

**“LORD, GO AMONG US”: CHARLES A. SHREVE AND THE
PENTECOSTAL REVIVAL AT MCKENDREE METHODIST EPISCOPAL
CHURCH, WASHINGTON, D.C.**

HISTORY INTEREST GROUP

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Crowds lined the street hours before the church service began. A police presence was necessary to maintain control of the excited throng of people. When the doors were opened, the 1,000-seat sanctuary quickly filled to capacity, as did the overflow room in the lower level of the church. To avoid the crush of the crowds, the pastor and evangelist had to slip into the service from behind the auditorium, climbing through a window. The service began with congregational singing that was joyfully enthusiastic and lasted about an hour. The evangelist proclaimed a simple message of repentance and faith in Jesus Christ. When the invitation was given, crowds packed the altar – penitents weeping as salvation flowed, the sick seeking prayer for healing, souls hungry for more of God were prostrate on the floor under the power of the Holy Spirit, while echoes of holy laughter and speaking in other tongues reverberated throughout the church.

Sounds like a description of the revival meetings conducted at Toronto’s Airport Vineyard or Pensacola’s Brownsville Assembly, doesn’t it? But no, the year was 1920; the place was McKendree Methodist Episcopal Church located in Washington, DC. The pastor was Charles A. Shreve; the evangelist was Aimee Semple McPherson. This revival had a dynamic

impact in Washington, DC, one that lasted for many years. Unfortunately, this spiritual awakening has received only scant attention in the modern press.¹

This paper will examine the life and ministry of Charles A. Shreve in three phases: first, a brief biography of Shreve's early years and ministry preparation will be presented; second, his ministry within the Methodist Episcopal Church, with a particular concentration on the revival at McKendree Church and its long-term consequences will be reviewed; and third, his proclamation of the Pentecostal message on a national stage will be examined.

EARLY YEARS AND MINISTRY PREPARATION, 1878-1902

Charles Alexander Shreve was born March 20, 1878, in Prince George's County, Maryland. He was the youngest of six children born to James Henry Shreve, Jr., (1837-1908) and Caroline "Carrie" Elizabeth Ray Shreve (1838-1920). Raised in an agrarian environment, his father made a living as a stableman, gardener and farmer.² Little is known of Charles' childhood and youth, particularly of any religious upbringing. However, his grandfather's family "were members of the Methodist Church" and two second cousins, Richard Sothern Shreve (1839-1874) and John Wesley Shreve (1846-1925), were Methodist ministers.³

¹ Charles H. Barfoot, *Aimee Semple McPherson and the Making of Modern Pentecostalism, 1890-1926*, New York: Routledge, 2014: 421-426; Edith Waldvogel Blumhofer, *Aimee Semple McPherson: Everybody's Sister*, Grand Rapids, MI: William B. Eerdmans, 1993, 149-152; Daniel Mark Epstein, *Sister Aimee: The Life of Aimee Semple McPherson*, San Diego, CA: Harcourt, Brace & Company, 1993; 177-184; Gerald W. King, *Disfellowshipped: Pentecostal Responses to Fundamentalism in the United States, 1906-1943*, Eugene, OR: Pickwick, 2011; 97-99; David Michel, "Aimee Semple McPherson and the Reconfiguration of Methodism in America 1916-1922" in Michael Wilkinson and Peter Althouse, *Winds From the North: Canadian Contributions to the Pentecostal Movement*, Leiden, The Netherlands: Brill, 2010, 171, 177, 180-183.

² U.S. Bureau of the Census, "Washington, District of Columbia," *1870 Federal Census*, (Washington, D.C.: Government Printing Office, 1870): 161; U.S. Bureau of the Census, "Kent, Prince Georges, Maryland," *1880 Federal Census*, (Washington, D.C.: Government Printing Office, 1880): 16; U.S. Bureau of the Census, "Surratt, Prince Georges, Maryland," *1880 Federal Census*, (Washington, D.C.: Government Printing Office, 1880): 16.

³ Luther Prentiss Allen, *The Genealogy and History of the Shreve Family from 1641*. (Privately Printed: Greenfield, IL, 1901) 430, 418-420.

