



NEWSLETTER

Canadian Churches of Christ Historical Society
Summer / Fall 2021

MAX EDWARD CRADDOCK



(1942-2019)

On Sunday, December 15, Max Craddock a faithful servant and much-loved brother in the Lord peacefully departed this life, surrounded by members of his family, to take up permanent residence in heaven. He was 77.

Max Edward Craddock, born May 18, 1942, was the youngest of seven children born to Joe Cephus and Suzie Craddock of South Point, Ohio.

Max leaves behind his loving wife of 58 years, Cledith (nee Rossiter) of Quaker City, Ohio and two children: Edward Craddock, who has since passed away, and his partner Caroline "aka Sam Peacock" of Calgary, Alberta and Lisa and her husband Andy Irvine of Calgary.

Max will be sorely missed by three grandchildren: Chantelle and her husband Eric Brown of Feversham, Ontario, Jeremy and his wife Cassie Austin of Maxwell, Ontario and Ty Irvine of Calgary and by two great-grandchildren: Nora and Bo Brown.

Max is also survived by brothers Bill and wife Vee Craddock of Canton Ohio and T. J. and wife Mickey of Virginia Beach, Virginia. He will also be recalled fondly by many nieces and nephews. Max was predeceased by one sister and three brothers.

Max will be missed by so many and we take comfort in knowing that Max has accomplished his lifelong goal to be with his heavenly Father.

The following account was edited from an obituary and eulogy prepared by Geoffrey Ellis for Max's funeral. It was formerly printed in an issue of the GLBC Stakeholder Newsletter along with tributes from numerous individuals.

MAX EDWARD CRADDOCK

We pause to praise and thank God for his goodness and mercy. We are greatly comforted and encouraged in the confidence that God's love has opened heaven's door to Max and that he is now united with his Saviour whom he served with fervour during his days on this earth.

We believe that Max possessed the key to the kingdom of heaven—knowing ultimately the love and rescue of Jesus Christ, the Son of Man, the Son of God. Max diligently pursued sharing this key, perhaps to an extent seldom matched in our time. Max has enriched our lives. His memory greatly encourages us.

It has been my privilege to walk as a companion of the faith with Max for over 50 years. During that time his maturing faith and expanding service has astounded me!

Max and I shared a beginning experience of sorts— fellowship with the Sanford Avenue Church of Christ in Hamilton—although two decades apart. Here both my brother David and I were taught the Gospel—we were all inspired by the large sign at the front of the auditorium, “One Lord, One Faith, One Baptism.” Max, a young missionary who had preached and held meetings as a teenager in his home state, came from Ohio to Sanford in Hamilton in 1961—and here adjusted to the ways of older, English believers. He came through his initiation with shining colours well launched with almost 60 years of work before him in his adopted Canada!

For the next few years he served congregations in the Niagara Peninsula, at Fenwick, Port Colborne, and Grimsby. During this time he joined the staff at Great Lakes Christian College, where he served as Dean of Men and Director of the Chorus, serving GLCC well for six years, from 1964 to 1970. It was here that my friendship and working relationship with Max truly began.

Max left the College in 1970 to become the evangelist with the Church of Christ in Meaford, a work that he served with distinction for seventeen years. At Meaford Max well served the congregation while interacting with the community to a remarkable extent. Max was a member of the town council, coached baseball, contributed a regular column to the local newspaper—Max’s Musings, a charter member of the Kiwanis Club, taught a Bible class on Wednesdays to the grade seven and eight students in the local school, a member of the Kings Couriers Quartet, along with Peter McDonald, Ken Page, and Les Cramp, a partner in the local store called Stuff to Read, on the board of the Children Aid Society of Owen Sound, organized the Centennial Youth Chorus, and sat on the board of the Gold Town Outreach and served as chairman.

