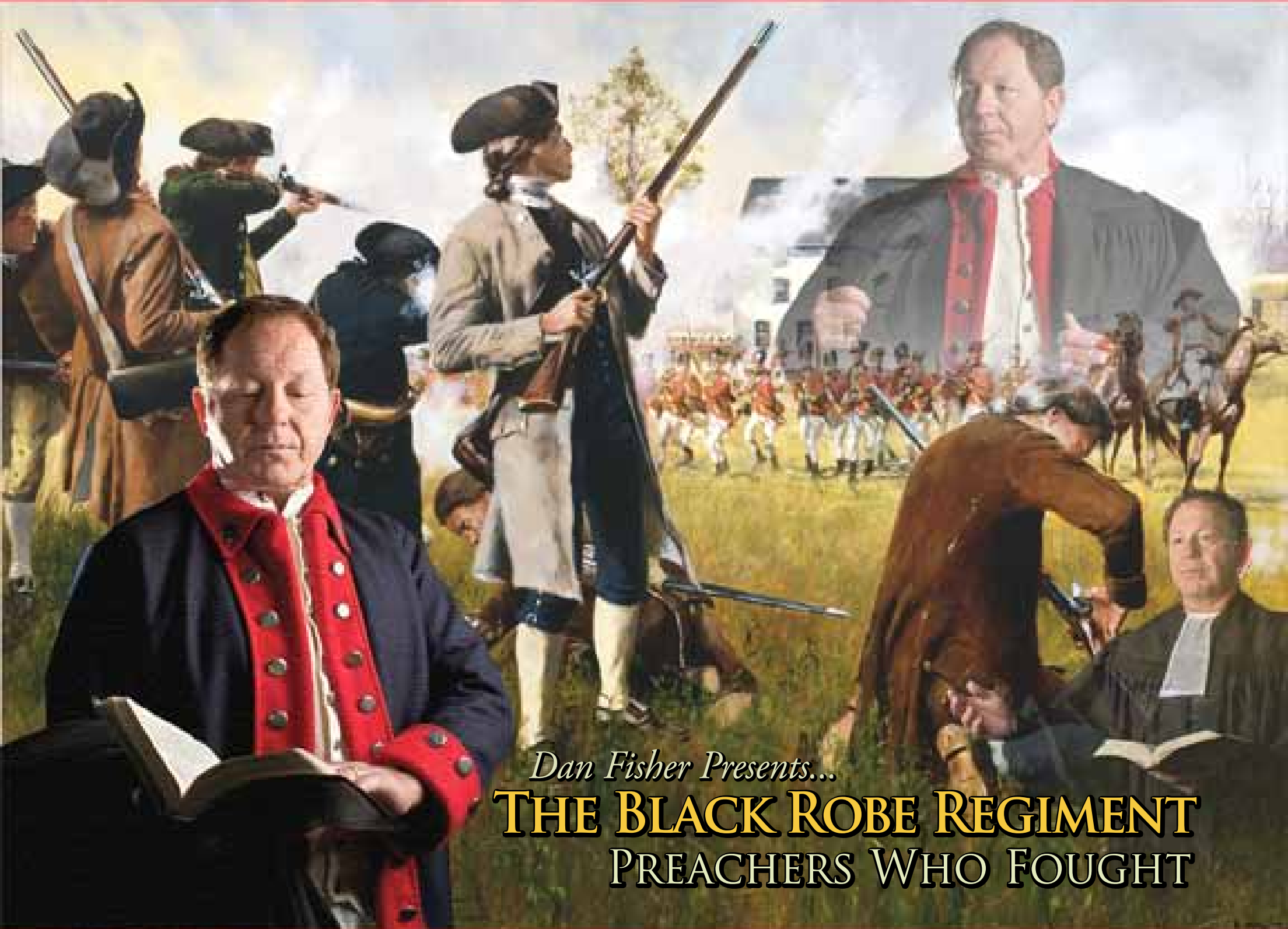


# Oklahoma MEN

October/November 2010



*Dan Fisher Presents...*  
**THE BLACK ROBE REGIMENT**  
PREACHERS WHO FOUGHT

# See Who's Endorsing Sally

# Sally Kern

State Representative District 84



"*Sally Kern* has been a courageous and dedicated state representative for six years. She is truly a servant leader, and she is absolutely the best choice to represent her district at the Oklahoma capitol."

**Mary Fallin, Oklahoma Gubernatorial Candidate, Fifth District US Congresswoman**



"*Sally Kern* has served the people of HD 84 the last six years by supporting policies that have benefited the city of Bethany. She sincerely cares about the people and about doing what is right. I wholeheartedly endorse her."

