

The commissioners were determined to assemble a crew where every man was a rifleman and hunter but at the same time qualified to serve as chain bearer or axeman, and willing to submit cheerfully to all the necessary privations of the trip.

It is important to point out early that a chain bearer or chainman is not a slave but a civil engineer. English mathematician Edmund Gunter was professor of astronomy at Gresham College, London, from 1619 until his death in 1626. He developed the first table of common logarithms of the sine and tangent functions and introduced the terms cosine and cotangent.

Gunter's practical inventions included Gunter's chain:

Surveyor's chain, also called Gunter's chain, measuring device and arbitrary measurement unit still widely used for surveying in English-speaking countries. Invented by Edmund Gunter in the early 17th century, Gunter's chain is exactly 22 yards long and divided into 100 links. In the device, each link is a solid bar. Measurement of the public land systems of the United States and Canada is based on Gunter's chain. An area of 10 square chains is equal to one acre.¹

On Sunday, July 17, 1825, the survey began from Fort Osage. The first major objective was to meet with the chiefs of the Osage Tribe which inhabited the Neosho River Valley in Kansas, a distance of about 125 miles.

George Sibley wrote the following in his journal: "As we propose to meet the Osage Chiefs in council here, to negotiate a treaty with them for the road, I suggested the propriety of naming the place 'Council Grove' ... which was done. [Council Grove is located in Morris County on the Neosho River.]

Blazing the trail westward was not too intense a task in the beginning. Many had pioneered the area and certain landmarks were well-known to all who ventured out.

Knowing the way to Santa Fé is one thing, actually making the trip is quite another. There were known dangers reported by those who made the trip. Mules and oxen were the better of the beasts of burden to pull the wagons but were often frightened by generations of rattlesnakes.

There were many other surprises along the trail. Some were learned about from others while new ones occurred without warning. This resulted in learning curves on how to deal with unexpected challenges from the land, rivers, and sometimes mankind.

¹ "Surveyor's chain," in *The New Encyclopaedia Britannica: Micropaedia*, 11:414.



C. Moving on Down the Trail: Colorado or the Jornada?

When a wagon train made it to Dodge City it was well known that it could choose one of two established trails to Santa Fé. There was the mountain route that ran into Colorado which followed the Arkansas River west to Bent's Fort where there it turned southwest through the Raton Pass² into New Mexico. This was the longest but safest route. The other was known as the Cimarron Cutoff. At the Cimarron River the train would ford across it into a vast, dry, desert landscape known as the Jornada. There were no landmarks in sight as guideposts. It was a flat, hot, waterless wasteland, but if you could make it to Fort Union, it cut a lot of time off the trip.

The best description of these two options is given by Frank Waters' chapter, "The Santa Fé Trail," in his book, *The Earp Brothers of Tombstone*:

The Mountain, or Pike's Peak Route continued up the Arkansas to the junction of the little stream from the Colorado Rockies called Las Animas by the Spaniards, the Purgatoire by the French, and later the Picketwire by the cowboys. Here, at the most famous rendezvous of trappers, prairie and mountain men in the west, stood Bent's Fort.

From here the wagons turned southwest, crawling over Raton Pass at a rate of three or four miles a day and crossing the range to the high plateau on which stood Taos; thence down into the deep gorge of the Rio Grande and so through the river valley to Santa Fé. Or else the wagons from Trinidad [Colorado], at the bottom of Raton Pass, could follow along the base of the mountains to Las Vegas, where they met again the Cimarron Cut-Off.

The Cimarron Cut-Off was less arduous than the Mountain Route, but perhaps more dangerous. This region between the Arkansas and the Cimarron, commonly called the Jornada, was a stretch of desert where men traveling fifteen miles a day might go for days without water.³

There are several books available about the Santa Fé Trail. Surely one of the best is Josiah A. Gregg's *Commerce of the Prairies*:

The ordinary supplies for each man's consumption during the journey, are about fifty pounds of flour, as many more of bacon, ten of coffee and twenty of sugar, and a little salt.

² Raton Pass [re-tón]. Mountain pass, Las Animas country, southeast Colorado, on Colorado-New Mexico boundary just north of Raton, New Mexico; 7834 feet; formerly traversed by a branch of the Santa Fe Trail" (*Merriam-Webster's Geographical Dictionary* (2007), s.v. "Raton Pass.")

³ Frank Waters, "The Santa Fé Trail," in *The Earp Brothers of Tombstone* (New York: Clarkson N. Porter, 1960, rept. Lincoln: University of Nebraska Press, 1976), 49–51.



