

Family

Deaths

James Dwight Sowers

James Dwight Sowers, 80, a lifelong Halford-area farmer and rancher, died Wednesday, April 6, 2011, at his home four miles south of Halford.

He was born Sept. 28, 1930, at the family home, the son of James Orval and Ruby (Nahrung) Sowers. He lived on the farm all his life except for two years in the Marine Corps, when he served in California and Hawaii.

He married Jeanette Ratzlaff on Nov. 22, 1959.

He attended the College Drive Assembly of God Church in Colby. Family and personal devotions, worship, playing and singing hymns, reading the Bible and church camps were important to him.

When he was 50, he took up running and ran in 10K races and fun runs. He had a menagerie of animals, including peacocks.

Preceding him in death were his

parents; a daughter, Yvonne Sowers; a sister, Grace (Cleo) Bastin; a half-sister, Edith Sowers; three brothers, Lon (Marie), Lewis (Audrey) and Byron (Geraldine) Sowers; a half-brother, Wayne Sowers; and a grandson, Indy Raymo.

Survivors include his wife, of the home; four sons, Vyril Sowers, of the home; Jason (Annie) Sowers, Oakley; and Justin (Mary) Sowers and Joel (Becca) Sowers, of Colby; three daughters, Sonja (Robert) Wimer, Trenton, Mo.; Julie (Marshall) Rhea, Oakley; and Janelle (Dee) Elliott, Salina; three brothers, Frank Sowers, Benkelman, Neb.; Ralph Sowers, Fort Bragg, Calif.; and Robert (Frances) Sowers, Gallup, N.M.; and 14 grandchildren.

Private burial was Wednesday, April 6, 2011, at the farm.

Memorial services will be at 2 p.m. Saturday, April 9, 2011, at the church.

Sheriff greets jurors

PENSACOLA, Fla. (AP) — Escambia County Sheriff David Morgan says he will continue to greet prospective jurors as they board a trolley bound for the federal courthouse, even though three federal judges have asked him to stop.

Morgan told the *Pensacola News Journal* on Monday that he's prepared to take the matter to court.

In a letter dated March 3, judges Roger Vinson, Casey Rodgers and Lacey Collier told the sheriff

his interactions with jurors raised concerns about the court's ability to seat impartial juries. Morgan responded on March 17 that he considers greeting jurors part of his First Amendment rights.

Morgan says he's just "thanking prospective jurors for their public service."

The issue first came to light last year.

Corrections

The Colby Free Press wants to maintain an accurate record of our town. Please report any error or lack of clarity in a news story to us at 462-3963.

Markets

Quotes as of close of previous business day

Hi-Plains Co-op

Wheat (bushel)	\$7.87
Corn (bushel)	\$6.93
Milo (hundredweight)	\$11.91
Soybeans (bushel)	\$12.33

Thank You

We are so grateful for the many acts of kindness shown to our family at the loss of our loved one.

Special thanks to Dr. Kellogg and staff at Family Center for Health Care; Citizens Medical Center and staff; Dr Biring and the staff at Hays Medical Center, Eagle Med.; Thomas County EMS and all who brought food and supplies, called, sent cards, memorial donations and offered prayers.

All of these things made a very difficult time so much easier.

The Duane Saddler Family

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Does evidence back beliefs?



Mark Carlton

• From the Pulpit

The scientific method, experiment and observation, is not generally helpful in determining whether a historical event has occurred, since a historical event is a one-time thing that does not lend itself to experiment or scientific observation.

Historians use another method to determine whether an event actually happened, called the legal/historic method. This is also used by courts. It is based on the testimony of witnesses – verbal and written – and exhibits.

In the case of an event alleged to have occurred almost 2,000 years ago, such as the resurrection of Jesus, the evidence is based on ancient written sources and physical evidence that has survived. But how do we determine whether a document should be considered as evidence? Our legal system helps answer.