**Brian Taylor, Mayor City of Bethany**



"*Sally Kern* understands the need for limited government and fiscal accountability and restraint. Oklahoma needs a leader like her to continue fighting to improve our state's economy and education."

**Senator Tom Coburn**



"*Sally Kern* has partnered with me to help clean up public areas in her district. Her efforts are helping keep crime down and making it possible for further economic development. I hope you will vote for Sally. She is making a big difference."

**Brian Maughan, Oklahoma County Commissioner**



"*Sally Kern* has served Oklahoma well for the past six years as a strong advocate for veterans and senior citizens. Her experience and knowledge as a teacher uniquely equip her to deal with our states' education issues. Her voice is needed in our state legislature."

**Senator Jim Inhofe**



"*Sally Kern* is the obvious choice to represent the citizens of District 84. I respect Sally for her proven conservative leadership, her integrity, her pro-business position, her unyielding pro-life stance, and her commitment to fight for the rights of the elderly as well as those in uniform serving our country and our communities everyday. I enthusiastically endorse my friend *Sally Kern* for re-election to the Oklahoma House of Representatives."

**Pat Woolley, Mayor of Warr Acres**



"*Sally Kern* is a representative that will champion the people's rights and promote the idea of limited government and state sovereignty. She is a representative you can trust."

**State Senator Randy Brogdon**



"Faith, family, personal responsibility and integrity are values which have contributed to the quality of life we enjoy in Oklahoma. I am supporting *Sally Kern* because she embraces these values as I do."

**Larry McAtee, Oklahoma City Ward 3 Councilman**



"Serving with *Sally Kern* in the Oklahoma House of Representatives, I saw first hand her hard work ethic and principled decision making. She is not afraid to stand strong for the citizens of Oklahoma."

**Former Representative Kevin Calvey**

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Published by  
Oklahoma Woman, Inc.  
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405-756-9551

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Oklahoma  
**MEN**

c o n t e n t s

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**Randy Brogdon**

**State Question 746 Vote YES:** Requires all voters to show a photo identification card such as a driver's license, proving their identity in order to vote.

**State Question 747 Vote YES:** Term limits state wide elected officials and allows them to serve no more than two (4) year terms. The Corporation Commission can serve two (6) year terms for a total of 12 years. This will help eliminate career politicians in state government.

**State Question 748 Vote YES:** Makes the redistricting commission more bipartisan by going from three to seven members. The Lieutenant Governor chairs the Commission and is a nonvoting member.

**State Question 750 Vote YES:** Ties the amount of signatures required to be collected for an initiative petition to the governor's race rather than rotating between the presidential and gubernatorial races. This will give the people better access to petition their government and limit the control of the politicians.

**State Question 751 Vote YES:** Establishes English as the "official" language for the State of Oklahoma. English would be used in all documents to transact official state business.

**State Question 752 Vote YES:** Restructures the judge's selection commission from 13 to 15 members. It also limits the influence of the Bar Association.

**State Question 754 Vote NO:** Would prevent using a predetermined formula to set appropriations. It has the potential to eliminate funding for counties, transportation, and healthcare. Even though some of the formulas need to be reviewed and sunset, eliminating all of them with one ballot initiative will create havoc in the budget process.

**State Question 755 Vote YES:** Requires that Oklahoma Courts only consider

Some politicians are afraid you won't understand their legislation and some are afraid you will. The latter perfectly describes the complicated and often confusing language on many of the State Questions to be voted on in November.

I founded Freedom's Roll to continue my efforts of promoting sound, conservative, and Constitutional legislation. Following is a list of the eleven State Questions which I have translated in easy to understand language. I have also stated how I will be voting based on my conservative approach to legislation. More detailed information is available at [www.freedomsroll.com](http://www.freedomsroll.com)

**State Question 744 Vote NO:** Ties the common education budget to the yearly spending levels of other states. This would give education unions more control of the budget rather than the state legislature. The State of Oklahoma would relinquish state sovereignty and budget responsibility to surrounding states.

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**BROGDON • SEE PAGE 6**

# SEPARATION OF CHURCH AND STATE:

## FACT OR FICTION?

by DAN FISHER

It took 158 years from the ratification of the Constitution for America's esteemed Supreme Court to find a "wall of separation between church and state" in the Constitution. In *Everson v. Board of Education*, 1947, in a 5-4 decision, those five "kings in black robes" said, "The First Amendment has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach."

Oddly, for over 158 years, no one had been aware of this "wall" – at least not as it is understood today. Where did this "wall" come from and what does it mean?