The buffalo is chiefly depended upon for fresh meat, and great is the joy of the traveler when that noble animal first appears in sight.

The wagons most in use upon the Prairies are manufactured in Pittsburgh; and are usually drawn by eight mules or the same number of oxen. (p. 10)

Oxen were found, to the surprise of the traders, to perform almost equal to mules. They possess many advantages, such as pulling heavier loads than the same number of mules, particularly through muddy or sandy places; but they generally fall off in strength as the prairie grass becomes drier and shorter, and often arrive at their destination in a most shocking plight. (pp. 10–11)

The inferiority of oxen as regards endurance is partially owing to the tenderness of their feet; for there are very few among the thousands who have traveled on the Prairies that ever knew how to shoe them properly. Mules, for the most part, perform the entire trip without being shod at all.

Supplies being at length procured, and all necessary preliminaries systematically gone through, the trader begins the difficult task of loading his wagons. Those who understand their business, take every precaution so to stow away their packages that no jolting on the road can afterwards disturb the order in which they had been disposed. The ingenuity displayed on these occasions has frequently been such, that after a tedious journey of eight-hundred miles, the goods have been found to have sustained much less injury than upon our western steam-boats.⁴ (p. 11)

From Gregg's comments we are able to develop some principles of problem-solving. Here are a few:

1. The major incentive for blazing the Santa Fé Trail was free enterprise. Biblical principles are observed in the traders' preparation process.
2. Christianity and the profit motive associated with free enterprise are mutually complementary. In order to prosper, one must provide the best product to get the best possible price.
3. Further, the more products he is able to sell, the greater the profit. These traders believed there was a bull market in Mexico.

⁴ Josiah A. Gregg, *Commerce of the Prairies* (London: Pantianos Classics, 2019), 10–11.



4. Extreme care in packaging their merchandise meant a maximum inventory would arrive unharmed in Santa Fé.
5. The first order of business for these traders was to pack as many of their wares in the limited space provided and to so do in such a manner that they could survive an 800-mile trip without benefit of what is referred to today as infrastructure.
6. Christianity provides the entrepreneur with norms and standards which will enable him to earn the highest profit on his goods. These principles simply make sure that both the trader and his customers benefit equally in their transactions.
7. Some of these principles can be seen in the following verses:

1 Corinthians 14:40 Let all things be done professionally and in an organized manner.

Deuteronomy 25:15 You shall have a full and just weight; you shall have a full and just measure, that your days may be prolonged in the land which the Lord your God gives you.

Romans 12:8 Owe nothing to anyone except to love one another.

Proverbs 30:24 An excellent wife makes linen garments and sells them, and supplies belts to the tradesmen.

Colossians 3:23 Whatever you do, do your work from the soul, as for the Lord rather than for men;

v. 24 Knowing that from the Lord you will receive the reward of the inheritance.

Ephesians 4:28 Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.

1 Thessalonians 4:11 Make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you;

v. 12 so that you may behave properly toward outsiders and have need of nothing.

2 Thessalonians 3:10 When we were with you, we used to give you this order: if anyone will not work, neither let him eat.

v. 11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.

v. 12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

It was on May 15, 1831, that our little party set out from Independence. The general rendezvous at Council Grove was our immediate destination. It is usual for the traders to travel thus far in detached parties, and so to assemble there for the purpose of entering into some kind of organization, for mutual security and defence during the remainder of the journey. (Gregg, p. 11)

8. The ultimate objective is Santa Fé, but the current objective is in Council Grove. You do not seek to make the trek to the ultimate objective alone, you must become organized for security and defence.
9. The spiritual application is that no one makes it to experiential sanctification alone, that is attempting to do it by yourself through human energy.
10. The soul must be fortified if it is to maintain an environment in which safe travel is possible. Fortification occurs during the exercise of the two power options: **(1)** the filling of the Holy Spirit and **(2)** a high inventory of working objects in the stream of consciousness.
11. Your spiritual Council Grove is the rendezvous with the Holy Spirit through confession alone to God alone. He will teach you all you need to know to make the journey and retain that information in your memory traces for recall and application along the way.
12. Preparation for the advance to your spiritual Santa Fé demands proficiency in the three spiritual skills: **(1)** the filling of the Holy Spirit, **(2)** facilitation of biblical absolutes in the frame of reference, and **(3)** modus operandi of the protocol plan of God.