In 1896, Shreve enrolled in the Maryland Agricultural College (now known as the University of Maryland) where he majored in Classical Studies.⁴ Around 1900, he enrolled in The Dickinson School of Law, Carlisle, Pennsylvania, where he was a member of the Dickinson Law Society.⁵ Records from the alumni office indicate that Shreve did not earn a law degree.⁶ At the age of twenty-three, he was converted to Christ and “that was the beginning of anything interesting in his life” he later wrote. After his conversion, Shreve said “things were so different that sometimes I wondered if it were all a dream. Right after my conversion I began preaching on the street, and I have seen as high as sixteen people at a time kneeling at the street curb, which we used for an altar.”⁷

MINISTRY IN THE PENTECOSTAL MISSION, 1902-1912

Charles Shreve moved to Nashville, Tennessee in 1902, enrolling in the Literary and Bible Training School for Christian Workers (now known as Trevecca Nazarene University) founded by Rev. James O. McClurkan (1861-1914), where he pursued a two-year course of study in Bible and Church History.⁸ While in school, Shreve was licensed as an “Evangelist” by the Pentecostal Mission.⁹ In 1907, he was ordained by the Pentecostal Mission at their Annual

⁴ Personal Information; Board of National Missions of the Presbyterian Church in The U.S.A. (July 31, 1947): 2

⁵ *The Microcosm 1901*, Carlisle, PA: Dickinson Law School, (1901): 247.

⁶ Robin Fulton Langhans, Email received December 13, 2017.

⁷ “Dr. Shreve Names Prayer Real Cause of His Conversion,” Unidentified Newspaper Clipping, (May 21, 1929).

⁸ Personal Information; Board of National Missions of the Presbyterian Church in The U.S.A. (July 31, 1947): 2.

⁹ John T. Benson, Jr., *A History 1898-1915 of the Pentecostal Mission, Inc.*, Nashville: Trevecca Press, (1977): 232.

Convention, where Rev. Nickels John Holmes, founder of Holmes Bible College, was the guest speaker.¹⁰

During his ten-year association with the Pentecostal Mission, Shreve served in a variety of capacities. He was the “assistant pastor” of the Pentecostal Mission,¹¹ participated in the annual Fall conventions,¹² attended numerous leadership meetings,¹³ officiated at funerals,¹⁴ and ministered to men on death row.¹⁵ For a season, he conducted revival meetings in the region surrounding Nashville.¹⁶ During that time he contracted Typhoid fever and nearly died.¹⁷ Additionally, he spent a year conducting religious services and operating a school in Ward, West Virginia.¹⁸

While ministering in Tennessee, Shreve met Miss Leila Mae Johnson, (1885–1966) of Maury County, Tennessee. They were married on October 1, 1907 in Keedron, Tennessee, by Rev. McClurkan.¹⁹ To this union were born three children: Esther E. Shreve, (1910–2004); Charles Alexander Shreve Jr. (1912–2005); and Ruth Evangeline Shreve, (1921–). In 1912,

¹⁰ C.A. Shreve, “Annual Convention of the Pentecostal Mission,” *Living Water*, (October 17, 1907): 13.

¹¹ “To Pittsburg Many Will Go,” *Nashville (TN) American*, (August 15, 1909): 9.

¹² “Woman and Society - Waverly Place,” *Nashville (TN) American*, (October 4, 1907): 5.

¹³ *Pentecostal Mission Minutes*, Book 2, Part 1, 1907-1915; 16-17; Benson, *A History of the Pentecostal Mission*, 124-125.

¹⁴ “Obituary,” *Nashville (TN) American*, (May 20, 1909): 3.

¹⁵ “Mitchell and Palmer Pay the Death Penalty,” *Nashville Tennessean*, (October 2, 1909): 1; “Mitchell and Palmer Hang,” *Nashville (TN) American*, (October 2, 1909): 10.

¹⁶ Charles A. Shreve, “Field Notes,” *Living Water*, (August 20, 1908): 12; “To Pittsburg Many Will Go,” 9; “Field Notes,” *Living Water*, (November 18, 1909): 12; “Field Notes,” *Living Water*, (September 8, 1910): 12.

¹⁷ James O. McClurkan, “Editorial,” *Living Water*, (August 25, 1904): 8.

¹⁸ “Field Notes,” *Living Water*, (May 12, 1910): 12; “Field Notes,” *Living Water*, (May 4, 1911): 12.

¹⁹ “Woman and Society - Waverly Place,” *Nashville (TN) American*, (October 2, 1907): 5.

