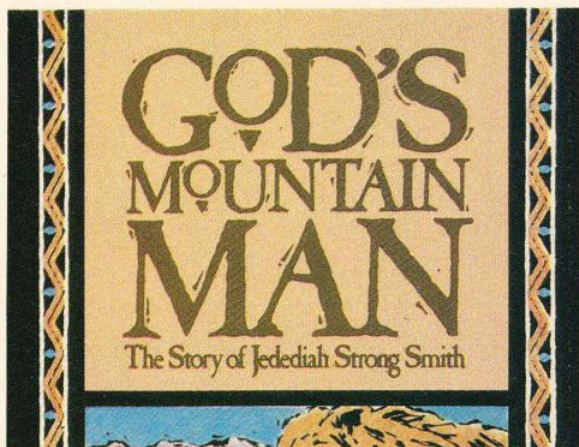


High Adventure

A ROYAL RANGERS MAGAZINE FOR BOYS

SPRING 1992
LEADERS EDITION

Death Stalks the Desert
Frontier Crafts
Those Thunderous Days



Page 5



Page 8



Page 11



Page 14

HIGH ADVENTURE

Spring 1992

Death Stalks the Desert

3

Commander & Bag

6

Hiking the Missions Trail

8

They Served Him Well

12

Frontier Crafts

13

Those Thunderous Days

14

KEN HUNT, National Commander/Director of Publications
MARSHALL BRUNER, Editor
DONNA JESTER, Editorial Assistant
LARRY BANGLE, Art Director
RON DAY, Layout

KEN RIEMENSCHNEIDER, Secretary, Men's Ministries
TERRY RABURN, National Director, Division of Church Ministries

HIGH ADVENTURE—Volume 21, Number 4 ISSN (0190-3802) published quarterly by Royal Rangers, 1445 Boonville Avenue, Springfield, MO. 65802-1894. Subscription rates: single subscription \$1.75 a year; bundle (minimum of five subscriptions, all mailed to one address) \$1.50 a year. Copyrighted 1992 General Council of the Assemblies of God, Inc. Gospel Publishing House. Printed in USA second-class postage paid at Springfield Mo., and at additional offices. POSTMASTER: Send address changes to *High Adventure*, 1445 Boonville, Springfield, MO 65802-1894.

MEMBER **epa** EVANGELICAL PRESS ASSOCIATION



Death Stalks the Desert

By Esther Loewem Vogt

An excerpt from the book God's Mountain Man, the story of Jedediah Strong Smith.

With sad hearts, Jed and Silas left Robert Evans behind. Forging ahead, they led the bony horse and mule. Jed's throat was too dry even to sing.

After they had gone a mile or two, they heard a gunshot from the direction they had come. Gunsmoke rose faintly over the spot where they had left Robert Evans.

Silas looked at Jed. "That's the end of Robert Evans," he said soberly, and Jed nodded.

They struggled on for another mile. Silas Gobel's head was bent and his feet dragged in the sand. Jed's throat was raw and parched, and without a word he threw himself on the baked sand.

"Dear Lord," he prayed, "if there's water here, please let us find it."

Then he got up and started to push forward. After a short distance he suddenly saw a flowing stream. No, he thought, *it's just another mirage*. He half-dragged himself several more yards. Then he looked again. The spring was still there.

"Water!" he shouted hoarsely. "Silas, there's a spring!"

Silas raised his head, look-



FRED DENVER

ing around wildly. Then he saw the spring. Rushing toward it, he plunged his head into the fresh, clear water and gulped. Jed knelt down and splashed water over his hot, sun-scorched face. The horse and mule, Jed and Silas, drank and drank until they could drink no more. Again Jed "lifted up his eyes unto the hills from whence came his help" as he thanked God for answered prayer. Surely they had "walked through the valley of the shadow of death," and the Lord had been with them.

Taking a kettle from the pack mule, Jed filled it with water. "I have to go back and see what happened to Robert. You stay here and rest, Silas."

"I hope you find him with his scalp on tight," Silas muttered gloomily.

Jed retraced his steps three miles to the little tree where they had left Evans. To Jed's surprise the man leaned his head on his elbow and looked up when Jed hurried toward him.

"Did you find . . . water?" Evans croaked.

"I have plenty," Jed said, handing him the kettle, which held four or five quarts.

Robert Evans grabbed it greedily and began to gulp. After he had emptied the kettle he handed it back to Jed.

"Why didn't you bring more?" he said, his eyes crinkling into a smile.

The water revived him enough to get him back on his feet. . . .

After Jed and Robert Evans reached Silas at the spring, the three men stayed there for the rest of the day, drinking a little water at a time and drying the spoiled horsemeat, their only food. . . .

Early the next morning, refreshed and rested, the three men moved on. The springs along the way were salty, but finally Jed found one that was drinkable. Nearby was an Indian lodge with two braves, a squaw, and two children. At first the Indians seemed frightened.

Jed stepped forward and clasped his hands in the sign for friendship.

The Indians clasped their hands in answer and offered the three trappers some ante-

. . . could it?" said Robert Evans, finally letting go a laugh.

Forty-five miles to the east they came upon a river with banks almost overgrown with bulrushes and flags. Jed decided to cross it rather than go around it. He built a raft of cane grass by making sheaves and fastening them together. Then he piled on their camp equipment. Leading the horse, he swam the river; the mule followed. Then Jed turned about to help Robert and Silas, who paddled behind the raft.

"I hope you find him with his scalp on tight," Silas muttered gloomily."

lope meat. The three men ate and patted their stomachs in an exaggerated fashion to show the Indians their appreciation. . . .

That night Jed climbed a high ridge to the east, and in the far distance he saw what looked like a large body of water.

He hurried back to Robert and Silas. "I think I know now where we are!"

In the morning they trudged northward along another valley with many salt springs. Finally they rounded a ridge, and there, far to the north and east, lay the Great Salt Lake.

"No mirage could be that size

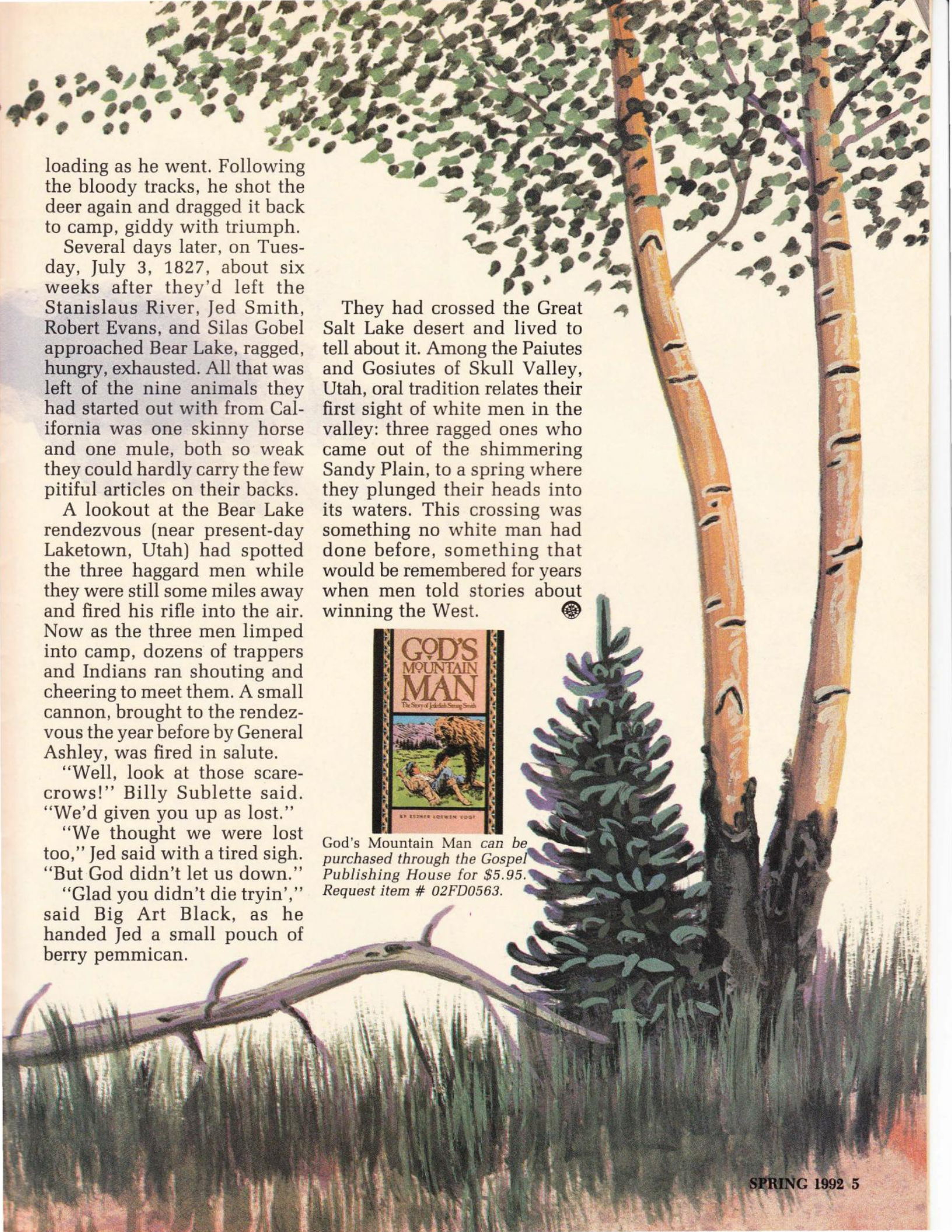
Reaching the opposite shore, they built a fire, ate dried meat from the last horse that had died, and lay down to sleep.

The next morning they traveled fifteen more miles. Just before making camp Jed saw a bear.

Once, he took aim but had to break off to steady himself. The bear lumbered farther ahead. Again Jed took aim, this time getting off a shot. The bear faltered, then quickened its pace and disappeared from sight. Jed closed his eyes and sighed.

The next day Jed wounded a deer. As it staggered among the brush Jed stumbled after it, re-





loading as he went. Following the bloody tracks, he shot the deer again and dragged it back to camp, giddy with triumph.

Several days later, on Tuesday, July 3, 1827, about six weeks after they'd left the Stanislaus River, Jed Smith, Robert Evans, and Silas Gobel approached Bear Lake, ragged, hungry, exhausted. All that was left of the nine animals they had started out with from California was one skinny horse and one mule, both so weak they could hardly carry the few pitiful articles on their backs.

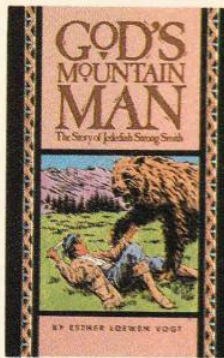
A lookout at the Bear Lake rendezvous (near present-day Laketown, Utah) had spotted the three haggard men while they were still some miles away and fired his rifle into the air. Now as the three men limped into camp, dozens of trappers and Indians ran shouting and cheering to meet them. A small cannon, brought to the rendezvous the year before by General Ashley, was fired in salute.

"Well, look at those scarecrows!" Billy Sublette said. "We'd given you up as lost."

"We thought we were lost too," Jed said with a tired sigh. "But God didn't let us down."

"Glad you didn't die tryin'," said Big Art Black, as he handed Jed a small pouch of berry pemmican.

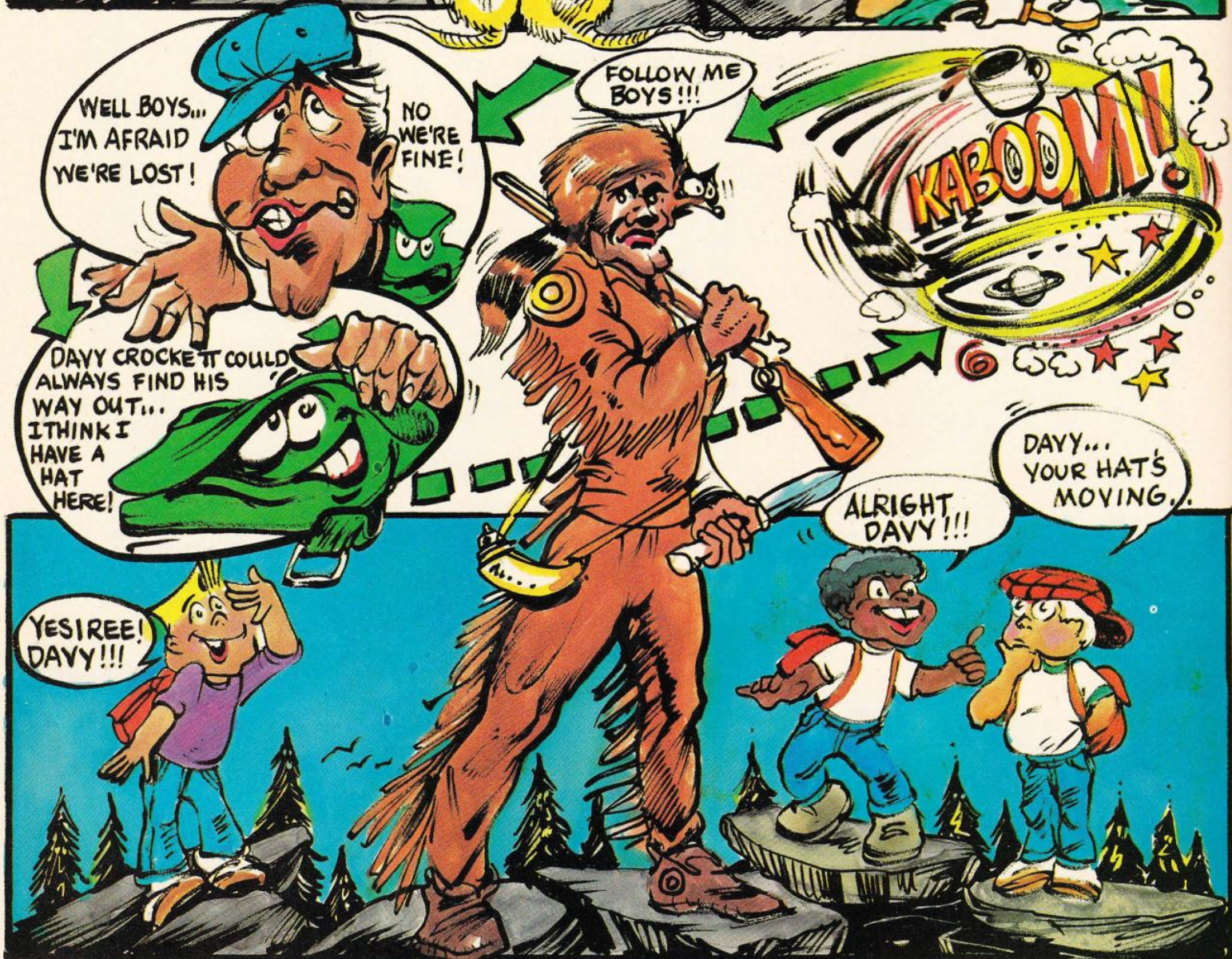
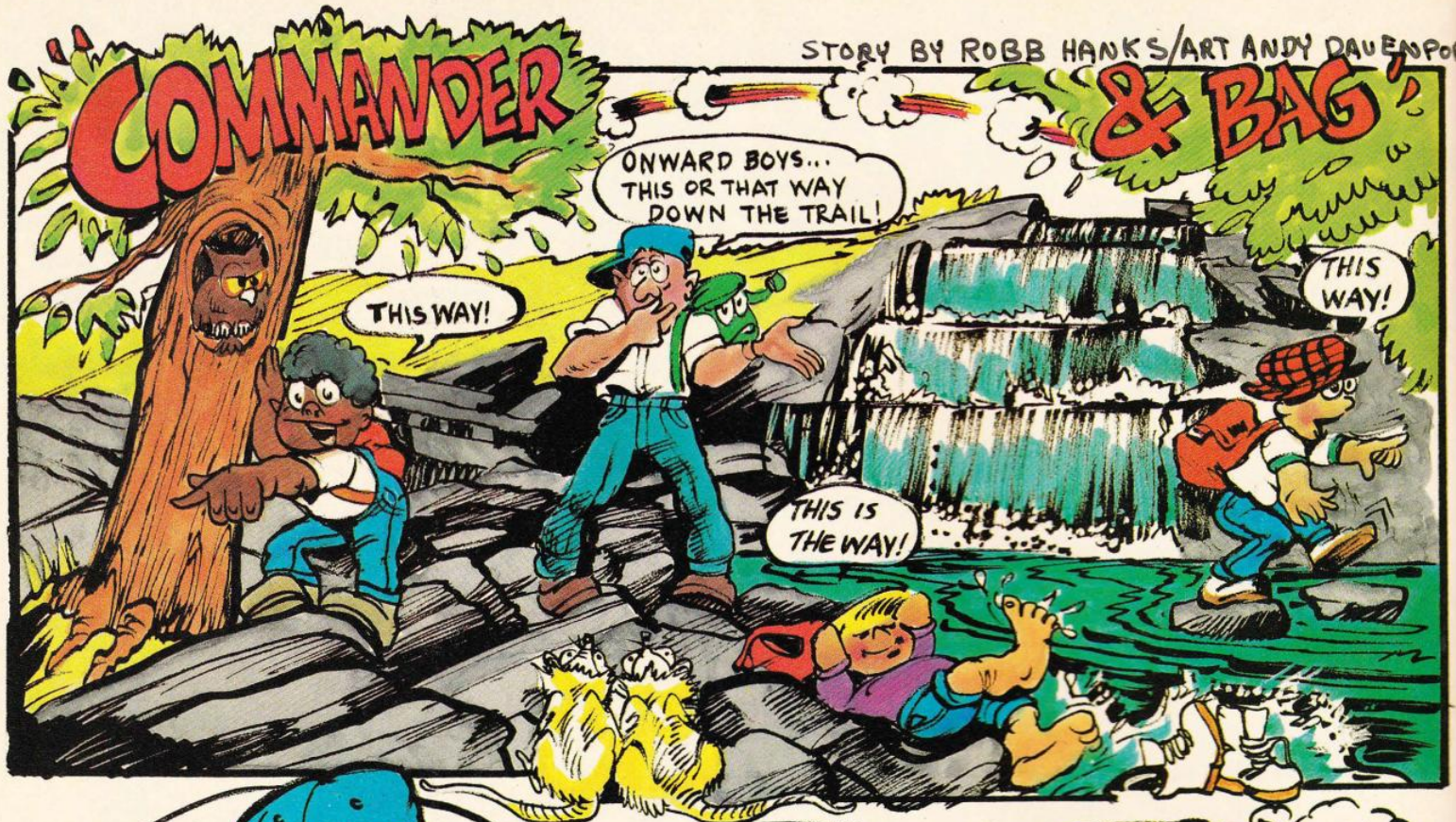
They had crossed the Great Salt Lake desert and lived to tell about it. Among the Paiutes and Gosiutes of Skull Valley, Utah, oral tradition relates their first sight of white men in the valley: three ragged ones who came out of the shimmering Sandy Plain, to a spring where they plunged their heads into its waters. This crossing was something no white man had done before, something that would be remembered for years when men told stories about winning the West.

