

# The Life of Charles W. Petch

By

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## INTRODUCTION

It is a pleasure to be here at Newmarket today. I wish to thank the Historical Society for inviting me to be at the annual meeting this year. I would also like to thank those who went out of their way to send me information about Charles Petch. Geoff Ellis continually passed on information that came his way. Out of the blue, I received an envelope from Clare Preston, Petch's grandson, with newspaper clippings and an invitation to contact him to talk about his grandfather. Helen Sinclair Peterson, Petch's granddaughter, loaned me photos of her grandparents that I used for this presentation. I am indebted to all who shared information about Charles Petch.

I have a personal interest in Petch because he baptized my mother's parents, Robert and Nellie Tetreau, at a protracted meeting at Lark Hill School in 1931. My mother was a baby at the time. This later became the Horse Creek congregation, and this is where Petch was located during his years in Saskatchewan. I have fond memories of the Horse Creek congregation, which remained a small rural congregation that met in the Lark Hill School House long after it ceased to be used for a school. I knew Russell and Annie Elford, and their family in Saskatchewan. It is my pleasure to share with you today about the life of Charles Petch.

The foundation for the material being presented today is built on Petch's writings in Canadian restoration periodicals. Charles Petch was a prolific writer. He wrote many articles of a theological nature and sent regular reports of his work to the *Bible Student* and the *Christian Monthly Review*. As some of you are already familiar with Petch and his life, I tried to anticipate things that you may not know about him. Rather than attempting to string together a list of historical facts, I tried to look for his major contributions and themes that gave insight into his personality and character. Geoff suggested that you would be interested in hearing about his work in western Canada. As I worked through his articles and reports, and the personal reminiscences of others, a distinct picture began to form about the man and his character. I saw a man who worked with unswerving dedication for Christ and his church. He lived a life of sacrifice and self-denial. At the same time, I saw a kind and loving man who loved people, enjoyed life and loved to laugh. The life of Charles Petch was a life well lived.

## THE EARLY YEARS

The Petch family was well known in Ontario. Jonathan Petch, great-grandfather of Charles, settled in Ontario in Whitchurch township in 1817, where he rented reserve lands.

[He] was a religious man and there were early gatherings and revival meetings with saddlebag or circuit rider preachers held in the Petch barn. At the time of the 1840

sale of Clergy Reserve lands, Jonathan Petch finally received his land deed from the Crown. For his 200 acres, he paid 75 pounds, which granted him and his heirs the land forever. After receiving the deed for his land one of his first acts was to provide space for a church. The original church was called Petch's Chapel and in 1881 the existing brick church was constructed. Of the seven Petch children, the youngest was John who carried on the family farm.<sup>1</sup>

John's son, Albert, settled in Aurora, where he was actively involved in the development of the town. Around 2003, Albert's log cabin was declared a historic building and was moved for the purpose of preservation.<sup>2</sup>

Charles Wesley Petch was born on December 6, 1878 in Griersville, Ontario to Reuben Petch. He was raised in a devout Methodist family. He was baptized on October 4, 1896 by H.L. Richardson at Meaford, Ontario. On July 5, 1899, he married Ada Mae Elford, daughter of Peter Elford.<sup>3</sup> Their children were Emma (Pratt), Philip, Viola (Preston), Donald and Eva (Sinclair).

Petch was a man who was well educated for his time. He received a good public school education and attended the Meaford High School for two months. He attended one session of the Carman Bible School in Carman, Manitoba, but the date of his attendance is unknown. (The Bible School ran from 1897 – 1902). Following his marriage, Petch and his wife attended the Nashville Bible School in Nashville, Tennessee for two terms, from 1899 – 1901. Their oldest daughter, Emma, was born there in 1900. During his stints at Carman Bible School and the Nashville Bible School, Petch completed the equivalent of six years of study, which means that he doubled up on his classes at both schools. He loved to study and desired to continue with further education, but the demands of his work prevented him from doing so.<sup>4</sup>

He identified James A. Harding as the most significant influence on his ministry.<sup>5</sup> This is not surprising as Harding had a significant impact on what was happening in Canada around the turn of the twentieth century. In the late 1800s, Harding and other American preachers were coming to Canada, and particularly to Meaford, to hold protracted meetings. The division with the Disciples was happening during this time period, and the American preachers resourced the acappella congregations in Ontario.<sup>6</sup>

James A. Harding and David Lipscomb founded the Nashville Bible School in 1891. Petch was one of ten Canadians from Meaford who attended the Nashville Bible School. In total, twenty-three Canadians studied at the Nashville Bible School, ten from Meaford, five from the area around Carman, Manitoba. The rest were from various locations in Ontario. Harding founded Potter Bible College in 1901, and nine Canadians attended Potter, including the Tallman brothers from Ontario.

American students of the Nashville Bible School also came to Canada. The first Bible School in Canada was in Carman, Manitoba and ran from 1897 – 1902. It was

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<sup>1</sup>Dick Illingworth, "Petch Family History Dates Back to the 1840s," *Auroran* [publication details were unavailable at the time of writing].

<sup>2</sup> Ibid.

<sup>3</sup> Robert Sinclair, "Our Canadian Preachers," *Gospel Herald* 2 (January 1938): 6.

<sup>4</sup>"Chas. W. Petch, Evangelist," *Bible Student* 4 (July 1907): 1.

<sup>5</sup>Chas. W. Petch, "The June Meeting," *BS* 3 (July 1906): 3.

<sup>6</sup>For more on this, see Claude Cox, "The Division Between Disciples and Churches of Christ in the Disciples Church at Meaford, Ontario," *Restoration Quarterly* 27, no. 1 (1994).

conducted by Abraham Foster, a student of Nashville Bible School. The second Bible School in Canada was the Beamsville Bible School, which ran from 1904 – 1916. It was conducted by S.M. Jones, another student of the Nashville Bible School. The third Bible School in Canada was the Carman Bible School that ran from 1922 – 1927 and was conducted by H.L. Richardson, who studied at the Beamsville Bible School. Harding influenced the formation of the Bible School movement in Canada, and Canadians were taught by Harding's students.

James A. Harding and David Lipscomb have been receiving renewed attention in recent scholarship in the restoration movement because they held a worldview, or a way of thinking, that Richard Hughes has termed an “apocalyptic” worldview. They saw the Kingdom of God as a dynamic force that was active in the world. Christians were pilgrims on earth, not permanent residents. This came out in their view of God's dynamic providential working in the lives of believers. God was actively involved in directing the lives of individuals. They believed in salvation by grace, the indwelling Holy Spirit, and the power of prayer in the life of a believer. They believed that all human institutions were the product of rebellion against God's rule in the world, and as such, were the agencies of Satan. This led them to reject human government to the point that they believed it was wrong to run for office or to vote. They also held rigidly to pacifism. Harding believed that evangelism was the means of advancement for the Kingdom of God. He was also premillennial, a view that was popular around the turn of the twentieth century.<sup>7</sup>

Harding did not accept payment for his teaching position at Nashville Bible School, feeling that it was wrong to accept money for teaching Bible. He was also opposed to salaried preachers and relied solely on free will donations to support his work and his family. This attitude was also seen in some of our Canadian preachers.