Shreve and his young family moved to Washington, DC, where he engaged in evangelistic ministry at the Wesleyan Pentecostal Church of the Nazarene.²⁰

MINISTRY IN THE METHODIST EPISCOPAL CHURCH, 1913-1925

Within a year of moving to Washington, DC, Shreve was admitted to the Baltimore Conference of the Methodist Episcopal Church (hereafter MEC) and appointed pastor of the Bruen Mission, organized in 1909 and located at 1st and M streets, SE, in the District.²¹ Regular church activities consisted of Sunday services at 11am and 8pm; Sunday School at 3pm; and a Wednesday prayer meeting at 8pm.²² Over the next five and one-half years, he labored tirelessly to grow the church. One important feature of Shreve's ministry was an emphasis on evangelistic services, which resulted in countless conversations to Christ and a doubling of the church membership.²³ He regularly preached at evangelistic services in area churches,²⁴ gospel missions,²⁵ and outdoor revival services in neighborhood parks.²⁶ Within the first year of

²⁰ "Revival Meetings, Wesleyan Pentecostal," *Washington Times*, (June 10, 1912): 14.

²¹ "Ministers Assigned to Local District," *Washington Herald*, (April 2, 1913): 12; "Methodists, North and South, Adjourn," *Washington Evening Star*, (April 9, 1918): 4.

²² W. Andrew Boyd, *Boyd's Directory of the District of Columbia 1916*, Volume LVIII, Washington, DC: R. L. Polk & Company, (1916): 48.

²³ "Notes of Interest to Churchgoers," *Washington Post*, (February 21, 1914): 5; "What the Big Fraternal Orders Are Doing?," *Washington Post*, (March 12, 1916): 3; "Fraternalities," *Washington Evening Star*, (March 12, 1916): 29; "Limited Audience To Hear President," *Washington Evening Star*, (March 30, 1916): 5; "Pulpit and Pew," *Washington Evening Star*, (September 30, 1916): 9; "Pulpit and Pew," *Washington Evening Star*, (November 5, 1916): 57; "News of the Churches," *Washington Post*, (December 17, 1916): 6.

²⁴ "In The Churches," *Washington Evening Star*, (November 14, 1914): 13; "Anacostia," *Washington Times*, (November 15, 1914): 12; "Evangelistic Services," *Alexandria (VA) Gazette*, (May 10, 1916): 2; "Church Announcements," *Washington Evening Star*, (August 3, 1918): 9.

²⁵ "Gospel Mission to Hold Fall Jubilee," *Washington Evening Star*, (October 8, 1914): 14; "Church Announcements," *Washington Evening Star*, (August 7, 1915): 17.

²⁶ "News Notes of the Churches," *Washington Post*, (July 25, 1915): 5; "Washington Grove Meetings," *Washington Herald*, (July 26, 1915): 7; "First Sunday Service Held At Lincoln Park," *Washington Evening Star*, (July 3, 1916): 8; "The Religious World," *Washington Evening Star*, (May 12, 1917): 15; "Southwest Community Tent Meetings Will Begin Tomorrow Evening," *Washington Evening Star*, (June 9, 1917): 17; "Billy Sunday Team In Action," *Washington Times*, (June 11, 1917): 2.

ministry, Shreve organized the Bruen Mission Chapter of the Epworth League, "with a membership of about fifty," including Miss Fannie Johnson, Shreve's sister-in-law, who served as vice-president.²⁷ This ministry to the youth of SE Washington flourished under Shreve's mentorship.²⁸

Pastor Shreve took an active role in community activities, as well. He served as president of the Federation of Citizens' Association, leading efforts to secure congressional authorization for police and firefighter pensions and to approve a constitutional amendment granting residents of Washington, DC congressional representation and the right to vote.²⁹ He was a member of the board of managers of the Friendship House Association, which provided a variety of services for families, including a child care center and a tutoring program for students.³⁰ Additionally, he did committee work for the Associated Charities, an organization that provided care and financial assistance for nearly 600 families.³¹ Mrs. Shreve was a member of the Sibley Memorial Hospital Guild and led a successful effort to enlist 1,000 new members of the guild.³² Bruen MEC

²⁷ "Epworth League," *Washington Evening Star*, (November 8, 1913): 20.