In the rules of evidence governing legal proceedings, there is something called “The Ancient Document Rule.” Settling a lawsuit may require the admission of an ancient document, but any written document is an out-of-court statement – hearsay unless some rule allows it to be admitted into evidence. The Ancient Document Rule is an exception that would allow an ancient document to be admitted.

For the resurrection of Jesus, there are three categories of ancient documentation which would need to meet the criteria to be admitted into evidence. The first would be the Gospels and other books in the New Testament which speak to the event.

An outstanding American jurist, Simon Greenleaf, submitted a paper around the turn of the 20th century demonstrating that the Gospels could be admitted on the basis of the Ancient Document Rule. His work, “The Testimony of the Evangelists: The Gospels Examined by the Rules of Evidence,” is still in print. New discoveries have made his case stronger.

The fact that Greenleaf demonstrated the Gospels could be admitted as evidence does not mean they are true. Evidence is not proof. It may help, but it is the judge or jury who examines the evidence, determines the weight of

the evidence and renders a verdict.

The Gospels are not the only ancient documents which speak of the resurrection of Jesus – there are ancient pagan and Jewish sources as well. Christians would have no objection to these hostile sources coming into evidence, because their testimony helps prove the case.

So, ancient sources make conflicting claims. How do we evaluate these? In a lawsuit, opposing sides get together before the start of the trial to find any areas of agreement, known as “stipulations.” They are read into the record at the beginning of the trial.

Looking at all available sources, we note areas of disagreement. These will need to be litigated. However there are points of agreement – stipulations.

All agree there was a man called Jesus of Nazareth, that he was crucified on the order of Pontius Pilate, that he was buried, and that three days later, the tomb he was buried in was found empty.

We also know claims of the resurrection were made from the beginning by Christians in Jerusalem, the city where the alleged event occurred, within easy walking distance of the empty tomb.

It would also be stipulated that the Christian church began in this city and thrived until the Christian community relocated in Pella east of the Jordan River shortly before the Romans destroyed Jerusalem.

It is beyond serious question that the disciples of Jesus proclaimed their story that they were eyewitnesses of the resurrection even though it resulted in persecution and finally the loss of their lives. Many died the most tortur-

ous of deaths. And yet none of them changed his story.

This makes their witness particularly compelling. A person will die for what he believes to be true. For example, the reason a suicide bomber is willing to sacrifice himself is that he is a true believer. We may scoff at his belief, but he believes it, enough to sacrifice himself.

But who will endure torture and death for what he knows to be a lie? The apostles were willing to endure both. That willingness has caused even skeptics to concede this point: whether or not Jesus actually rose from the dead, his disciples sincerely thought he did. This is the only rational explanation for their subsequent life and witness.

In summary, these are the stipulations: Somewhere around 30 A.D. Jesus was crucified on the order of Pontius Pilate

He was buried nearby.

Three days later, the stone that had sealed the tomb was discovered rolled away and the tomb was empty.

The body was never recovered.

Shortly after the empty tomb was discovered, the disciples of Jesus were proclaiming that Jesus had risen from the dead and that they were witnesses.

Many were tortured and died for making these claims.

None ever changed his story.

What is left to litigate? The explanation. The disciples claimed that the tomb was empty because Jesus rose from the grave. This was their story and they stuck with it – at the cost of their lives.

The ancient pagan and Jewish sources claim the tomb was empty because the disciples stole the body. It is up to you, the jury, to decide which explanation best fits the facts.

Happy Easter.

Mark Carlton is pastor of the Colby Berean Church. You can reach him at pastormark@colbyberean.com or 460-2763.

SERVICES DIRECTORY

Worship in the church of your choice this weekend.



TRINITY LUTHERAN CHURCH, Rev. Robert Alexander. East 5th & Country Club, 785-462-3497, Services, Sat., 5:30 p.m., Sunday; Sunday School and Adult Bible Class 9:00 a.m.; Services, 10:30 a.m. Visit us at www.trinitycolby.com.