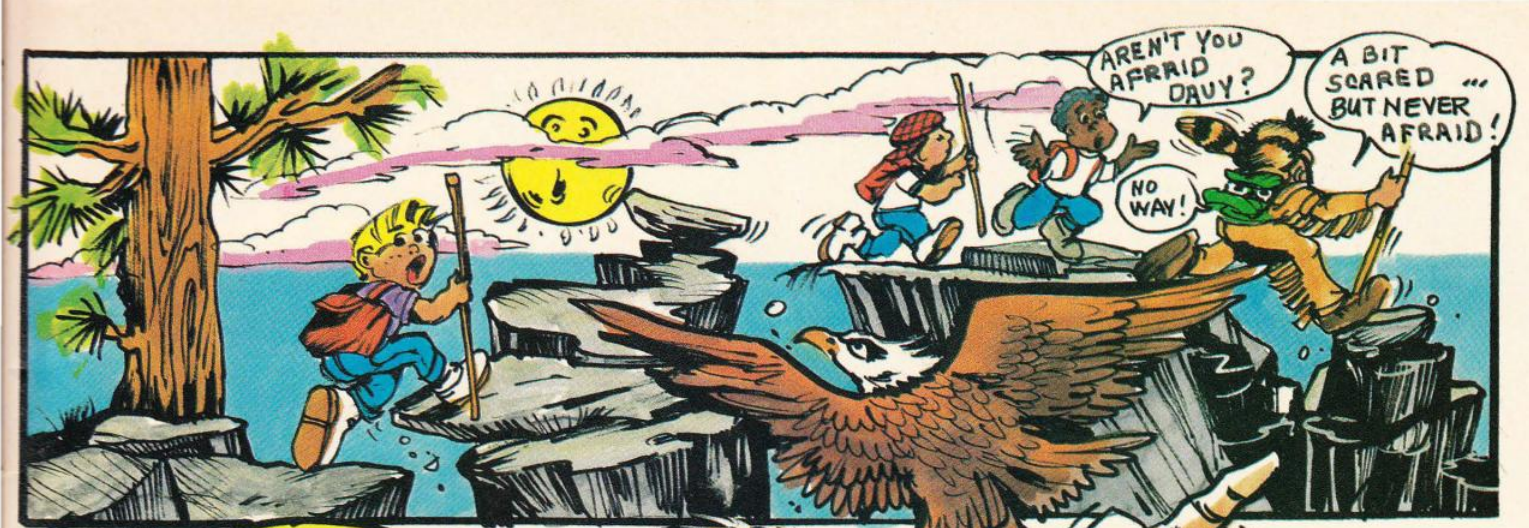


God's Mountain Man can be purchased through the Gospel Publishing House for \$5.95. Request item # 02FD0563.

COMMANDER

& BAG





I LIVED IN THE WOODS ALL MY LIFE ... **I** CAN USE A 1000 DIFFERENT
KILLED ME A BEAR WHEN I WAS ONLY THREE ... WAYS TO GET US OUT
OF THIS HERE PLACE !!!



LATER ...
IN A CAVE!

A ROYAL RANGER IS COURAGEOUS
..... BUT NEVER FOOLISH!



HIKING The MISSIONS TRAIL

Photos by Len Bartlotti

By Rev. Del Kingsriter, director of Center for Ministry to Muslims

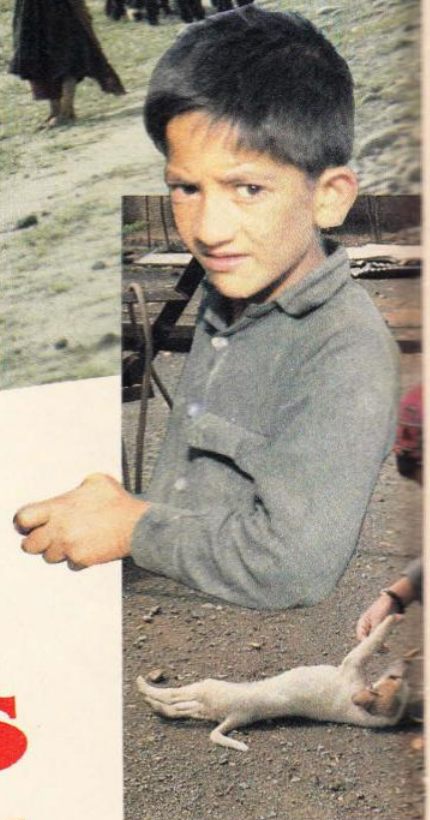
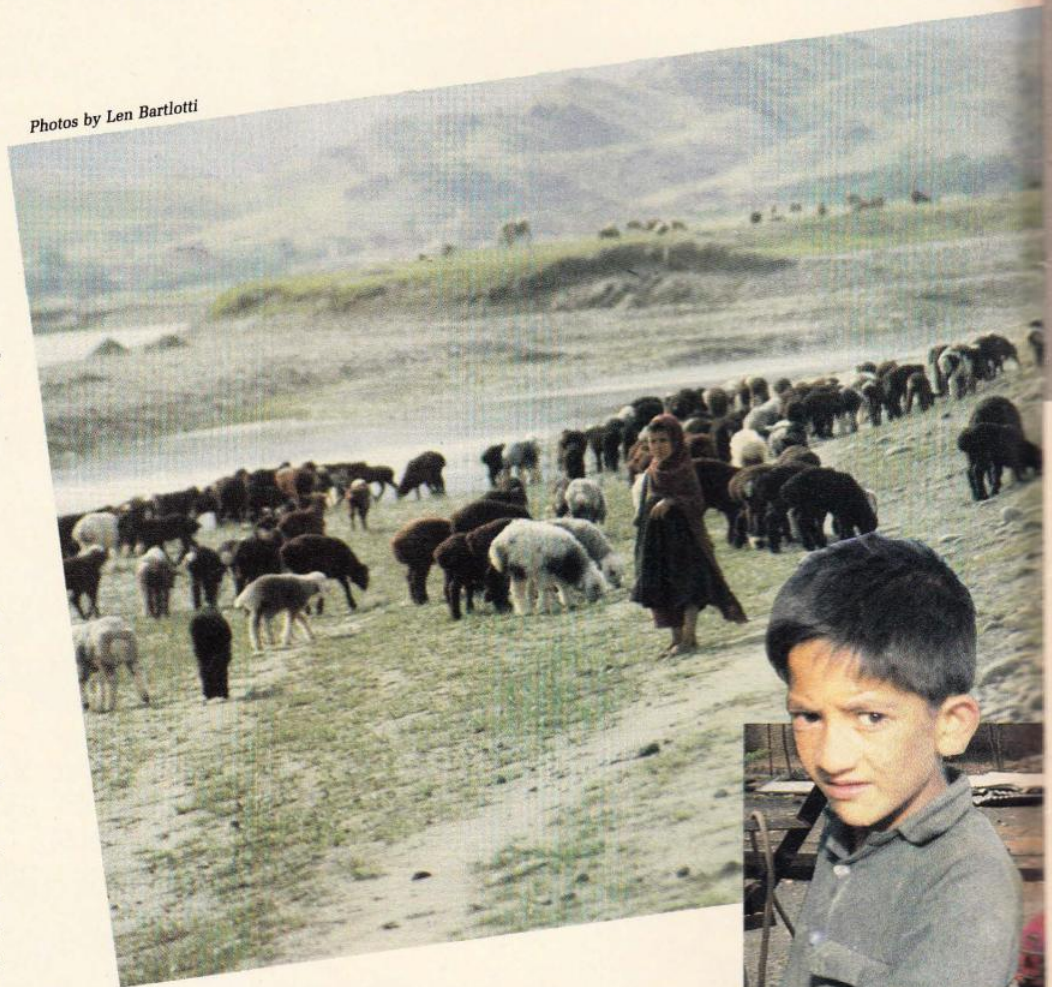
One day a loving mother packed a lunch for her son. He was just an ordinary boy. People would remember him for thousands of years, though, because he was the boy who offered his lunch to Jesus.

Because of this boy, many people had a good meal. Even better than that, though, he helped people see Jesus as the Great Provider of their every need.

Feeding 5,000 people with a little boy's lunch was a miracle. Have you ever wondered why we don't see miracles like that today? Miracles do happen today, you know. But sometimes we just don't recognize them.

Let me tell you a story about another young boy who was obedient. This youngster carried his lunch too. But his food wasn't what was important . . . it was what the food had been wrapped in: gospel tracts!

This story took place not long ago in a remote Muslim village in Turkey. It began when a mother sent her son to the market to buy some fish for the family meal one day.



A Boy's Lunch

It was a custom in the village for people to take baskets with them to the market so they could carry their groceries back to their homes.

But the boy forgot to take a

basket. The market owner didn't have one either, so he wrapped the fish in some papers someone had given him then handed the package to the boy.

High Adventure

Spring 1992

Leader

2 **Keep Your Nose
to the Wind**

3 **The Missions Brigade**

4 **News**

6 **Your Outpost
Planning Guide**

12 **Frontier Crafts for Boys**

14 **Devotions for Boys**

One-on-One

I was privileged this past December to attend the Royal Rangers 10th anniversary celebration in Spain. While there I heard Emrys Burnett, national commander of the United Kingdom, coin the word "marked" Royal Rangers. He was referring to the emphasis the apostle Mark had placed on the theme of "servanthood" in the Gospel of Mark. Emrys commented, "A person that serves another in such a capacity should be called a 'marked' Royal Ranger."

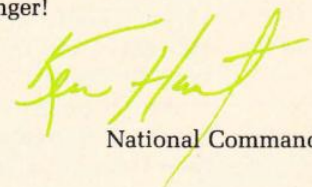
We have many "marked" leaders in Royal Rangers. In a general sense this describes the ingredients and fiber of the Frontiersmen Camping Fellowship ministry. Frequently John Eller, the first president of FCF, has mentioned to me, "The original purpose behind FCF was the emphasis on serving."

In late November and early December of 1991, 32 FCF men journeyed to two small villages in Mexico to take on a MAPS construction assignment. Today, because of their efforts, some 80 Mexican nationals have a church where they can worship God.

In a practical way the FCF men gave their time, money, and talents to participate in this meaningful MAPS venture.

Daily, after the work was over, the fellows gathered around a campfire to worship. One evening—as explained in the news section—four nationals gave their hearts to Christ. Fred Deaver, national FCF president, told me how one Mexican man kept admiring his Stetson straw hat. Fred, knowing the cost was one-half the man's yearly salary, gave away his prized possession. This is "servanthood!"

I say that FCF is on the cutting edge—the frontier—of evangelism. As in Mexico the opportunities for service exist abundantly within each and every chapter. So you might ask, "How can I become a member?" The chief qualifier is quite simple: Become a "marked" Royal Ranger!



National Commander



Photo by Paul Wharton

Keep Your NOSE to the Wind

By Fred ("Hawkeye") Deaver, national FCF president

During the frontier days of America, small groups of frontiersmen would scout the land while keeping a lookout for any enemy attempting to raid their possessions and families. When returning from their excursions, the patrols would report on their trips by saying, "We ranged out about 3 miles over that mountain," or, "We ranged down river for a day and a half."

From using the word *range*, the colonists began calling this small band of frontiersmen "rangers." Thus was born an American legend.

The word *Rangers* became part of our name as Royal Rangers because it symbolized action and adventure and because it identifies us with our early forefathers—the frontiersmen. And as our forefathers we FCF'ers must also be scouts and lead the way—in the spiritual sense—by living out the Ranger Code. We must even exceed the Code by bearing achievement, friendship, leadership, and woodsmanship. And we must prefer our brothers over ourselves.

Many boys today lack in their homes the father figure and the spiritual leadership they so desperately need. So we must be that father figure, that spiritual leader. We must diligently pray, read the Bible, and fast for those in need and for those spiritually lost.

We must always conduct ourselves in a manner pleasing our Royal King. I challenge you who are members of the FCF to remember that our buckskins, tepees, "hawk throwin'", and black powder shootin'" are only the "tools" we use to reach boys for Jesus.

We old-timers should be the "life line" that helps keep our Rangers for Jesus. FCF consists of more men than boys because most boys come into the program at about age 14 and are looked on as old-timers when they reach age 18. So I challenge you to help keep these young men in FCF.

Young bucks need to continue in FCF for two reasons:

First, our young FCF men in today's society must face a world different than that we older ones had to face. They must stand face to face with peers who are encouraging them to partake in promiscuous activities.

Second, not every boy, as you know, who goes through Royal Rangers and FCF will become a commander. And what our ministry is in great need of is experienced leaders who have grown up in Royal Rangers and who can share their experiences with their boys.

Whenever I see a boy or a man wearing the FCF medal on his uniform, I feel I'm looking at someone who has the desire to serve the Lord and to be an achiever above and beyond the norm! I believe it is expected of the wearer of the FCF badge to live as is stated in Matthew 5:41: "Whosoever shall compel thee to go a mile, go with him twain."

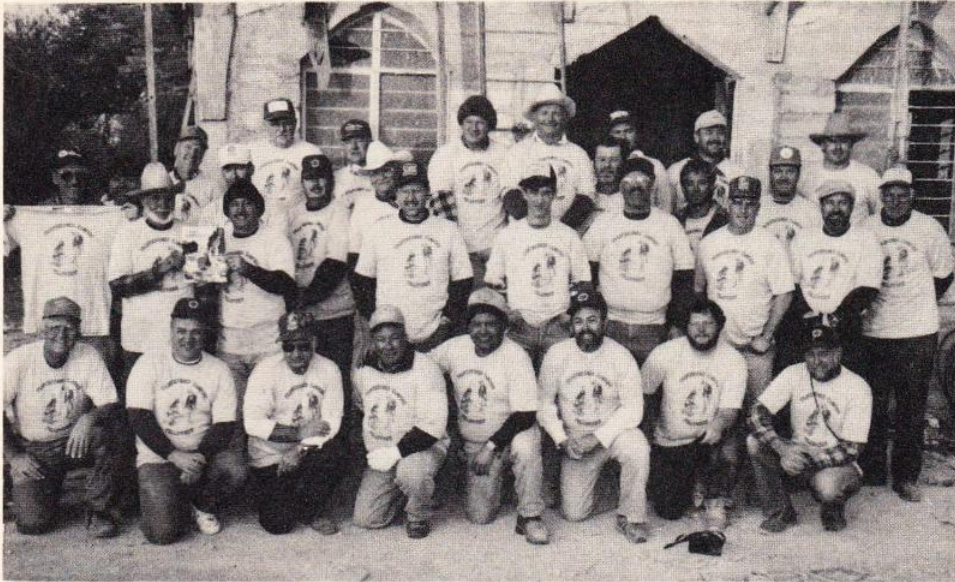
We FCF leaders should be the ones who can and will do the jobs nobody else wants, and do them with the joy of the Lord. The wearer of the FCF badge should reflect the faithful servant, as shown in 2 Timothy 2:3,4. You see, we FCF'ers should be recognized more by our actions than by the badge we wear.