²⁸ "Epworth League to Conduct Institute," *Washington Times*, (October 3, 1914):4; "Epworth Institute Drawing to a Close," *Washington Times*, (July 31, 1915): 4; "Pulpit and Pew," *Washington Evening Star*, (September 18, 1915): 17.

²⁹ "Plan Educational Exhibit in March," *Washington Evening Star*, (December 3, 1916): 18; "Plea Is Made In Behalf Of Police And Firemen," *Washington Evening Star*, (August 8, 1916): 15; "Will Plan Vote Work," *Washington Post*, (November 21, 1917): 2.

³⁰ "Raise \$480 first Day for Settlement Work," *Washington Evening Star*, (October 17, 1916): 12; "Babies and Tiny Tots Spend Working Day at Friendship House," *Washington Times*, (October 18, 1916): 8; "Coaching Class Started," *Washington Evening Star*, (November 3, 1917): 10.

³¹ "Charities Board Needs \$7,500 For City's Poor," *Washington Evening Star*, (February 15, 1917): 2.

³² "Sibley Guild Wants 1,000 Members," *Washington Evening Star*, (November 1, 1916): 12; "Local News Briefs," *Washington Post*, (November 3, 1916): 12; "Sibley Hospital Canvass Nets 1,000 New Members," *Washington Evening Star*, (November 23, 1917): 11; "Pulpit and Pew," *Washington Evening Star*, (December 23, 1916): 8.

participated in a number of interdenominational emphases to promote better health, including combating high infant mortality rates and creating awareness of the dangers of tuberculosis.³³

On several occasions, the Baltimore Conference called upon Shreve to serve at important Methodist functions. In May 1914, he assisted his bishop at the dedication of American University, the Methodist Episcopal Church's newest institution of higher learning.³⁴ He provided pulpit supply at MEC congregations throughout the greater Washington area.³⁵ However, his most significant contributions while at Bruen MEC came as a result of the United States' entrance into World War I.

In August 1917, Pastor Shreve used his annual summer vacation to participate in the construction of Camp Meade, an Army installation designed to accommodate 40,000 soldiers located in Admiral, Maryland.³⁶ This highly publicized service resulted to Shreve's appointment as the MEC's "special director of military service for Washington," while continuing to pastor the Bruen church in a reduced capacity.³⁷ Shreve coordinated ministry services for the troops,³⁸

³³ "Ministers of City to Aid Baby Week," *Washington Evening Star*, (May 7, 1916): 15; "'Baby Week' Is Begun," *Washington Post*, (May 7, 1916): 16; Various Clergy to Observe Tomorrow as Tuberculosis Sunday" *Washington Evening Star*, (December 2, 1916): 18.

³⁴ "Wilson to Attend University Opening," *Washington Times*, (May 20, 1914): 7; "To Open the Doors of New University," *Washington Evening Star*, (May 23, 1914): 5; "Five Bishops in Rites," *Washington Post*, (May 24, 1914): 9.

³⁵ "New Officers of Camp Installed," *Washington Times*, (August 10, 1913): 5; "Talks Upon Missions," *Washington Post*, (June 21, 1915): 14.

³⁶ "Capital Pastor Offers to Build Camp," *Washington Evening Star*, (August 22, 1917): 7; "Marylanders To Be First to Mobilize at Camp Mead, *Baltimore (MD) Sun*, (August 23, 1917): 5; "Says Camp Mead Will Be Ready Sept. 5," *Washington Herald*, (August 23, 1917): 9.

³⁷ "200 Fighting Men at Foundry Church," *Washington Herald*, (December 31, 1917): 5; *Minutes of the One Hundred and Thirty-fourth Session of the Baltimore Annual Conference*, (Baltimore: Horn-Shafer, 1918): 57.

³⁸ "In Another Camp Tomorrow," *Washington Evening Star*, (February 9, 1918): 5; "Entertainments in Store for Soldiers," *Washington Evening Star*, (March 30, 1918): 10; "Churches Aid Soldiers With Happy Easter," *Washington Herald*, (March 31, 1918): 5.

worked with local police to eliminate vice, i.e., "prostitution, beer and 'dives,'" that targeted soldiers,³⁹ participated in activities that honored the soldiers and their service to God and country,⁴⁰ and promoted the sale of War Savings Stamps.⁴¹ Bishop Joseph F. Berry, observed that Shreve did "better work in the Washington Camp District than any other denominational representative in the city."⁴²

The wide-ranging success of Charles Shreve's leadership at Bruen church and in coordinating Methodist support for the war effort was clearly evident and paved the way for greater ministry opportunities within the Baltimore Conference. In October 1918, Shreve was appointed pastor of McKendree Methodist Church. Within 18 months, his leadership there would catapult him to national prominence.