Schedule of church services

- GATEWAY FELLOWSHIP**, 2nd and Sunrise, Oakley. Pastor James Bloom, Sunday Morning Worship and Children's Church 10:15 a.m., Wednesday evening Bible Study and Intercessory Prayer 6:30 p.m. 785-671-4020.
- COLBY INDEPENDENT BAPTIST CHURCH**, 730 E. 3rd (former Jaycee's building). Pastor Bernard Heinz, 785-460-0313, Sunday School 9:30 a.m.; Sunday Morning Worship 10:30 a.m.; Sunday Evening 6:00 p.m.; Wednesday Evening 7:00 p.m.
- ASCENSION-ON-THE-PRAIRIE EPISCOPAL**, Rev. Don Martin, College Drive & Wheatridge Rd., 785-462-3041, Holy Eucharist, 9:00 a.m. every Sunday. Evening Prayer, 5:15 p.m. Wednesday, September through May. Christian Education for Youth, 6:30 p.m. Wednesday, September through May.
- COLLEGE DRIVE ASSEMBLY OF GOD**, 245 W. College Dr., Colby. Pastor Steve Todd. Worship Service 10:15 a.m. Sunday School 9 a.m. for all ages. Wednesday Youth at The Rock 3:30 and 7 p.m. Sunday evening services at 6:30 p.m. on all Sundays except the 5th Sunday of every month. 785-462-8234. cdag@st-tel.net.
- BEREAN CHURCH**, 1000 S. Franklin, 785-460-2763, www.colbyberean.com; Sunday School 9:30 a.m., Sunday Worship 10:45 a.m and Saturday, 5:30 p.m.. Pastor Mark Carlton, Senior Pastor and Pastor Jason Purdy, Youth Pastor. Middle School Group Wednesday 7 p.m. at the Attic and High School Youth Group Sunday 6 p.m. at the Attic. AWANA Wednesdays at 7 p.m. at the church.
- FIRST BAPTIST CHURCH**, (Affiliated with American Baptist Churches USA) Rev. Craig Crossman, 615 W. Webster, 785-462-2867. Sunday School: 9:15 a.m.; Family Worship: 10:30 a.m.; RC Club 2nd and 4th Sundays at 2 p.m.
- COLLEGE VIEW BAPTIST CHURCH**, (Affiliated with Southern Baptist), 1185 Wheatridge Rd. at College Drive, 785-460-7144, Sunday Bible Study 9:30 a.m., Sunday Worship services, 10:45 a.m. Prayer Service at 6:30 p.m. on Wednesday's. Contemporary Evening Service at 4 p.m. through the semester.
- PLEASANT HOME CHURCH**, Pastor, Perry Baird, 785-728-7380, 3190 Road 70, Edson, Worship, 9:00 a.m., Sunday School 10:00 a.m. (MST)
- WINONA METHODIST CHURCH**, 501 Bellview Ave. Rev. Sheryl Johnson, Sunday School, 10:30 a.m., Morning Worship 9:15 a.m. (CDT)
- MINGO BIBLE CHURCH**, 420 Main Mingo, 785-462-2992: An independent community church served by Village Missions Pastor Tom Peyton. Sunday School: 9:30AM - all ages. Worship Services: 10:45AM. Sunday Evenings 6:30. 3rd Sunday informal fellowship - bring a snack to share! First Sunday of month - carry-in dinner following morning worship.
- SACRED HEART CATHOLIC**, 785-462-2179, Father Dana Clark, Pastor, Saturday Eve. Mass 5:30 p.m., Sunday Masses 8:00 & 10:00 a.m., Confessions will be heard Saturday 4:30-5:05 p.m. and from 7:30-7:45 a.m. and 9:25-9:40 a.m. on Sunday.
- FIRST PRESBYTERIAN CHURCH**, Rev. Carol Rahn, 515 W. 4th, 785-462-6342, Sunday Worship 9:00 a.m. Podcasts of the worship services are available at the church website colbypres.org.