These are the influences that shaped Petch and his ministry. Time has not permitted me to examine Petch's writings to see whether he held these viewpoints, or to what degree he may have held them. I don't know the history of Ontario well enough to know to what extent these viewpoints took hold, but I do know that some of these views were firmly held by the churches of Christ in Saskatchewan in the 1920s and 1930s, largely due to the influence of J.C. Bailey, who also claims James A. Harding as a significant influence.<sup>8</sup>

## ONTARIO

Petch returned to Canada following his years at the Nashville Bible School and served in Canadian congregations, the bulk of his time being spent in Ontario. It is clear that Petch was intensely focused on evangelism and building up the church. This is reflected in his reports of meetings all across Ontario and his evangelistic trips into western Canada. I found it challenging to put together a list of the congregations where Petch served, as many of his reports relate to meetings that were held in other

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<sup>7</sup>For a detailed examination of the “apocalyptic” worldview, see Richard Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 92-134; John Mark Hicks and Bobby Valentine, *Kingdom Come: Embracing the Spiritual Legacy of David Lipscomb and James A. Harding* (Abilene, TX: Leafwood Publishing, 2006).

<sup>8</sup>J.C. Bailey, “Providence,” in *The Lord Will Find A Way For Me*, ed. Joe McKissick (Dallas, TX: Christian Publishing Company, 1966), 15.

congregations in Ontario. Following is the list that I put together based on his reports. Some of you may have additional information to add to this.

Robert Sinclair sums up Petch's preaching career as follows:

He preached at Selkirk, Ontario for two years, and St. Catharines for two years, where the membership was doubled, and at Fenwick for two years. For sixteen years he labored with the churches at Stouffville and Pine Orchard, Ontario and for several years preached at East Toronto. He has held protracted meetings for nearly all the churches in Ontario...<sup>9</sup>

There are no reports of his work prior to 1904, but Clare Preston believes that he preached at Bathurst Street, Toronto in the late 1800s. In 1902 we know that Petch was in Carman, because his son, Philip, was born there. He was either preaching for the Carman congregation, or attending the Carman Bible School at that time. We know that he attended one year at the Carman Bible School, which ran from 1897 – 1902, and we know that he preached in Carman for one year and four months, but the dates for both of these stints in Manitoba are unknown.<sup>10</sup> From 1904 onward, reports appear in Canadian periodicals.

In July 1903, Petch moved to Selkirk, Ontario,<sup>11</sup> and in the spring of 1905 he moved to St. Catharines.<sup>12</sup> Petch was the organizer of the 1906 June Meeting, which was held there. In 1907 he moved to Stouffville, Ontario<sup>13</sup> and his reports for 1908 have him working in East Toronto.<sup>14</sup> In 1911 he moved to Cedar Valley near Pine Orchard, where he stayed for sixteen years.<sup>15</sup> There are no reports from 1911 – 1919, but it is known that during this time he worked with the Pine Orchard and Stouffville congregations. From 1927 – 1932 Petch labored in western Canada. From 1927-29 he lived in Winnipeg, Manitoba, and from 1929-32 he lived at Horse Creek Saskatchewan. On his return to Ontario, he went to Fenwick. Again, there are no reports from 1933 – 36. During this time, he moved to Charlton Station in northern Ontario.<sup>16</sup>

Like many of the early preachers, Petch farmed on the side to support his family. Petch was of the same mind as Harding and did not believe in located, salaried preachers. He relied on free will donations. Clare Preston told me that his farm is just five miles from here. When his oldest son, Philip, was old enough to take over some of the farming responsibilities it was easier for Petch to travel and preach. However, lack of funds did keep Petch out of the preaching field at times. In 1923, Maitland Watterworth writes the following in connection with this:

... We also have men here in Ontario who ought to be out in the great harvest field, Bro. Petch is now thinking of hiring a man to take his place in the work on the farm while he goes into the lanes and by-ways of this great Province with the simple message. I would love to know of some church or group of churches that would make him their evangelist and would supply his earthly needs while he preaches the

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<sup>9</sup>Robert Sinclair, "Our Canadian Preachers," GH 2 (January 1938): 6.

<sup>10</sup>"Chas. W. Petch, Evangelist," BS 4 (July 1907): 1.

<sup>11</sup>"The Field and Workers," BS 1 (February 1904), 1.

<sup>12</sup>Chas. W. Petch, "Selkirk Notes," BS 2 (April 1905): 3; "Annual June Meeting," BS 3 (February 1906): 3.

<sup>13</sup>"Notes and News," BS 4 (July 1907): 6.

<sup>14</sup>"East Toronto," BS 5 (February 1908): 8.

<sup>15</sup>Robert Sinclair, "Our Canadian Preachers," GH 2 (January 1938): 6.

<sup>16</sup>"Reports From the Master's Vineyard" GH 1 (May 1936): 27.

gospel to the lost. His abilities are too well known for me to comment on. He has had a splendid training; a valuable experience and is a true, clean, tactful, and powerful preacher who knows Canadians. And the field needs him. If he leaves home to preach the gospel, Sister Petch will miss her husband and the children will miss the much needed father's association and counsel, and many tears of loneliness, will follow as a result. And after all, brethren, the money part is the small part in such an enterprise.<sup>17</sup>

Petch's preaching opportunities were many, as he was a good preacher and was in demand. He held several lengthy protracted meetings each year, and he often spoke at the Ontario June meetings. His daughter, Viola sometimes accompanied him on his preaching trips. In 1907, he took her to the June meeting in Toronto. She was about three years old at the time. While he was preaching, she managed to escape from the person who was looking after her, and she climbed up on the platform. Her father reached down, took her hand and went on preaching. Later she was coaxed from platform by "old Brother Neal," and she fell asleep on his lap. When she got older, he would wake her early on Sunday mornings to travel to Stouffville with him. When she was ten he taught her to drive the team of horses, so that he could study his sermon on the way to meeting.<sup>18</sup>

Petch traveled extensively, and was often away at extended protracted meetings in Ontario and sometimes western Canada. As the route to the west went through the United States, he often preached in Montana on his way to Manitoba and Saskatchewan. On one trip west, he left with ten dollars in his pocket and arrived at his destination with forty dollars from money he made from preaching along the way.<sup>19</sup>

All who knew him spoke well of Petch, and Americans who came to Canada mentioned Petch in their reports. G.B. Hancock heard Petch preach at Griersville, and reported that it "did us good. We thank God that such noble, talented young men [are] consecrating their power to the proclamation, and defence [sic] of the pure gospel."<sup>20</sup> E.L. Jorgenson, compiler of the hymnbook, *Great Songs of the Church*, shared the platform with Petch at the Ontario June Meeting in 1922.<sup>21</sup> In 1930, Jorgenson was in Toronto holding a meeting, which Petch attended. Petch had an opportunity to spend several days with him, and Jorgenson's report of the meeting described Petch as "one of the best of men, and engaged in a work among the little groups of Western Canada that calls for real sacrifice."<sup>22</sup>

Travel to meetings was often by horse and buggy, and sometimes by train. Later Petch traveled by car and was one of the first in his neighborhood to own a Model T. On occasion he had to resort to alternate means of transportation. Petch was dedicated to the cause, and physical inconvenience didn't stop him from being at events that he wanted to attend. Don Carlos Janes reports that Petch rode a bicycle for thirteen miles to attend a meeting that he was preaching. Petch stayed overnight and went home the next day.<sup>23</sup> Viola remembers that on one occasion he skied cross country on home made skis to

<sup>17</sup>M. Watterworth, "Awake Thou That Sleepest," *Christian Monthly Review* 8 (January 1923): 11-13.