During the Meaford era, in 1975 Max became a member of the Board of Directors of GLCC. Four years later his fellow board members expressed their confidence in him, appointing him as their board chairman. Here he succeeded founding chairman, Oliver Tallman who had served twenty-eight years in this demanding role. Max served with distinction in this capacity for nine years, until 1992. Then in 1997, when the first separate board was formed for the revitalized Great Lakes Bible College, in Waterloo, Max returned to a leadership role becoming chairman of the new board. Max continued to serve the Bible college in a variety of ways in the following years. And also returned repeatedly during this period to enroll in Bible courses taught by the college!

For the first forty-five years of his life, Max lived and thrived in the small-town setting. Then he received the invitation to serve as evangelist for the Strathmore Church of Christ in the city of Toronto. Max did not want to live in the big city—but opportunity beckoned, and duty compelled him. Max quickly adjusted to the challenges of the city, and he became the beloved evangelist of this increasingly multiracial congregation. For thirty years Max served the Strathmore congregation, from 1987 to 2017. During this time, Max’s ministry expanded. His vision enlarged to embrace not only Canada’s largest city but the nation! In 1991 Strathmore was offered the challenge of adapting the American program, “One Nation Under God”—a ministry that attempted to place a teaching tract in every mailbox in the United States—to the Canadian opportunity. The program became “Good News is for Sharing.” Max became the key motivator, planner, and worker, coordinating the program that dropped teaching material in homes across Canada.

Nationwide TV evangelism became Max’s next challenge, which he met and mastered. For several years Strathmore had been assisting in the Canadian circulation of the TV program, Key to the Kingdom, produced in New Mexico. In 2005, when the CRTC required more Canadian content, Strathmore was encouraged to take over the production and distribution of the program. For almost 15 years, with the financial support of congregations across Canada, Strathmore has successfully maintained this program with Max as the program speaker and members of the congregation serving in production roles. In this work Max recorded more than 700 programs!

Max concluded his service as evangelist with Strathmore July 2017. He and Cledith moved to Feversham, Ontario, to be with their grandchildren, Chantelle and Eric Brown, and their great grandchildren, Nora and Bo. Max maintained contact with the congregation, speaking once a month while on hand to record Key to the Kingdom programs.

To this brief listing of Max's good works, and in addition to his daily challenges as an evangelist at Strathmore— personal evangelism, visits with the ill and troubled, marriage counseling and weddings, sermon and Bible class preparation and delivery—Max was also deeply engaged in Christian writing and contributed regularly to the Canadian publication, the *Gospel Herald*, first writing and editing a column for youth and then "Max's Musings" of Meaford days became Max's Musings in the Herald. To no one's surprise, Max became a member of the Gospel Herald Board of Directors. In 2011 Max accepted the responsibilities of managing editor of the magazine, a position previously carried by the esteemed Eugene Perry. Additionally, Max was elected chairman of the Herald's Board of Directors. Increasingly, responsibility for the gathering of articles and the publication of the monthly publication fell on his shoulders—and, more recently, navigating changes as the Herald transitions into an on-line production!

Just a few days before his passing I received a phone call from Max. His voice was weak and troubled. He was distressed that he had been unable to deliver the on-line issues of the Herald for the previous two months but was struggling to deliver the January issue...

The above rehearsal only touches on the highlights of Max's ministry. Here was a life of service unmatched in our lifetime. Max was dedicated to serving his Lord with all the energy he possessed. He served with good cheer, was void of self-congratulation, enjoyed the admiration and respect of his fellows, and the love and appreciation of hosts of seekers across Canada.

— Geoffrey Ellis

Highlights from the Historical Presentations at the Annual General Meeting, Aug. 21, 2021

At our 2021 annual meeting, we had the privilege of listening to two presentations on the life and work of J. C. Bailey by Shelley Jacobs, archivist for the Disciples Historical Society at Alexander Campbell's Bethany College in West Virginia.