Yes, we members of FCF have a great tradition to uphold. But our greatest responsibility is to reflect that which ties to our name Royal—our royal heritage as children of the King. We must decrease so that He may increase. We must lift all the things we do up to Him so everyone may see Jesus.

It is an awesome responsibility to lead the way. But by being full of the Holy Spirit and empowered by God, we *can* do all things through Christ.

So, fellows, always remember: Watch your hair, pilgrims, and keep your nose into the wind! 🌀

The Missions Brigade



By Paul R. Etheridge

We are commissioned by Jesus in Mark 16:15 to take the gospel to all creation. And in Luke 24:47 Jesus instructs us to go to all nations.

We tend to think of those who go and preach in other lands or communities as special persons called of God to be missionaries. But if you are a born-again Christian, you, too, are a missionary. The only difference is you may not be called to preach or travel to distant nations.

The word *missionary* is defined as a person sent to propagate religion or to do educational or charitable work, especially in a foreign country or region. The key phrase we tend to overlook, however, is "or to do educational or charitable work."

We focus in on the "preaching" missionary not realizing the efforts of others—like you and me, who have a calling in Royal Rangers. We are the other side of the missionary picture and no less important.

But what is the Royal Rangers ministry doing for missions? Other groups within our church have various efforts—such as Light-for-the-Lost, Speed-the-Light, and Boys and Girls Missionary Crusade. We, however, have not gotten into the missions picture. Believe me it is not for lack of zeal. The hardest-working, most ded-

icated Christian men I know are Royal Rangers leaders. All we need is a challenge.

So let us challenge ourselves to get involved in missions. I know this sounds like something you'd heard only last Sunday, but hear me out. You give money to missions, and that is a very integral part of church involvement. Remember, however, that Jesus has commissioned us *all* to be missionaries.

Let us look at the educational or charitable work part of being a missionary: I know you possess many talents that can be used on a mission field. Let me challenge you to go one step farther after giving your money and talents—giving your time! For some leaders time is harder to give than money. But remember that any worthy effort involves sacrifice.

If we could combine our talents, time, and money and pick a work project, we will become "charitable work" missionaries. I am suggesting we find a work-type project—either home missions or foreign missions—get a group of men and boys together to take on that project, then get involved by working with our hands.

Not only will we benefit a missions cause, we will also be investing in the future of missions by introducing our boys to the mission field.

Let us not pick projects any work group can do. We are supposed to be made of tougher stuff. Find the project no one wants, the one others turn their noses up at, the one that's uncomfortable or even harsh. Now we're talking challenge!

Look at how the Frontiersmen Camping Fellowship was challenged last December: The seed to the challenge was planted when I went with my church group on a MAPS building project in Mexico.

The missionary told us about hundreds of congregations throughout Mexico who worship outside. They are too poor to build a church. The missionary said he could not get church groups to go into these areas to help the people because these needy Christians lack any modern facilities. Their living conditions are too primitive and harsh. My pastor knew of my involvement in FCF. So he challenged FCF to do what no other work group would do.

FCF took up the challenge and assisted in two building projects in Mexico last December. What a ministry! We FCF members became the charitable work side of missions—to put it into our terms: the Christian service side of missions.

Let me encourage you to offer your time, money, and talents to be used in the missions arm of Royal Rangers. Together we FCF'ers can bring a facet to missions that no other church group can. Our calling to a Royal Rangers ministry is unique, and it is only fitting that our Christian service as missionaries should be also.

Be the missionary Jesus commissioned you to be. Organize your own "Missions Brigade," and contact the national office for details on how to become a working, camping, and surviving missionary!

Paul Etheridge serves as national FCF field advisor. He is a corporal with the Missouri State Patrol.



FCF Succeeds in Mexico

Date: Nov. 29-Dec. 7

Locations: Ejido and Santa Maria, Mexico.

Assignment: MAPS Church Construction.

Participants: 32 FCF Leaders.

November was ending as 32 Frontiersmen Camping Fellowship men headed to Mexico. They converged from all across the States at Eagle Pass, Tex., before heading into Mexico.

Some men had driven 2 days to reach Eagle Pass. They were about to begin a Mission Abroad Placement Service (MAPS) church construction project other teams could not undertake. The remote area in which they would be working was without water and sleeping facilities. So it took a special group of men who could assist while being totally self-contained.

From Texas the convoy—consisting of vans pulling trailers and a chuck wagon—headed to Mexico with all the tools, camping equipment, food, and water (50 gallons of it) needed to serve the Lord.

Awaiting their assistance, in the remote Mexican farming villages of Ejido and Santa Maria, were two church groups of about 80 adherents. Soon they would be worshiping in their new churches.

The FCF men were given 34 various construction projects by Missionary David Cave. He did not expect the men to be able to complete but half the assignments. He was in for a pleasant surprise, however.

For the next 5 days the crew worked diligently from morning until evening—each person worked about 80 hours total. They labored to complete the cement wall structure and windows of one church. And to both church structures they constructed roofs, made of steel and concrete, and installed electrical wiring. FCF leaders said another major construction project they completed was a “world-class



latrine.”

According to Paul Etheridge, national FCF field advisor who organized the trip, some of the villagers even brought their broken water pumps to the FCF workers for repair. Etheridge said the specialized team was comprised of highly skilled electricians, contractors, and even businessmen.

During the day the men labored in temperatures in the 70's. At night they slept in a 30- by 40-foot tent in temperatures plummeting to the 20's.

During those cold evenings the FCF men met with the church congregations outdoors to worship the Lord. They met in the open air because the villagers were without a church in which to

gather. An estimated 200 other church congregations in that region are without worship facilities.

Etheridge recalled being warmed in his spirit by the worship services. They all had gathered around a fire. From time to time the Mexican men would dig out coals from the fire to set at the feet of their families to warm them.

Also witnessed by Etheridge was that the hearts of all who had attended were warmed by the presence of God. During those meetings four villagers gave their hearts to Christ.

Before the trip was over, the FCF workers had more than completed what was expected of them. In all the team, who worked with a number of the Mexican brethren, completed 31 projects. None of this would have been possible if the FCF team had not contributed \$6,000 of their own funds.

As a token of appreciation to the FCF'ers, the congregations prepared special meals consisting of goat meat and Mexican dishes. Due to the impoverished conditions in these areas, this gift of appreciation was a sacrifice in itself.

The FCF men were well rewarded, indeed. The memories of any pain endured were washed away with words and tears of gratitude from our Mexican friends.

"They were very gracious people," stated Fred Deaver, national FCF president and participant in the construction project. He also noted that the mission was highly successful and that the team left Mexico ambitious to begin another such endeavor.

Deaver added that he hopes another FCF MAPS construction project will be conducted sometime this year. FCF is adding to its structure a permanent program in which qualified FCF members can participate in future church construction projects.

The specialized team will have its own group name and uniform patch.

Etheridge noted that future FCF construction projects must meet the following criteria before qualifying as a missions endeavor: 1. Be a construction project no other team can do, 2. Be in a remote location with harsh living conditions that require survival-type skills, and 3. Must be a project lasting at least 5 days.

Members who participate in an FCF MAPS trip will be awarded, as will the 32 men who completed the recent assignment, 80 Trappers Brigade points.

Royal Rangers Escort Boys to Manhood

Reprint Courtesy of the Albuquerque Journal

By Slim Randles

LA CUEVA—For those of us who dabble in blackpowder firearms, fringed buckskins, and rendezvous camping, the scene looks familiar.

Tepees sit back among the ponderosa pines, wall tents dot the spaces between, and men and boys roam around dressed in furs and leather and blanket capotes, tossing tomahawks at stump targets and calling each other "Grizz" and such. It is a mountain man rendezvous at the headwaters of the Guadalupe River, but there is a difference. The jug they pass around has apple cider (of the soft variety) in it. The roughest language you hear is someone good-naturedly calling a pal "you old wart hog."

For 3 days, this beautiful campsite is hosting 75 to 80 boys and men who belong to the Royal Rangers, a mountain man-based youth auxiliary of the Assemblies of God. They come here from Texas, Oklahoma, Kansas, New Mexico, southern Colorado, and from "Gulf Latin," which is what the Spanish-speaking churches are called in Texas.

The rendezvous is part of the Frontiersman Camping Fellowship, and this rondo is a regional event that happens every 2 years. A national rendezvous is held every 4 years.

The adult mountain men of this temporary community will go back home to jobs as preachers, contractors, mechanics, insurance salesmen, and one nuclear physicist. But for a few days, they are fathers to these boys, or at least that's how they see it.

Sonny Green, a contractor from Ohio, is national vice president of [FCF] and is their

special guest and lecturer. He has been to similar rendezvous with the Royal Rangers all over the world among the organization's more than [200,000] members.

"Our divorce rate," Green says, "is 60 percent. That means most boys are being raised by a single parent, and that is usually the mother. That's all right when they're small, but when these boys are 13 and 14, they need a male role model." The organization, while sponsored by the Assemblies of God, is not limited to its members.

"I'd guess 40 percent of our boys aren't with the Assemblies of God," Green says. "We don't overemphasize religion."

But there is a strong religious streak running through the camp.

Green says the thing that keeps him going, year after year, is his love of working with youngsters.

"Our main goal is to teach a boy and raise him up," he says. "Someday he'll have to stand before God. We try to get him prepared for that."

In front of one lodge (if you're an insider, you don't call them tepees, you see), a large group of boys are sitting quietly while two firearms instructors are teaching them the safe handling and shooting of muzzleloaders.

Barry Roberts pours himself another cup of coffee from the cook fire and carries the tin cup across the campground toward the group.

Roberts works in environmental safety for Delta Airlines in Fort Worth, but here in camp, he's the territorial "rep" for the Royal Rangers.

"Our boys range in age from 5 to 18," he says, "but this camp is just for those 13 and up. I have a couple of boys at home who aren't old enough to come here yet, but we're looking forward to it."

Royal Rangers, he says, began in 1962 as a parallel organization to the Boy Scouts, but with more of a religious bent. It is now in [47] countries.

"This is just for boys. Girls would be a distraction, and what we're trying to do here is to be the fathers they don't have. Sometimes their real fathers are couch potatoes or alcoholics. Often we are the manly influence in their lives."

Youngsters, Roberts says, are under a lot more pressure than ever before.

"Kids are more streetwise at 12 than we were at 18," he says. "We live in a bloodthirsty society ... a video world ... push the button and change things. It's too fast paced for us to keep up."

So the Royal Rangers forget about keeping up for a few days. They retreat to a time in the history of the Mountain West (1810 to about 1840), when men feared God and grizzlies more than coke and crack. They spend their days working scrimshaw into their powder horns, as young Justin Osburn is doing this morning, and practice starting fires with flint and steel for the contest that will be held later.

Working with these boys, Roberts says, isn't easy, but it's a calling.

"It's something I had to do," he says, "because too many kids are dying and going to hell."

Your Outpost Planning Guide

Straight Arrows Program

By David and Marie Brecheen

March: Great Men and Women

Overall Approach—A study of great men and women. Each person to be introduced to your little braves has played a great part in the history of our country. Share the positive characteristics and contributions they made to their people and to our country.

1st Week—Begin your study about great men by telling about Red Cloud, the great Sioux warrior. He had no claim to hereditary chieftainship. But through great strength of character, he became the most celebrated leader of his people. Share with the boys what tribe he was from, when he was born, and what caused him to distrust the white man. Explain what he did when the government wanted to build a road from Fort Laramie, Wyoming, to the gold fields of Montana. Tell what kind of treaty the government and Red Cloud signed. Describe how Red Cloud helped our government and his people.

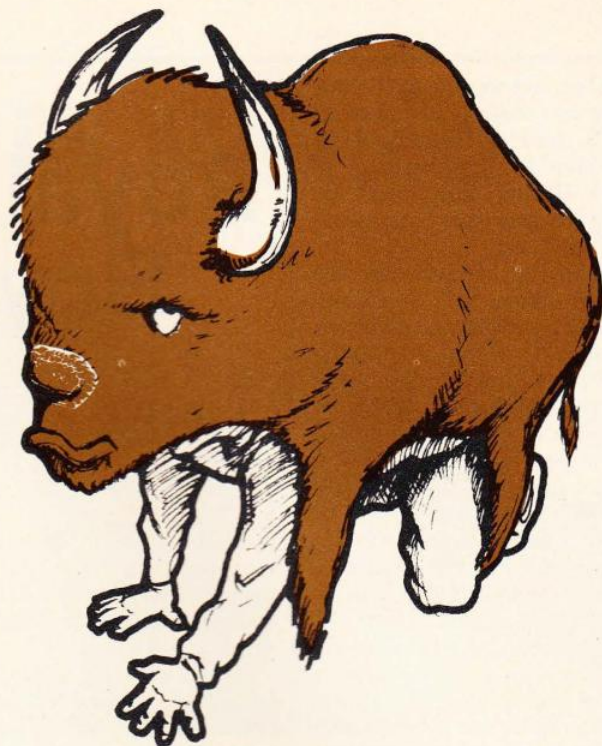
Scripture verse this week: Joshua 1:6.

2nd Week—Cochise was one of the greatest Apaches, whose wisdom and sense of honor is legendary to this day. As a young man Cochise was fierce in battle and cruel to his enemies. However, he was a man of peace in his older years. Share who Captain Thomas Jeffords was and how he changed the future course of Cochise's life. Tell what the term *blood brother* meant and how Cochise and Jeffords applied the meaning of this term to their lives. Show your boys how honor played a great part in both lives of these men and how it can apply to the boys as well.

Scripture verse this week: John 5:23.

3rd Week—The brave and courageous young Shoshone woman named Sacagawea helped Lewis and Clark succeed in their great expedition of exploring the Northwest. Help the boys learn about Sacagawea by explaining from where she came. Tell what her husband's name was and what he promised to do for Lewis and Clark.

Sacagawea proved invaluable to Lewis and Clark as she guided them westward, through Shoshone Indian lands, after persuading the Indians to sell Lewis and Clark the supplies they needed. She also influenced her people to show Lewis and Clark the pass through the Rocky Mountains. From there the



hardships continued from the Snake River, the Columbia River, and on to the Pacific Ocean. Share how this expedition helped in the westward expansion of our country. Without Sacagawea this would not have been possible.

Scripture verse this week: Psalm 119:105.

4th Week—The next character can be studied by reading your New Testament. He was a young man named Timothy, who greatly influenced the churches in Lystra, Corinth, and Ephesus. Timothy was with Paul and Silas on their great missionary journey, telling everyone in that region of the world about Jesus. Timothy was a young man who listened to the call of God on his life then shared Jesus with others. Share with your boys the importance of knowing what God's Word has to say to them and what they can do for Christ if they give their *all* to Him.

Scripture verse this week: 2 Timothy 1:7.

References for this month: Encyclopedia; *The Great Chiefs*, Time-Life Books; *The Indians*, Time-Life Books; *Book of American Indians*, by George Turner; *Indian America*, by Marian Wallace Ney; *The Golden Book of Indian Stamps*, by Sonia Bleeker; *Great Names in Our Country's Story*, by Eibling, Gilman, and Skehan; The Bible.

April: The Buffalo and Its Skin

Overall Approach—The planning guide this month is devoted to the study of the great buffalo and how they benefited the Indians of the Old West.

1st Week—This week introduce your braves to the American bison—the buffalo of the plains and of the West. These great animals were vital to the Indians because they provided everything needed to survive. They provided food, housing, canoes, skins for clothes, and bones for tools and eating utensils. Other parts of the animal provided materials to make ceremonial objects, recreational equipment, riding and transportation gear, and weapons.

The buffalo is a huge animal with poor eyesight. They travel in bands of 5-50 in number. The Indian hunted buffalo in different ways—individually, in small groups, or together as an entire tribe. After your presentation—which should be packed with enthusiasm—ask the boys questions to see if they can

recall the information you just shared. You may even wish to have your boys pantomime an Indian buffalo hunt.

Scripture verse this week: Genesis 1:25.