<sup>18</sup>Viola May Petch (n.p.: Audiotape, November 1986) transcribed by Eileen Dale 7 August 2006.

<sup>19</sup>Clare Preston, telephone conversation with author, 31 July 2008.

<sup>20</sup>G.B. Hancock, "Notes of Travel," *Primitive Christian* 12 (2 August 1904): 2.

<sup>21</sup>Chas. W. Petch, "The June Meeting," *CMR* 7 (July 1922): 9-11.

<sup>22</sup>"News and Notes," *Word and Work* 23 (April 1930): 104.

<sup>23</sup>"Associate Editor's Corner," *Primitive Christianity* 14 (4 October 1906): 4.

preach a funeral because the roads were blocked with snow. She also recalls one occasion when Petch preached from his sickbed. Ten days after emergency surgery for appendicitis he performed his oldest daughter's wedding ceremony from his bed!<sup>24</sup>

One of the personal challenges that plagued Petch was poor health, which at times hampered his ministry. In April, 1926, Petch came down with the flu, which aggravated an existing liver problem. He became deathly ill, and in the span of about three months his weight went from 171 to 115 pounds. He was unable to stand on his own. On August 13, he went for chiropractic treatments and this started him back on the road to recovery. By December 10th, he was able to resume preaching, but his weight did not come back for some time.<sup>25</sup> In the spring of 1927, Petch moved to Winnipeg, Manitoba and in December of that year he reported that he weighed 151 pounds,<sup>26</sup> still twenty pounds less than his original weight. From this point forward, it seems that he struggled with his health. His reports frequently mention being down with a cold or the flu, and health issues caused him to move back to Ontario in 1932.

## WESTERN CANADA

When Petch moved to western Canada, the church was still young and in the process of becoming established. From the 1870s to about the 1930s, the west was being homesteaded. The earliest congregation of churches of Christ began at Carman, Manitoba in 1899. In 1890, a congregation was started at Perryville, Saskatchewan. In 1901 the Winnipeg congregation was started by four young men from Carman. Madison Wright began evangelistic work in Vancouver in 1905, and the Bailey brothers from Britain started the Calgary congregation around 1906-7. H.A. Rogers did the first concentrated evangelistic work in Saskatchewan in 1916. When Petch came to western Canada, he was coming to a work that was not as well established as the work in Ontario. Many of the people were new Christians and the prairie congregations often consisted of a few families in each congregation. When Ontario people moved west, they arranged for protracted meetings to be held in their areas, and those who were baptized at the meetings formed a new congregation.

The earliest work of Petch in western Canada is difficult to date. As mentioned already, he attended one session of the early Carman Bible School, probably somewhere between 1897-99, and he worked in Manitoba for one year and four months prior to 1907.<sup>27</sup> In 1904, Petch reported that he accompanied the "Homeseekers Excursion" heading to Manitoba.<sup>28</sup> This was probably a group of homesteaders moving west. Many from Meaford moved to western Canada to homestead when the west was opened up for settlement. On this trip, Petch preached at small congregations in the Carman area, Cypress River and Pine Creek. I'm not sure of the exact location of these congregations. During that time period, locations were often identified by the name of the local post office, or by the name of the schoolhouse in the area. The schoolhouse was the centre of

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<sup>24</sup>Viola May Petch.

<sup>25</sup>"News and Correspondence," CMR 13 (February 1928): 13.

<sup>26</sup>"News and Correspondence," CMR 12 (December 1927): 13.

<sup>27</sup>"Chas. W. Petch," BS 4 (July 1907): 1; Robert Sinclair, "Our Canadian Preachers," GH 3 (January 1938): 6.

<sup>28</sup>Chas. W. Petch, "On the Wing," BS 1 (August 1904): 3; Chas. W. Petch, "Manitoba News," BS 1 (September 1904): 3.

community activity and hosted community events such as weddings, funerals, socials, political meetings, and religious services. Preachers of any religious group were allowed to use the schoolhouse to conduct religious services, and the whole community attended. At this point in time, there were few established churches on the prairies, thus traveling preachers always drew a crowd, regardless of the denomination. On any given Sunday, it was not unusual for more than one religious service to take place in the schoolhouse if more than one preacher wanted to use the building.<sup>29</sup>

The next report connected to western Canada is in 1919. Three small congregations in Saskatchewan engaged Petch to work for them for three months in the summer. The Knoxville, Schnelllar and Lyndale congregations were congregations that had been established by H.A. Rogers in 1916. They were in close proximity to one another, and they were named for the schoolhouses where they met. The Carman congregation assisted them financially with a donation of \$25.00 toward Petch's expenses.<sup>30</sup> Petch arrived on June 22, 1919, and each Sunday he preached at all three schoolhouses. During the week held protracted meetings. On July 7, he began a protracted meeting at Knoxville, on the 21st he moved to Schnelllar. On July 29 he traveled further into Saskatchewan to preach.<sup>31</sup> On this trip he traveled to Horse Creek, Saskatchewan to hold meetings. Horse Creek is where Russell Elford, son of Peter Elford, and brother-in-law to Petch, was located. This was the first meeting that Petch held in Horse Creek, and there were no baptisms at this meeting.

The next reference to Petch in western Canada is in 1927. In the spring of that year, the Sherbrooke Street congregation in Winnipeg invited Petch to hold a protracted meeting.<sup>32</sup> The Carman congregation also engaged him to work with them for one month following the Winnipeg meeting.<sup>33</sup> The visit to Manitoba turned into a more permanent situation for Petch, as he was asked to stay in Winnipeg for a year, and he agreed. In the August issue of the *Christian Monthly Review*, Petch was listed as the evangelist for the Sherbrooke Street church of Christ in Winnipeg, and his address was given as 455 Victor Street.<sup>34</sup>

In addition to preaching and evangelistic duties, Petch taught and mentored the young men, and encouraged them to develop their talents and abilities. He reports:  
We are having an interesting study on the book of Romans at the Wednesday night meetings. Our young men are taking a lively interest in the meeting for their development, and are giving some interesting talks on the life of Christ. Sherbrooke St. church will not want for teachers when the older men pass on, if these young men continue as they are doing now.<sup>35</sup>

In the spring of 1928, Petch became involved in the work on the Peguis Indian Reserve, north of Winnipeg. At this juncture, the Winnipeg congregation was concerned about whether Brother Trindle, an aboriginal man who was working with his own people on the reserve, was teaching in accordance with the doctrine and practice of the church of

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<sup>29</sup>John C. Charyk, *Pulse of the Community* (Saskatoon: Western Producer Book Service, 1974), 188-89.

<sup>30</sup>Church Record, Knoxville Church of Christ, Book 1 1918-1930, 16 June 1919.

<sup>31</sup>Church Record, Schnelllar Church of Christ, 1916-1924, List of Protracted Meetings, page 3.

<sup>32</sup>Church Record, Sherbrook Street Church of Christ, Winnipeg, Manitoba, 29 April 1927.

<sup>33</sup>Winnipeg Church Records, 31 May 1927.

<sup>34</sup>"News and Notes," CMR 12 (August/September 1927): 17-18.

<sup>35</sup>"News and Correspondence," CMR 12 (December 1927): 13.