Shelley knows Canadian Restoration History both as a researcher and a participant because she grew up in Churches of Christ in Saskatchewan. Her first presentation was on "J. C. Bailey's Evangelistic Mission to Western Canada," a story she knows not only from her Master's thesis ("J. C. Bailey: Pioneer Evangelist for Churches of Christ in Western Canada [1927-1963]") which she did through Harding Graduate School of Theology, but also because her paternal grandparents were baptized by Bailey in 1927. Shelley's second presentation was on "J. C. Bailey and the Christian Church" that explored Bailey's quest for unity with the independent Christian Churches. In her second presentation, Shelley shared her research into the less public attempts of Bailey to stay connected to other parts of the Restoration Movement. Because of the challenges of COVID-19, Shelley presented her materials via Zoom. In this way, both those who were able to be present physically and those online were able to enjoy her scholarship.

The Canadian Churches of Christ Historical Society is working on other historical presentations on the Restoration Movement in Canada in the coming months. So stay tuned for more to come.

— Stan Helton

Highlights from the Business Meeting at the Annual General Meeting, Aug. 21, 2021

Although COVID restrictions had not yet completely lifted, they were lenient enough to enable us to proceed with our annual general meeting after having had to cancel it in 2020 due to the pandemic. The meeting was held in person but also offered virtually. Both the morning business meeting and the afternoon presentations were attended in both fashions. Updates were given on the archives and the web site.

We spoke of the necessity, brought upon us by COVID to offer our meetings in virtual format as well as in person. In this way, COVID has actually been somewhat of a blessing in that it has forced our hand to offer this medium, which will allow people from all across Canada (and beyond) to take part in our meetings if they so desire. We are committed to making this avenue a permanent part of our meetings going forward, rather than only during COVID.



Numerous people were recognized for various contributions to the Society. Pictured are those honourees that were present in person: Dianne Perry, Myrna Perry, Edwin Broadus, Geoffrey Ellis, Dave Carruthers, Loraine Carruthers and Margaret Hibbard.

The other honourees were: Shannon Turpin, Shelley Jacobs, Gordon Dennis, Dave McWalter and Ashley Hibbard.

It had been announced prior to the meeting that voting on some of the bylaws would take place. There were three bylaws that were under review:

1. That a person had to be a Canadian citizen to hold a board position. The results of the vote struck down this by-law so that any interested party who met all other qualifications would not be disqualified on the basis of citizenship.
2. That a person had to be a member of the Church of Christ in order to be a member of the Society and/or hold a board position. The vote was in favour of allowing membership to those from any stream of the Restoration (Stone-Campbell) movement.
3. Further to above mention regarding on-line attendance, the board proposed a clarification to the by-law on attendance and participation at meetings so that those attending virtually would be recognized as having attended and their votes considered valid.

We believe that all three of these by-law changes will be of great benefit to the Society and are grateful for the participation of everyone involved, including the thoughtful and respectful opinions of those who offered differing ideas.

Two board vacancies occurring during the past couple of years were filled by appointment from the board; in such cases, they must be ratified by a vote at the time of the next annual general meeting. Margaret Hibbard and Stan Helton were thus confirmed as board members as well as Randy Morritt, having made known that although his first term has been completed, he is willing to stand for re-election. In the absence of any further nominees, these three were elected to the board by acclamation. We are very grateful for their willingness to serve (Stan), continue to serve (Randy) and serve again (Margaret).

– Murray Hibbard

INTRODUCING SHELLEY JACOBS, Archive Consultant

Shelley Jacobs was born and raised in western Canada. Her paternal grandparents were baptized by J.C. Bailey at the first gospel meeting he held in Saskatchewan in July 1927, and maternal grandparents were baptized by Charles Petch at Horse Creek, Saskatchewan in 1931. Both of her parents attended Radville Christian College, and she and her three brothers attended Western Christian College. Her association with Western Christian College began when her parents moved to the Weyburn campus in 1967 to work for the school. She grew up as a "staff kid" on the Weyburn campus, and there she attended high school and junior college.