13. The filling of the Holy Spirit energizes the system, positive volition to the teaching of the Word of God facilitates biblical truth as spiritual growth advances through positive volition. The protocol plan is basically the coordination of the plan of God for your life with your positive response to His leadership and guidance from your biblical inventory.
14. **Principle:** The sovereignty of God and the free will of man coexist by divine decree. The believer's free will functions in unison with the integrity of God in order to execute the plan of God.
15. Therefore, every believer is the product of his own decisions whether positive or negative. Volition is the source of a believer's spiritual status quo.
16. It is beneficial to associate yourself with others who are of like mind. Circumstances will present themselves which require the assistance of others whose destination is the same as yours.
17. This principle is found in church unity and the mission which comes from it which is to function with fellow believers in the advance toward this ultimate objective.
18. On occasion, one believer can help a fellow traveler reach an immediate objective, after which he is then able to continue his advance toward the ultimate objective: arrival at his spiritual Santa Fé.
19. No one can make it to Santa Fé alone. Each of us needs the Holy Spirit's mentorship and the support of our fellow believers in Christ.
20. Christian fellowship is primarily the display of a believer's mental attitude of encouragement, comfort, and sometimes guidance.
21. The power in the unity of believers occurs when they are able to consistently defend their souls during the long, grueling journey to our spiritual Santa Fé.

Hebrews 10:24 Let us consider how to stimulate one another to unconditional love and divine good production,

v. 25 not forsaking our own assembling together, as the habit of some is, but encouraging one another ...



Galatians 3:28 There is neither Jew nor Gentile, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

22. The coming together for the purpose of security and defense not only emphasizes the unity of the believer in Christ under the mentorship of the Holy Spirit, but also the unity of the royal family.
23. This unity is the emphasis of Ephesians 4:1–6 which we will now note and analyze under the Doctrine of Unity. This doctrine will inform us of our duties with other members of God's army in the scrum of the Invisible War.
24. This doctrine will bring us back to James's comments on horses. If you can learn about unity among members of the royal family of God from the principles applied on the Santa Fé Trail, then we can apply how all of this applies to the use of the tongue.



D. The Doctrine of Unity

1. We begin this paragraph with the expanded translation of the following passage:

Ephesians 4:1 I therefore, the prisoner of the Lord, continue to encourage you to walk [**behavior patterns**] in a manner worthy of your station in life [**royal family**] into which you have been called [**election**],

v. 2 associated with all grace thinking [**doctrinal orientation with emphasis on enforced humility**] and courteous considerateness [**grace orientation to one's saved status with emphasis on genuine humility**] with patience, tolerate one another by means of virtue love,

v. 3 be diligent to preserve the unity from the Holy Spirit by which we are bound together [**positional truth**] by means of peace [**reconciliation**].

v. 4 There is one body [**Royal Family**] and one Spirit [**His ministries**], just as also you have been called [**election**] to one hope [**confidence**] with reference to our station in life [**sanctification**];

v. 5 one Lord [**none other**], one faith [**in Jesus Christ alone**], one baptism [**of the Holy Spirit**],



Ephesians 4:6 one God and Father of all [**royal family**], who is over all [**sovereignty**] and through all [**omnipresence**] and in all [**indwelling**].
(EXT)

2. The unity we emphasize here may be defined under five subpoints:
 - a. Unity is the status of being joined with other believers through the baptism of the Holy Spirit into the Royal Family of God.
 - b. Unity also includes the status of acquiring harmony with other members of the royal family. This includes such concepts as **(1) cooperation:** to associate with others for mutual benefit, **(2) teamwork:** individuals subordinating personal recognition to the benefit of the whole, **(3) synergy:** interaction of diverse agents are such that the end result is greater than the sum of individual efforts, and **(4) congruence:** harmonious agreement among associates.
 - c. Unity refers to the idea of completeness. All operate off the same page, doctrinally speaking. This has maximum effectiveness in the execution of the plan of God. It is manifest through maximum tolerance among believers and maximum invisible impact on the preservation of the client nation.
 - d. Unity includes complete accord among believers regarding divine viewpoint. All will not agree about everything but there will be consensus regarding the foundational truths of the Christian faith.
 - e. Unity results in complete agreement among believers regarding the mechanics of executing the plan of God. By definition, unity is incongruous with the life of the loser believer, e.g., mental attitude sins, the arrogance complex of sins, and the emotional complex of sins.
3. There are two major threats to the unity of the Royal Family:
 - (1)** fragmentation of believers because of ignorance of doctrine and
 - (2)** fragmentation of believers because of arrogance and emotion.