Christ. Petch was sent to visit the reserve to see whether the church in Winnipeg should endorse and support his work.<sup>36</sup> Following his visit Petch reported that Brother Trindle's teaching was in accordance with the teaching of the church of Christ, and the Winnipeg congregation agreed to endorse him.<sup>37</sup> Carman and the Ontario churches followed suit and supported Trindle. Reports of this work is found in the *Christian Monthly Review* and the *Gospel Herald* under the title "Our Indian Road." During his years in Manitoba, Petch's name appears frequently in connection with this work.<sup>38</sup>

In the summers, Petch traveled and held protracted meetings in Montana and Saskatchewan. In 1928, the first baptisms took place at Horse Creek, Saskatchewan. Chet, Clifford and Pansy Elford were baptized, along with two neighbor children, Robert and Mary Sinclair. This is the same Robert Sinclair who began the *Gospel Herald* in 1936. In May of 1929, Petch tendered his resignation to the Winnipeg congregation and moved to Horse Creek.<sup>39</sup> His work with the Winnipeg congregation was finished at the end of July.<sup>40</sup>

Petch's work at Horse Creek was significant. Petch established congregations at four schoolhouses in the area, Lark Hill, Varsity, Patriotic and Pebble Hill.<sup>41</sup> They later merged with the Lark Hill, or Horse Creek congregation. Horse Creek was the name of the local post office located in the area near Lark Hill School. The Horse Creek was an actual creek that ran through the area close by the school and the post office. The Horse Creek congregation became the strongest congregation in Saskatchewan in the 1930s, largely due to Petch's influence. None of the congregations in Saskatchewan had a preacher of the caliber of Petch. Although J.C. Bailey was in Saskatchewan during this time, he filled the role of itinerant preacher, while Petch was a local evangelist who built up the local congregations. He established weekly Bible studies, two evening studies for the young men and one evening study for the whole congregation.<sup>42</sup> After the "influx" in 1931, the congregational study moved from house to house among the members. Sunday meetings were held in the home of my grandparents, Bob and Nellie Tetreau, or in the house on the Sinclair homestead. During the summers, the "Sinclair place" was used for meetings and Bible schools. Meetings were held in my grandparents' house during the cold months. Mom recalls that they moved the living room furniture aside and long benches were placed across the living room. Those conducting the service stood in the archway between the living room and dining room.

Canadians were encouraged by Petch to attend Harding College to pursue biblical education. Three young men from Horse Creek, Dryden Sinclair, Gordon Sinclair and Chet Elford were among the Canadians that attended Harding. Dryden married Petch's youngest daughter, Eva Petch Sinclair. She is in her nineties and currently lives in Wichita Falls, Texas.

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<sup>36</sup>Winnipeg Church Records, 6 December 1927.

<sup>37</sup>Winnipeg Church Records, 6 March 1928; Chas. W. Petch, "News and Correspondence: Our Indian Road," CMR 13 (April 1928): 14; Walter Eatough, "Missions: Our Indian Road," CMR 13 (May 1928): 5.

<sup>38</sup>For more on Trindle's work see Carolyn McMillan, "Work Among the First Nations People on Lake Winnipeg in the 1920s and 1930s," GH 72 (October 2007): 8-9.

<sup>39</sup>Winnipeg Church Records, 5 May 1929.

<sup>40</sup>"News and Correspondence," CMR 14 (June 1929): 14.

<sup>41</sup>At this point in time the sources are ambiguous as to whether the Pebble Hill congregation was started by Petch or J.C. Bailey.

<sup>42</sup>"News and Correspondence," CMR 16 (November 1931): 14.

In the early 1930s, pleas for financial support for Petch begin to appear in the *Christian Monthly Review*. The depression was settling in on the prairies and crop failures were creating financial hardship for everyone. From the periodicals, it seems that preachers never made their own pleas for money, others made them on behalf of the preacher. Petch required \$50 per month to support his work in Saskatchewan.<sup>43</sup> In the summer of 1931, and both D.A. Sinclair and J.C. Bailey brought this to the attention of the readers of the *Christian Monthly Review*.<sup>44</sup> In the same issue, Petch reported on the work in Saskatchewan. He stated that “Prospects of the Church in Saskatchewan are brighter today than ever before. The work that has been done is being strengthened and new work is being opened up in different parts.” The work in Saskatchewan was moving ahead despite financial hardship.

J.C. Bailey and Charles Petch worked collaboratively to conduct protracted meetings. There are reports of joint meetings in Montana,<sup>45</sup> Horse Creek,<sup>46</sup> and Lambton Schoolhouse (near Bengough). The Lambton meeting was the most significant meeting of Bailey’s career, and Petch sent reports of this meeting to both the *Christian Monthly Review* and *Word and Work*.<sup>47</sup> He gave this meeting more coverage than any of his own meetings.

A few years ago, I had the opportunity to interview Petch’s nieces and nephews, who had fond memories of their uncle. Now two of them are gone. They were children during the time that Petch was in Saskatchewan. His niece, Pansy Elford Bien, described him as tall and thin, with a thin face. He was about 5’10” with fair hair and blue eyes. She said that he preached with beautiful charts printed on large sheets with India ink. She recalls his encyclopedic knowledge of the Bible, and told a story about a Bible quiz game he used to play with them. The children would read him a passage of scripture and he told them where it was found. Pansy said that they were sure that he cheated because he always answered correctly, so they hid under the dining room table so that he couldn’t see where they were reading from. Petch was known for his encyclopedic knowledge of the Bible and his ability to respond quickly with scripture references.<sup>48</sup> Pansy also mentioned that he loved to hunt. His nephews remember his love of hunting and have fun stories to tell. Eddy was in his eighties when he told me this story and he was still laughing about it as though it had happened yesterday. Petch lived with the Russell Elford family at Horse Creek, and one day Eddy and George decided to play a prank on him. Petch loved rabbit hunting and he liked rabbit stew, so Eddy and George killed a rabbit and propped it up near a hedge in the yard. They casually made comments about the rabbit within earshot of Petch. He got excited at the prospects of rabbit stew, grabbed his gun and rushed outside to get the rabbit. Eddy recalls that Petch had a puzzled look on his face when the rabbit didn’t move after the first shot. After the second shot, the look

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<sup>43</sup>“Missions: Evangelizing the West,” CMR 15 (September/October 1930): 5; (November 1930): 10.

<sup>44</sup>“News and Correspondence,” CMR (August 1931): 14.

<sup>45</sup>“Missions,” CMR 15 (December 1930): 7.

<sup>46</sup>“News and Correspondence,” CMR 16 (September 1931): 13.

<sup>47</sup>“News and Correspondence,” CMR 16 (May 1931): 14.

<sup>48</sup>Pansy Elford Bien, Interview by author, 18 March 2005. Generally speaking, those of the older generation in western Canada who knew Petch commented on his incredible knowledge of Scripture. It was Manley Jacobs who described Petch as having an “encyclopedic knowledge of the Bible.” He worked with Petch at Horse Creek, Saskatchewan.

deepened. After the third shot, he realized that the rabbit was already dead and didn't see the humor in their joke. The boys were disciplined for their prank. Bill and Elford Bell recall driving with Petch. He had his rifle ready in the car, so that he was prepared if he saw something worth shooting.