2nd Week—This week share how the Indians tanned the hides of animals, especially buffalo hide. After the animal hide has been removed, it must be treated (tanned). Hide can be treated several ways. But share how the Indian women prepared skins.

The treatment of hides differed slightly from tribe to tribe. The women soaked the fresh skins in water for several days. If the skin was to be used for summer clothing, the hair was removed—usually by scraping. After soaking the hide, the Indian women wrung out the water, stretched it over the ground or a log, then staked it down. Then they would remove any excess fat or skin with scrapers.

Next, the Indians treated the hides with a fluid made from a mixture of animal brains, liver, and fat. The fluid was worked into the skin to soften it. The hide was then dried and smoked over a fire to make it water resistant. The process usually took about 6 days.

Scripture verse this week: Genesis 1:26.

3rd Week—This week explain the process of treating rawhide, which is similar to tanning. After soaking the fresh hide, the fleshy parts, fat, and hair are removed. Next, the hide is stretched onto a wooden frame. As the wet hide is stretched tightly, it dries into a tight, almost wrinkle-free skin.

The early Indians made trunks, in which they kept their possessions, out of hides. They were much like our suitcases today. The prairie tribes also used rawhide to make moccasin soles. Southwestern tribes made bags and quivers with hide.

Scripture verses this week: Genesis 2:19,20.

4th Week—The Indians mastered the art of making designs and picture writings on animal skins. Six regions throughout the United States and Canada once had distinct native American Indian designs. Each area had distinctive designs for the clothes, pottery, baskets, weapons, homes, etc. Some Indians used straight lines, while others used oval and curved lines in their designs. Each color used in the designs had a meaning too. As a rule white meant peace, red was used for war, and black represented mourning and death. The basic colors were red, black, yellow, brown, green, and blue. To keep record of important events, Indians drew simple pictures on animal hides. In some areas Indians drew symbolic pictures on large stones and on cave walls. Also, Indians painted pictures on their tepees.

During craft time have each boy make his own picture skin. The pictures could be drawn on grocery bags cut in the shapes of animal skins.

Scripture verse this week: Psalm 1:1.

5th Week—This month's theme will conclude with a study on how Indians dressed. When we think of Indians and their costumes, we usually envision the Indian of the plains. That is one of the many and varied styles and designs of clothing Indians wore.

In the southern and warmer states, Indians wore little clothing. In these regions men wore breechcloths, moccasins, leggings, and shirts. The women wore skirts, dresses, moccasins, belts, and sashes. In the forest and plains areas, Indian women wore short leggings. In some areas the women wore hats as well. Each area of the country had its own clothing styles and designs—decorated with beads, feathers, animal hair, etc. The women had the task of making all tribal clothing from the skins they had tanned.

Scripture verses this week: Genesis 30:32-33.

References for this month: Encyclopedia; *The Indians*, Time/Life Books; *Indians*, by Robin May; *Living Like Indians*, by MacFarlan; *The Indian How Book*, by Arthur Parker.

MAY: Tracking, Hunting, and Fishing

Overall Approach—Discovering how Indians once tracked game, hunted, and fished—a real adventure for boys.

1st Week—Introduce this month's theme by showing the boys how the Indians tracked wildlife. Learning the intricacies of tracking, trails, and trailing was a very important part of the Indian boy's education. Indians learned to be great trackers at a young age. Nothing escaped their eyes when they were out tracking. A small mark in the dust, crushed blades of grass, displaced pebbles, loosened moss or stones, and flattened patches of moss on rocks were all signs the boys learned to observe.

The boys often squatted on their hands and knees to read the signs to know which directions the animals had traveled and what kinds of animals they were. Each kind of animal, bird, or snake had its own track, and the Indian knew what they were and how to follow them. They often stalked their prey to learn where the wildlife went to feed and bed down. By doing so the Indians knew where they could go to hunt them.

Scripture verse this week: "I bow my knees unto the Father of our Lord Jesus Christ" (Ephesians 3:14, emphasis mine).

2nd Week—This study will focus on how the Indians made their bows and arrows. The bows were usually 4-5 feet long and made from young elm, oak, hickory, ash, or dogwood. The Indian shaped his bow—differently than that of the white man's—by whittling it and letting it dry in its desired form. Once the bow had cured, the Indian oiled his bow to keep it flexible. Next, he notched the end of the bow then tied onto it the bowstring, which was usually made of sinew. The bow was then ready for use.

Next, share how Indians made their arrows. Indians from different areas of the country had to use the materials indigenous to the land. The arrow was always made from young trees. The arrow and arrowhead measured at about 28 inches in length. The arrowhead—which was very lightweight—was about ¼ inch in diameter. The arrow has three feathers, each about 5 inches long, to make it fly straight. The arrowhead was made from a number of things but mostly from stone and iron.

Scripture verse this week: Zechariah 9:14.

3rd Week—Show how the Indians used their bows and arrows for hunting—a must for survival. Tribes differed in how they hunted. Sometimes Indians hunted by themselves or in groups. An Indian hunted by himself so he could get close to a deer without being seen or smelled. An Indian could drop a deer with the first shot of his arrow. When hunting buffalo, Indians usually hunted in large groups and on horseback.

Scripture verse this week: Psalm 91:5.

4th Week—During this last week of the quarter, tell your Straight Arrows how Indians fished to provide food for their families and themselves.

Here are a couple of the many ways Indians fished: When hooks were not available, the Indians would dam up a small stream into a "V" shape, leaving an opening at the bottom. Next, they placed a woven basket or a net at the bottom of the "V" to catch the fish. A group of Indians drove fish into their traps by walking in the stream toward the dam and by making noise or beating the banks to scare the fish. The Indians reused their man-made dams to catch fish once their supplies ran low. Also, Indians fished by themselves, using hooks made from small bird or animal bones. The hook-like shapes had no barb, but the primitive method of fishing still caught fish.

Scripture verses this week: John 21:3, Matthew 4:19.

References for this month: Encyclopedia; *The Indians*, Time-Life Books; *Indians*, by Robin May; *Living Like Indians*, by MacFarlan; *Indian Scout Craft & Lore*, by Charles Eastman; *The Indian How Book*, by Arthur C. Parker; *American Indians*, by Susan Finney and Patricia Kindle; *Indians-An Activity Book*, by John Artman.

Buckaroos Program

By David and Marie Brecheen

March: Names From the Old West

Overall Approach—Some well-known men who helped develop the cattle business of the Old West. Share the positive side of each man discussed below and what each did to help make our country what it is today. The Christian Character Trait this month is *confidence*.

1st Week—All cowboys had pistols as part of their gear, and the one person who made it possible was Samuel Colt. Colt developed the six-shot revolver that was used during the cattle drives of the Old West. Colt designed the gun along the lines suggested to him by Captain Samuel H. Walker, a Texas Ranger. Colt made 1,000 of the guns for Walker. The revolver grew in popularity because of its efficiency and performance. To many it became known as the Walker Colt. Samuel Colt's factory was located in Hartford, Connecticut, where he was born.

2nd Week—The next man discussed had a cattle trail named after him. His name was Jesse Chisholm. Jesse was born in Tennessee. His father was Scottish and his mother a Cherokee Indian. As a young man Chisholm accompanied one of the Cherokee migrations westward and settled in Oklahoma by the Canadian River. Because he spoke several Indian languages, Chisholm became an interpreter between the federal government and the Indians. After serving with the South in the Civil War, Chisholm settled in Kansas and later moved westward to the Arkansas River. From there he began a trading journey to the Washita River in Oklahoma. The route Chisholm traveled soon became famous as a trail to drive cattle up north to the railroad stations and stockyards. The trail that Chisholm blazed was presently one of the most popular ones used in the developing cattle business.

Scripture verse this week: 1 John 2:28.

3rd Week—A cattle baron named Charles Goodnight was one of the few cowboys who made it big in the cattle business. He and his stepbrother began tending cattle for a rancher in return for a share of calves. From this simple beginning, he eventually gained a herd about 8,000 strong. He and his partner, Oliver Loving, drove their cattle west—instead of north, as did most cattlemen—and established a trail into Colorado. It was with this drive that Goodnight created the first chuck wagon.

After settling in Colorado, Goodnight soon became one of the richest, most powerful landowners. He lost most of his wealth in 1873, however, during the great depression. The undaunted Goodnight took what was left and headed for the Texas Panhandle. There he built the great J.A. Ranch and bred Texas longhorns with shorthorn cattle and Herefords. By doing so Goodnight developed a ranch with 100,000 of the best beef cattle in the country.

Scripture verse this week: 1 John 3:21.

4th Week—Nat Love was a black cowboy who attributed greatly to the Old West. Your boys should be interested to learn that about two out of eight men on the cattle drive along the Chisholm Trail—occurring after the Civil War—were black men.

Nat ("Deadwood Dick") Love was born a slave in Tennessee

in 1854. At age 15 Love gained his freedom and headed west. Upon becoming a cowboy Love made \$30 a month. During his travels to Arizona, Love broke wild broncos and learned to fluently speak Spanish. He earned his nickname, which meant "the best," by winning both the roping and shooting competitions in a contest in Deadwood, South Dakota. After many years Love left the range to become a railroad pullman porter.

Scripture verse this week: 1 John 5:14.

References for this month: Encyclopedia; *The Cowboys*, Time-Life Books; *Cowboys*, by Peter Newark, Bison Books; *Cowboys*, by Ubet Tomb, Bellerophon Books.

April: International Cowboys

Overall Approach—This month's guide will provide a brief history of the cattle industry—in the United States and abroad. The Christian Character Trait this month is *humbleness*.

1st Week—Let's start by giving some background on how the cowboy got started. Raising cattle became an important business in Texas after the Civil War ended in 1865. The growth of the cattle industry made cowboys necessary. A cow was worth \$4-\$5 in Texas but worth about \$40-\$50 in the East. So to get the best price for their cattle, Texas cattle owners hired cowboys to drive cattle north to the nearest railroad, where the cattle were shipped to the East.

Many obstacles had to be overcome in the years ahead. The big one was with farmers and homesteaders, who did not want the cattle herded across their land. The cowboys and their cattle drives got their start in Texas. But by the 1870s ranchers discovered that cattle could survive in the cold weather of the Northern Great Plains. As a result, ranches sprang up in what are now Montana, Wyoming, Colorado, and the Dakotas. There ranchers did not have to presently compete with the farmers and homesteaders.

By the late 1880s, the open range was nearly gone. Barbed wire had been invented, making it possible to fence off individual ranches. By then railroads were laid all the way to the West Coast, so the days of the long trail drives were over. Towns became quieter as churches and schools began to outnumber saloons and gambling halls. The life of the cowboy, as it was known, was over. A new era of cattle business and the cowboy had just begun.

Scripture verse this week: Micah 6:8.

2nd Week—Cowboys today are much the same as they were in the olden days because they still must know how to ride and work on horses, use the rope and a branding iron, etc. They still must work long hours in every type of weather and camp in the open country. The biggest difference between the cowboys of yesteryears and those of today is the availability of machinery. Nevertheless, beef is still in big demand today, and cowboys are still busy helping meet this necessity.

Scripture verse this week: 1 Peter 5:5.

3rd Week—*Gauchos* is the term for cowboys in Mexico and Latin America. The cattle industry began in Latin America and moved north into the United States in the 1700s. Most of the countries in South America have cattle industry. The ones most important, however, are in Argentina, Venezuela, and Brazil. The gaucho dresses much differently than the western cowboy. Gauchos wear *bombachas* (baggy bloomer pants), and around their necks they tie large bandannas. They keep their heads cool by wearing flat-topped hats with the brims turned up.

The people in South America eat lots of meat, so this keeps the gauchos busy. That continent has more sheep than cattle.

Scripture verse this week: 1 Peter 5:6.

4th Week—Like South America, Australia has both cattle

and sheep farms. Only about 7 percent of the country's workers are farmers, and a smaller percent of this number are cowboys. Only about 13 percent of Australia's people live in rural areas, called the bush. The "outback" (the interior) consists mainly of open country, to include great expanses of grazing land. Nearly all farms in the outback are cattle or sheep stations (ranches), where life tends to be extremely isolated.

The largest stations cover more than 1,000 square miles and are about 100 miles from the nearest town. Because of this the cowboys of Australia use motor vehicles and small planes to keep track of the cattle and trucks to get them to the markets. Cattle are exported to countries around the world to feed people.

Scripture verse this week: James 4:6.

5th Week—Conclude the study on the international cowboys by sharing about the cattle business in Hawaii. Cattle were once declared sacred animals by the Hawaiians. In the late 1790s King Kamehameha I made this declaration, so the animals were not killed and were permitted to run wild. But in 1815 John Palmer Parker came to Hawaii from Massachusetts and was given the job of rounding up the cattle and managing the herds. Gradually he built the famous ranch that is still in operation. Today, the number of cattle ranches has diminished due to the lack of water and feed.

Scripture verse this week: Matthew 18:4.

Reference for this month: Encyclopedia.

May: Life of the Cowboy

Overall Approach—The life of the cowboy. The Christian Character Trait this month is *compassion*.

1st Week—Begin this month's theme on the life of the cowboy by telling your Buckaroos about the ranch. The bunkhouse, where the cowboys lived, was usually a small, crudely built building made of weatherboard or cottonwood logs. Only a few bunkhouses had ceilings. Some had only a partial ceiling and the bunkhouse loft, used for sleeping or storage. Some cowboys whitewashed the walls, built wooden floors over the dirt, and used buffalo robes or wolf skins for the bunks. A few bunkhouses even had fireplaces! Most cowboys papered the bunkhouse walls with newspapers, magazines, and catalogs. The bunkhouse was graced with little furniture—just beds and maybe a few chairs.

Scripture verse this week: Matthew 14:14.

2nd Week—This week explain the role of the cowboy during roundup. There were two roundups each year—one during springtime, the other during the fall. Spring roundup, which lasted up to 40 days, began when the grass turned green. The cowboys rounded up the cattle that had drifted off and branded their newborn. During the fall roundup the cowboys gathered the cattle going to market. Also, they rounded up the lost cattle and branded their calves. This roundup usually began near the beginning of September and lasted about a month.

Scripture verse this week: Mark 1:41.

3rd Week—During a cattle drive cowboys herded the cattle from the ranch to the nearest stockyard. From there the cattle were transport by train to the marketplace. But to herd the cattle to a stockyard usually meant the cattle had to be driven by foot several hundreds of miles. The cattle drive was a dangerous time for the cowboy because of the many hazards along the way. Cattle spooked easily and could be stampeded. The cowboys also had to deal with rustlers and hostile Indians, bad weather, and evaporated water holes. The cowboys endured the long, hard, and dangerous journey only to earn about \$100.

Scripture verse this week: Luke 10:33.

4th Week—This month's study guide will conclude by taking a look at the cowboy rodeo. The rodeo developed from various ranching activities of the late 1800s. For example, after working on a trail drive or roundup, cowboys gathered together and competed in such skills as bronco riding and steer roping. Some sources say the first rodeo held for spectators took place in Pecos, Texas, during 1883. There the cowboys matched their skills in rugged and exciting events.

Scripture verse this week: Luke 15:20.

References for this month: Encyclopedia; *The Cowboys*, Time-Life Books; *Cowboys*, by Peter Newark, Bison Books; *The American Heritage-History of the U.S.*, "Winning The West," by Robert G. Athearn; *They Ride The Rodeo*, by Joe Englander; *The Book of Cowboys*, by Holling C. Holling.

Pioneers, Trailblazers, Air-Sea-Trail Rangers Program

By John Eller

Overall Theme—Frontier Adventure

March: History, Requirements of FCF

1st Week—The American frontiersman played an important role in the development of our nation. From its colonial beginnings the push was westward to widen the borders of our land.

Discuss a few colorful characters from this era. Show how the early scouts and mountain men tamed the wilderness and made it safer for those who followed. Discuss the life-support equipment—listed below—necessary to survive in the unknown: 1. Buckskin clothing (durable), 2. Leather moccasins (which were replaced often), 3. Headgear (e.g., coonskin caps and hats), 4. Rifle (for protection and for killing wild animals), 5. Buckskin rifle case, 6. Hunting bag (to hold rifle balls, extra flints, horn of salt, powder measure, ball starter, pillow ticking for patches, and extra rifle parts), 7. Small, sharp knife (patch and cutter), 8. Two powder horns, 9. Belt knife, 10. Tomahawk, 11. Pouch (for flint, steel, tinder), 12. Jerky, pemmican, or parched corn, and 13. Packhorse with a few things to make life easier on the frontier. Stress the importance of the frontiersman taking care of his equipment and how that relates to today.

