

enforced and carry penalties do *deter* most people from harming other people, and they do encourage most people to watch out for the external well-being of other people. When, for example, drivers see signs warning them of unmarked patrol cars or monetary fines for speeding, or when drivers who have had one drink too many think about the possibility of losing their license or spending time in jail, do these considerations deter them from driving in a manner that endangers the lives and property of themselves and others, and encourage them to be good drivers? For most drivers they do! Thus it is *possible* to legislate morality in the sense of outward obedience to the law, and we can legislate against immorality and restrain a certain amount of wrongdoing.

As Christians, we do not *expect* laws and penalties to produce *internal* morality and to extinguish *internal* immorality. Only the gospel and the new birth and the Holy Spirit's sanctifying work can do that. Nevertheless we *do* expect laws and penalties to help make our society as externally moral as possible, so that the greatest amount of sin and the evils it produces will be as outwardly restrained as possible. If such laws and penalties influence men and women to be better citizens, better husbands and wives, better parents, better children, better public officials, judges, legislators, and policemen, better professional people, better businessmen, better employers and workers, then those laws and penalties are a positive force for good. If they restrain human beings from lawlessness, sexual immorality, abortion, divorce, homosexuality, dishonesty and injustice, then they do help deter external immorality and encourage external morality. If laws and penalties help to discourage crime, encourage cooperation, and secure and maintain external order, peace, and justice, then it is of great use to impose moral values by incorporating them into laws. And if these moral values represent God's absolute moral standards, then such laws (and their enforcement) will help to counter the attempts of Secular Humanists to eliminate all absolutes from our culture and to prepare the way for the complete establishment of a materialistic, agnostic, and hedonistic world-view.

Finally, we must ask what specific things we Christians can do to preserve our Judaeo-Christian heritage and to combat the evils of Secular Humanism. There are at least six.

(1) We can faithfully witness to non-Christians, using the law of God to give knowledge of God's will and to convict of sin, and presenting the