In an age of pluralism, Stark and Glock cite the growing ecumenical movement as something of a denial of the importance of once vital beliefs which led to the development of each denomination. The key, they say, to dying Christianity is the demise of belief in the core of Christian faith, “Christ crucified, risen, coming again.”

It may be that the flourishing growth of activity in the so-called “fundamentalist” churches in the 1960s and 1970s and the decline in the growth of “major” churches supports the Glock and Stark observations. It may be that the broadmindedness of educated ministers who see shades of gray instead of just whites and blacks is losing the support and confidence of people who are looking for pillars of security in troubled times, as E. M. Adams put it:

In the area of religion, politics, morals, and all other basic value issues, we feel that everyone is not only entitled to his opinion, but that everyone’s opinion is just as good as anyone else’s, which is to admit that, as far as truth is concerned, no one’s is worth anything. Where we hold that there is the possibility of truth, we do not believe that everyone is entitled to his opinion. While tolerance may prevent conflict, it may be the product of indifference, of the conviction that nothing really matters, that everything goes, that everything is permitted. Peace won through tolerance at the price of a world-view would be a poor bargain.

Holders of such a view fear the general trend toward liberalism in America (spearheaded by increasing levels of education) which Clyde Parker has documented. He cites studies which suggest that only about half of our American college students believe in a personal God and much less than half believe in a physical resurrection, though there are great variations from denomination to denomination. He concludes that, “there is little evidence to cause one to believe that religious belief is an important force motivating behavior of college students, and there is some evidence to indicate that other personality characteristics could account for the behavioral differences between highly religious and nonreligious students.” Hirschi and Stark have similarly concluded that, “The Church is irrelevant to delinquency . . .” Changes continue, espe-