

WORLD BY DESIGN

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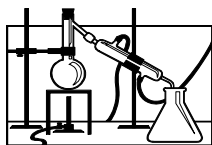
Dear Readers,

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A Day in The Lab #1 by Robert Garbe

CRSEF has been supporting a creation laboratory for several years. We will be giving you an ongoing report through this column. Our intent is to encapsulate the daily work in the lab and allow you to follow the development of lab experiments. We encourage comments from all of our readers. Good ideas come from everyone, not just the so called "expert." God gave us the capacity to think for ourselves. Good ideas are often simple, inexpensive, and implemented by a motivated person. God motivates us to reveal His creativity to everyone.



We have put together a substantial setup for radiocarbon dating and teaching home schooled youth the art of chemistry. You'll hear from some of our technicians on occasion describing their work in the Laboratory. In this report you will be informed of some of our carbon dating experiments.



We have a Liquid Scintillation Counter (LSC) in our laboratory that detects the

beta particles carbon-14 (^{14}C) emits when it decays. We can demonstrate that the rate of ^{14}C decay in a gram of carbon originating from plants out in our backyard produces about 14 disintegration's per minute. If we are given a specimen to date we separate the carbon from it and measure the counts of beta decay and can calculate an age. For example: If a tree limb that grew last season is counted to have 14 counts per minute per gram, then how old is a piece of charcoal from an Indian fire that counts 7 counts per minute? We know from experiments that half of all the ^{14}C atoms will decay in 5730 years. This is known as the half life of carbon-14. We will give you the answer to this and other questions in next months article. Mom or Dad, see if your child can answer these questions.



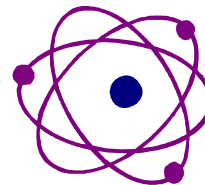
For those of you that would like a formula to determine the age of this charcoal here is the equation we use in our laboratory:

$$\text{Age} = 8267 \times \ln (A_0/A)$$

where 8267 years is the mean life of a ^{14}C atom. The "mean life" simply is the expected life of the average ^{14}C atom if we wanted to know how long it would be expected to survive. A_0 is the number of counts the carbon emits that grew this year; and A is the number of counts detected in the sample. The expression \ln is the natural log of the ratio of A_0/A . This is a great chance to use that scientific calculator you are using in your math classes. It will have a feature to determine the natural log of A_0/A . Then just multiply it by 8267 for an idea how old the charcoal may be. If you are able to do the math on this problem here is another one that I'd like you to try. The counts in a sample is 1.5 counts per minute.

Notice I said "may be". There are a lot of problems that we need to consider before we come to the actual year of the charcoal. Here is a list of some of the major problems.

Has the decay constant remained the same always? Was the charcoal contaminated with extra carbon-14 from another event? Was carbon-14 lost by some mechanism? Was the sample tampered with by someone who wanted to trick us? Was the production of ^{14}C in the atmosphere the same then as it is now when the charcoaled wood was alive? These are some major problems we must overcome before we can say for sure how old the charcoal could be.



Please put your minds to work and come up with some ideas how we can overcome some of these problems. Our next article will have some of the answers and some additional problems.

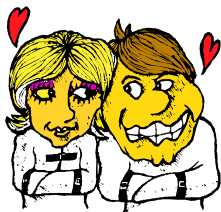
THE TOPIC OF SEX

A professor who taught a freshman psychology class at a Christian college said that it was always humorous to him whenever he would start to lecture about sex in his class. Students would glance up from their books or papers. Blank stares would suddenly become focused. Bodies would lean slightly forward. Hands would gravitate closer to the body. And nearly every other part of the body which spoke, did so. It was obvious to him that the body language of the students betrayed their interest in the subject.

Everyone knows that using the word "sex" in writing or in speech is more likely to be noticed than other words,

and people will usually focus in to see what is being said. This reaction to things sexual seems to be universal, inborn, and therefore God-given. And except for ill health, the interest in sex usually remains undiminished in most people. God indeed knew what He was doing when He created sex.

For any drive to be so strong a motivator of people, one can be sure that unscrupulous people will use and abuse



its powers and intended purpose. For this reason Satan has never failed to capitalize upon the subject. Whenever possible, he lays out all kinds

of snares for the unsuspecting traveler who walks by. Indeed, the halls of history are full of the portraits of people, common and famous, who have had their lives and careers frustrated and forever changed because they misused the gift that God had given them. Sexual sin is no respecter of race, creed, color, sex, national origin, or any other identifying mark that you want to put on a human being.