Shelley served as a missionary apprentice in Leuven, Belgium from 1984 to 1986, where she worked with the team of Mark and Jill Brazle, Larry and Gayle Good and Blair and Susan Roberts. She worked primarily with the teens and women of the congregations in Leuven and Antwerp. She holds a certificate Dutch as a Second Language from Katholiek Universiteit Leuven (Catholic University Louvain). A highlight of her time in Belgium was the opportunity to speak at the American Military Ladies Retreat in Muecke, West Germany.

Upon her return to Canada, Shelley spent five years in Yellowknife, Northwest Territories, where she worked for the Department of Justice for the Government of the Northwest Territories. While there, she developed an interest in aboriginal and northern art. This led to a job in Banff, Alberta where she managed a fine art gallery specializing in Inuit and Northern Art.

Shelley moved to Dauphin, Manitoba in 1997, where she worked for the Government of Manitoba while she pursued her Master's degree in Church History from Harding School of Theology. From 2005 to 2008, Shelley worked as the Library Director for Western Christian College. She organized and grew the collection of archival materials. The collection consists of early historical materials from Churches of Christ in western Canada and historical materials related to the history of the school. When Western Christian College closed in 2012, Shelley transitioned the extensive archives collection to the Saskatchewan Archives Board. She was also an adjunct professor for Western Christian College until 2012.

Areas of interest in research are the history of Churches of Christ in western Canada, pacifism in Churches of Christ in Canada and the influence of James A. Harding on the Canadian Restoration Movement.

Shelley is currently the Archivist for the Disciples of Christ Historical Society in Bethany, West Virginia. The Historical Society relocated from Nashville to Bethany in 2016. It is situated next door to the mansion of Alexander Campbell, one of the key leaders in the American stream of the Restoration Movement.

Shelley holds a Master of Arts degree from Harding University Graduate School of Religion and a Bachelor of Theology degree from Western Christian College. Her Master's thesis was titled "J. C. Bailey: Pioneer Evangelist For Churches of Christ in Western Canada (1927-1963)".

Shelley's research has been published in *Restoration Quarterly* and the (Canadian) *Gospel Herald*. She has presented her research at Western Christian College Lectureships, Pepperdine Bible Lectures, Canadian Churches of Christ Historical Society, Christian Scholars Conference and Weyburn Church of Christ.

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WHAT WAS THE SOURCE OF THE RELIGIOUS VIEWS OF JAMES BEATY, SR?

The early 1830s in present-day Ontario were remarkable for the leaders and the local churches that sprang up independently and almost simultaneously and that were soon identified with Disciples. These included James Black and David Oliphant, Sr. at Everton, Daniel Wiers at Beamsville, Joseph Ash, Jr. at Cobourg, and James Beaty, Sr. at York (called Toronto beginning in 1834). We know something of the background of most of these men and what they were reading along with the Bible, but for many years an unsolved mystery has been what shaped Beaty's basic religious views. This has led some to conclude that he was self-taught. But in more recent years evidence has come to light that enables us to work toward at least a partial answer to this question.

Beaty was born in Ireland in 1798, and his spiritual background was with the Anglican church in that country, although he himself turned away from it because of what he saw as abuses by the clergy. He came to New York City in 1817 and then to Canada and York the following year, where he went into the leather business with William Armstrong and in 1822 married William's sister, Sarah.

At that time most of the churches in York – Roman Catholic, Anglican, Methodist, and Presbyterian – practiced infant baptism, so it was unusual in 1827 when Beaty refused to allow his second child to be baptized. About the same time, or a few years earlier, Beaty himself was immersed. Based on information from the Toronto Mail and Empire many years later, this likely occurred between 1820 and 1825 and definitely before 1828. By the 1820s, then, Beaty was opposed to infant baptism and had personally been immersed as a believer – radical changes from what was practiced in the Anglican church. What brought about these changes?