## MINTON BIBLE SCHOOL

In 1931, a significant event took place that permanently changed the churches of Christ in Saskatchewan. Lillian Torkelson writes:

It is strange how an apparently minor decision can have far reaching results. Because of the depression, in 1931, I abandoned my dream of attendance at Harding college to obtain further knowledge of the Bible. To compensate for my disappointment, I suggested the establishment of a Bible school for young people in Saskatchewan. Brother and Sister Orr, of Minton, Saskatchewan, and their visitors, Brother and Sister C.W. Petch, enthusiastically approved of my suggestion. Immediately we laid plans for the first Bible school in Saskatchewan.<sup>49</sup>

As there were no buildings for lease in the small, rural town of Minton, Wilfred Orr moved his family into a cook car for the summer, and removed the partitions from his house so it could be used for the Bible School. The kitchen was in the basement of the house. The students lived in tents and shared the responsibility for cooking and cleaning. Students came from Saskatchewan, Manitoba and Montana for the three weeks Bible School. Wilfred Orr was the principal, Charles Petch taught Bible, Pearl Orr taught oral reading, and Lillian Torkelson taught English.

In writing about the Minton Bible School, Lillian Torkelson gives a wonderful description of Petch. These comments are notes jotted down in a personal notebook, and are not as polished as some of her writing, but I think that they give a very good picture of who Petch was as a person.

Mr. C.W. Petch is an earnest Christian. He is friendly and good tempered and very fond of his wife. He enjoys a joke and likes to see young folk enjoy themselves. The western weather at times makes him disgruntled, because he says he is used to so much better weather and scenery in Ontario, etc. He believes very much in the building up of the church and preaches more on that important subject "Love" than any other preacher I know. He is a good speaker and preaches interesting and well organized sermons, but a person would never be carried off his feet by his eloquence. The subject he knows better than many preachers is Revelations [sic]. He is fond of music and he is a good singer. We have a good joke on brother Petch. One day one of the boys was giving a speech. He did not know it very well so gave many excuses. In criticizing it, Bro. Petch said never to give excuses for not having [a] sermon prepared. Now Bro. Petch was going to give a lecture on sermon making and he started to say that he had not time to prepare it...Brother Petch would come out and play ball. One day he laughed until he cried. Brother Schutte from Regina liked to play ball and was good at it. He was first base man. One of the men hit the

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<sup>49</sup>Lillian Torkelson, "Christian Education," in *How the Church Began and Grew in Saskatchewan*, ed. H. A. Rogers (n.p., n.d.), 89.

ball and ran to first base. Mr. Schutte thought he was supposed to run and ran away up to third before he realized he was first baseman.<sup>50</sup>

In *Radburn's Memoirs*, she mentions an impromptu Saturday evening concert and recalls "Brother Petch astonish[ed] us by singing "Putting on the Agony, Putting on the Style." Miss Torkelson also commended Mrs. Petch for her contribution to the success of the Minton Bible School. She described Ada Petch as the "camp mother" who kept mischievous students in line, nursed the sick, and generally advised on many small details that made the Bible school run smoother.<sup>51</sup>

In connection with the Bible Schools, I came across a report in the *Christian Monthly Review* in which D.A. Sinclair mentions that in 1931 Petch was planning a fall and winter Bible School at Horse Creek for all who could attend.<sup>52</sup> Nothing further was said about this Bible School. To date, J.C. Bailey has been credited with operating the first winter Bible School in Saskatchewan in the winter of 1932-33, but this new information indicates that it may have been Petch who conducted the first winter Bible School in Saskatchewan.

It was at the Minton Bible School that Petch had an attack of hay fever that turned into a cold, and later developed into bronchial asthma. Petch went back to Ontario in the summer of 1932, because he felt that he needed a rest from preaching and singing before the condition settled in and became chronic.<sup>53</sup> Petch finished his preaching career in Ontario. He moved back to Fenwick, and later to Charlton Station in northern Ontario.

## WRITING OF PETCH

Petch wrote many articles for the Canadian periodicals, most of them lengthy articles that appeared in a number of installments. Petch was a strong writer. He wrote fluidly and clearly. He was proficient in Greek, and he was able to communicate complicated subjects in a clear and understandable way. The bulk of his writing was done for the *Bible Student*. He wrote fourteen articles for the *Bible Student*, five articles for the *Christian Monthly Review*, and two Bible studies for the *Gospel Herald*.

In reading through his writings, the thing that impressed me about Petch was his concern for harmonious relations among brethren. He comments on this in his reports. For example, in June 1920, Petch states that he looks forward to holding meetings at Little Current on Manitoulin Island and Thessalon. "I expect to fully enjoy the work with these two churches, especially as they appear to be free from the childish quarrels and contentions sometimes manifested among brethren, which greatly hinder the work of the Lord and destroy the peace and fellowship of the saints."<sup>54</sup>

In the same year, Petch comments on his appreciation of working with H. L. Richardson. "Bro. Richardson is a fine agreeable man to work with. No unreasonable wrangling, no jealousies, no suspicions of the other preacher, marred the pleasure of our

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<sup>50</sup>Lillian Torkelson, "Minton Bible School, July 13-Aug 2: The Teachers," in Personal Notebook (unpublished, n.d.), 1-2.

<sup>51</sup>Lillian Torkelson, *Radburn's Memoirs* (n.p.: Western Christian Foundation Press, 1970), 107.

<sup>52</sup>"News and Correspondence: Horse Creek," CMR 16 (October 1931): 13.

<sup>53</sup>"Missions: Horse Creek, Sask.," CMR 17 (April 1932): 6.

<sup>54</sup>Chas. W. Petch, "News and Correspondence: Home News," CMR 5 (June 1920): 28-29.

labors together.”<sup>55</sup>

Petch was a peacemaker who was sometimes called in to resolve church conflicts. In 1933 he reports,

I was at St. Catharines from Jan 17-23. This time was spent in bringing about a reconciliation between some brethren worshipping with the Raymond St. Church, and the church at Beamsville; and between these brethren and Bro. McPhee. We look for a closer fellowship and more co-operation among these brethren now than ever before. When Christians want to settle their differences it is not hard to reconcile them.<sup>56</sup>

In connection with *The Bible Student*, Petch writes, “I think the *BIBLE STUDENT* [sic] is improving. Let us endeavor to keep before the public a clean, pure sheet, while open for discussion of all Bible questions, but discarding all personalities and unkind thrusts which mar the effects of many otherwise good discussions. May the Lord bless us in this effort.”<sup>57</sup>

Eddy Elford son of Russell Elford, said the following about his uncle, “He taught against any form of fighting. It’s not just war but how we treat our brothers. I think that there’s quite a responsibility there as a Christian in how we treat our neighbor.”<sup>58</sup>

Thus, it is not surprising that Robert Sinclair, a convert of Petch, writes in his first editorial for the *Gospel Herald*, “I want to assure you, that as long as I am publishing the *Gospel Herald* [sic] nothing personal or unkind will be published. Debating among brethren certainly hinders the work of Christ, and should not be published.”<sup>59</sup>

I have always seen the Canadian periodicals for churches of Christ in the light of Sinclair’s statement. Canada has always had one periodical to serve all of Canada, and our periodicals were intended to bring uniting force. As a general rule, conflict and controversy don’t show up in their pages. The following exchange caught my attention as it is out of character for the way in which I see conflict and controversy in connection with the Canadian periodicals. It also speaks to the depth of feeling over the division between the Disciples and churches of Christ.

My study of history has taught me that you can tell a lot about a person by the way in which they deal with conflict and controversy. Anyone who knew Petch would say that he was anything but controversial. Yet, in the pages of the *Christian Monthly Review* we find Petch and others in hot water for actions that H.M. Evans viewed as questionable. The “conversation” played out over a number of months in the periodical.

