

TECH

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light and video to examine the human throat and vocal cord area. Napier's product improves on the original design in a deceptively simple but important way: by making sure it's clean and clear.

"Think of it like a windshield on your car," he said. "(Like if) there's dirt up on your windshield and you hit the spray and it cleans off the windshield, and that's exactly what we do with IntuBlade, to help you place a breathing tube."

Recently, Napier came back to his old Kentucky home and donated a number of IntuBlades to students in Eastern Kentucky University's Emergency Medical Care program, to give back to the Richmond-based school where he started his journey and the people of this region.

But it was in the war-torn landscape of Afghanistan that Napier first realized the need for something like the IntuBlade.

A combat medic, Napier was deployed in 2008 with the Kentucky National Guard at age 19, attached to the 201st engineer battalion out of Ashland, Ky. He served in southeastern Afghanistan for just over a year, and in that time, he was one of the first groups to be issued a video laryngoscope to help with the intubation process.

"Military medicine is about a decade ahead of civilian medicine," said Napier. "You can see that with blood transfusions, with the use of tourniquets on injuries. We're seeing that with airway management as well."

It was needed, certainly. Napier found himself dealing with a number of soldiers with facial trauma. He recalled one particular member of his battalion who had an IED, or improvised



Dr. Andrew Napier (center) works with Eastern Kentucky University students using his invention, the IntuBlade, as part of a recent donation and presentation Napier made to his former school.

DANI FORD PHOTO

explosive device, detonate in his face and neck area.

"We tried to place a breathing tube with our equipment, but there was a lot of blood that kind of prevented us from placing a breathing tube," said Napier. "I started thinking a lot about that: How do you clean a camera lens off during an intubation?"

That's when he began work on what would become the IntuBlade, which uses LED lights to prevent fogging on the lens and a syringe in the handle to clear off debris. Napier was able to get multiple patents on his methods of cleaning the lens. The road to the finished product was a long one, with a lot of trial and error.

"I had no money. I was a student. I was drawing things," said Napier. "I learned how to make 3-D prints myself. ... I would make a 3-D model and I would ship it to a group that would print that off for me and they would ship it to my house. So each time, those are like \$30 (a printing), and that was a lot of money to me at the time."

Napier spent eight years building the product and his company, finally commercializing and getting the first devices in just a little over a year ago.

It wasn't the first time Napier had tried his hand at making a complicated piece of equipment — he'd actually been doing that since he

was a child.

"I grew up building computers, so I became obsessed with them," he said. "My first computer, I built in the second grade. ... I learned how to connect things. I learned how to build things. I (programmed) my first lines of code in the fifth grade."

"I built my own program that I employed to crash computers," he continued. "I thought that was funny. I loved to tinker and that's what got me into that."

He was also inspired to serve in the military from a young age, as a fourth-generation army brat born on a military base. His mother, meanwhile, was an emergency room nurse, and had

different preferences for her son's path — ultimately he found a compromise between the two.

"I signed up to go in as infantry. I wanted to carry a machine gun," said Napier. "My mom had a meltdown. She was bawling, like, 'Please don't sign up for that. Think about the medical corps. Have translatable skills.' And so I just kind of fell into (the medical field)."

As is so often the case in life, it turns out mom was right — the "translatable skills" Napier developed are now helping to make a difference here in rural Kentucky, saving lives beyond the battlefield.

In April, Napier announced the donation of IntuBlades for students in Eastern Kentucky University's Emergency Medical Care (EMC) program on April 7. The equipment would be used in the program's simulation lab, helping students prepare for life-or-death situations before they face them.

According to a release from ECU regarding the donation, the EMC program is the longest accredited in Kentucky and the second-longest accredited in the United States. It emphasizes immersive training to prepare for careers in emergency response and healthcare.

Napier wasn't sure exactly how many were donated — "I know there were multiple boxes," he said — but noted that they also provided IntuBlades for all the graduating students in the program as well.

Besides just helping the school that helped him get where he is today, Napier wanted to help the people of this area as well.

"I feel very much attached to Kentucky. That's where I grew up," he said. "That rural community, I think, is very much overlooked in medicine now. Folks that are receiving a lot of funding (in



DR. ANDREW NAPIER

larger areas), they're receiving all the nice, cool gadgets, (their) patients have a much higher survivability rate. If you get sick, get injured, something happens to you inside of a city, your zip code will dictate your mortality rate.