Beaty family genealogists relate that before his own baptism Beaty made known some of his views at a local Presbyterian church and won over young John Bennett. The two were soon joined by a man named Shanklin, and Beaty and one of the others were immersed in Lake Ontario. (Some think two of the men immersed one another.) Nothing more is known about Bennett except that he was a hatter, but there is more information about Shanklin, relevant to the questions we are trying to answer about Beaty. For one thing, Joseph Ash recalled that Samuel Shecklin (Ash's spelling) and his wife were charter members of the church that Beaty and others formed when they withdrew from the Baptists in 1834. But he was also one of the men Thomas Stephens, an Irish Baptist trained in a Haldane seminary in Scotland, hired in 1819. Stephens was one of several Baptists, including Alexander Stewart and John Menzies, who obtained land grants in Esquesing Township in Halton County, near the site of Georgetown. When his son, James, wrote his memoirs, he recalled that his father hired George Nixon and Samuel Shankton (James Stephens's spelling) to clear ten acres of his grant. James called them "two young Irishmen" and said that they were both Baptists. He then qualified what he had said about their religion by adding, "But am not certain." While we cannot know for sure whether Samuel Shanklin was a Baptist then, we can be certain that he was one later, before he left the Baptists to become a Disciple, and that he already knew some Baptists as early as 1819. It also raises the possibility that in the 1820s, when he was with Beaty at his baptism, that he helped him become a Baptist and may have even immersed him.

But even if Shanklin did not influence Beaty in that direction, there were other ways in which the Baptist church had a presence in York that may have attracted Beaty's attention. In 1826 there were only 1700 people in the village, and Baptists, under the leadership of Alexander Stewart, had met there from 1817 to 1820 before most of them took up their land grants in Esquesing. Then in 1826 Stewart returned to revive the Baptist church, suggesting that Baptists were likely living in York between 1820 and 1826. Stewart's biographer lists Beaty as a charter member in 1826 in the revived Baptist church, and most likely the Shanklins became members sometime between 1826 and 1834, when they left with others to meet as Disciples. The point of all this is that there were ample influences to help bring about Beaty's new convictions about baptism.

These new beliefs were enough for him to renounce infant baptism and to be immersed as a believer, but they were not enough to necessitate leaving the Baptists to become a Disciple. What prompted this critical change, since Baptists by and large reject infant baptism and practice believer's immersion? Some have found the answer in the claim of Charles M. Johnston, author from McMaster University, that William McMaster, whom Joseph Ash said was a charter member of the Disciple church, left them because they did not believe in an educated ministry. This may all be true, but it tells us nothing about why some left the Baptists in 1834, but only why McMaster left the Disciples some time later. McMaster was Irish and came to York in 1833, a year before

the Disciples first met separately. There is no doubt that later he was a Baptist, so if Ash was correct that McMaster was with the Disciples in 1834, he left the Disciples, not the Baptists.

The only contemporary record that we have of the 1834 separation is found in Alexander Campbell's December *Millennial Harbinger*, in an October letter. Marshall Stone wrote that "there are [sic] a little band of reformers in the city of Toronto, about twenty in number. They have no particular teacher, but meet together every first day and attend to the ordinances of God's house." No reason was given for the separation, other than the implication that Baptists were not doing enough in the way of reform.

It was about a half century later when Joseph Ash said that Stewart was a Calvinist and thus "the rupture" was over Calvinism. Some have discounted this, since Haldanean Baptists like Stewart were not necessarily Calvinistic, but this overlooks what was going on in the York Baptist church then. In 1828 Stewart was ordained as pastor of the church, according to the principles of the Regular Baptists of Britain and America. George Barclay, then a Baptist but later a Disciple, presided. Once he was ordained, Stewart sought from the government the right to perform marriages. Baptists had not been included under the Marriage Act of 1798, but Stewart was successful in obtaining this right in 1830, when the court accepted the argument that the church was Calvinistic in doctrine. This was after eight men from the church signed a certificate affirming that Stewart was "minister of a religious congregation in the said Town of York professing to be Calvinists." It is noteworthy that not one of these eight men was among those who left in 1834.