The phrase actually comes from an 1802 letter written by President Thomas Jefferson to an association of Baptists in Danbury, Connecticut. The Baptists had heard that the federal government was planning to establish a national church. Since freedom of religion was one of the primary reasons the colonists had fought the British, it is understandable why the Baptists were terrified at the prospect of a "national church" in their new nation.

Of course, things were different in England; they did have an "established" church – the Anglican Church. The King was not only the ruler of the land but was also the head of the church and had the power to force the people to belong to the state Church. It's this type of tyranny the colonists had fought a war to free themselves from. This is why the phrase "respecting an establishment of religion" was placed in the First Amendment. Our Founders did not want an "established" church in America.

So when Jefferson told the Danbury Baptists that Congress did not have the constitutional authority to "establish" a national church, they were relieved. When Jefferson said that the Constitution restricted Congress from meddling in religion, "thus building a wall of separation between Church and State," he was saying that the Constitution protected religion from government, not government from religion. Interestingly, three days after writing the "wall" letter, President Jefferson listened to Baptist preacher John Leland in a worship service in the capitol, the likes of which was held there every Sunday. Jefferson also appropriated a military band to provide the music in these services – all at government expense.

Ironically, Jefferson was not even among the ninety men who framed the First Amendment. Debate about the First Amendment transpired between June 7 and September 25, 1789. According to the Congressional Records, not one of those ninety men ever even mentioned the phrase "separation of church and state." Historian David Barton says, "It seems logical that if this had been the intent for the First

Amendment, as is so frequently asserted, then at least one of those ninety would have mentioned that phrase; none did."

Additionally, Jefferson said that when trying to determine the exact meaning of the Constitution, we should determine the original intent of the framers:

"On every question of construction, [we must] carry ourselves back to the time when the constitution was adopted, recollect the spirit manifested in the debates, and instead of trying what meaning may be squeezed out of the text, or invented against it, conform to the probable one in which it was a part."

In other words, Jefferson did not believe the Constitution was a "living, breathing" document that must be reinterpreted with each new generation.

If Jefferson was such a "strict separationist," he wouldn't have written or said the following:

- 1801, "[The] liberty to worship our Creator in the way we think most agreeable to His will [is] a liberty deemed in other countries incompatible with good government and yet proved by our experience to be its best support. ... No nation has ever existed or been governed without religion.

Nor can be. The Christian religion is the best religion that has been given to man and I, as Chief Magistrate of this nation, am bound to give it the sanction of my example."

- 1805, "In matters of religion, I have considered that its free exercise is placed by the Constitution independent of the powers of the general [federal] government."

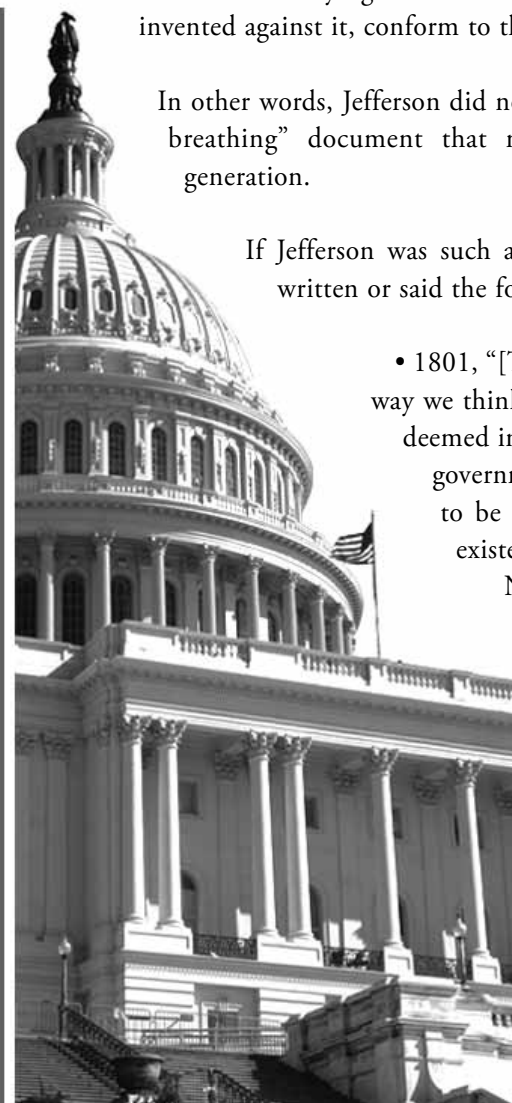
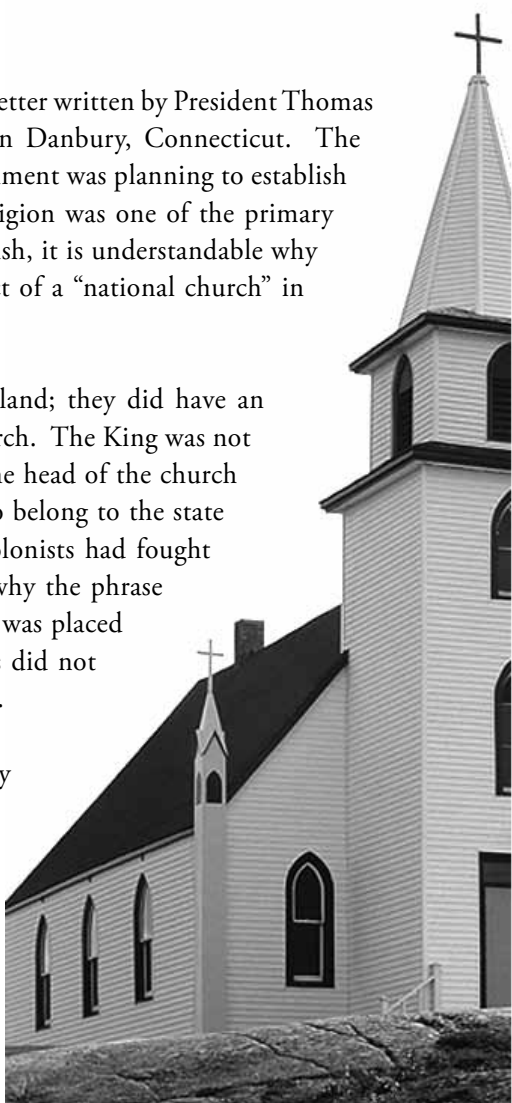
- 1808, "[O]ur excellent Constitution . . . has not placed our religious rights under the power of any public functionary."