REVIVAL COMES TO McKENDREE CHURCH, 1918-1924

McKendree Methodist Episcopal Church was founded in 1844; within a year, a building was erected at 919-921 Massachusetts Avenue, NW. In 1872-3, a grand, new edifice was constructed at the same location.⁴³ However, the ensuing years had not been kind to this historic church. Upon arrival, Pastor Shreve found a declining, demoralized congregation worshipping in a large, aging building. Between 1913 and 1918, the church membership had declined by 57%,

³⁹ "Citizens' Views on Vice," *Washington Herald*, (September 3, 1917): 1.

⁴⁰ "Will Honor District's National Army Recruits in Parade Sept. 4," *Washington Herald*, (August 26, 1917): 2; *Washington Evening Star*, (April 20, 1918): 11; "Pulpit and Pew," *Washington Evening Star*, (April 27, 1918): 10; "Annual Convention of Local Epworth League," *Washington Evening Star*, (May 18, 1918): 8; "Pulpit and Pew," *Washington Evening Star*, (December 7, 1918): 10.

⁴¹ "President Takes \$1,000 of W.S.S.; Clergy Will Aid," *Washington Times*, (December 15, 1917): 3; "Adopt War Stamps as Xmas Presents," *Washington Herald*, (December 15, 1917): 2.

⁴² "War Camp News" (May 28, 1918), as cited in A. O. Latham, *History of McKendree Methodist Episcopal Church of Washington D. C. 1845-1935*, Washington DC, 1935, 98.

⁴³ *Program of Consecration Services*, Washington DC: McKendree Methodist Church, (September 8, 1940): 3.

from 461 members to just 200 members; the Sunday School enrollment showed a similar drop of 35%, from 379 to 246.⁴⁴ Finances had declined and the congregation's attempt to sell its facility had failed. "My church was on the downgrade," Shreve said. "The spirit of defeat was abroad and the congregations [*sic*] had dwindled."⁴⁵ He observed that, for many years McKendree "had old time religion in it," but the congregation had not experienced revival for "some ten or fifteen years."⁴⁶

Convinced that the people of McKendree needed a spiritual awakening, Shreve challenged "all the praying people of the church" to pray the prayer of Moses, found in Exodus 34:9; "Lord, go among us."⁴⁷ For many months, the people prayed; they did not tell God what to do, but trusted that He knew what the church needed. During that time, McKendree conducted two revival campaigns, with between 45 and 60 converts in each.⁴⁸ However, neither Shreve nor the congregation believed these results were what they had been praying for.

During this season of prayer, Pastor Shreve sensed the Lord leading him to conduct healing services at McKendree. He had never led a healing meeting and was reluctant to do so because of his inexperience. Upon learning that Aimee Semple McPherson was conducting a

⁴⁴ *Minutes of the One Hundred and Twenty-ninth Session of the Baltimore Annual Conference of the Methodist Episcopal Church*, (Baltimore: Methodist, 1913): 134-135; *Minutes of the One Hundred and Thirty-fourth Session of the Baltimore Annual Conference of the Methodist Episcopal Church*, (Baltimore: Horn-Shafer, 1918): 134-135.

⁴⁵ Anna C. Reiff, "How Pentecost Came to McKendree," *Later Rain Evangel*, (July 1922): 13-15.

⁴⁶ Charles A. Shreve, "'Lord Go Among Us': The Story of How a Revival Came to a Methodist Church," *Foursquare Crusader*, (March 5, 1927): 3.

⁴⁷ Charles A. Shreve, "Jesus the Same Yesterday, Today, Forever," *Bridal Call*, (December 1921): 8.