In 1923, Petch received an invitation to speak at two Disciples congregations, Rodney and West Lorne. In April of that year, Petch reported the following about that work.

I baptized one at Rodney and five at West Lorne while I was preaching there. I became acquainted with many fine people, and appreciated their kindness. I trust the word I preached will bear fruit in their lives as it strengthened me in preaching

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<sup>55</sup>“News and Correspondence,” CMR 5 (September 1920): 19-20.

<sup>56</sup>“News and Correspondence,” CMR 18 (March/April 1933): 12.

<sup>57</sup>“Editorial Briefs and News Notes,” BS 3 (September 1904): 4.

<sup>58</sup>Edwin Elford, Interview by author, 18 March 2005.

<sup>59</sup>Robert Sinclair, “Editorial,” GH 1 (March 1936): 5

it. I found people are ready to listen with interest to the simple message of the gospel, when preached in love.<sup>60</sup>

However, H.M. Evans saw it differently. In the next issue of the *Christian Monthly Review*, Evans wrote an article titled, “Watchman, What of the Night?” He had seen the names of Petch and Maitland Watterworth in *The Canadian Disciple*, a periodical published by “Progressive Disciples,” in connection with “Church Luncheons,” “Pastors,” and “Reverends.” Evans demanded that they explain themselves and said, “Speak out. You have been there.” Evans went on to point a finger at L.J. Keffer and O.E. Tallman, who had been preaching at Rosedene, another Disciples congregation. Again, he challenged these men to explain themselves and where they stood.<sup>61</sup>

Thomas Bailey responded in the next issue with a letter to the editor. He stated that he had been with Petch when he had received the invitation speak for the Rodney and West Lorne congregations. Bailey writes,

It seems to me that they were sincere, and I told Bro. Petch that I thought it would be wrong not to go and that if they were in error and if he would preach the truth firmly and kindly they would do one of two things, they would turn from their wrongs or they would tell him his services were no longer required. And I had full confidence that Bro. Petch would not depart from the “good old way,” but would “declare the whole counsel of God”. Let us not be afraid to go anywhere to preach the Word...<sup>62</sup>

The following month, Petch responded with an article titled, “The Watchman’s Answer.” He defensively wrote:

In the April issue of the C.M.R., under the caption “Watchman, what of the night,” Bro. H.M. Evans asks me to “speak out” in regard to my name being associated with “church luncheons,” Pastors” and “Rev’s”, and about conditions of the churches at Rodney and West Lorne....

I have been contending against the custom of giving the title “Reverend” to preachers of the gospel for twenty-five years, and have refused the title many a time. But some will still try to tack it on to my name. I spoke out against it at Rodney as clearly as at any other place; and I believe that few of the disciples at Rodney would apply the title to me or any faithful preacher.

But many of them have not been taught fully as to what the New Testament pattern is, and with such we need patience to teach them in love. Let us not forget to manifest “The meekness and gentleness of Christ” in teaching those who are erring and “out of the way.”<sup>63</sup>

The following month, “Watchman Keffer’s Summary” appeared in the *Christian Monthly Review*. Keffer attempted to vindicate himself and incriminate Petch. Keffer responded,

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<sup>60</sup>“News Notes,” CMR 8 (May 1923): 21.

<sup>61</sup>H.M. Evans, “Watchman, What of the Night?” CMR 8 (April 1923): 11-12.

<sup>62</sup>T.W. Bailey, “Letter to the Editor,” CMR 8 (May 1923): 18-19.

<sup>63</sup>Ibid, 7.

This is not intended for a complete survey of a “watchman’s” duties and responsibilities, but merely a reply to Bro. Evans question, put to us who have taken part in an effort to heal the gaping wound in the body of Christ.

I cannot answer completely for anyone but myself. I can answer for Bro. O.E. Tallman, in so far as we have worked together in this work, and I can draw conclusions from communion with Bro. Petch, who through influence brought to bear, took part in the work at Rodney and West Lorne. There is a big difference between the work at Rosedene, where Bro. Tallman and I worked, and that of West Lorne.

Bro. Tallman and I had an agreement with those at Rosedene, with whom we were contemplating laboring. That inasmuch as there had been division there, and the work had died: and inasmuch as there were about as many in that community who stood for the Good Old Book ONLY, in teaching and practice, as there were those who have departed from the “old paths,” all could be brought together if God’s plan was followed. We agreed; that in order to work together, all things that are untaught in the New Testament, such as instrumental music, societies, etc., which had caused the division in the first place, would have to be left out, and come together and worship as the worship had been before the division. This was agreed to and we started together, and for a year and a half we had fellowship which was sweet.

Rodney and West Lorne, on the other hand had, I understand, agreed only to discontinue use of instrumental music at the breaking of bread service, and use it for all other services. As for societies, I have not been acquainted with an understanding to discontinue them. But Bro. Petch can give a fuller detail of the work there.<sup>64</sup>

Keffer goes on to defend himself and his work at Rosedene, while accusing Petch of compromise for his association and work with those who would not completely give up the practice instrumental music and missionary societies.

In subsequent issues, others came to the defense of Petch. In September, S. Whitfield wrote that he was “pleased to see Bro. Petch’s strong article in the June issue” of the *Christian Monthly Review*, and that those who followed the teaching in Petch’s article would not fall into “digressionism.”<sup>65</sup> In October, H.A. Rogers wrote that “It has been with extreme pleasure that I have seen Bros. Petch, Evans, Keffer and Hines lift the sword against the philosophical reasonings of some of the Scribes. I say amen, Brethren! Stand by the old paths.”<sup>66</sup> With that, the issue died down, and nothing more on the subject appeared in the paper. Somewhat later, continued rumblings prompted Petch to write an article clarifying his position on instrumental music, as “some few brethren have a doubt as to my position on the organ question.”<sup>67</sup>

In grand scheme of things, this little skirmish did not tarnish Petch’s reputation. However, Petch did hold one viewpoint that was considered controversial. As mentioned

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<sup>64</sup>L.J. Keffer, “Watchman Keffer’s Summary,” CMR 8 (July 1923): 16.

<sup>65</sup>S. Whitfield, “News From Western Ontario,” CMR 8 (September 1923): 9.

<sup>66</sup>H.A. Rogers, “Amen Brethren,” CMR 8 (October 1923): 9.

<sup>67</sup>“Our Associate Editors,” CMR 10 (February 1925): 8-9.

earlier, premillennialism was a popular view around the turn of the 20th century, with other groups as well as with churches of Christ, and it was one of the views held by a number connected to the Nashville Bible School. The premillennial controversy did not rage in Canada as it did in the United States, and known premillennialists, R.H. Boll and Don Carlos Janes, were accepted in Canada long after they were marginalized by the mainstream in the United States. In 1915, Boll was asked to step down from the editorship of the *Gospel Advocate*, and that marks the time that he was marginalized in the US. However, Boll was still preaching in Ontario as late as 1930, and as late as 1939 a reprint from his periodical, *Word and Work*, was printed in the *Gospel Herald*.<sup>68</sup> Cecil Bailey told me that Boll was popular with Canadians because they attended the Nashville Bible School with him. Canadians subscribed to his periodical, and reports of Petch's work in western Canada are found there.<sup>69</sup> It is in the pages of *Word and Work* that documentation of Petch's premillennial views are found.