Additionally, it's very telling to see how Jefferson governed during his life:

- As a member of the House of Burgesses, on May 24, 1774, he participated in drafting & enacting a resolution designating a "Day of Fasting, Humiliation, & Prayer."

- On June 12, 1779, he wrote "A Bill for Establishing Religious Freedom."

- In 1779, as Governor of Virginia, he issued a proclamation decreeing a day "of public and solemn thanksgiving and prayer to Almighty God."



• As chair of the Virginia Committee of Revisers, he was the chief architect of “A Bill for Appointing Days of Public Fasting and Thanksgiving.”

• This bill, stated: “... [e]very minister of the gospel shall on each day so to be appointed, attend and perform divine service and preach a sermon, or discourse, suited to the occasion, in his church, on pain of forfeiting fifty pounds for every failure, not having a reasonable excuse.”

• In 1803, Jefferson provided \$300 to “assist an Indian tribe in the erection of a church” and \$100 annually for seven years to support the minister.

• He signed three acts setting aside government lands for the sole use of religious groups and to assist missionaries in “promoting Christianity.”

Jefferson believed that the state, not the federal government, had jurisdiction over religion. He said at his second inauguration: “In matters of religion, I have considered that its free exercise is placed by the Constitution independent of the powers of the General [federal] Government. I have therefore undertaken, on no occasion, to prescribe the religious exercises suited to it; but have left them, as the Constitution found them, under the direction and discipline of State or Church authorities acknowledged by the several religious societies.”

In an 1808 letter, Jefferson wrote:

“I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises. ... Certainly no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the General [federal] Government. It must then rest with the States, as far as it can be in any human authority.”

Not only did Jefferson not believe in the “wall of separation” as it is understood today, but neither did the other Founders. Consider the actions of the same men who framed the First Amendment:

- In 1777, Congress voted to import 20,000 Bibles.
- In 1789, Congress appropriated federal funds to pay chaplains to pray at the opening of all sessions of Congress.
- In 1789, Congress passed the Northwest Ordinance which said,

“Religion, morality, and knowledge, being necessary to good government ...” In light of all this evidence, why is it that people continue to promote the “separation of church and state” myth? Although the reasons are complicated, I believe they can be boiled down to two. First, this is what the political progressives in our country want us to believe; therefore they have removed much of the true history from our schools and universities so all that is ever heard is “their” version of history. Second, if something is repeated over and over, it becomes fact – whether it is or not. Dr. William James, the “Father of Modern Psychology,” said, “There is nothing so absurd but that if you repeat it often enough people will believe it.” Commenting on this, Supreme Court Justice Oliver Wendell Holmes said, “It is one of the misfortunes of the law that ideas become encysted in phrases, and thereafter for a long time cease to provoke further analysis.” In other words, once people begin to believe something, no matter how incorrect, they normally “codify” it and cease to question its accuracy.