2nd Week—Appreciation for the colorful American who blazed the trails in pioneer days was one reason the frontier theme was selected for the Frontiersmen Camping Fellowship. FCF was founded the summer of 1966. The first FCF chapter was organized in Southern California July 8, 1966, high in the San Bernardino Mountains. Three more chapters were organized that same year in Northern California, Southern Missouri, and Iowa. Today, most districts have FCF chapters.

Share this history with your Royal Rangers. Show the purpose of FCF: 1. To give recognition to men and older boys who have shown exceptional interest and outstanding achievement, 2. To build a "brotherhood" of camping enthusiasts, 3. To emphasize involvement in advancement, development of campcraft skills, and completion of leadership training programs, and 4. To develop a corps of Royal Rangers who will strive to be the very best in Christian example and leadership.

3rd Week—This week share the basic requirements for FCF membership: 1. Must earn the Trailblazers First Class advancement and the Camping Award, and 2. Must be recommended by the outpost commander, 3. Must pass Phase I testing, 4. Must be "called out" at a district event, and 5. Must pass Phase II testing.

Emphasize the spirit of FCF: 1. Develops courage and an undaunted spirit, and 2. High morale and contagious enthusiasm. Discuss the five vital goals of FCF: 1. Demonstrate courage, 2. Display achievement, 3. Develop friendship, 4. Demonstrate leadership, and 5. Develop woodsmanship.

Show how the five vital goals become the five logs in the FCF symbol of a blazing campfire. Show how the fire itself is a symbol of personal witnessing (light), Christian love (warmth), and dedicated service (usefulness).

4th Week—This week continue to educate your boys about FCF. Begin by sharing the steps of recognition in FCF: Frontiersman, Buckskin Frontiersman, and Wilderness Frontiersman.

As a Buckskin Frontiersman a boy must complete these steps: 1. Complete one additional advancement or earn the Gold Medal of Achievement. 2. Participate in a Phase I and a Phase II induction and be active in one's chapter at least 1 year. 3. Make or purchase a complete FCF outfit and wear it at an FCF function. 4. Recite the FCF Pledge. 5. Explain the FCF symbol. 6. State the purpose of FCF. 7. Make an FCF ID staff. 8. Make one's own stalking stick into an FCF necklace. 9. Select a frontier-related craft or skill he plans to develop. 10. Select an FCF name. 11. Complete the *Buckskin Prerequisite Study Course*, available from the chapter scribe. Each step of FCF recognition for Buckskin must be approved by the chapter staff.

To earn the title Wilderness Frontiersman, a boy must complete these steps: 1. Complete one additional step in advancement, and either earn the Survival Award or the Gold Medal of Achievement. 2. Participate in at least two inductions, and be an active member of the chapter for 2 years. 3. Be sponsored by a Wilderness member. 4. Carry a wilderness pouch at least 3 months. 5. Tutor another boy in FCF. 6. Pass a pre-vigil testing session. 7. Complete an all-night vigil. (All-night vigil must be conducted by qualified personnel.)

April: Frontier Lore

1st Week—Invite someone from your outpost or chapter to speak on FCF. Introduce the older boys and leaders to the Trappers Brigade. The Trappers Brigade is an auxiliary of FCF. It was established in 1978 to promote additional Christian service in FCF. There are three basic steps of recognition in the Trappers Brigade: 1. Company Trapper, 2. Bourgeois (pronounced Boohz-wah), and 3. Free Trapper. Points for recognition in these three levels are earned through approved projects. For further information to offer your Rangers, see the FCF handbook.

2nd Week—Even though FCF has a "modern" beginning, many of its traditions and ceremonies date back to the lore of the frontiersmen during our early American history.

Secure and display in your outpost one or more of the following: buckskin outfits (be as diverse as possible); headgear (fur caps, hats, etc.); accessories (powder horns, knives, tomahawks, hunting pouch, etc.); identification staff; stalking sticks (made into necklaces); frontier shirts (French shirt, colonial shirt, waistcoat, calico shirt, rifle frock, Plains Indian shirt, trapper's shirt, etc.); leather coats, pants, and leggings; footwear; and rifles and shooting accessories.

Explain to your Rangers why such items held more value to the frontiersmen than did those that were purchased.

3rd Week—This week focus on some rules regarding FCF outfits and accessories. It is important to observe the following guidelines: 1. No patches on the FCF costume, 2. No tooled leather work, 3. No eagle claws or eagle feathers (illegal to possess any part of an eagle unless it is registered with the federal government), 4. No bear claws (not to be bought or sold unless state regulations permit), 5. Buttons made from horn,

wood, leather, shell (not metallic cartridges), pewter, or brass, and 6. No zippers or plastic buttons (if possible, not in keeping with the frontier character).

Instruct your boys that owning all the accessories of a frontiersman is not necessary. Being selective is wise, however. Being a frontiersman is more than wearing "things." There are moral and spiritual values as well.

4th Week—Proper use of black powder firearms is important (see "Those Thunderous Days," page 14 of attached *High Adventure*). Explain to your Rangers the following: 1. A muzzle-loading weapon can be as dangerous as any firearm. It should never be treated as a toy. 2. Learning to load, shoot, and care for a muzzle-loading firearm is an intriguing skill to develop. These skills are best learned under the tutoring of a skilled instructor. 3. Know how to use the black powder firearm before shooting it or demonstrating it. 4. Never use live ammunition when using a rifle in a skit. 5. Never keep a loaded firearm at a camp. 6. Load the firearm only at a fire line. 7. All powder horns must be capped or closed before firing your rifle. Lead in a discussion on the do's and don'ts about black powder firearms.

5th Week—Continue instructions from last week concerning the use of black powder weapons. 1. During a shooting match, promptly obey the range officer at all times. 2. The muzzle of a rifle should be kept in the direction of the target or in the air until fired. 3. Wear safety or shooting glasses during shooting competition. 4. A safety shield must be worn when a flintlock is fired while standing side by side with another shooter. 5. Treat all guns with the highest of respect and caution.

The FCF handbook contains some excellent instructions concerning the proper use of the muzzle-loading rifles. Also, many good publications are on the market.

May: FCF Rendezvous Review

1st Week—Review the following and share it with your Royal Rangers: During the 1800s the beaver hat was in great demand. This placed an extreme need for beaver pelts, which were used to make the hats. To meet this demand the mountains of the West were soon infested by a special breed of frontiersmen who became known as "mountain men." These men were fur trappers who adopted many of the ways of the Indians. They needed a market for their furs and a way to replenish their supplies. To meet this need certain traders traveled from back East to a predetermined rendezvous point. They usually met in valleys with good streams and plenty of grazing grass.

Traders, with goods loaded in their wagons, would first arrive at a location. Then came the mountain men in full gallop, whooping and shouting and firing their guns in the air. Tepees went up everywhere. The rendezvous was the "big event" of the year. When the beaver trade died, a great frontier tradition vanished.

Today's frontiersmen in FCF, however, are reviving this tradition in the territorial and national rendezvous.

2nd Week—Share the following: The National FCF Rendezvous is held once every 4 years. It has been held at such exciting places as these: Fantastic Caverns, Springfield, Missouri (1972); Dogwood Valley, Blue Eye, Missouri (1976); Sequatchie Valley, Crossville, Tennessee (1980); Hungry Horse, Montana (1984); and the National Royal Rangers Training Center, Eagle Rock, Missouri (1988).

The National FCF Rendezvous will be held again this year at the NRRTC (June 23-27, 1992). It will be a truly outstanding event that all FCF members will want to attend—this year celebrating FCF's 25th anniversary.

Ask a frontiersman from your outpost or chapter to speak to the boys about the National Rendezvous. If possible invite

someone who has attended this national event. Encourage your speaker to build up the excitement about what really happens at the modern-day rendezvous—with all the preaching, singing, fellowship, and good food.

3rd Week—Be prepared to discuss frontier foods this week. Any display or demonstration you can bring to the meeting will be helpful. Follow these guidelines to prepare smoked meat:

Use hard woods only for smoking. All types of meats can be used. To begin soak the meat in brine at 150 degrees Fahrenheit. Simple brine can be made with 1 gallon of water and 1 pound of salt. Meat strips for jerky should soak 10-12 hours. Smoke jerky 4-6 hours after soaking. Probe the meat, then place it in an oven until dry—about 2 hours. Smoke birds at 200-225 degrees. When the leg bone turns with ease in socket, it is done.

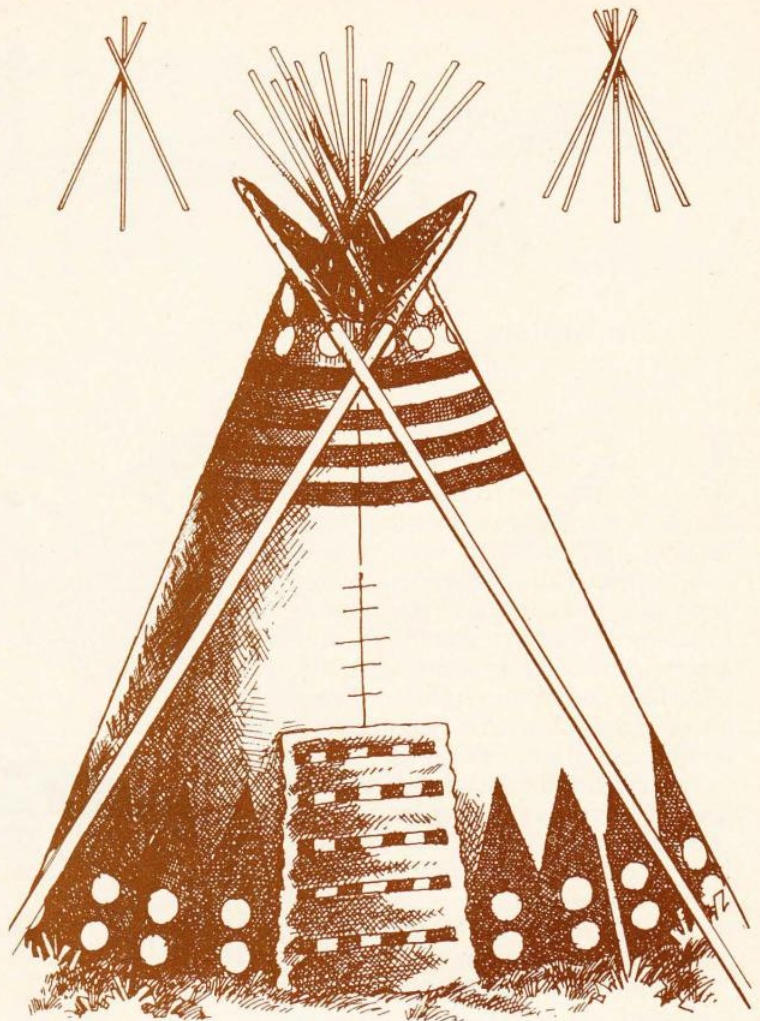
Fish should be smoked soon after being caught. Clean and remove slime with one part vinegar and four parts water. Rinse well. Smoke at 80-85 degrees.

Instructions for making pemmican can be found in your FCF handbook.

4th Week—Frontier shelters. Most of the early frontiersmen did not build cabins, but preferred the portable shelter of the Plains Indians.

Today, some tent manufacturers sell tepees. You usually have to cut your own poles, however. If possible bring to this meeting a miniature tepee, and show your Rangers how to erect it. Or instruct the boys by using illustrations.

Directions (see illustration): 1. Tie three poles together to form a tripod. 2. Place 10-12 poles around the tripod, leaving space for lifting pole (which is used to raise tepee cover to top of poles). 4. Tie the tepee cover to top of lifting pole, lift the tepee cover to top of tripod, then arrange the cover around the poles. 5. Lace together the covering in front. 6. Open the smoke flap and support it with poles. Smoke poles should be crossed in back. Finally, secure the tepee with stakes.



LAUGHS FOR LEADERS

Two traffic court judges were driving to work one day, one behind the other. Suddenly, a policeman pulled both of them over for speeding and issued each a ticket.

When the two arrived at the courthouse, they decided to try each other's case. The first judge pleaded guilty and was fined \$1 and court costs by the other judge.

The second judge flew into a rage when he was fined \$50 and costs. "What's the idea. I only fined you \$1 and costs!"

"I know. I know," responded the first judge. "But there's been too much of this sort of thing going on. This is already the second case of its kind we've had in court today."

The real problem with leisure time is keeping other people from using yours!

"On this new diet you can eat anything you like," said the doctor to his overweight patient. "Now here's a list of what you are going to like!"

Too many of us are like wheelbarrows: useful only when pushed and too easily upset.

Two neighbors pooled their resources and bought a rather expensive bird dog. They took the dog to

the country to try it out.

After several hours of futility, one neighbor said to the other in disgust, "I give up!"

The other neighbor replied: "Let's give him another chance. Throw him into the air once more. If he doesn't fly this time, we'll go get our money back."

Marth Beckman
Granada Hills, California



— STROMOSKI —

"LOOK DEAR... JIMMY ATE ALL OF HIS LIMA BEANS!!!"

By David and Ammie Craun

Life on the frontier of North America was exciting, challenging, difficult, and even dangerous. When Columbus discovered America, this continent was already inhabited by native American Indians living mostly by stone-age methods. The European explorers found all of America a vast frontier with enormous natural resources.

This rich land enticed the early settlers to carve out settlements on the east coast of what would become the first 13 colonies. In order to survive in this vast wilderness, a person had to learn to adapt to the terrain and climate of his new home.

As more people settled in America, the frontier was pushed farther west across the Blue Ridge Mountains and beyond the Mississippi River. The true frontiersman by necessity had to be hardy in spirit, in body, and in soul. He had to have a quick mind and willingness to try the new ways of making the essentials of life taught to him by the native Indians and fellow frontiersmen he encountered. Much of that knowledge acquired by those frontiersmen has been recorded and passed on for us to learn today. The ideas and skills they used are treasures for us to value in our own time.

Even though the frontier skills are not required for survival or the necessities of today, much of that knowledge makes outstanding craft projects for Royal Rangers to use. Several projects that were used for daily survival by the frontiersmen can be done in a local outpost meeting of Royal Rangers.

Making Candles

Candle making is a fun frontier craft—when properly supervised—that can be done by all Royal Rangers. The ingredients can be purchased at a hobby store or some grocery super-

markets with canning supplies. Look for wick strings that can be cut to size on location. By melting paraffin, which can be purchased in large blocks, candles can be handmade.

Begin by melting paraffin in a large tin can. The temperature of your burner should be hot enough to melt, but not boil, the paraffin. Meantime, instruct your Rangers to tie 6-inch-long wicks to the ends of sticks or dowel rods, which should be at least 3 feet long.

Help the boys dip the wicks into a can of melted paraffin for a short time. Next, they should remove their wicks and hold them above the can while the wax cools and hardens. Repeat the process. Note: Caution should be maintained by you and other leaders to keep the Rangers from touching the hot can and hot candles before they cool.

The candle is made by allowing many layers of wax to cool around the wick after dipping it into the melted paraffin. Candles can be made with various colors and scents by adding food coloring and spices to the melted paraffin.

If a candle begins to curl, lay it on

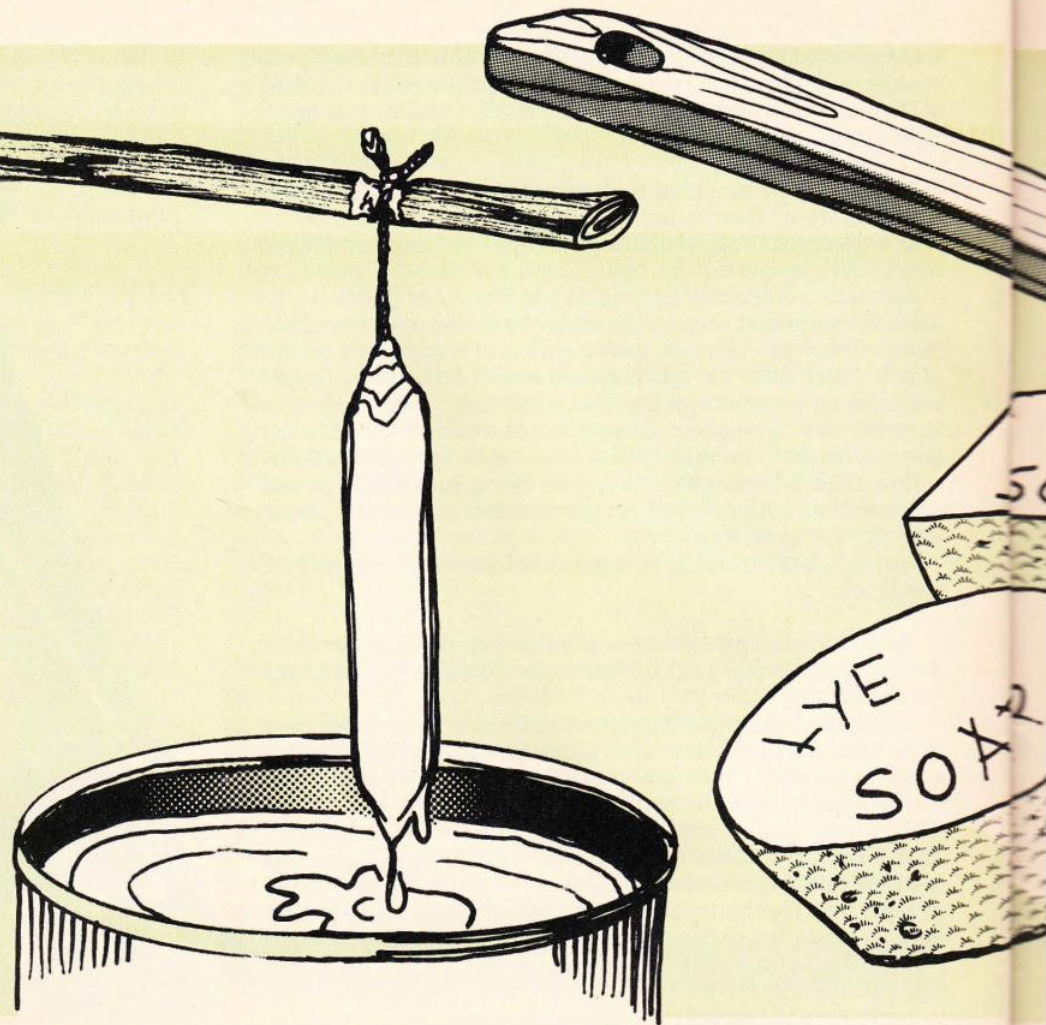
a board covered with aluminum foil. Roll it with a small board covered with foil until it becomes straight.