Many are unaware that Petch was premillennial, but one hint that points in this direction is his interest in the book of Revelation. Generally, this was a text used by premillennials. He taught the book of Revelation at Horse Creek,<sup>70</sup> at the Minton Bible School,<sup>71</sup> and I've seen a reference to it in connection with Ontario as well. In western Canada, it seems to be generally known among the older generation that Petch was premillennial. In my conversations with them, it is always quietly mentioned, as though it is something that shouldn't be discussed. When I asked Robert Sinclair whether it was taught at Horse Creek, he didn't say. He acknowledged that he himself had been premillennial, and left the impression that there were others in that congregation who also held those views, but he didn't name anyone.<sup>72</sup> I don't think that the viewpoint was widely spread. My grandparents were converts of Petch, and I don't recall that they held those views.

Petch was quiet about his premillennial views, which is in keeping with his character and his concern for harmonious relations in the church. Yet a deathbed statement reveals a man who was frustrated about not being able to openly teach something he believed in. In a report to *Word and Work*, Petch is quoted as saying, only moments before he died,

There are people who deplore division over the prophecy question and then turn and tear away at it until they cause divisions. They can cry down "pre-millennial"

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<sup>68</sup>For more on the premillennial controversy in the United States, see Richard Hughes, *Reviving the Ancient Faith*, 137-167.

<sup>69</sup>Church Record, Knoxville Church of Christ, Saskatchewan. A debit entry for July 10, 1919 shows that upon Petch's arrival to work with them, the congregation ordered literature for Bible classes-this is the first entry of this kind and it continues for the history of the congregation, although it does not state where the literature was ordered from. An entry for October 28, 1919 has them ordering leaflets from *Word and Work*, and December 20, 1920 has them paying for a subscription to *Word and Work*. The last *Word and Work* subscription entry is November 24, 1929. A subscription to *Christian Leader* commenced on May 20, 1923 and the last renewal is May 31, 1931. This is of interest because Petch sent reports of his work in western Canada (but not Ontario) to *Word and Work*, and H.A. Rogers and J.C. Bailey sent regular reports to the *Christian Leader*.

<sup>70</sup>"News and Notes," WW 24 (January 1931): 6; "News and Notes," WW 24 (April 1931): 102.

<sup>71</sup>Torkelson, *Radburn's Memoirs*, 102; Torkelson, Personal Notebook, 1.

<sup>72</sup>Robert Sinclair, telephone conversation with author, 29 March 2005.

teaching as much as they please, but we are not to open our mouths in answer to them or we are heretics. Maybe their eyes will be opened when the Lord comes and fulfills his promises and carries out his revealed plans!<sup>73</sup>

Strong words coming from a kind and gentle man. His love of peace and harmony amongst brethren prompted him to remain silent on an issue that was obviously very important to him. His understanding of what was best for the church took precedence over promoting a personal viewpoint that would have caused dissension. Some may say that he was simply being pragmatic, as promoting a controversial viewpoint would have greatly hindered his ministry. But I think that this is a witness to his character, and the fact that he practiced what he preached, that “debating among brethren hinders the work of Christ.”

## CONCLUSION

Charles Petch died in a farming accident on April 26, 1938 at the age of 59. The report in the *Gospel Herald* described the accident.

On Tuesday, April 26, just before dinner time, he hitched a team of colts to the wagon intending to start some work in the yard which he could finish in the afternoon. While working around the wagon the colts started to run. He jumped for the lines, but slipped and fell under the loaded wagon. He rose to his knees, but was not able to stand. Sister Petch came out, also two neighbors who were near. They carried him in and sent for his son Donald, who arrived at 3, and for the doctor who had 15 miles to come, and did not get there till 4. The doctor had very little hope that he could get better, as his ribs were broken and he was bleeding inwardly. Before he passed away, he spoke of all his children, and of how much he loved them all. He died with a beautiful smile on his face. Every one said he looked so at rest.<sup>74</sup>

Letters of condolence poured in from those who shared the grief of the family, and letters of tribute were published in the *Gospel Herald*. I would like to close by reading from three of the letters of tribute. They speak more eloquently than I am able to speak about the man that they knew as Charles Wesley Petch.

Thomas Tait wrote:

Our loss cannot be compared with yours. However, to us there is the feeling that a true friend has gone. No day was too stormy to prevent his coming, that he might minister unto us. He gave of his best in attempting to understand our needs and meet them. Mr. Petch has the fullest respect of each one of us.<sup>75</sup>

Dryden Sinclair, Petch's son-in-law wrote:

I know that I shall not forget Brother Petch, for it was during one of his meetings in Southern Saskatchewan that I decided to give up the ways of the world and become a Christian. His hands that are now still in death were the hands that buried me with

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<sup>73</sup>“News and Notes,” WW 32 (June 1938): 123.

<sup>74</sup>“The Passing of Brother Charles Petch,” GH 3 (May 1938): 6.

<sup>75</sup>Ibid.

the Lord in baptism. Since that time he has assisted me in studying the Bible. Not once did he tell me that he was too busy to answer my questions. His understanding of Greek and his thorough knowledge of the Bible enabled him to be an excellent teacher.<sup>76</sup>

Dan Sinclair, the father of Robert and Dryden, wrote:  
Eternity alone will show the result of his unselfish self-sacrificing labour for the Master. I was only personally acquainted with him during his work at Horse Creek and the district around there. At that time his health was such that he was really unfit for work; but still he continued at it. He had a wonderful knowledge of the scripture, and a kindly way of imparting that knowledge to others; and as a man, we can say, "He lived what he preached."<sup>77</sup>

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<sup>76</sup>Ibid.

<sup>77</sup>Ibid.

## APPENDIX

### CHARLES W. PETCH ARTICLES IN CANADIAN PERIODICALS IN CHRONOLOGICAL ORDER

#### BIOGRAPHICAL

- "Chas. W. Petch," *The Bible Student* 4 (July 1907): 1.  
Robert Sinclair, "Our Canadian Preachers," *Gospel Herald* 3 (January 1938): 6.  
Shelley L. Jacobs, "Charles Wesley Petch," *Gospel Herald* 72 (February 2007): 8-9.

#### OBITUARY

- "The Passing of Brother Charles Petch," *Gospel Herald* 4 (May 1938): 6-7.  
"C.W. Petch," *Word and Work* 32 (June 1938): 124.  
Wm. J. Boyer, "In Memory of Brother Petch," *Gospel Herald* 3 (July 1938): 7.