Genesis declares that all that God has created is good. The evil lies in man's misuse of God's creation - sex included. When one looks at creation, it should cause anyone to praise and worship God. If more people would stop to ponder how amazing the nature of sex is, they would have a new appreciation of what God has done for mankind.

But most people, believers and unbelievers alike, never even stop to think about how impressive the whole concept of sex is – even when one excludes the part about reproduction and the birth of a baby. As with most of the wonders of nature, we tend only to look at the surface and remain ignorant of what lies beneath.

However, there should be no excuse for the evolutionist (who is supposed to have studied the subject), or the atheist (a person who usually claims some sort of intellectual superiority, or at least superior insight). For these people to

believe that sex came about by random mutations and natural selection is orders of magnitude more gullible than believing that the Hallelujah Chorus came about by random splatters of paint on sheets of paper!

As with all natural phenomena, Evolutionists have to explain what they see in terms of mutations and natural selection. And to be sure, they have made some vain attempts to explain how sex evolved, but as is usually the case, no one is entirely convinced. Atheist Richard Dawkins says,

“There are many theories of why sex exists, and none of them is knock-down convincing....”

Dawkins, R., *Climbing Mt Improbable*, p. 75, Penguin Books Ltd. Harmondsworth, Middlesex, England, 1997.

Evolutionists have always had a lot of difficulty trying to explain or even imagine what evolutionary transitional body parts looked like and how they functioned. But the problem is compounded when one considers the symbiotic nature of the male/female anatomy. We should ask our unbelieving fiends to stop and ponder how the first male and female could have functioned properly by evolving separately. It doesn't take long to realize that the evolution of sex would be a very short road to extinction.

It is only pride that keeps the unbeliever from confessing that God created our bodies. The cleverness of design and the amazing complexity that goes into a living soul should never cease to amaze. And the deeper one probes into the inner secrets of life, the more amazing it becomes! Such is the wonder of God.

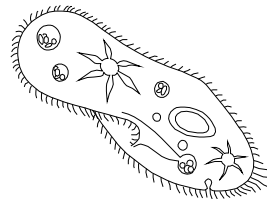
Evolution's Problem With Sex

To the evolutionist, sex is said to be more important than life itself since it enables genes to be passed on to succeeding generations. Rutgers University evolutionary geneticist Robert Vrijenhoek said:

“That's our immortality. That's what connects us to humans on into the

future. That's what's connected us to all our ancestors in the past. That's what connects us to the ancestors that were fish, the ancestors that were protozoans, and the ancestors that were bacteria.”

Indeed, without sex and reproduction, life is over. If a simple bacterium somehow did manage to come together by chance from the biochemical scum in some pond on the earth millions of years ago, and if it by chance it managed to build the chemical machinery to transport food, and if by chance it managed to build the machinery to convert food into energy, and then if it managed to build the machinery to store that energy, and then it managed to build the machinery to expel waste products, and then finally – after all of that good fortune – failed to build the machinery to make a copy of itself, the whole process becomes a total failure. The bacterium becomes doomed to live out its short life and then disappear forever.



To evolutionists, the sex drive almost takes on

a life of its own. The drive to propagate ones' genes plays so large a part in evolutionary theory that it sometimes comes across as if the organism is consciously striving to make sure that its genetic information will not be lost. And, to further the illusion of purposeful action, evolutionists often make it appear that males are in some sort of a contest to have the most progeny. It is as if males hope to get some sort of trophy for their success!

Females too, are pictured as being driven by the desire to find a male with the best genes to ensure that her offspring are the “fittest”. It is hard to believe how any scientist could literally believe this to be the case.

W. H. Murdy, Professor Emeritus of biology at Emory University is somewhat subdued in this description of

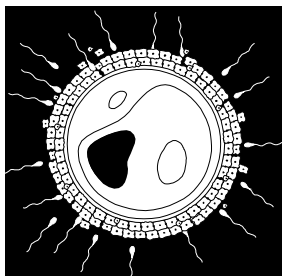
the sexual drive as compared to many other evolutionists that one may come across:

“The maximization of reproductive potential is, from the biological point of view, in the best interest of most species. This was true for man throughout most of his history.”