Making Lye Soap

Another frontier craft Rangers will enjoy making is lye soap. You can make the lye yourself by placing ashes from hard woods—such as oak or hickory—into a wooden trough that has a small hole in one end. By dripping water onto the ashes and allowing it to soak through the ashes and out of the bottom hole, a homemade lye solution can be produced.

A good reference source for making dripped lye is the *Foxfire Book* (volume I). Lye soap can also be made from commercial lye purchased in the plumbing department. One recipe calls for dissolving one small can of lye in 3 pints of cold water. Pour the lye into a stainless steel or a cast iron pot, and follow all precautions listed on the lye label.

Add 1 gallon of lard or animal fat (tallow) to the pot and cook at 110-140 degrees Fahrenheit for about 10 minutes. When the wooden spoon you use to stir the mixture will stand upright in the solution, pour it into



Frontier Crafts for Boys



pie tins, molds, cupcake tins, etc., and let it cure for 2 weeks. Then your Rangers will have made an excellent biodegradable soap that really cleans.

Be aware that the lye solution will take the coating off cast iron pots and that they will need to be reseasoned before using again. Also, caution should be taken not to splash the lye solution before the lard is added. Once the ingredients are cooked and cured, however, the lye is neutralized into soap.

Making Wooden Cooking Utensils

Older Rangers will be challenged with this frontier craft: making their own wooden cooking utensils. This craft is easier to make if you purchase patterns and pre-cut blanks of soft wood. During the first EuroCamp conducted in Switzerland, which I was privileged to attend, woodcarving classes were conducted. In a matter of hours, Rangers were making wooden spoons and forks.

The instructor had on hand some wooden forms he had made. The excess wood was chopped off with a hand ax. Then the rough utensil was clamped into a block form to prevent

slippage. The cup of each spoon was carved out in a short order by using wooden mallets and curved wood chisels.

The stage was set so the Rangers could easily chip away the wood by following the patterns sketched onto the wooden blanks. To finish their craft the Rangers used hand chisels, wood rasps, and various grades of sandpaper to bring forth some very fine looking utensils.

Candles, soap, and wooden utensils were all made on the frontier as a part of survival. Today, they can be made as exciting frontier crafts by Royal Rangers!

David Craun, pictured with wife Ammie, has served as Louisiana district commander since 1987. He has participated in the Royal Rangers ministry since 1967.



Stake a Claim

We need your help in depleting the NRRTC debt! Please invest in an acre or more of land at the National Royal Rangers Training Center--Eagle Rock, Missouri.

I will invest in _____ acre(s) of land for the NRRTC at \$500 an acre. (A claim conveys no legal interest.)

I will pay my pledge of:

☐ \$540 per acre within 1 year (12 monthly payments of \$45)

☐ \$600 per acre within 2 years (24 monthly payments of \$25)

☐ I will give my offering of \$_____ to go toward the development of the NRRTC.

Amount Enclosed: _____ Account #001-01-035-4001-000

Name _____

Mailing Address _____

City _____

State _____ Zip _____

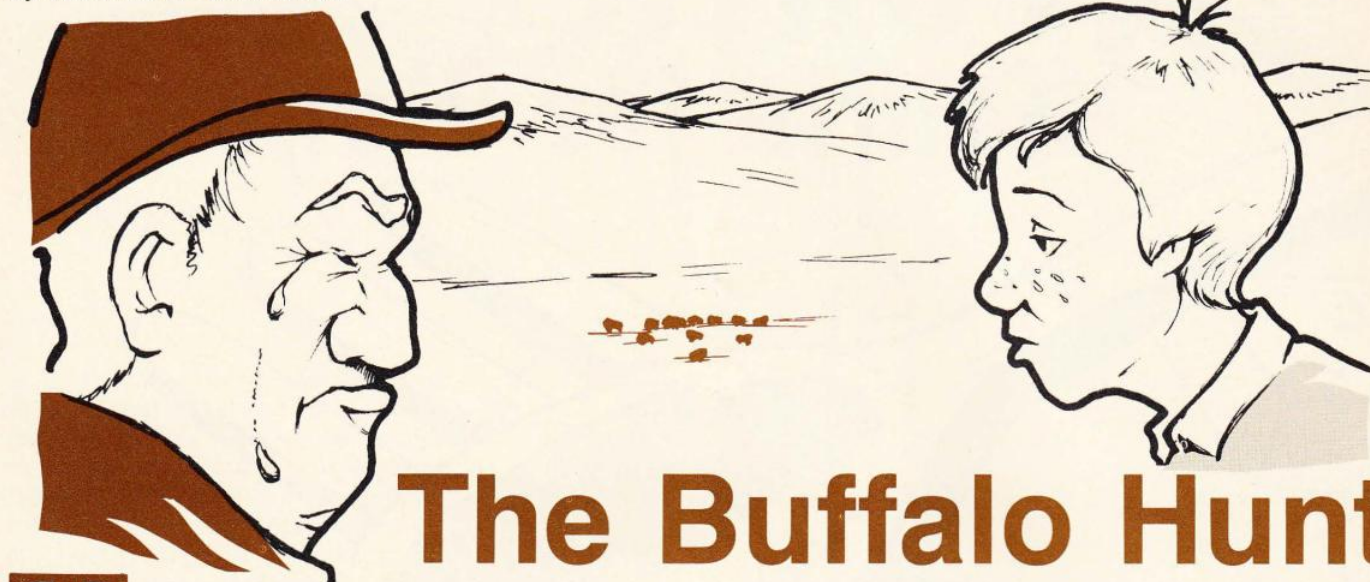
Return Coupon To:

ROYAL RANGERS; 1445 Boonville Ave. ; Springfield, MO 65802-1894

Devotions for Boys

By Rev. Lauren W. Orchard

All Scripture verses cited from the New International Version



The Buffalo Hunt

Tomorrow would be Sunday, and Craig was preparing for his Sunday school class. His Sunday school teacher had given the class an assignment of writing as many Old Testament Bible stories they could remember without looking in the Bible.

Craig couldn't think of many stories. So he was spending the day with his dad at the Rocky Mountain Park, watching the buffalo.

As Craig watched the buffalo grazing, he noticed that an old man next to him was crying. A tear was running down the man's face as he intently watched the herd. Quietly, Craig touched the old man on the arm and asked what was wrong.

"Nothin's wrong, boy," the old gentleman said softly. "I've just been doin' a heap of thinkin' 'bout the buffalo stories my grandpa used to tell. Now . . . now there's so few buffalo left, and all the memories are dyin' with old codgers like me. I'm afraid no one wants the old stories, and soon they'll all be forgot'n."

Craig became excited and eagerly asked the old man for a story. Together they walked to a bench overlooking the herd. Then the old man began:

"Well, my grandpa Jess Morgan was 17 when he headed west in the 1850s to hunt buffalo. Young as he was he could still match a grown man in a day's labor and could shoot his rifle truer than most men.

"Well, he joined a group of men

providin' meat for the forts along the Platte River. One day, as they were huntin', they found a small herd of about 25 buffalo. Stayin' up wind they left their horses and crept quietly forward through the tall prairie grass. Without warning the wind shifted, and the buffalo caught their scent.

"Jess lay flat to the ground, hoping the herd wouldn't run before they were close 'nough to shoot. Suddenly, he felt the ground shaking and heard a deep rumbling—the herd was moving!

"Jumpin' up out of the grass, Jess caught sight of the nightmare that bothered his sleep from that day on. Fifty yards and charging hard toward him was a huge bull. With head bobbin' up and down, foam comin' from

his mouth, wild mane a shakin', eyes glazed wide open, and dirt flyin' high in the air, that bull kept straight at Jess.

"Lettin' off a shot, Jess's rifle roared! The bull bellowed but kept a comin'. Jess turned his gun 'round like a club and broke the rifle across the beast. Like a sharp knife the bull's horn tore into his thigh. Jess flew high through the air over th' buffalo's hairy back. With a heavy and painful 'thud,' Jess hit the ground.

"Other rifles cracked and barked. Jess felt the ground tremble as his friends dropped the big bull. Jess's head began to spin, and everything grew dark. . . ."

(To be continued next week.)

Good Medicine

Craig's pulse quickened. He realized the old man was not only telling a story, but was sharing a part of his life. No one else had ever told him stories with such power and conviction. The old man continued:

"Grandpa Jess was badly hurt. As his friends gathered 'round him, a band of Indian braves rode up to the hunters. As they encircled the hunters, there was nothin' the men could do. They hadn't reloaded their rifles after shooting the huge buffalo.

"Quickly one of the braves jumped off his horse and knelt over Jess with

knife drawn. Cutting the leather leggin' away from the wound, the Indian, who was called Red Fox, poured water into the wound to rinse the deep gash. He then cut a handful of grass, pushed it into the wound, and tied it over with strips from the leggin'.

"Another brave, called Lame Wolf, brought up the horses of the white men. With few words Jess was lifted onto the horse in front of Red Fox, and they rode to the Indian village together.

"At the village Jess's wound was

bathed in hot water and an herbal poultice tied over it. The bravery Jess exhibited in standing his ground against the charging buffalo had been witnessed by the braves. For 3 days Jess and his friends were guests of the Indians as a token of respect for Jess.

"According to the doctor back at the fort, Jess was lucky to have friends able to care for the wound he had. Jess just smiled. Though he had a scar and walked with a slight limp the rest of his life, Jess never forgot the kindness of the Indians."

As Craig sat in Sunday school that weekend, he wished he could remember more Bible stories. He realized a very important truth though. Grandpa Jess Morgan had passed down stories of his life, including the names of two Indians, because those stories were an important part of his life.

If knowing God is so important, maybe Craig needed to know the stories God led men to place in His Word. From now on Craig decided he would listen more carefully to God's stories. ❁



The Pile of Rocks

Daniel looked up. He had been tracking his horse since early morning, when the bear had spooked him. Now in the trail was a pile of rocks 3 feet high with crossed sticks, a pile of bones, and a buffalo skull.

Daniel knew the pile of rocks was a territory marker of the fierce Indian tribes nearby. Daniel thought about the preacher's message from the week before. He had told of Joshua and the Israelites crossing the Jordan River and setting up 12 stones as a remembrance of how God had helped them come into the promised land. When the children would ask about the pile of stones, they were to be told, "[God] did this so that all the peoples of the earth might know that the hand of the Lord is powerful and so that you might always fear the Lord your God" (Joshua 4:24).

Suddenly, Daniel heard a horse whinny. Daniel's horse and a pony came galloping toward him. Growls and fearful roars filled the forest, and a human yell pierced the air.

Daniel bolted toward the sound. Rounding a bend in the path, he stopped stunned. A young Indian boy with his back to a tree was using his broken spear to fend off the blows of the biggest grizzly Daniel had ever seen.

Quickly, Daniel sighted his rifle and squeezed the trigger. Enraged and mortally wounded, the bear turned toward Daniel and charged. As Daniel grasped his knife, he sidestepped the charge. The young Indian ran to his side, drawing his knife. The two youths stood side by side against the creature.

As the wounded bear stood on its hind paws, Daniel ran into the waiting arms and drove his knife deep into the hairy mass. Down crashed the bear, snapping the knife blade and pinning Daniel under him. The bear was dead.

The Indian boy pulled Daniel out from under the bear. Though they were unable to communicate well, the two worked side by side skinning the bear. Then, in a gesture of friendship, the Indian boy gave Daniel the bear hide. As they walked the path toward the settlement, they stopped at the pile of rocks. The Indian placed his broken spear and Daniel's broken knife on top of the monument.

Daniel then realized the meaning of the Bible story about Joshua's pile of rocks. Now he, too, would have a place to show the truth of the events of this day. It would be a story worth telling his children . . . someday. ❁

The Greatest Trade

Trader Matt sat before the Royal Rangers. His Frontiersmen Camping Fellowship deerskin shirt and pants were beaded and beautifully trimmed. With his knife and throwing tomahawk tucked into the rattlesnake belt and his black powder horn across his lap, he looked the part of a real mountain man. His being 72 years old with long, silver-white hair added to the image.

Story after story he told of how the original traders would exchange salt, pork fat, powder, and shot for hides of buffalo, beaver, otter, and mountain lion. He told how the early settlers traded butter, cheese, and eggs for a hand ax or the fixing of a wagon wheel.

Old Matt told how his father had been a pioneer trader in the 1890s, visiting prairie farms hundreds of miles from the nearest store. He drove a wagon full of pots and pans, guns and knives, and sugar and beans to trade for quilts, a little silver, and, occasionally, a horse or mule.

Trader Matt carried on the tradition of running the Old Timer's Pawn Shop. There he would buy, sell, or swap for items in his store.

Finally, Old Matt looked intently into the eyes of each boy. "Let me tell you boys about the greatest trade I ever made," he said mysteriously. "I took something that was worthless, broken, and all used up and traded it for something fresh, alive, and priceless.

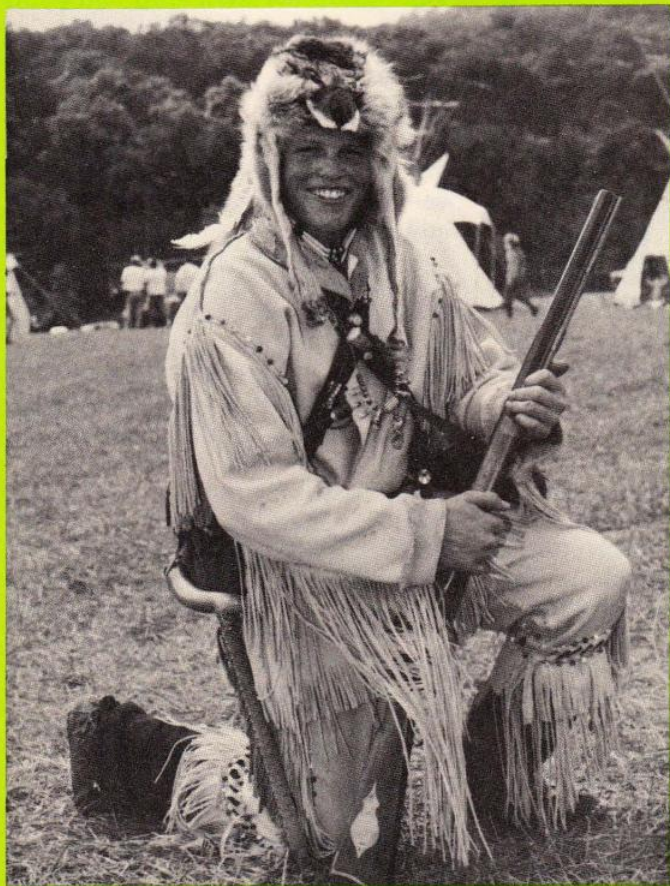
"What I traded was a life that was meaningless in exchange for a life of unlimited possibilities. I traded my sins for God's forgiveness.

"I realized that what God wanted to give me was of far more value than my miserable life. Just like the Bible says in John 3:16, 'God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.'