"So I became obsessed with that," he continued, noting that he wanted to "democratize" airway management in emergency medicine. "For me, it means a whole lot. I chose my home state. I wanted to support, of course, my undergraduate program and also support the community that raised me."

Napier has accomplished a lot already in his life, from being a Purple Heart recipient, a Pat Tillman Scholar, and an entrepreneur inventor in addition to his work in the field saving lives on a daily basis. Now he's making an impact on the next generation of Kentucky healers — which could result in saving lives right here in Pulaski County one day.

"It brought me so much joy to be able to speak to the graduating students," said Napier. "It's hard to think that it's been 20 years since I went through the (school's) medic program to the military, but actually seeing these young kids, they're the future, and I really got motivated to see how excited they were to be able to have this high-tech solution in their hands to train. ... That's going to have downstream effect on the people that they treat."

KING

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in-dwelt by the promised Holy Spirit.

Jesus said, "Neverthe-

less I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you."

I will send Him to you! That "Him" is the precious Holy Spirit.

The Holy Spirit is not just an influence that gives us goosebumps, but He is God in our midst and in

our hearts.

Jesus' last words to the early church before he ascended before them was, "But you shall receive power when the Holy Spirit has come upon you."

The disciples were no longer the same after the Spirit came to teach, empower, lead, reveal, and live in the church.

Jesus became a curse for us so the we might receive

the promised Holy Spirit. We just don't get to go to Heaven in the sweet by and by, but Heaven lives in us now in the person of the Holy Spirit. How blessed we truly are!

KERLEY

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assessment, and weather forecasting, among others, to assess the probability of different potential outcomes. Nevertheless, it was first used as a Christian apologetic to argue for the probability of the resurrection of Jesus, and ultimately for the existence of God. It is the latter purpose, of course, that is of interest here.

Twenty years ago, quantum theory physicist Stephen Unwin took on the challenge to retrace, so to speak, the steps laid by Bayes and Price over two hundred years ago.

• For those who speak the language of math, if we set about determining Bayes' probability for the proposition, "God exists" (P(G)), each piece of evidence (E) is added, and the effect on probability is determined.

Where P(G) is the probability that God does not exist, and En is the number of pieces of evidence in the form of apologetic arguments, then:

In his book, *The Probability of God*, Urwin considers only six items of evidence from a cumulative case in the form of the arguments from 1) The recognition of goodness; 2) The existence of moral evil; 3) The existence of natural evil; 4) inter-natural miracles; 5) Extra-natural miracles; and 6) Religious experience. Since Bayes' theorem compares the calculated probability value for each piece of evidence against a prior probability, an initial prior probability of 50 percent was chosen. Then, cranking the Bayesian handle, the output of the theorem showed that the probability of the existence of God, with each result building upon

the previous, went from the initial pre-probability of 50 percent to 91 percent. Subsequently, working through each of Urwin's arguments for God's existence, the final Bayesian probability that God exists, according to Urwin's input, showed 67 percent — a considerable margin above 50 percent. That is to say, it is statistically more likely that God exists rather than not.

While I salute Urwin's work, I am not so sure 67 percent is an accurate assessment — it could be much higher (or lower). Any statistical model is only as good as the data that is input. The old saying "garbage in — garbage out" was never more apt. My contention stems from Unwin's limited choice in both the quantity and quality of arguments used as model input. Concerning statistical mathematics, more data

points, all things considered, yield more accuracy. While there is nothing wrong with Unwin's choice of evidence, there is, in my opinion, a vast array of evidential arguments that greatly strengthen the cumulative case and could further strengthen the quality of the Bayes theorem output if utilized. Most notably, the evidential weight from cosmology, morality, design, and the historical resurrection of Jesus could do nothing but improve the

reliability of Bayes' output.

There is much more to be said on this topic, and we will revisit this discussion later. But for now, know that a 67 percent probability that God exists is certainly not zero. Nor is it a mere 50-50 chance. Sixty-seven percent probability says "It is more likely than not that God does indeed exist." So, for now, what do we do with 67 percent? Join us next time as we look to Blaise Pascal and his "Wager"

proposition. Until then, 67 percent — think of it — Is God Dead?

Gloria in excelsis Deo!

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