- WESLEYAN CHURCH**, 320 W. Pine - 785-462-8391, Sunday School 9:30 a.m., Sunday Worship 10:40 a.m., Sunday Evening Cell groups at 6:00 p.m., Wednesday Youth Ministries, Kids Clubhouse 7 p.m.
- CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS**, 1145 S. Franklin - 785-460-6605, President Andy Rose, 785-460-6807; Erwin Mitchell, 1st counselor, 785-460-1952; Calvin Haverfield, 2nd counselor, 785-953-1043. Sacrament meeting 10 a.m., Sunday School and Primary 11:20 a.m., Priesthood, Relief Society, YM/YW, 12:10 p.m.; Family History Center open, 7-9 p.m. Thursdays or by appointment. Call 785-462-3571.
- REDEEMING LOVE MINISTRIES, INC.**, 345 N. Franklin, Dr. W.G. and Rev. Orvella Romine, Equipping Class, Sunday, 9 a.m., Sunday worship, 10 a.m., Wednesday, R.L.M Training Centers (Bible School), 6p.m. Shoponline at: www.rlmregionalchurch.com.
- COLBY UNITED METHODIST CHURCH**, Rev. James Mardock, pastor, 950 S. Franklin, 785-460-6521, Sunday Worship Services at 8:30 and 11:00 a.m., Fellowship coffee 9:30 a.m., Sunday School, 9:45 a.m., KXXX broadcasts 11:00 worship. www.colbyumc.org
- CHURCH OF CHRIST**, Minister, Jarrod Spencer. 510 E. 4th, Sunday Bible Study 9:30 a.m., Sunday Worship 10:30 a.m., Wednesday, Bible Study 7:00 p.m. www.colbychurch.com
- OASIS WORSHIP CENTER**, Colby, Pastor J. Curry, 785-462-0913. Sunday Service at 2 p.m.
- FIRST CHRISTIAN CHURCH**, (Disciples of Christ), Pastor Lyle Knebel, 385 W. 3rd - 785-460-2718, Sunday Morning Worship and Children's Church at 10:00 a.m.
- OUR SAVIORS LUTHERAN CHURCH**, Brewster, Sunday worship 9:00 a.m.; 2nd Sunday of the month at 8:00 a.m.
- TRINITY LUTHERAN CHURCH**, Rev. Robert Alexander. East 5th & Country Club, 785-462-3497, Services, Sat., 5:30 p.m., Sunday; Sunday School and Adult Bible Class 9:00 a.m.; Services, 10:30 a.m. Visit us at www.trinitycolby.com.
- LEVANT COMMUNITY CHURCH**, 205 1st St., Pastor Charles Taff, 785-586-2376, Sunday School (classes for 3 years & up and 3 adult classes) 9:30 a.m., Morning worship 10:30 a.m.
- BREWSTER UNITED METHODIST CHURCH**, PO Box 250, Brewster. Pastor Dorine Chambers, 785-462-6044, Sunday School: 9:45 a.m.; Worship Service, 10:45 a.m.
- THE SHEPHERD'S STAFF, REXFORD**, Joan Dingwerth, Director, 785-687-2565.
- REXFORD COMMUNITY CHURCH**, Rexford, Pastor Lane Purcell, 785-687-3305, Sunday School 9:30 a.m., Worship Service 10:30 a.m.
- BREWSTER COMMUNITY CHURCH**, Mike Pinkelman, Pastor, Brewster - 785-694-2720, Sunday School (all ages) 9:30 a.m., Worship Service 10:30 a.m., Bible Study 7:00 p.m., Wed. mornings 6:30 a.m. - Men's Bible Study, Wed. 7:00 p.m. - Children's Ministries (Royal Rangers/ Missionettes), Wed. 7:15 p.m. - Intercessory & Prayer, Tue. 5:00 p.m. - Women's Bible Study.

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