"Boys, the greatest trade you'll ever make is to trade your old life for a new one!" ❁

WANTED

FCF MEMBERS



**Are you preparin'
fur tha 1992
National FCF
Rendezvous? Itz
jest round tha
Karner!**

*1992 National FCF Rendezvous
For members of the
Frontiersmen Camping Fellowship*

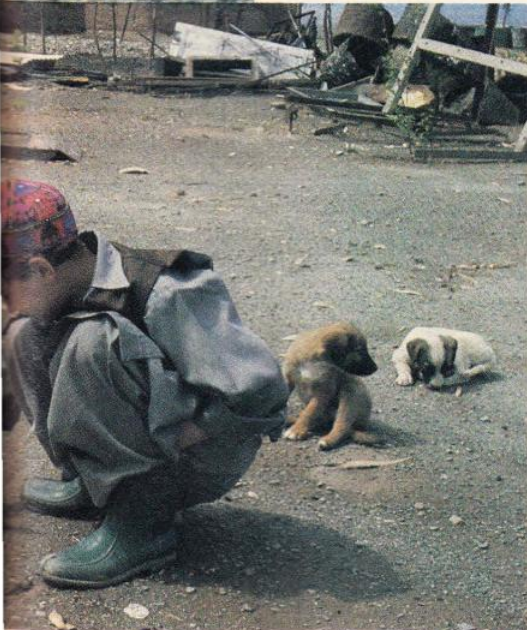
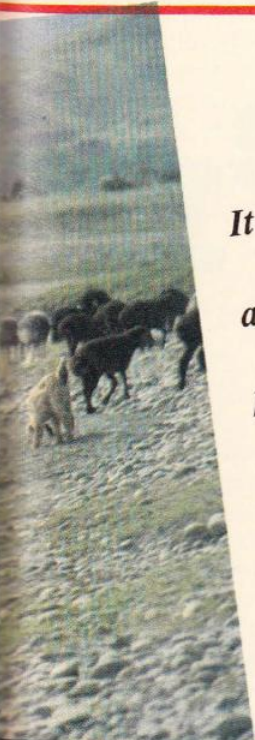
Date: June 23-27, 1992
Place: National Royal Rangers Training Center
Eagle Rock, Missouri
Price: Young Bucks \$ 20, Old-Timers \$ 25

If you haven't already, join FCF. It's a elite group of boys and men who are Royal Rangers spiritual leaders. Ask your commander how to become an FCF member.

APPLICATIONS FOR NATIONAL FCF RENDEZVOUS DUE TO DISTRICT
COMMANDER OR FCF PRESIDENT APRIL 1, 1992

(MOUNT AS POSTER IN OUTPOST)

*It began when
a mother sent
her son to the
market.*



fish were valuable; he had never seen or heard of a gospel tract. Yet each contained the powerful, living Word of God.

When the boy arrived at his home, he gave the package to his mother. As she unwrapped the fish, she began to read the gospel tracts. She thought the words she read were wonderful, so she showed the tracts to her husband.

After the father had read the tracts, he gave them to some of his friends to read. All who read the tracts were excited. They had never read such sweet words.

The father wrote a letter and sent it to the address given on the bottom of one of the tracts. As a result he soon received a New Testament in the mail. The New Testament was written in his Turkish language. Quickly the father began to read it.

Not many days later the missionary, who had sent the New Testament, visited the family.

He answered many of their questions about Jesus and His love for them.

Can you guess what happened next?

Today, there is a fine group of Christians meeting in this Muslim village. This miracle all happened because many people had been obedient.

The young boy obeyed his mother and went to the market that day. People in the United States had been obedient to God and had given money to print the tracts and Bibles.

The missionary had obeyed God by leaving his home in the United States and by going to a foreign land. And many others around the world were obedient to God by praying every week that Muslims would somehow learn about Jesus.

Yes, God still performs miracles today. Miracles happen when boys, girls, mothers, and fathers obey Jesus. And when people obey, Jesus still feeds the multitudes of the world.🌐



The boy started back home with his package, happy because he had obeyed his mother. He didn't realize the papers—which were gospel tracts—wrapped around the

Major bummer!

An ongoing series about Jonathan B. Flounder

By Rev. Robb Hawks, national programs coordinator

The boys walked down the trail as the sky darkened and turned to a dusk red sunset. The trail was marked with kerosene lanterns and was easy to follow. Jonathan and Shelton brought up the rear.

"I'm really sorry about messin' up your camp-out, Shelton," Jonathan said as he tripped along.

"It's okay. The guys will forgive you . . . eventually," Shelton replied.

"Humph! I doubt it. Did you see the looks those guys gave me?" Jonathan asked.

"Of course I did," responded Shel-

ton. "What do ya expect? At your first camp-out you trashed their tents when you fell down the hill. Then you nearly canceled the camp-out with that major lie you told. On our last camp-out we almost never made it home because you got so sick on that fish."

"Yeah, you're right," Jonathan said in a sigh. "I've made a jerk out of myself."

The two boys continued down the trail, following the rest of the Rangers. "Hey, do you really believe that junk Commander Bob said about us going back into time, you know with

the council fire stuff and all?" Jonathan asked.

"Of course not. The commander just wants us to use our imagination, I think," Shelton replied. "The commander joined some new club at Pow Wow this year, and I think tonight's council fire has something to do with it."

"What's a Pow Wow?" Jonathan asked as he gazed at the ground. Not realizing the patrol had stopped, Jonathan ran into Shelton, who knocked down Jamie, who fell over Sammy. The entire patrol had fallen over like a line of dominoes.

"Watch what you're doing," shouted Shelton.

"Hey, knock it off," barked Sammy.

"Get off," exclaimed Jamie.

The boys all moaned and groaned as they untangled themselves.

Great, I messed up again, thought Jonathan.

"We're here!" shouted Sammy.

"How do you know?" questioned Jamie.

"Because if we go any farther, we'll walk into the lake, silly," replied Sammy.

With much excitement the boys quickly moved into the clearing. As they looked for a place to be

seated, they all paused suddenly and listened. In the distance they could hear the sound of a drum.



"Do you hear that?" asked Jonathan.

"Shhh! Of course we do," said Jamie in a hushed voice. "Be quiet!"

Jonathan watched in awe as a canoe appeared from across the lake. As it came closer his eyes got wider in wonder. Seated in the canoe were three men who looked like they had just canoed 150 years out of the past.

The first man held a burning torch. The second one was the guy beating on an Indian drum. And the third one in the back of the canoe was paddling.

Finally, the canoe came to shore, and the three mountain men walked forward. Jonathan had never seen anything like them in his entire life. They were covered in fringed leather from neck to toe. Jonathan marveled at the colorful Indian beads on their outfits.

Atop their heads were furry creatures. One was a fox, the other a raccoon, and the last a skunk. Jonathan sighed with relief when he finally realized they were merely fur hats.

The way my day is going, I'd get sprayed by the skunk and stink the rest of my life, Jonathan thought.

The three mountain men made and lit a huge fire. The one with the beard whipped out an harmonica, and they all began to sing campfire songs. The harmonica player wasn't very good, but nobody seemed to mind.

Finally, the one with the skunk hat stood up and began to tell a story. Jonathan immediately recognized the voice of the commander; it was Commander Bob.

"Well, boys, I wanna tell you a story about a skunk," began Commander Bob. Jonathan listened intently as the story unfolded. It didn't take long for the commander to show how everyone everywhere hated the old skunk—except for one person, that is.

"That person," continued the commander, "put up with the skunk's stink and even got sprayed a time or two. But he finally caught the old critter and carefully removed its stink gland. The skunk, which was once hated by all, then became a favorite pet to everyone."

As Commander Bob told the story, Jonathan thought about how everyone, including himself, thought of Jonathan as a stinky skunk. He didn't mean to, but Jonathan was always stinking up things.




I sure wish someone would love me enough to put up with me, Jonathan thought.

"Boys, we all smell bad to God because of our sin," said Commander Bob. "In a lot of ways we are just like the old skunk. We stink! But Jesus cares for us. And if we'll give our lives to Him, He'll come into our hearts and cut our old, stinky, sinful nature right out."

As the commander continued to talk, Jonathan asked himself: *Does*

Jesus really care? Could He really take the stink out of my life?

"Boys, Jesus cares for us so much He actually died on a cross for us. With that kind of love, shouldn't we all give our hearts to Him?" the commander asked.

Tears began to appear in Jonathan's eyes. *Maybe this Royal Rangers stuff isn't so bad after all,* Jonathan thought as he stood to his feet and walked forward with the other boys to give his life to Jesus. 

'92 National FCF Rendezvous

- ✓ If you're a member of the Frontiersmen Camping Fellowship ...
- ✓ If you enjoy frontier games, relays, contests, and tournaments ...
- ✓ If you like to dress up in FCF costumes, shoot black powder rifles, hawk throwing, and knife throwing ...
- ✓ If you want to be a part of FCF's 25th anniversary celebration ...

... then attend the 1992 National FCF Rendezvous

Date: June 23-27, 1992

**Place: National Royal Rangers Training Center
Eagle Rock, Missouri**

Price: Young Bucks \$20

Don't Miss the Chance of a Lifetime!

They Served Him Well



By Jim Barger, Great Lakes regional coordinator

The western fur trapper was a special person in the history of our nation. Forsaking the comforts of civilization, he went into the mountains and valleys of the west to seek fortune by trapping beaver.

History has glamorized the mountain man. But the truth is weather, icy mountain streams, hard work, boredom, and hostile Indians made life very difficult for the mountain man.

Since the trapper often had to move, he traveled lightly and carefully chose his gear. Each item had a specific purpose and was the best and most reliable he could obtain. His tools had to serve him well.

Often the life of a trapper depended on his trusty rifle. The best rifles available were the muzzle-loading type made by the Hawken Brothers in St. Louis, Missouri. Unlike the Kentucky Long Rifle, from the east, these shot a ball large enough to down a large elk or a rogue grizzly.

The trapper carried a shooting bag over his shoulder—handy for fast reloading. His gun powder was inside a hollowed-out buffalo horn. These “powder horns” were usually scrimshawed (engraved) with the owner’s name and decorations.

The trapper needed several different knives, each having its own special purpose. A skinning knife—used for removing the fur (pelting) from a

beaver—was carried in his pack.

He also carried a butcher knife, which was kept in a sheaf on the wide leather belt around his waist. It was used for cutting up meat and for camp chores. The butcher knife was used as a weapon of last resort.

Attached on the strap of his shooting bag was a pocket that held a patch knife. The trapper used this knife to cut away the fabric that held the ball used as ammunition. Once removing the ball from the fabric, the trapper pushed the ball down his rifle barrel with an object called a “shooting stick.”

A tomahawk was tucked into his belt, where it could easily be grabbed. The tomahawk, kept razor sharp, could be thrown as a weapon or used around camp for cutting fire wood and for dressing big game.


The trapper carried, in one of his many pouches, a fire starting kit. It was a small brass or silver box. It held a piece of flint and a steel striker. The kit also contained charred cloth and other tinder that helped the trapper start a fire within seconds.

A canteen, a coffee pot, a cup (either a wooden “noggin” or one made of tin), and a plate—if he had one—was all the trapper needed for cooking and eating.

The trapper loaded his pack horse with half-a-year’s supply of salt, sugar, coffee, flour, and other necessities. And hidden in his cache (a secure place for storage) was a supply of foodstuffs. There the trapper also kept spare rifle parts, an extra knife or two, and perhaps some “geegaws” (trinkets for trading or giving as gifts) when he needed to make friends with Indians.

These items may not seem like much to carry for 6 months. But they, combined with his woodsmanship skills, enabled the trapper to survive.

While his wasn’t a life of ease, it did allow the trapper to do what he loved best: trappin’ in the Shinin’ Mountains and dreaming of retiring to a life of ease after he had made his fortune.

Perhaps you would enjoy learning more about the ways of the frontiersmen. If so and if you’re old enough, become a member of the Frontiersmen Camping Fellowship. This elite group of Royal Rangers will show you the experiences and excitement of this fascinating era—a chance of a lifetime. 

Frontier Crafts

By John Eller

Frontier crafts can be exciting and fairly easy to construct. By following some simple patterns, you can make some Old West crafts that will be keepsakes and conversation pieces for years to come. Here are a few suggestions:

Pioneer Church

Try making a pioneer church. Its removable roof is ideal for storage.

Items Needed:

- ✓Scissors
- ✓Pencil
- ✓2 1-quart milk cartons
- ✓1 large toothpaste box
- ✓Cardboard
- ✓Berry basket (plastic)
- ✓Glue
- ✓Wooden kitchen matches

Using carton "1," mark off $5\frac{1}{2}$ inches from the bottom of it and another mark about 2 inches from that. Cut along the top mark, then cut along the carton's creases to the second mark. Fold the flaps along the second mark. Glue these flaps together (see Figure A). Lay carton "1" on its side and cut off the top (see Figure A). This will be the sides of the church.

Next, cut off the top of carton "2." Now cut the carton in half, cutting diagonally and lengthwise (see Figure B, 1). Rearrange the two halves to form a church roof and glue together (see Figure B, 2).

To make the bell tower, mark off $2\frac{1}{2}$ inches from the end of the large toothpaste box, and draw another mark 3 inches from that. On each side of the 3-inch area, cut out triangles (see Figure C, 1). Glue triangles together to form a spire (see Figure C, 2). Cut the bottom to fit the peaked roof (see Figure C, 2).

To form the church window frames, cut out sections of a plastic berry basket. Glue the frames onto paper windows the size of the frames. Use cardboard to make doors. Cut out and glue the doors and windows to the church.

Now you're ready for the final touch—burnt wooden matches. Burnt wooden kitchen matches are a natural for making frontier crafts. After lighting the matches and allowing-

them to cool—which should be done in a safe environment—wipe off the excess black residue.

Glue the burnt wooden matches onto the church frame, covering the roof and tower first. Then set the roof in place, and cover exposed sides of the church with matches.

Conestoga Wagon

The Conestoga wagon can be used on a dresser to hold small items. Or it can be used as a toy.

Items Needed

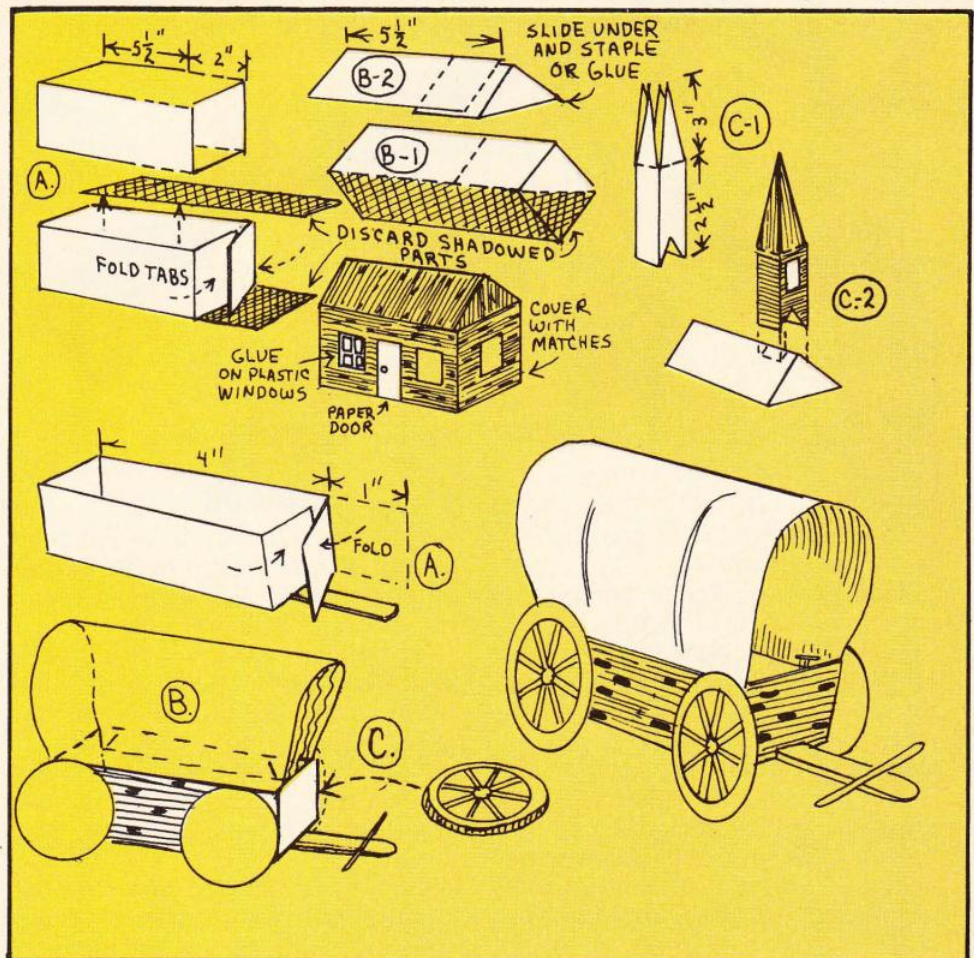
- ✓Pencil
- ✓Scissors
- ✓Large toothpaste box
- ✓Toothpicks
- ✓Wooden kitchen matches
- ✓Glue
- ✓Cardboard
- ✓Popsicle Sticks

Use a large toothpaste box to form

the wagon. Make a mark about 4 inches from the bottom of the box and another one about 1 inch from that mark. Cut the box in half at the second mark (5 inches from edge). Now cut along the box's creases to the next mark. Fold the newly cut flaps along the mark, and glue the flaps in place (see Figure A).