I believe this is exactly what has happened the “separation of church and state” myth. It is obvious, at least to me that our Founders never intended religious expression to be eradicated from the public square. They would be appalled to learn that the Constitution is used to forbid: prayer and the Ten Commandments in our public schools or other “government” facilities, prayer at public school graduations and sporting events, nativities on court house lawns, etc.

If there is a “wall of separation” in the First Amendment, it guarantees freedom “of” religion, not freedom “from” religion. The “wall” has a door but its lock is on the people’s side, not the government’s.

- 1 *Thomas Jefferson letter to Danbury Baptist Association, Danbury, Conn., Jan. 1, 1802*
- 2 *“The Separation of Church & State” by David Barton*
- 3 *Thomas Jefferson letter to Danbury Baptist Association, Danbury, Conn., Jan. 1, 1802*
- 4 *Jefferson, Writings (1904), Vol. XVI, p. 291, to Captain John Thomas on November 18, 1801.*  
*Hutson (see n. 8) at p. 96, quoting from a handwritten history in possession of the Library of Congress, “Washington Parish, Washington City,” by Rev. Ethan Allen.*
- 5 *Second Inaugural Address of Thomas Jefferson, March 4, 1805*
- 6 *Jefferson letter to Methodist Episcopal Church 1808*
- 7 *“The Founders and Public Religious Expressions,” David Barton*
- 8 *Jefferson’s second inaugural address, Mar 4, 1805*
- 9 *Letter to Reverend Samuel Millar, Jan 23, 1808*
- 10 *Justice Oliver Wendell Holmes, Hyde v. United States, 225 U.S. 347, 384 (1912)*

# VOTERS:

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# THE BLACK ROBED REGIMENT:

by DAN FISHER

## PREACHERS WHO FOUGHT

On Sunday morning, Jan 21, 1776, pastor John Muhlenberg climbed into his pulpit in Woodstock, VA to preach. In his black clerical robe, the traditional dress of 18<sup>th</sup> century preachers, Muhlenberg preached from the third chapter of Ecclesiastes. He read how there is a time for all things. There's a time to be born and a time to die, a time to plant and a time to harvest. Then his voice began to rise as he said: "There's a time of war, and a time of peace. There is a time for all things, a time to preach and a time to pray. But there is also a time to fight, and that time has now come!"

Then he did something his congregation did not expect. He removed his clerical robe revealing a colonial officer's uniform beneath. Muhlenberg then stepped down from his pulpit and challenged the men of his congregation to join him in the fight for liberty.

Just a few days before, he had been commissioned by General George Washington to raise a regiment from the Woodstock area. As Muhlenberg walked down the aisle and out the door of his church, a drum began to roll outside. One by one, the men of Muhlenberg's congregation filed out of the auditorium and volunteered to follow their courageous pastor.

Bidding farewell to their families, some three hundred men rode away from Woodstock, VA with Col. John Muhlenberg in the lead to form the 8<sup>th</sup> Virginia regiment. Muhlenberg led those men throughout the War of Independence, fighting at the battles of Morristown, Brandywine, and Monmouth Courthouse. By the war's end, Muhlenberg had been promoted to Major General and had become one of Washington's most valued commanders. Muhlenberg was front and center at the surrender of Cornwallis at Yorktown.



James Caldwell was pastor of the First Presbyterian Church in Elizabethtown, New Jersey. Because of his strong stand for liberty and his sermons encouraging the colonists to fight, he had made himself numerous enemies. So he would step into his pulpit each Sunday wearing two pistols, place them on the pulpit, and then proceed to preach powerful sermons about the need for Christians to stand for truth. When the war began, Caldwell became a chaplain in the colonial army. He was so hated by the British they called him the "Rebel Priest."

When the war finally came to Elizabethtown, during the fighting, the British killed Caldwell's wife. By the time he had completed her funeral, the fighting had moved to Springfield, New Jersey so Caldwell rode there to join his men. During the fighting, the colonists were running out of wadding for their muskets. Caldwell jumped on his horse and rode to the First Presbyterian Church of Springfield and gathered up two armloads of hymnals written by Isaac Watts, a popular hymn writer of the era. He hurried back to his troops, threw the hymnals at their feet, and commanded them to tear out the pages and use them for wadding. As he did so, he yelled, "Give'm Watts boys, give'm Watts!" This is origin of the famous phrase, "Give'm watt for!"

