

30. These are the neurological definitions of how information is received in the *voús*, retained, recalled and applied from the *kardía*. In other words, the process of learning information, enhancing that information, i.e., “facilitation,” and having it available for recall and application to life and circumstances.
31. Back in September 1996, we undertook a study, “*Do You Know the Way to Santa Fé? Wheel-tracks Illustrated.*” The pioneers’ journeys from Kansas City to Santa Fé served as an overt example of the system of facilitating information in the soul as a path of least resistance.
32. What follows are some principles on this idea that we will then apply to the mental exercise associated with James’s use of the horse which he uses to illustrate the taming of the body with specific emphasis on the organ of the tongue.

### **Do You Know the Way to Santa Fé**

#### **A. Kansas City to Santa Fé: Illustration of Laying Wheel-tracks of Righteousness**

1. Without knowledge of the Word of God, there is not much of an inner conflict in the believer’s soul. Lack of divine thought means no inventory of divine viewpoint available to challenge the temptations of the sin nature or the devil’s world.
2. God’s principles in the soul eventuate in the believer fulfilling God’s plan for his life as well as acquiring the capacity for blessings in time and eternity.
3. The odyssey undertaken by the believer between the moment of salvation and his physical death involves a journey through the minefield of human experience.
4. He cannot make the advance from spiritual infancy to spiritual maturity without the capability to make good decisions from a position of strength and the capacity to solve his problems from an inventory of divine truth.
5. *The Way to Santa Fé* is designed to illustrate the challenges for a believer heading off into the unknown armed only with what he knows in his soul plus the objective he wishes to achieve.
6. One of the earliest attempts to go to Santa Fé was made by George Champlin Sibley, a Missouri frontiersman who headed the government’s team of surveyors charged to blaze the Santa Fé trail.
7. Sibley and his crew knew the mechanics of how to get there, but when they left Fort Osage, Missouri, now a historic site in Jackson County east of Kansas City, his crew only knew they were headed for Santa Fé.



8. They knew the mechanics of how to get there. But when they left Fort Osage, they had no idea of precisely what route they would travel.
9. If we use their journey as an illustration of the Christian walk and designate their arrival in Santa Fé as the attainment of spiritual maturity, then a question emerges if we are to complete a successful mission: Do you know the way to your Santa Fé?
10. Whenever you enter into an adventure which takes you into the unknown, you are ill advised to begin your journey without knowing what you are doing.
11. In order to get where you are going you must understand principles of survival, the potentiality of attack, the source of logistics, and be willing to orient and adjust to constantly changing circumstances.
12. You must not start out ignorant, run into problems, and hope to endure without any means of survival, self-defense, or mental flexibility.
13. Tragically, most believers go nowhere after salvation. Although they spend their lives trying to get to Santa Fé, they never get much past Kansas City, and historically speaking, in light of the city's early reputation, certainly not past Dodge City.
14. Arrival at one's spiritual Santa Fé demands knowledge of Bible doctrine in order to combat the attacks by the sin nature and from the devil's world.
15. The battleground is the soul and that battle is won by means of the two power options: (1) the filling of the Holy Spirit post rebound and (2) the availability of facilitated doctrines in the soul's stream of consciousness.
16. However, if on your journey, you have to constantly ask what to do next, then your spiritual life will become an anfractuous journey of confusion, frustration, and failure.
17. The advance to spiritual maturity can only be accomplished under the leadership and guidance of the Holy Spirit utilizing facilitated doctrine in the soul.
18. The believer who delights in applying the doctrinal inventory in his soul is able to do so when under pressure. With a clear head to innovate in the face of changing circumstances while restraining the inner temptation of sin nature to opt for human viewpoint results in maintaining personal integrity to stay focused on biblical rationales.
19. Facilitated wheel-tracks of righteousness in the soul enable the believer to opt for the working objects of the Word of God to resolve issues.



20. To get to Santa Fé, the believer must adjust to God's agenda by means of executing simultaneous objectives: (1) the ultimate objective is arrival at spiritual maturity (or Santa Fé) and (2) the immediate objective of getting from one check point to the next—from point A to point B on the trail.
21. The biggest obstacle on the trip is the enemy within, the sin nature which offers unrelenting opposition every step of the way. All opposition has one purpose in mind: keep you from reaching your stated objective.
22. The objective of the sin nature is to prevent you from either learning about your logistics and problem-solving devices or neutralizing your ability to utilize what you know.

### B. William Bucknell: Blazing the Way to Santa Fé

The first entrepreneur to make the trek from Missouri to Santa Fé was William Bucknell in 1821. On the way west he and his partners encountered a party of Spanish Dragoons<sup>5</sup> which informed them that Mexico, following its independence from Spain, had ended its restrictive trade policy with the United States. Becknell's group was persuaded to take their goods to Santa Fé for sale. This trade was truly free. Commerce between the United States and northern Mexico was a lucrative endeavor since the area we know today as New Mexico received all its merchandise from the lower provinces by way of Vera Cruz but at exorbitant rates.

On his return to Missouri, Becknell wrote a journal which was published in April 1823 and contained the following observation:

**An excellent road may be made from Fort Osage to Santa Fé. Few places would require much labor to render them passable; and a road might be laid out as not to run more than thirty miles over the mountains.**

Interest in trade with Northern Mexico increased to the point that the federal government took up the issue of underwriting the survey of a trail from Kansas City to Santa Fé.

Incoming president John Quincy Adams appointed three commissioners for the project: Benjamin H. Reeves of Howard County, Missouri; Thomas Mather of Kaskaskia, Illinois, and George Champlin Sibley of Fort Osage, Missouri.

**(End JAS3-17. See JAS3-18 for continuation of study at p. 171.)**

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<sup>5</sup> "In late 16th-century Europe, a mounted soldier who fought as a light cavalryman on attack and as a dismounted infantryman on defense. The terms derived from this weapon, a species of carbine or short musket called the dragoon. Dragoons were organized not in squadrons but in companies, and their officers and noncommissioned officers bore infantry titles" ("dragoon," in *The New Encyclopaedia Britannica: Micropaedia*, 15th ed. [2010], 4:210).

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.<sup>1</sup>**

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.

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<sup>1</sup> "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 Pass<sup>2</sup> 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.<sup>3</sup>**

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.**

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<sup>2</sup> 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.")

<sup>3</sup> 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.<sup>4</sup> (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.

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