Murdy, W. H., “Anthropocentrism: A Modern Version,” *Science*, vol. 187 (March 28, 1975), p. 1171.

Best interest? Is that to be interpreted as a conscious effort? No doubt, some men may desire progeny to keep their name alive and to pass on the fruits of their labor. Some men may even want to see how many children they can sire. But the notion that animals desire these things is a misconstrued idea that evolutionists either ignorantly or unintentionally circulate among their followers. It is somewhat akin to the inclination of people to anthropomorphize an animal’s activities. To say that there is even an unconscious drive for reproductive success borders on the mystical.

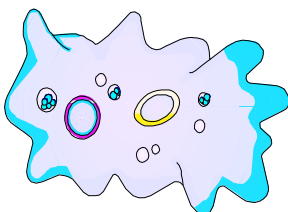
The problems with trying to imagine how sex could evolve are many, and looking at the real world only makes matters worse. There are several ways in which organisms can reproduce. Fundamentally reproduction falls into



t w o categories: asexual and s e x u a l . A s e x u a l reproduction occurs when a s i n g l e individual is the sole parent

and passes on all its genes to its offspring. Sexual reproduction is when two parents combine their genes to pass on to their offspring.

A s e x u a l reproduction is common in the plant kingdom. Bacteria and other one c e l l e d



organisms that divide also reproduce asexually. Sometimes however, one can catch these critters exchanging genetic information between themselves, so all is not cut and dry.

Some multicellular organisms also reproduce asexually. For example, Hydra (m i c r o s c o p i c organisms that look somewhat like a sea anemone) and moss can reproduce by budding a new section which then splits off. Whiptail lizards and a species of g e c k o can reproduce parthenogenetically. That is, their eggs hatch clones that contain the same genetic information as the mother.



But several multicellular plants and animals can also reproduce both sexually and asexually as the need arises. For example, grasses, aphids, some moths, some fish, and the hydra mentioned above, all have more than one talent.

With this array of reproductive modes, nature gives no hints as to how sex could have evolved, and evolutionists are at a loss (as usual). Mark Ridley says:

“When Maynard Smith reverse-engineered sex... he created a paradox. Sex should not exist; natural selection will favor asexual reproduction. The solution to the paradox is almost the Holy Grail of a large theoretical sub-branch of evolutionary biology, but it still has not been satisfactorily tracked down.”

Mark Ridley, "Case Studies" p 269-270 *Evolution*, Mark Ridley, editor. Oxford University Press, 1997.

And Don Batton, in a review of Waler ReMine’s *The Biotic Message*, says:

“The various attempts to explain the advent of sexual reproduction illustrate evolutionary story-telling beautifully (pp. 196-206). In the Darwinian struggle to pass on genes

to the next generation, asexual reproduction is twice as efficient as sexual because with the latter your genes are diluted by your mate's. Adding other disadvantages (such as sharing food resources with 'useless males') results in more than 50 % cost of sexual reproduction. Why then did sex arise? The conflicting story-telling makes for interesting reading. ReMine argues that sex has two features necessary for the biotic message: substantial presence throughout various life-forms (the unifying effect: one designer); and it resists a naturalistic explanation.”

Creation Ex Nihilo Technical Journal 11(3):292—298, 1997

It seems that the deeper the evolutionists dig, the harder it is for them to get out of their pit.

“Biologists have an adolescent fascination with sex. Like teenagers, they are embarrassed by the subject because of their ignorance. What sex is, why it evolved and how it works are the biggest unsolved problems in biology. Sex must be important as it is so expensive. If some creatures can manage with just females, so that every individual produces copies of herself, why do so many bother with males? A female who gave them up might be able to produce twice as many daughters as before; and they would carry all her genes. Instead, a sexual female wastes time, first in finding a mate and then in producing sons who carry only half of her inheritance. We are still not certain why males exist; and why, if we must have them at all, nature needs so many. Surely, one or two would be enough to impregnate all the females but, with few exceptions, the ratio of males to females remain stubbornly equal throughout the living world.”