#### ARTICLES BY PETCH IN THE BIBLE STUDENT

- Chas. W. Petch, "Worldly Pleasures in the Church, No. 1," *Bible Student* 1 (January 1904): 3.  
"Worldly Pleasures in the Church, No. 2," *Bible Student* 1 (February 1904): 4.  
"Worldly Pleasures in the Church, No. 3," *Bible Student* 1 (March 1904): 3.  
"Carnality, No. 1," *Bible Student* 1 (April 1904): 3-4.  
"Carnality, No. 2," *Bible Student* 1 (May 1904): 3.  
"Carnality, No. 3," *Bible Student* 1 (June 1904): 3.  
"Carnality, No. 4," *Bible Student* 1 (July 1904): 3.  
"Carnality, No. 5," *Bible Student* 1 (August 1904): 2-3.  
"Carnality, No. 6," *Bible Student* 1 (October 1904): 3.  
"Party or Principal – Which? No. 1," *Bible Student* 1 (November 1904): 3.  
"Party or Principal – Which? No. 2," *Bible Student* 1 (December 1904): 3.  
"Reconciliation Through Christ, No. 1," *Bible Student* 2 (January 1905): 3.  
"Reconciliation Through Christ, No. 2," *Bible Student* 2 (February 1905): 3.  
"Reconciliation Through Christ, No. 3," *Bible Student* 2 (March 1905): 3.  
"Reconciliation Through Christ, No. 4," *Bible Student* 2 (April 1905): 2-3.  
"Reconciliation Through Christ, No. 5," *Bible Student* 2 (May 1905): 3-4.  
"Reconciliation Through Christ, No. 6," *Bible Student* 2 (June 1905): 2-3.  
"Reconciliation Through Christ, No. 7," *Bible Student* 2 (July 1905): 3-4.  
"Reconciliation Through Christ, No. 8," *Bible Student* 2 (August 1905): 3. 1905): 1.  
"Influences that Lead Away From God, No. 1," *Bible Student* 2 (October 1905): 1.  
"Influences that Lead Away From God, No. 2," *Bible Student* 2 (November 1905): 1.  
"An Interesting Discussion, No. 1," *Bible Student* 2 (December 1905): 4.

"An Interesting Discussion, No. 2," Bible Student 3 (January 1906): 3, 6.  
 "An Interesting Discussion, No. 3," Bible Student 3 (February 1906): 8.1906): 5.  
 "Influences that Lead Away From God, No. 3," Bible Student 3 (March 1, 5.  
 "Influences that Lead Away From God, No. 4," Bible Student 3 (April 1906): 2-3.  
 "Influences that Lead Away From God, No. 5," Bible Student 3 (May 1906): 5.  
 "Influences that Guard Us From Falling, No. 1," Bible Student 3 (July 1906):1906):  
 5.  
 "Influences that Guard Us From Falling, No. 2," Bible Student 3 (August 1906): 5.  
 "Influences that Guard Us From Falling, No. 3," Bible Student 3 (September 1906):  
 5, 8.  
 "Cornelius Conversion, No. 1," Bible Student 3 (October 1906): 5.  
 "Cornelius Conversion, No. 2," Bible Student 3 (November 1906): 5.  
 "Cornelius Conversion, No. 3," Bible Student 3 (December 1906): 5.  
 "Why Did the Holy Spirit Fall on Cornelius and His House? No. 1," Bible Student 4  
 (February 1907): 5.  
 "Why Did the Holy Spirit Fall on Cornelius and His House? No. 2," Bible Student 4  
 (April 1907): 5, 8.  
 "Is the Church of Christ a Sect? No. 1," Bible Student 4 (June 1907): 5.  
 "Is the Church of Christ a Sect? No. 2," Bible Student 4 (August 1907): 1  
 "Prayer, No. 1," Bible Student 4 (December 1907): 4-5.  
 "Prayer, No. 2," Bible Student 5 (January 1908): 5.  
 "Prayer, No. 3," Bible Student 5 (February 1908): 5  
 "Hell, No. 1," Bible Student 5 (March 1908): 1.  
 "Hell, No. 2," Bible Student 5 (April 1908): 5.  
 "Hell, No. 3," Bible Student 5 (May 1908): 5.  
 "Hell, No. 4," Bible Student 5 (June 1908): 5.  
 "Hell, No. 5," Bible Student 5 (July 1908): 5.  
 "Hell, No. 6," Bible Student 5 (September 1908): 2.  
 "Hell, No. 7," Bible Student 5 (December 1908): 5.  
 "The Holy Spirit, No. 1," Bible Student 6 (February 1909): 3.  
 "The Holy Spirit, No. 2," Bible Student 6 (March 1909): 2, 5.  
 "The Holy Spirit, No. 3," Bible Student 6 (June 1909): 5.  
 "Popular Sins, No. 1," Bible Student 6 (October 1909): 6.  
 "Popular Sins, No. 2," Bible Student 7 (January 1910): 5.  
 "Popular Sins, No. 3," Bible Student 7 (March 1910): 1.  
 "Popular Sins, No. 4," Bible Student 7 (April 1910): 4-5.  
 "Popular Sins, No. 4, Continued" Bible Student 7 (May 1910): 5.  
 "Popular Sins, No. 5," Bible Student 7 (June 1910): 5.  
 "Popular Sins, No. 6," Bible Student 7 (August 1910): 6.  
 "Popular Sins, No. 7," Bible Student 7 (September 1910): 3.  
 "The Everlasting Brotherhood, No. 1," Bible Student 8 (February 1911): 3.  
 "The Everlasting Brotherhood, No. 2," Bible Student 8 (March 1911): 3.

## ARTICLES BY PETCH IN THE CHRISTIAN MONTHLY REVIEW

- Chas. W. Petch, "Bringing Sons Unto Glory, No. 1," Christian Monthly Review 11 (December 1926): 1.  
"Peace, No. 2," Christian Monthly Review 13 (February 1928): 3-4.  
"Observing Days," Christian Monthly Review 13 (December 1928): 3.  
"The Three Births," Christian Monthly Review 16 (June 1931): 11-12.  
"Marks of the Love of God, No. 1," Christian Monthly Review 16 (November 1931): 5-6.  
"Marks of the Love of God, No. 2," Christian Monthly Review 17 (January 1932): 12-13.  
"Marks of the Love of God, No. 3," Christian Monthly Review 17 (March 1932): 4-5.

## ARTICLES BY PETCH IN THE GOSPEL HERALD

- C. W. Petch, "The Epistle to the Hebrews, Lesson I, Chapter 1:1-4," Gospel Herald 1 (March 1936): 10-12.  
"The Epistle to the Hebrews, Lesson II, Chapter 1:5-14," Gospel Herald 1 (April 1936): 10-12.  
"The Epistle to the Hebrews, Lesson III, Chapter 2:1-4," Gospel Herald 1 (May 1936): 9-11.  
"The Epistle to the Hebrews, Lesson IV, Chapter 2:5-18," Gospel Herald 1 (June 1936): 17-19.  
"The Epistle to the Hebrews, Lesson V, Chapter 3," Gospel Herald 1 (July 1936): 11-13.  
"The Epistle to the Hebrews, Lesson VI, Chapter 4:1-13," Gospel Herald 1 (August 1936): 9-10.  
"The Epistle to the Hebrews, Lesson VII, Chapter 4:14-5:10," Gospel Herald 1 (September 1936): 11.  
"The Epistle to the Hebrews, Lesson VII, Continued," Gospel Herald 1 (October 1936): 18.  
"The Epistle to the Hebrews, Lesson VIII, Chapter 5:11-6:20," Gospel Herald 1 (November 1936): 9.  
"The Epistle to the Hebrews, Lesson VIII, Concluded," Gospel Herald 1 (January 1937): 6-7.  
"The Epistle to the Hebrews, Lesson IX, Chapter 7," Gospel Herald 1 (February 1937): 10-11.  
"The Epistle to the Hebrews, Lesson X, Chapter 8," Gospel Herald 2 (March 1937): 7.  
"The Epistle to the Hebrews, Lesson XI, Chapter 9," Gospel Herald 2 (April 1937): 10-11.  
"The Epistle to the Hebrews, Lesson XII, Chapter 10: 1-18," Gospel Herald 2 (May 1937): 10.  
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