Lay the box on its side and cut off the top. At the bottom of the box, carefully cut a slot. Now make a wagon tongue by inserting a Popsicle stick through the slot. Add a toothpick crossbar to the end of the stick (see Figure B).

Next, form a cover for the wagon using limber cardboard. The curved cardboard top can be attached by stapling it to the wagon. Now cover the wagon with burnt matches. On a piece of cardboard, draw four wagon wheels and their spokes. Cut out the drawings, and glue the wheels to the sides of the wagon (see Figure C) ●



Those Thunderous Days

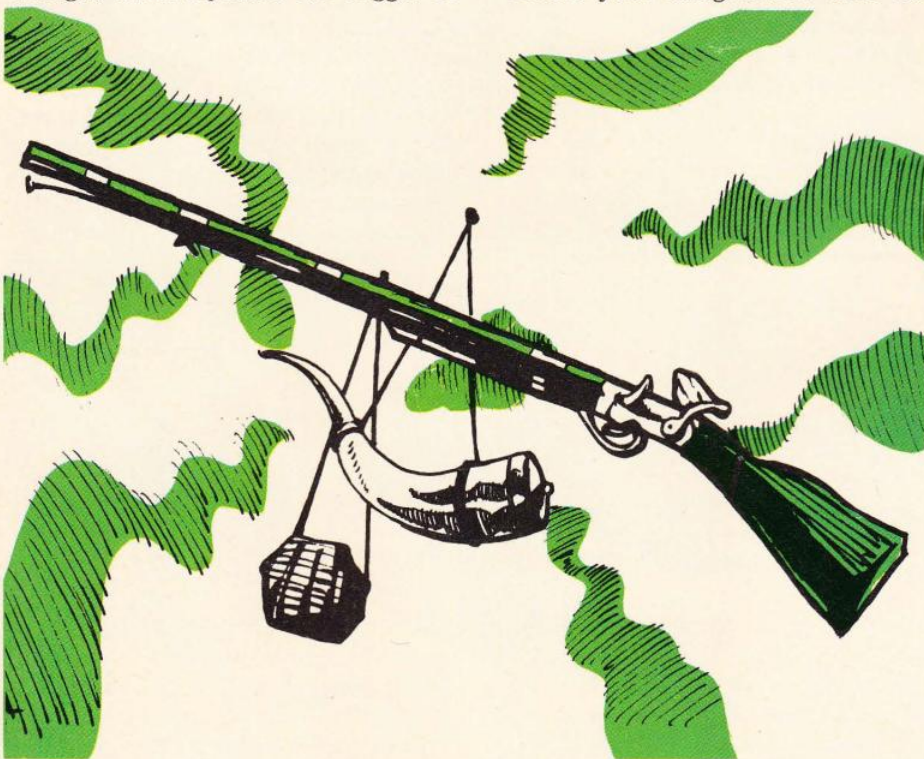
By Frank ("Pathfinder") Pettis, Peninsular-Florida FCF president

I lifted the finely carved, maple stock to my shoulder and sighted down the long barrel. As my finger gracefully touched the delicately curved trigger, my mind raced to another time: the time of our forefathers when buckskin-clad figures were seen trekking through the woods. I was brought back to reality, though, when I pulled the trigger of

commander how to get started.

One of the skills you'll learn as an FCF member is how to shoot a black powder rifle. Soon your imagination will run wild, as did mine. Then you'll understand and appreciate why the frontiersmen called their favorite rifles names like Jacob, Betsy, Ticklicker, and—my favorite—Ol' Muley.

Before your imagination runs too



the black powder rifle, causing it to leap in my hands.

That was my first experience to shoot a muzzle-loading rifle, and one I'll never forget. Now I'm a member of the Frontiersmen Camping Fellowship. Not only do I think on the early frontiersmen ways . . . but actively engage in recreating that era.

You too can be that heroic figure, dressed in buckskin clothing, and experience the fun and adventure of being an FCF'er. The requirements are simple and easy. Just ask your

wild, let me tell you a little about the history of the black powder rifle. It all started with a Franciscan monk named Roger Bacon. During the year 1249 he discovered the formula for black powder.

The first shoulder weapon invented was called a Matchlock. It worked by simply lowering a burning fuse into a vent hole in the top of the barrel when the trigger was pulled.

Next came the wheel lock weapon. It was simply a lock plate mounted

to the side of the rifle stock. The wheel rotated against a piece of flint, sending sparks into a pan that held fine powder.

Then came the Snaphaunce lock firearm, followed by the Miqueleit lock. The personal gunsmith of King Louis XIII created the flintlock ignition system, one that remained relatively unchanged for 350 years.

The last ignition system developed was the percussion cap. In 1807 a Scottish minister named Alexander Forsyth developed the copper cap. By the late 1830s, the percussion cap had taken its place as the ignition system to have, almost entirely replacing the flintlock.

Whatever type of black powder rifle you may shoot, always remember this: safety first!

To practice safety, follow these steps:

1. Qualified, certified adult supervision is recommended.
2. Learn all the rules for shooting a black powder rifle. And enroll in and complete a national black powder safety course—so you, too, can shoot at an FCF range.
3. If you've been trained how to use a black powder rifle, always obtain your parents' permission before going on a shooting outing.

For newcomers here are some guidelines for shooting a black powder rifle—qualified, certified adult supervision is mandatory:

1. Make sure you use only black powder in your muzzle loader. Remember: Just because it looks black doesn't mean it is black powder. Read its container to verify that it is.
2. Do not exceed the maximum limit on loads of power. A good rule of thumb is to use one grain of powder per calibre size. For example, for a 45 calibre use 45 grains of black powder.
3. When you load the ball, push it *all* the way down onto the charge to make sure it's properly seated.
4. Always use safety shields, glasses, and hearing protectors while shooting.

Shooting a black powder rifle is lots of fun. Try it! Who knows? Maybe we'll one day meet on the range. Until then, "Good shooting and keep your powder dry."

Comedy Corner

An onlooker watched the artist painting a landscape. "What's that?" he asked, pointing to the canvas.

"That, sir, is a cow grazing," the artist replied.

"But where's the grass?" the onlooker quizzed again.

"The cow ate it," responded the artist sharply.

"But . . . where's the cow?" the onlooker asked with greater curiosity.

In desperation the artist uttered, "You don't suppose she'd be crazy enough to stay there after the grass is gone, do you?"

There are two kinds of people who don't say much: those who are quiet . . . and those who talk all the time.

A man took his puppy into the office of a theatrical agent and told him the puppy could do marvelous things. When he sat the puppy down in front of the agent, the puppy immediately stood on its hind legs and sang "Tea for Two."

The agent, electrified, exclaimed, "I'm going to call Hollywood! I can get \$100,000 for an act like that!"

Just then a large dog came into the office, picked up the puppy by the scruff of its neck, and removed the puppy from the office.

"What's going on?" cried the agent, goggle-eyed.

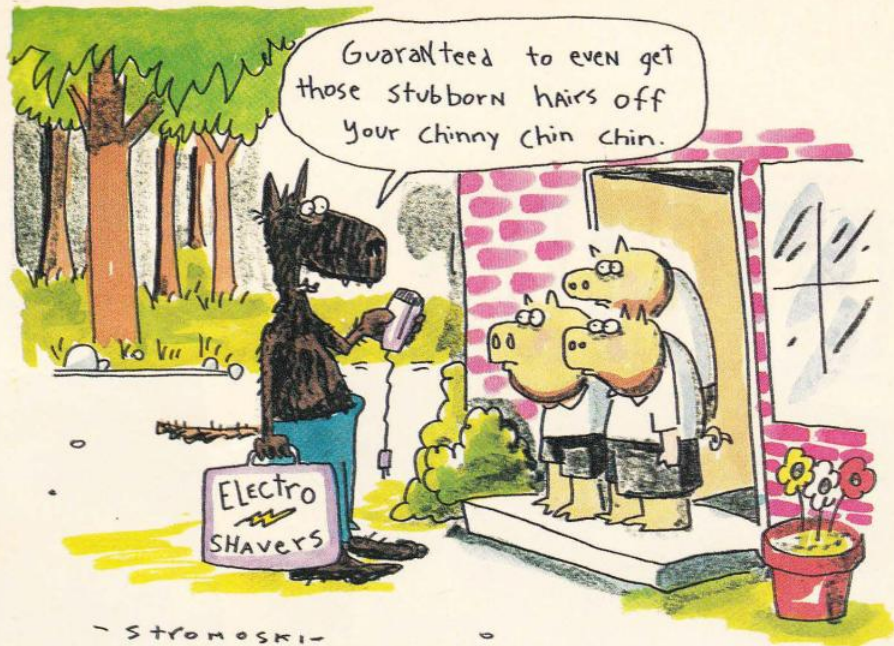
"That's the problem," responded the man. "That's the puppy's mother, and she wants him to be a doctor!"

Did ya hear about the farmer who crossed a rooster with a Big Ben? He got an alarm cluck!

Physician talking on the telephone: "Yes, this is the doctor. My answering service is busy at the moment."

Safety Belt: The best way to keep from leaving the scene of an accident.

Martha Beckman
Granada Hills, California



Twins

By Martha J. Beckman

Can you fill in the blanks below with homophones (words that sound alike but are spelled differently and have different meanings)?

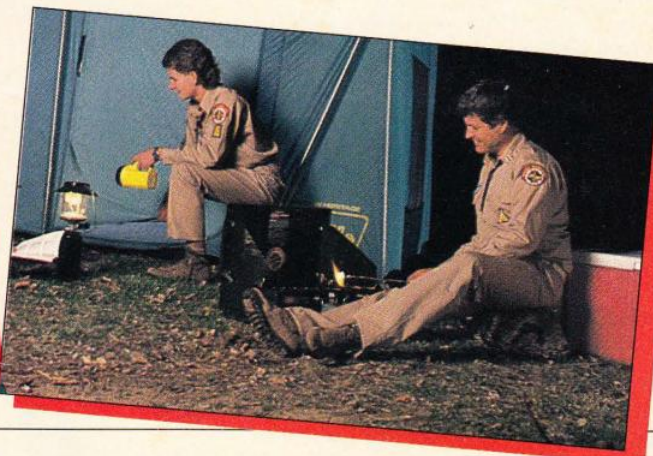
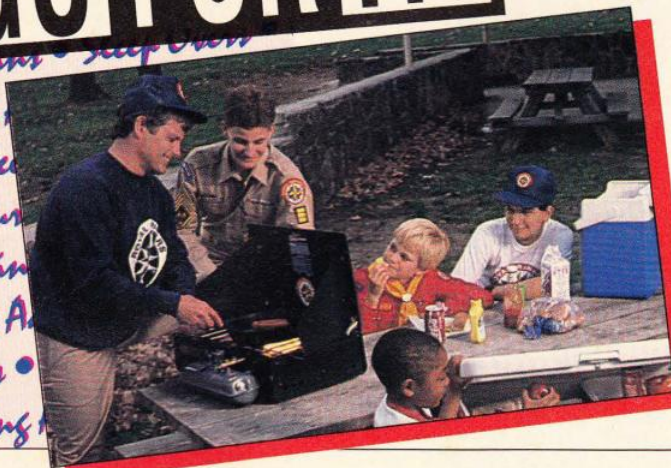
1. I felt _____ the first _____ of school.
2. The _____ was cool, but I didn't know _____ to wear a coat.
3. How can I _____ the lesson if I have _____ book?
4. What a pity that it had to _____ on the first day of the king's _____!
5. Woodchucks _____ chop _____ if they could.
6. I think I'll wait _____ to _____ the concert.
7. I'll _____ this suitcase down the _____.
8. I _____ I'd have to find my _____ class quickly.
9. I wanted to _____ the butcher at the local _____ market.
10. I saw _____ when I _____ the letter.
11. The officer _____ the boys they shouldn't have _____ the bell.
12. In the Olympics only _____ man or woman _____ the gold medal for each event.

Answers:

1. weak, week; 2. weather, whether; 3. know, no;
4. rain, reign; 5. would, wood; 6. here, hear; 7. haul, hall;
8. knew, new; 9. meet, meat; 10. red, read; 11. told, tolled;
12. one, won.

GO FOR IT!

Go for the fun indoors and out with official Royal Rangers gear.



TENTS

American Heritage. 9 x 12' straight-wall tent with roomy D-shaped door. Aluminized steel frame with poly-canvas roof and 5' nylon walls. Two windows. Sleeps 4-5. **08FK1037 \$189.95**



Campmaster Cabin. 8 x 10' with steel frame, 4' 8" nylon taffeta walls, polyethylene floor, and spun polyester roof. Two windows. Sleeps 2-3. **08FK1035 \$74.95**



SLEEPING BAGS

Four Pound Adult Sleeping Bag. Dark green covering tailored of cotton sheeting with red brushed tricot lining. Comfort rated for 35-55° F. 33 x 75" **08FK1041 \$29.95**

Three Pound Adult Sleeping Bag. Navy blue nylon taffeta outer cover with light blue brushed tricot lining. Comfort rated for 45-65° F. 33 x 75" **08FK1040 \$25.95**

Two Pound Junior Sleeping Bag. Blue nylon taffeta outer cover with light blue brushed tricot lining. Comfort rated for 45-65° F. 27 x 60" **08FK1039 \$19.95**



STOVES

Coleman Two Burner Unleaded

Powerhouse Stove. The top of the line! Burns 2 hours with both burners on high. Folds to 6 1/4 x 13 3/4 x 22".

08FK1027 \$52.95

Coleman Two Burner Propane Stove.

Takes a cylinder or bulk

propane tank. Burns 4 1/2 hours on low; 1.1 on high. Folds to 3 x 12 1/4 x 21".

08FK1025 \$34.95



COOLERS

Coleman PolyLite 68 Cooler. 68 quart capacity. Flexible 2-way handles swing out or lift up for carrying. Features insulated hinged lid. 15 x 15 3/8 x 29 9/16" **08FK1044 \$42.95**



Coleman Personal 10 Flip-top Cooler. Holds 12 12-oz. cans with ice. Flip-top lid stays in place on hikes, car rides, anywhere. 9 1/2 x 10 1/4 x 13 3/4" **08FK1042 \$11.95**

LANTERNS

Coleman Two-Mantle Powerhouse Unleaded Lantern. Holds 2 pt. of unleaded gasoline or camping fuel. Burns for 14 hours on low or 7 hours on high. 13 7/8". Candlepower: 300. **08FK1022 \$36.95**

Coleman Two-Mantle Powerhouse Fuel Lantern. Holds 2 pt. of camping fuel. Burns for 14 hours on low or 7 hours on high. 13 7/8". Candlepower: 300. **08FK1024 \$32.95**

Coleman Two-Mantle Propane Lantern. Uses disposable slim or standard size propane bottles. When using a 16.4 oz. bottle, lantern is 16 1/2" tall. Burns 18 hours on low, 7 on high. Candlepower: 175. **08FK1020 \$16.95**



Order Today Toll Free (\$5.00 minimum)
1-800-641-4310



Gospel Publishing House
1445 Boonville Avenue
Springfield, MO 65802-1894



Please include your card number, card expiration date, and signature when ordering with **MASTERCARD** or **VISA**.

FREE CATALOG

See our complete selection of tents, lanterns, sleeping bags, stoves, and other official Royal Rangers gear. Write GPH today for your **FREE Royal Rangers Specialty Catalog, #75-2074**.



Please note: To bring you the best products at the best prices, Coleman has provided us with reconditioned lanterns and stoves. Never used, but reconditioned for resale. They are backed by a 100% guarantee from Coleman and Gospel Publishing House. For your convenience, we've listed an approximate burning time for lanterns and stoves.

Postage and handling: Less than \$10.00, add 15%; \$10.00-\$49.99, 10%; \$50.00-\$99.99, 8%; \$100 or more, 7%. Add sales tax if applicable: CA, 7.25%; MO, 5.975%. Prices are subject to change without notice.