On the night of April 18, 1775, as Paul Revere was making his famous ride through the Lexington, Massachusetts countryside yelling, "The British are coming! The British are coming!" he was headed for a particular house; the house of pastor Jonas Clark. Jonas Clark was a pastor in Lexington and on Sunday afternoons after church, he and Deacon John Parker, a captain from the French Indian War, had been organizing the Lexington men into a citizen army to fight the British if they invaded. On the night of April 18, Clark had two special guests staying in his home, Samuel Adams and John Hancock.



The British had heard of Adams' and Hancock's whereabouts and they were marching toward Lexington to capture them.

As Revere rode up to the front yard of Clark's home, Clark, Adams, and Hancock ran out to meet him. When they heard that the British were marching toward Lexington, Adams and Hancock asked pastor Clark if the men of Lexington would fight. Clark responded, "I trained them for this very hour; they would fight, and, if need be, die, too, under the shadow of the house of God."

The next morning, April 19, 1775, Pastor Jonas Clark and Deacon John Parker led the Lexington "Minutemen" out to face the invaders. As the British approached the Minutemen, they cried out "in the name of the King of England throw down your arms." This response rang out from the colonists, "**We recognize no Sovereign but God and no King but Jesus!**" Then Captain Parker said to his Minutemen, "**Stand your ground, don't fire unless fired upon. But if they mean to have a war, let it begin here.**" Then the first shot rang out, the shot heard around the world.

These are just three examples of the courage and commitment exhibited by many of the colonial pastors in the days before and during our nation's War of Independence. These men saw no contradiction between standing for the truths in God's Word and the principles of liberty. In fact, they viewed the two as inseparable. These "black robed patriot preachers" fanned the flames of liberty as they not only encouraged their congregations to fight but were also willing to actually lead their men onto the battlefield. These preachers fought.

The British viewed these pastors such a force, they called them the "Black Robed Regiment." King George III blamed the war on the preachers by calling it a "Presbyterian rebellion." Horace Walpole, the English Prime Minister, said, "There is no use crying about it. Cousin America has eloped with a Presbyterian parson." Although Presbyterian preachers were certainly involved, preachers from practically every denomination joined in the fight.

Today, many believe that had these pastors not been involved, America may never have been born. Now contrast this with the behavior of most American preachers today. In the face of gross abuses of our liberties by an over-reaching federal government that is moving our nation, with ever increasing speed, down the road to Socialism, most pastors are shamefully, strangely silent. Instead of leading their people to boldly and publically stand for liberty and truth, they seem content to huddle in their churches, behind their pulpits, while the country falls apart.

We desperately need a modern generation of preachers like Muhlenberg, Caldwell, and Clark – preachers who'll fight. We need a new "black robed regiment" to boldly lead our citizens to defend our biblically based Constitution. Thankfully, the fight right now is not one of bullets and bombs but is one of words and wills. But make no mistake about it; a war is raging for the heart and soul of America.

Jesus said that we must "render to God the things that are God's and render to Caesar the things that are Caesar's." In America, Caesar is "we the people." America's government is not in D.C. or in state capitols; it is in our homes and our churches. We are the government. We cannot obey Jesus by staying uninvolved. We must enter the fight for liberty and truth or our freedom to speak and worship as we see fit may soon be lost forever.

Like John Muhlenberg in 1776, I believe "There is a time to preach and a time to pray. But there is also a time to fight, and that time has now come!" God give us patriot preachers to lead the way.

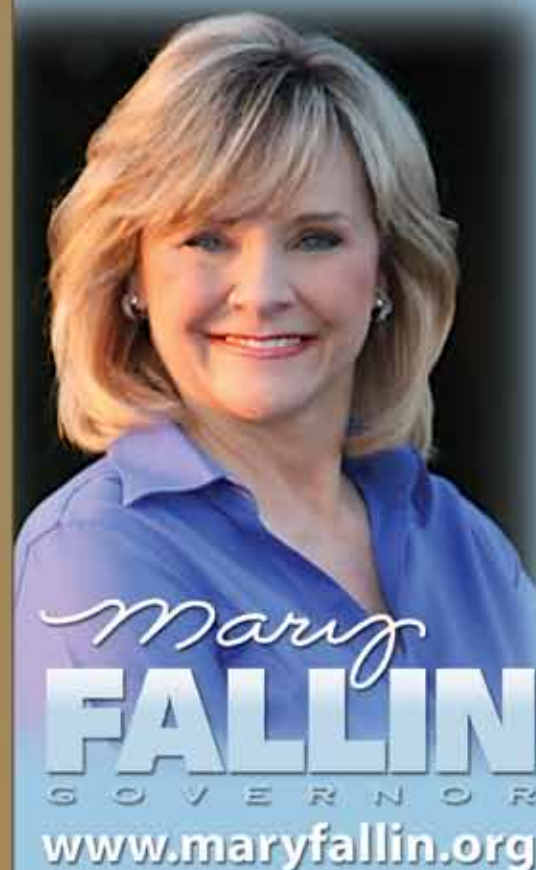
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# Will conservatives ever learn how to

By DAN FISHER

# PLAY TOGETHER?

When I was a kid playing with the others in my neighborhood, invariably, we'd have someone in our group who'd insist on getting their way or they'd threaten to go home. If we wanted to play football, they would threaten to go home if we didn't play baseball. If we wanted to play "cowboys and Indians," they would threaten to go home if we didn't play "cops and robbers." It was their way or the highway.