We know something of who might have abetted this dispute over Calvinism. Joseph Ash remarked, almost in passing, that "Elder George Barclay of Pickering, had broken his connection with the regular Baptist association, and met with those in Toronto, as often as convenient." In his native Scotland Barclay had met with Scotch Baptists in Largo, who for the most part were Calvinists. After his move to Canada in 1816, he eventually became a pastor with Regular Baptists. He left them sometime before 1834 to be a Disciple. To do so, he very likely gave up his Calvinistic views and likely tried to persuade others to do the same.

From what Ash said about Barclay, his role in Toronto did not seem all that significant. Were it not for the testimony of Duncan Sinclair, a native of Dundee, Scotland who came to Toronto around 1843 and met with the church where Beaty, James Lesslie, and Pete Rutherford were the leaders, we would have no reason to think differently. Sinclair said that George Barclay, who lived about 25 miles away in Pickering Township, was a frequent visitor. He also said that Barclay and James Beaty, with six others, organized in Toronto the first church upon the apostolic model known in Canada. (Some elsewhere in the province did not agree that Toronto was first, but our interest here is in the fact that Barclay was directly involved in that church's beginning.) Barclay was more spiritually and chronologically mature than Lesslie and Beaty and may well have helped shape their understanding of the basic concepts of the church and of the Christian faith. Once a Calvinist, he had no doubt wrestled with the concepts involved when he made his change and could help the others make their own change.

This is not to hold Barclay, or Shanklin, or any other one person responsible for all of Beaty's religious views, but their presence in Beaty's life is evidence that there were many around him who could and did help shape these views. It is also a reminder that none of us are entirely self-taught and all of us are indebted to those who pointed us in the right direction.

— Edwin Broadus, Burlington, Ontario

If you read history you will find that the Christians who did most for the present world were precisely those who thought most of the next.
— C.S. Lewis

INTRODUCING STAN HELTON, Newest CCCHS Board Member



Dr. Stanley ("Stan") N. Helton, currently the president of Alberta Bible College (ABC) in Calgary, is passionate about working with God's people seeking God's Mission.

His academic degrees come from Oklahoma Christian University (BA), Abilene Christian University (MS, MDiv, DMin), and the New Orleans Baptist Theological Seminary (ThM, PhD). His dissertation on "The Text of Acts in the Writings of Origen" will be published in 2022 by Peeters Publishers and Booksellers of Belgium.

His concentrations of study include biblical languages, New Testament, history of the earliest Christianity, and history of North American Christianity, especially, the Stone-Campbell movement with a particular interest in the Canadian side of that story. He has written for the *Gospel Herald*, the Maritime Christian College's *Messenger*, as well as *Restoration Quarterly*.

Regarding ministry-related studies, Stan keeps up with trends in church health, spiritual formation, missions, and leadership. He loves to walk alongside preachers, missionaries, church leaders, Christian organizations, including churches and parachurch ministries, and anyone seeking to discern God's call in their life

He has served in a variety of ministry settings including New Orleans, Chicago, and Regina, and now Calgary. While in Regina, Saskatchewan, Stan taught at Western Christian College where he later served as the Academic Dean of the college program. He serves churches in interim ministry roles and as a consultant to churches through ministerial transitions.

He and his wife Pat live in Calgary. They have one child, Rachel, who is married to Cody Hart. Cody and Rachel currently live with Stan and Pat. Pat also worked for Western Christian College (WCC) and Rachel attended high school and her first year of college at WCC.

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Membership of \$25.00 per year is due at the beginning of the fiscal year on July 1st. Dues may be paid by cheque to CCCHS, c/o Margaret Hibbard, 47 Madison Crt W, Welland, ON L3C 7G1 or by E-transfer to donations.ccchs1@gmail.com.