When a man takes "counsel of the flesh," his degradation has begun. Many a business man has taken counsel of his wallet—what would today, gladly give all in his gallery, if he could recover the honest integrity and clear conscience which he has lost. Many a man has taken counsel of his ambition, who would give the bank place the world has ever had to offer; if he could be restored to those motives and simple aspirations of his earlier years.

Many a man has taken counsel of his fears, whose youth gladness cherished; hundreds there ever, with his heart ever threatened, he could be allowed to lose again. An engineer heaped up his engine and saved his life, while the train went thundering down the slope without brakes or reversal of the whistle. He left his post, but saved his life and may sing:

"He that fighteth not truly noray
May live to then battle days.
But who would not rather choose the fate of that engineer of the Hieronymian theater, who with the very flesh excerpted from his body, was found with the bare branch of his arms in position, as though he had just pulled up the branches and turned the lever, and then saved scores of lives. "Faithful unto death" might be inscribed on his monument. Thus the world always judges when it gets the facts and gives the honest judgment. Fidelity is better than success, better than wealth, better than position, better than life.

So lift up, ye ladies and gentlemen, to the world, determine that what you may say, your fidelity shall not fail. Then, though wealth may not wait upon your stage, and honor may refuse to crown you, you will hear a voice more sweet and inspiring than all the voices of enthusiasm or divorce, saying: "I alone am faithful unto death and I will give thee a crown of life."

You who are from Kansas, the first state it sent out from its ranks, you now go up to this volume of educated life that is stirring and ought to be blessing the world. You may find that you are few and feeble, as you read of the multitude of children of which older colleges boast. But year after year, other classes will follow you, an increasingly imposing number, and the day is not far distant when you will count it among the honors of your life to have been the first on the roll. From whence was the University of Kansas? Holy Alma Mater! May you be so declared. May your students, too, may count it the highest in their pride, may count it the highest in their love that you dined on the catalogue of her annual.
Sir, John: 

The standard printed my address and with the exception of one passage which was incorrect, printed as it is very fair copy. Please have line the first to punctuate correctly which you will do if you return before any return in Sept. 84.

R. Cordley