Now that I'm all grown up and "playing" with political conservatives, I'm encountering this same "all or nothing" attitude. Unfortunately, now we're not playing football or cops and robbers; this game is for keeps. The outcome of this game will determine the future of our nation and the world our children and grandchildren will inherit.

Of course, we conservatives are known for our strong convictions and independent attitude so it shouldn't surprise us when we're not that good at compromise. I applaud this independence and stubbornness; I even encourage it. But if we're going to take this country back, I believe we conservatives must learn how to "play" with one another. This "my way or the highway" attitude is going to, I fear, get us beaten time and time again. Certainly, there are some principles that we cannot compromise, but not every position is a "hill upon which we must die."

Unfortunately for us, the liberals are much better at "playing with each other." They have learned that wars are won one battle at a time rather than in one "fell swoop." They have shown a willingness to take what they can, continue moving forward, gaining more ground, inch-by-inch until the war is won. Conservatives, on the other hand, seem convinced that if they can't win the whole enchilada right now, they'll just take their marbles and go home. I believe this is the very attitude that catapulted Pelosi and Reed into power in 2006.

Increasingly I'm hearing people say that since "their" candidate "X" didn't win the primary, they're not going to vote for conservative candidate "Y" in the general election. Insisting on the "perfect candidate" (apparently the one they supported), they refuse to support any other candidate. What's even more mind-boggling is that they agree with conservative candidate "Y" on most issues.

This position doesn't make any sense to me. Just because we can't get everything we want in a candidate, are we willing to allow (or even assist by not voting) a liberal candidate with whom we hardly ever agree to win? In addition, are we going to shirk one of our greatest civic duties just because we don't have the "perfect" candidate to vote for? The Founders believed that voting was not only a right, but also a responsibility for which we will ultimately answer to God. Consider Samuel Adams who said, "Let each citizen remember at the moment he is offering his vote that he is not making a present or a compliment to please an individual - or

at least that he ought not so to do; but that he is executing one of the most solemn trusts in human society for which he is accountable to God and his country."

In Oklahoma, we have the opportunity in the primary election to vote for the person we think best represents our values and beliefs. But I believe that once the primary is over and a clear winner emerges, unless that winner does not represent the majority (not necessarily all) of our positions, we should support that candidate. To not vote or to vote for a third party candidate usually only puts someone into office who promotes the very things we stand against.

This strategy of "not voting to punish the conservatives" might work if conditions in America weren't so desperate. Unfortunately, it appears we're near the point of critical mass and if we don't turn things around soon, we may not have a country left to save. Consider: we have replaced Judeo/Christian ethics with situational ethics, our president has filled his administration with self-avowed Communist/Maoists, our government has nationalized huge chunks of our economy, Congress passes sweeping legislation like national healthcare without even reading the bills, our president apologizes for America to every tyrannical, dictatorial thug in the world, our national debt is so large we'll probably never repay it, our economy is tottering on the precipice of collapse. Now consider: in light of all this, some aren't going to vote because the conservative candidate is not "conservative enough!"

Don't get me wrong, I refuse to "knowingly" put one more RINO into office. Like most of you, I am sickened by the way Republicans governed when they were in power. Even so, I'm just as unwilling to leave the field to the liberals simply because I don't have the "perfect candidate" to vote for. Since America didn't get into this mess overnight, it seems foolish to think that we're going to get out of it by electing a few "perfect candidates." We'll have to fight this war one battle at a time and take our victories as we can get them.

During the signing of the Declaration of Independence, Benjamin Franklin is credited with making a statement that is appropriate at this point. As the delegates were each affixing their signatures to that venerable document that many considered their death warrant, Franklin mused, "We must, indeed, all hang together, or assuredly we shall all hang separately."

Fellow conservatives, we best heed Franklin's advice and learn how to "play with one another" or soon we may not be able to "play" at all.