⁴⁸ "Services Tomorrow," *Washington Times*, (November 22, 1919): 19; "Church Announcements," *Washington Evening Star*, (November 22, 1919): 23; Shreve, "Jesus the Same Yesterday, Today, Forever," 9; Charles A. Shreve "How to Have a Holy Ghost Revival," *Bridal Call Foursquare*, (May 1931): 7-8.

revival in Baltimore, Maryland and praying for the sick, Shreve decided to investigate.⁴⁹ He, and several of his leaders, traveled to Baltimore on a Sunday afternoon in December 1919, to participate in the revival service.⁵⁰ He managed to secure a seat on the platform and watched as 200 or 300 persons sought prayer for healing. As a result of this service, he declared, “That settles it, I am going back [to McKendree], we are going to have a service of this kind every week and pray the Lord to heal the sick.”⁵¹

Shreve was so impressed with Sister Aimee’s approach to ministry that he decided to stay overnight in Baltimore. He purchased her book, *This is That* and read it late into the night. He attended the Monday service, where he heard a message on the baptism of the Holy Spirit. Intrigued by what he had read the night before and what he had heard in that service, Shreve began tarrying for the baptism of the Holy Spirit. While seeking the Lord, he felt impressed to invite the evangelist to conduct a revival in Washington, DC.⁵² She accepted the invitation.

“Sister Aimee” began a three-week revival campaign at McKendree Church on Sunday, March 21, 1920.⁵³ Pastor Shreve recalled that, on Saturday, a “little group came to meet and welcome her. No public meeting, but we got down to pray a minute or two before we separated.

⁴⁹ “Woman Begins Revival,” *Baltimore (MD) Evening Sun* (December 4, 1919): 14; Aimee Semple McPherson, *This Is That: Personal Experiences, Sermons and Writings of Aimee Semple McPherson*, (Los Angeles: Echo Park Evangelistic Association, 1923): 173-179.

⁵⁰ McPherson, *This Is That*, 176.

⁵¹ Shreve, “Jesus the Same Yesterday, Today, Forever,” 9-10. Note: One month after deciding to preach divine healing, Shreve announces his sermon topics for January 25, 1920: 11am service – “Jesus Christ the Same Today” with special reference to **His Power to Heal the Sick** [*Bold in original*]; 8pm service – “A Certain Man Who Was Healed.” In March, 1920, McKendree began conducting weekly prayer meetings for the sick. See “Church Announcements,” *Washington Evening Star*, (January 24, 1920): 17; “Church Announcements,” *Washington Evening Star*, (March 6, 1920): 11.

⁵² Shreve, “Jesus the Same Yesterday, Today, Forever,” 10.

⁵³ “Church Announcements,” *Washington Evening Star*, (March 20, 1920): 11.

As we prayed the power of the Lord came upon the little group and God's blessing mightily came upon us, and *the revival started right there*” [emphasis added].⁵⁴

From the first day of the revival, it was evident that the blessing of God was indeed, upon those meetings. Souls were saved at the very first service.⁵⁵ Pastor Shreve recalled multitudes of people “came seeking God” and “stampeded . . . to the altar.”⁵⁶ At every service the altar “was crowded again and again with earnest seekers after God” and by the close of the revival “about three hundred persons” had been converted to Christ.⁵⁷

Christians streamed to the altars as well, seeking more of the presence and power of God. “Great joy filled the hearts of the Christians as the big waves of God’s glory rolled in. There was shouting, and singing, and weeping.” Many fell prostrate to the floor as the power of God swept the sanctuary, while the sounds of holy laughter reverberated throughout. The prayer rooms were filled with scores of hungry souls who tarried for the baptism of the Holy Spirit. Countless numbers of believers received a “real, Pentecostal Baptism of the Holy Spirit” and spoke in other tongues.⁵⁸ During this revival, Shreve received the Pentecostal blessing after praying all night.⁵⁹

Pastor Shreve said the reports of “the mighty working of God spread like fire throughout the city and the people came flocking from North, East, South and West.”⁶⁰ The church was

⁵⁴ Shreve, “Jesus the Same Yesterday, Today, Forever,” 10.

⁵⁵ “Washington Letter,” *Christian Advocate*, (April 1, 1920): 463.

⁵⁶ Shreve, “Jesus the Same Yesterday, Today, Forever,” 8-13.

⁵⁷ “A Remarkable Revival,” *Christian Advocate*, New York: Methodist Book Concern, (July 1, 1920): 892.

⁵⁸ Charles A. Shreve, “A Revival with Power,” *Methodist*, (April 29, 1920): 20; Charles A. Shreve, “Great Outpouring at Washington,” *Bridal Call*, (May 1920): 13; “A Remarkable Revival,” *Gospel Mission Tidings*, (May 1920), in Aimee Semple McPherson, *This Is That: Personal Experiences, Sermons and Writings of Aimee Semple McPherson*, (Los Angeles: Aimee Semple McPherson): 197-198.