Jones, Steve, *The Language of Genes* (New York: Doubleday, 1993), p. 84

“I had motives for not wanting the world to have meaning; consequently assumed it had none, and was able without any difficulty to find satisfying reasons for

this assumption. The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics; he is also concerned to prove there is no valid reason why he personally should not do as he wants to do. For myself, as no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation. The liberation we desired was simultaneously liberation from an certain political and economic system and liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom..”

Huxley, Aldous, “Confession of a Professed Atheist,” *Report: Perspective on the News*, vol. 3 (June 1966), p. 19. From an article by Helming, “An Interview with God.”

“Why sex? At first blush, its disadvantages seem to outweigh its benefits. After all, a parent that reproduces sexually gives only one-half its genes to its offspring, whereas an organism that reproduces by dividing passes on all its genes. Sex also takes much longer and requires more energy than simple division. Why did a process so blatantly unprofitable to its earliest practitioners become so widespread?”

Schecter, Julie, “How Did Sex Come About?” *Bioscience*, vol. 34 (December 1984), p. 680

“All eukaryotes [reproducing sexually] today are completely eukaryotic. There are no intermediates giving clues to the evolution of eukaryotes from prokaryotes [reproducing asexually]. The delineation between prokaryotes and eukaryotes is sharp. To all appearances, prokaryotic sex and eukaryotic sex have very little in common.”

Schecter, Julie, “How Did Sex Come About?” *Bioscience*, vol. 34 (December 1984), p. 681

Biblical Anthropology
by Frank Vosler

Both souls and spirits are attributed to humans (1 Thess 5:23; Heb. 4:12). In Gen. 2:7 we read, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” Here “soul” indicates a person's life and self-consciousness as it does in many Biblical passages. However, soul is not precisely the same as physical “life” and certainly not the same as “mind” as some moderns like to translate it. Souls may be disembodied (Rev. 6:9)

PALEOZOO



MISSY HAD A HARD CHOICE TO MAKE: THE DNA OF A GOOD MOUSER, OR A CAT THAT COULD SING AND DANCE.

What we see in Gen. 2:7 is a two-stage creation of man. His body was created out of the natural elements of the ground. Although every atom was in the right location, Adam was dead. He was a corpse and had to be kick-started into life. Atheistic scientists imagine that if they can get every atom and every amino acid in precisely the

right location, they will have a living organism of some sort. Not so. They will have a dead form.

Scientists do not know what life is. Man's soul is not made of the elements of the ground, but from the breath of the Almighty. God BREATHED into him the breath of life and Adam became a living soul. The soul is the transcendent part of our beings.

In 1 Corinthians 15, soul is contrasted with spirit — the soulish (natural) man vs. the spiritual man. In James 3:15, soulish is translated “sensual” as pertaining to this life. Animals also have souls. Throughout the Bible, souls pertain to the natural, self-conscious life of man with emotions and what we would call personality. The New Testament uses the words pneuma (spirit) and psuche (soul), and the Old Testament uses the words ruach (spirit) and nephesh (soul). But it is the spirit of man which is his eternal identity.

The mind and the will are two faculties of the spirit with which he rules over both his soul and his body. In the famous mind-body problem of philosophy, the spirit of man orders the brain to execute his will. Neurologists can examine the action from brain to body, but not from spirit to brain — the nexus between the natural and the transcendent. Man's spirit seems to use the brain for thinking, yet one continues to think after death without the brain (Luke 16:23-31).

Night Vision #24, Dec. 9, 2002 fevosler@cooper.net

YOU ARE INVITED!

The Columbus Creation Research Science Education Foundation generally meets once a month on a Saturday afternoon to conduct business and plan for educational outreach and research. You are welcome to attend our meetings to see what we are all about. If you would like to become an active member and help us with projects, we would be glad to have you! You don't have to be scientifically inclined, but it helps to have a passion to get the message about God's creation out to the world!

We need people who can volunteer with membership files, mail orders, book keeping, writing articles, proofreading, legal advice, videotaping, laboratory work, financial advice, secretarial work, field research, record keeping, and a host of other jobs that we may not even have thought of yet! (Maybe you can give us some good ideas!).

It may not be necessary to live in the Columbus area in order to help us out. Many things can be done from wherever you live. And it may not be necessary that you be experienced. To volunteer your services, or to find the date, time, and place of the next meeting, call us at 614-837-3097, or contact us at our web site at www.worldbydesign.org.