1 Samuel Adams, *Founding Father, Essay in the Boston Gazette, April 16, 1781*  
[*The Writings of Samuel Adams, Harry Alonzo Cushing, editor (New York: G.P. Putnam's Sons, 1907), Vol. IV, p. 256, in the Boston Gazette on April 16, 1781.*]

BROGDON • FROM PAGE 3

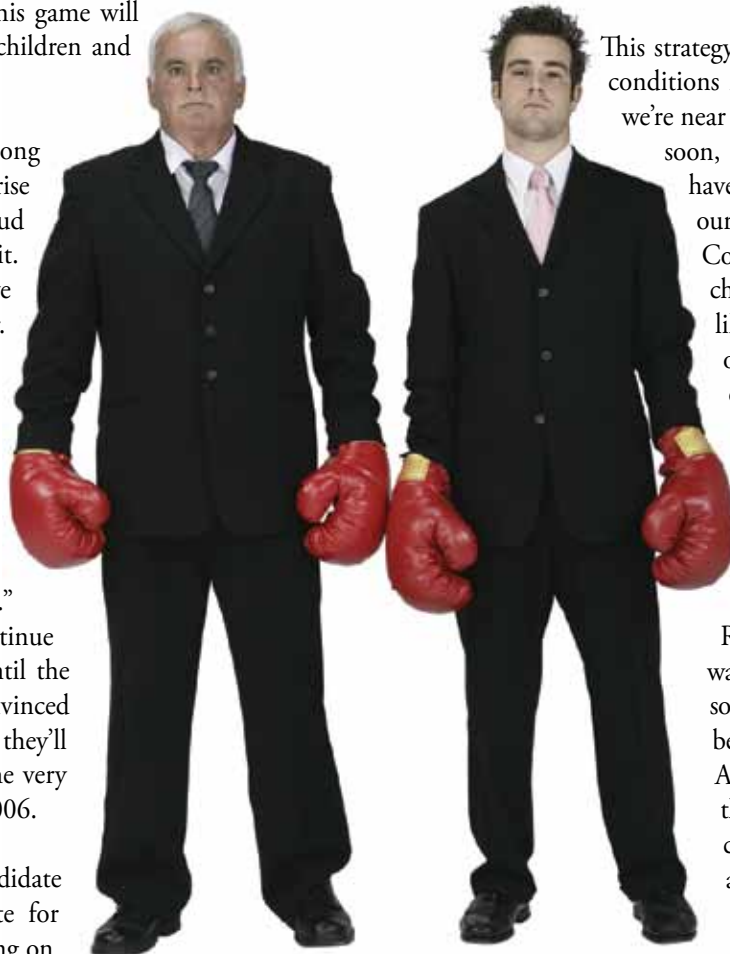
the U.S. Constitution, Oklahoma Constitution, U.S. Federal Code, and Oklahoma Statutes when deciding cases. It forbids the state courts from considering or using international or Shariah Law.

**State Question 756 Vote YES:** Commonly referred to as the Opt-Out of Obamacare. This would "Nullify" any law, forcing a person, employer, or a health care provider to participate in a national health care system. It allows persons and employees to pay for treatment directly and for health care

providers to accept payment directly. It also allows for the purchase and sale of private health care.

**State Question 757 Vote NO:** Increases the Constitutional Reserve Fund (Rainy Day Fund) from 10% to 15% of the general budget. The 50% increase would give the politicians more taxpayer money to redistribute. It would be better to return the "excess" tax revenue to the taxpayers.

Randy Brogdon  
Freedom's Roll



## EXPERIENCE

- My first objective is to represent Christ in a way that would always give Him glory. In doing this, I have a strong dedication to provide professionalism to each family I represent. I am very passionate about real estate.
- I am very excited about meeting you and I am committed to serve you with all your real estate needs with honesty, integrity and high morals.
- I do not want to be a one time realtor, I want to develop a long-lasting relationship that you can depend on.



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# SECRETARIAT

THE IMPOSSIBLE TRUE STORY

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 EXECUTIVE PRODUCERS MICHAEL T. BOYD PRODUCED BY JULIE WELLS WRITTEN BY JOHN WRIGHT PRODUCED BY TOM SANDERS DIRECTED BY DEAN SEMLER EXECUTIVE PRODUCERS BILL JOHNSON MIKE RICH DIRECTOR OF PHOTOGRAPHY STEPHEN GRAY AND MARK GIARDI EDITOR MIKE RICH EXECUTIVE PRODUCERS SECRETARIAT: THE MAKING OF A CHAMPION BY WILLIAM WALK  
 PARENTAL GUIDANCE SUGGESTED  
 SOME MATERIAL MAY BE INAPPROPRIATE FOR CHILDREN  
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