⁵⁹ Shreve, “Jesus the Same Yesterday, Today, Forever,” 11.

⁶⁰ Shreve, “Great Outpouring at Washington,” 13.

"stormed by the people," which required a police presence to manage crowd control. It was standing room only in the sanctuary and a downstairs overflow room was also filled to capacity. On some occasions, hundreds were turned away. Crowds of people stood for hours outside the church parsonage, hoping to get a glimpse of Sister Aimee.⁶¹ Pastor Shreve said, on "many nights we had to climb in the back windows of the church. Visiting preachers sometimes would come and I would have to drag them in through the window and get them into the pulpit."⁶²

In the second week of services, Sister Aimee, now being referred to in the press as the "Miracle Woman," conducted an afternoon prayer meeting for the healing of the sick on Thursday, April 1. *The Washington Times* reported more than 100 persons attended. "Some were carried in, others came on crutches, still others blind, were led to the church." After forty minutes of singing and worship, McPherson began praying for the sick. While there were no testimonies of instantaneous healings,

according to all reports several women were cured out of sickness, a woman with rheumatic arms has regained the use of her limbs, a six year-old girl recovered from failing eyesight, a woman who had been confined to her bed for three months gradually became well, and a man paralyzed in his left side noted an improvement in his condition.⁶³

On April 8, another healing service was conducted at McKendree. An unidentified reporter for *The Washington Times* attended the entire healing service, writing a lengthy and a remarkably favorable article that was featured above the fold on the frontpage of the second section.⁶⁴ Twelve hundred persons packed the church; they began arriving four hours before the

⁶¹ "Clamor for Healing As 'Miracle Woman' Prepares To Depart," *Washington Times*, (April 11, 1920): 13.

⁶² Shreve, "Jesus the Same Yesterday, Today, Forever," 8-13.

⁶³ "'Miracle Woman' Here Claims Power to Heal Crippled by Prayer," *Washington Times*, (April 7, 1920): 11, 14.

⁶⁴ "Crippled and Disabled Claim 'Miracle Woman' Healed Them by Prayer," *Washington Times*, (April 9, 1920): 13, 21.

service began. The service was opened by singing "The Great Physician, Jesus, Is Here," followed by several other hymns. The evangelist preached a message of faith in Jesus to heal. "I cannot perform miracles," she said. "I can only help you to get faith in the Lord. It is He who can heal you. As Jesus healed the multitudes while He was on earth, so He can and will heal those who place faith in Him. Let us bow our heads and pray to Him."⁶⁵

The healing service lasted for five hours, as the "sick, deformed, blind, deaf, dumb, paralytic, and all manner of sufferers thronged the altar in relays of thirty at a time." Sister Aimee briefly spoke with each supplicant, anointed them with oil and prayed over each one. Many persons were healed that day; their names, addresses, ages, and descriptions of their physical conditions were reported in the paper.

Several persons were healed of paralysis. Early in the service, a woman cried out: "My God! Look at my son. He walks! His limp is almost gone. I thank God." Ten-year old Russell Blassie, of 218 Twelfth place, NW had dragged his right foot for many years; when he walked one foot would hit the knee of the other. His mother

began crying and she gathered her son in her arms and nearly smothered him with kisses. She put him down. The boy started out into the aisle. He hesitated at first. Then he walked a little faster and gradually he began to run. "Look, mother, look," he cried out, "see how I can run. Oh, mamma, see. Gee, you're crying, aren't you. But look, mamma. I can run and it doesn't hurt me, either."

Twelve-year old Nicholas Berezoski, of 453 C street, NW had been "stricken with infantile paralysis" as a two-year-old. Consequently, he wore a leg brace to walk. "In the name of Jesus, you shall be healed," Sister Aimee declared.

She removed the boy's brace. He ventured forward. And, unassisted, his hands at his side, standing upright the lad walked. . . . "Gee, I can walk without holding my knee," the boy said, "and I feel fine. Let me see how far I can walk." And the boy walked back and forth in the aisle, the brace laid to one side. "I don't want to put that thing on again," the

⁶⁵ "Crippled and Disabled Claim 'Miracle Woman' Healed Them by Prayer," 13, 21.

lad declared, "and I think I am going to get all well. I have never been able to walk like this before."