NOTE: Fragmentation is the result of one of two trends: **(1)** self-righteousness and legalism in moral degeneracy or **(2)** lasciviousness and lawlessness in immoral degeneracy. These trends polarize in fragmentation when the person emotionally explodes. It's like pulling the pin of a grenade.
4. Unity cannot be maintained when one's relationship with people is emphasized over relationship with God.



5. One of the errors of legalism is the erroneous assumption that if you have a good relationship with people then you have a good relationship with God.
6. Unity is a part of God's plan which provides the Royal Family with corporate stability through knowledge of Bible doctrine: **(1)** security based on eternal life, **(2)** protection through positive response to the teaching ministry of the pastor and the metabolization ministry of the Holy Spirit, and **(3)** confidence based on eschatology which combines with the doctrines of logistical grace support in time, life after death, eternal life, the rapture, and the evaluation tribunal of Christ.
7. The baptism of the Holy Spirit at the moment of salvation is the means of establishing positional unity; all believers occupy the top circle: positional truth which is our universal union with Christ forming the body of Christ.
8. For this unity to become a reality in time to form a corporate body of believers, there must be a corporate advance by means of the three spiritual skills: **(1)** the filling of the Holy Spirit, **(2)** doctrine facilitated and applied from the stream of consciousness, and **(3)** utilization of the ten problem-solving devices. The technical term for this is experiential sanctification.
9. Collective advance within a system of corporate mentorship results in experiential unity among believers. When believers possess and apply the collective inventory of biblical truth to life and circumstances, then the power of the Word is mutually introduced into the devil's world.
10. The local church is the classroom where corporate mentorship by the Holy Spirit occurs within the souls of believers. This may be illustrated by a simple formula: the filling of the Holy Spirit + the function of Operation Z + the application of the ten problem-solving devices = Christian maturity.
11. Because of the baptism of the Holy Spirit, positional unity means we all are members of a new spiritual species within the same royal family.
12. Each believer possesses equal privilege and equal opportunity to advance together in fulfilling the plan of God.
13. Wherever God, Christ, the Holy Spirit, doctrine, and grace are emphasized then there is harmony, consensus, and agreement among members of the Royal Family.
14. The baptism of the Holy Spirit means that all barriers associated with the resident sin nature have been positionally removed.
15. Positional sanctification refers to salvation when the baptism of the Holy Spirit enters every believer into union with the Person of Christ. Experiential sanctification is the function of the spiritual life post salvation.

16. Experiential sanctification is the function of the spiritual life after salvation. The function of the spiritual life depends on the three spiritual skills noted above (see point 8).
17. Ultimate sanctification is the status quo of the believer in resurrection body in the eternal state. ▼

Problem-solving on the Trail:

Rattlesnakes are proverbially abundant upon all these prairies, and as there is seldom to be found either stick or stone with which to kill them, one hears almost a constant popping of rifles or pistols among the vanguard, to clear the route of these disagreeable occupants, lest they should bite our animals. As we were toiling up through the sandy hillocks which border the southern banks of the Arkansas, the day being exceedingly warm, we came upon a perfect den of these reptiles. I will not say 'thousands,' though this perhaps were nearer the truth—but hundreds at least were coiled or crawling in every direction. They were no sooner discovered than we were upon them with guns and pistols, determined to let none of them escape.

In the midst of this amusing scramble among the snakes, a wild mustang colt, which had somehow or other, become separated from its dam [mother], came bolting among our relay of loose stock to add to the confusion. One of our mules, evidently impressed with the impertinence of the intruder, sprang forward and attacked it, with the apparent intention of executing summary chastisement; while another mule, with more benignity [gentleness] of temper than its irascible compeer, engaged most lustily in defence of the unfortunate little mustang. As the contest was carried on among the wagons, the teamsters soon became very uproarious; so that the whole, with the snake fracas, made up a capital scene of confusion.

When the mule skirmish would have ended, if no one had interfered, is a question which remained undetermined; for some of our company, in view of the consequences which might result from the contest, rather inhumanly took sides with the assailing mule; and soon after they entered the lists, a rifle ball relieved the poor colt from its earthly embarrassments, and the company from further domestic disturbance. Peace once more restored we soon got under way. (Gregg, p. 19.)

(End JAS3-18. See JAS-19 for continuation of study at p. 181.)

