

Inventory, Revelation 2:23; Restak: Brainscapes. Back on the Trail: Cimarron Cutoff**G. The Lord's Running Inventory of the Logos Deposit**

As Head of the Church, Jesus Christ keeps track of a running inventory of the Logos Deposit. He knows all that is knowable including the amount of doctrine successfully replicated into your soul. This inventory is made possible by His ability to read your neural printout. We are able to document this both biblically and scientifically. First of all the corrected and expanded translation of:

Revelation 2:23b - ... I [Christ] am He Who constantly inventories the emotions and the stream of consciousness, and I will impose punishment to each one of you according to your production from the Cosmic System.

It always gives me a charge when science unwittingly finds itself allegedly discovering what the Bible has been teaching us for millennia. Listen to this quote from:

Restak, Richard M. Brainscapes. New York: Hyperion, 1995; p. 38:

In contrast to earlier thinking about the brain, most neuroscientists now believe the organ remains malleable throughout life. Each thought and behavior is embedded within the circuitry of the neurons, and ... neuronal activity accompanying ... an experience persists in the form of reverberating neuronal circuits, which become more strongly defined with repetition. Thus, habits and other forms of memory may consist of the establishment of permanent ... neuronal circuits. At least in theory, all that we are and all that we have done could be read by an observer capable of deciphering the connections and circuits that have been established within our 50 billion nerve cells.

As you continue your journey to Santa Fé remember the positive aspect of these revelations: your positive volition toward doctrine is what facilitates these “reverberating neuronal circuits” into wheel-tracks of righteousness.

Once your neural network is fully facilitated, you have arrived in downtown Santa Fé, you are in spiritual maturity, you are functioning under experiential sanctification. This fulfills your objective in utilizing the prototype system demonstrated by our Lord, that is, you glorify Him in both time and eternity.

Remember: Our Lord used the Prototype Divine Power System to remain perfect so He could arrive at the cross impeccable. We use the Operational Divine Power System to maintain spirituality so we can arrive at Santa Fé impregnable. Same system, different missions!

For your efforts you will be richly rewarded. These are the treasures of wisdom and knowledge which are in Christ Jesus.

Hebrews 10:35 - Therefore, do not throw away as worthless your confidence [spiritual adulthood] which keeps on having rich distribution of blessing [escrow blessings for time].

Hebrews 10:36 - For you keep on having need of perseverance, so that when you have done the will of God [arrival at Santa Fé], you may receive the deposit which was promised.

As you ride the trail of life, keep in mind that every experience you have is a challenge to use doctrine in order to accelerate your advance. With every advance as with every setback there is the opportunity to place knowledge into the cache of your neural network. Such a deposit keeps on having a “rich distribution of blessings.”

It is now time to move on down the trail. We are at a point where those who travel the road to Santa Fé have the option of taking one of two routes. They can continue to follow the Arkansas River up into Colorado and then, turning south, enter New Mexico through the Raton Pass. The other option is to cross the Arkansas near a place presently known as Cimarron, Kansas and head south over a stretch of desert toward the Cimarron River. The best description of these two options is given by Frank Waters in his book, *The Earp Brothers of Tombstone*. It's an excerpt we have noted before but I present it again because, first of all, it's the right place on the trail to review it, and secondly, you now have a far better frame of reference for it.

Waters, Frank. "The Santa Fé Trail." In *The Earp Brothers of Tombstone*. New York: Clarkson N. Porter, Inc., 1960. Reprint. Lincoln: University of Nebraska Press, 1976; pp. 49-51:

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, 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 of the trail from the crossing just west of the "Caches" near Dodge City.

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 and, like [William] Becknell's party, have to cut off the ears of their mules and suck the blood. Too there was little grass, and no wood for fuel; only buffalo chips that when dry might burn well enough "to boil a kettle." But once across, and near Las Vegas, where the Mountain Route united with the main trail, seven hundred miles were behind them to Independence. Santa Fé, to the south and west again over Glorieta Pass, was but eighty miles away.

Transversing the Cimarron Cutoff is a venture which had been successfully attempted since William Becknell first did it in 1821 but it was never considered to be a safe route. Its advantage was that it was quicker. If you were able to orient, compass wise, then you could make the trek, provided your supplies held out.

In 1857 at age 18, William Barclay Napton, Jr., the great-grandfather of Melinda Smith of our congregation, persuaded his father to allow him to join a wagon train west to Santa Fé. His parents were part of the Upper South gentry who migrated to Howard, Cooper, and Saline counties. Many of these families arrived in Missouri in the second decade of the nineteenth century, acquired large land holdings, and engaged in trade with the Southwest.

After Napton's successful trip to Santa Fé in 1857, he ... return[ed] to Saline County ... studied law and began the practice of law.

In 1862 he married Mary P. Shelby. Meanwhile, he had joined the Confederate forces, was captured and given the option of going to prison or taking the Oath of Allegiance to the Union. He accepted the latter and quit the army. In 1868 he joined a law firm in Kansas City.

He devoted himself to literary pursuits also. About the year 1901, Napton decided to write reminiscences of his 1857 journey to Santa Fé and in 1905 they were published by the Franklin Hudson Publishing Company of Kansas City under the title *On the Santa Fé Trail in 1857*. In 1991, Friends of Arrow Rock reprinted the book. Included is a foreword written by Jean Hamilton which contains some very interesting facts about the Trail's economic impact on Kansas City and St. Louis.

By 1857 much of the trade began the overland trip at Kansas City where trading goods arrived on steamboats. During the nine months river season of that year 725 steamboats arrived and departed from the Kansas City levee. Often at the height of the river traffic there would be as many as 5 to 10 steamboats every day discharging freight and passengers. These boats supplied most of the freight that loaded the 12,000 wagons leaving Kansas City that year, some 9,884 of which went to New Mexico. Nearly 15,000 head of mules and cattle that pulled the wagons were bought at local markets.

The steamboats that brought the goods to Kansas City to load the wagons for New Mexico, reloaded with the cargoes that had been shipped back in the wagons—the wool, furs, hides, all welcome in the St. Louis market. St. Louis was the chief fur market of the world in the early and mid-19th century.