Mrs. Fannie Wallace, of 1913 Vermont avenue, had been paralyzed on her "entire left side" for fifteen years, leaving her "little use of either her hand or leg." After being anointed and prayed for, Mrs. Wallace, began to walk, with some hesitation. "Then she hurried and then she danced. 'Praise the Lord, praise the Lord,' she cried out and for more than two minutes she danced and waved her hands in the air." Mrs. Wallace was sixty-seven years of age.

In this article, eleven persons were identified by name who claimed to be helped through Sister Aimee's prayers that day. "It was these persons that The Times reporter saw and talked to. The reporter watched the entire services. . . There were many more helped, but there was so much confusion in the church and there were several at a time helped, that it was impossible to keep track over everyone."⁶⁶ It was estimated that more than 800 persons received prayer on that day.⁶⁷

The next day, *The Washington Times* reported that many sick and afflicted persons were unable to attend the revival meetings, so the "Miracle Woman," as the writer referred to Sister Aimee, encouraged them to send her handkerchiefs, which she anointed and prayed over. These pieces of cloth were then placed upon the afflicted areas of the body. "Mrs. McPherson assured the afflicted that with faith in God they [could] be cured." More than 100 handkerchiefs had been received and prayed over.⁶⁸ More than 3,000 sick and infirm persons were prayed for during the

⁶⁶ "Crippled and Disabled Claim 'Miracle Woman' Healed Them by Prayer," 13, 21; "Crippled and Disabled Claim They Are Healed By Prayer," *Bridal Call* (May 1920): 14-18.

⁶⁷ "A Remarkable Revival," in McPherson, *This Is That*, 197-198.

⁶⁸ "Miracle Woman Prayers Over Handkerchiefs to Cure Crippled and Sick," *Washington Times*, (April 10, 1920): 12, 16.

revival and "many men and women declared their ills had been instantly cured after the 'Miracle Woman' had blessed them."⁶⁹

The McPherson revival at McKendree came to a conclusion on Sunday, April 11, 1920. More than 50,000 persons had attended the services; about three hundred persons were converted to Christ, many Christians experienced "a real, Pentecostal Baptism of the Holy Spirit," and many claimed to experience "complete healings."⁷⁰ On the last day of the revival, more than 60 persons were received into church membership and it was reported that the church experienced a "substantial increase in attendance and work in the Sunday school, a marked advance in missionary offering" and that "123 tithers [were] among its membership."⁷¹ The spirit of generosity rose up within the congregation as they said farewell to Sister Aimee. She received a love offering of about \$1,600 in grateful appreciation of her ministry at McKendree.⁷²

Pastor Shreve said it was "the most remarkable revival ever seen in McKendree." Many older residents of the city thought the revival was "the most powerful outpouring of God's Spirit ever known in the history of Washington. For three weeks the power of God swept the place. Christians were stirred as never before, and sinners came flocking home to God in penitence and tears."⁷³

The revival fires, ignited by Sister Aimee, did not wane following her departure from

⁶⁹ "Ministry May Adopt Healing," *Washington Times*, (April 26, 1920): 9.

⁷⁰ "Clamor for Healing As 'Miracle Woman' Prepares to Depart," 13; "A Remarkable Revival," in McPherson, *This Is That*, 197-198; "The McPherson Revival In Washington, D.C.," *Pentecostal Evangel*, (May 29, 1920): 9.

⁷¹ Shreve, "A Revival with Power," 20; C. A. Shreve "Washington Letter," *Christian Advocate*, New York: Methodist Book Concern, (July 22, 1920): 1002.

⁷² Shreve, "A Revival with Power," 20.

⁷³ Shreve, "A Revival with Power," 20.

McKendree. Throughout 1920, the revival spirit continued to burn.⁷⁴ Crowds continued to fill the church on Sundays, with conversions taking place in almost every Sunday evening service.⁷⁵

True to his calling, Pastor Shreve instituted a 2 ½ hour healing service on Tuesday afternoons.⁷⁶

"The power of the Lord was invariably present in mighty manifestation," he said, and "large numbers of people [were] healed of various complaints and diseases."⁷⁷

A Friday evening "Pentecostal service" was established for the expressed "purpose of studying the Scriptures concerning the work of the Holy Spirit and furnishing special opportunity for persons interested in this line of truth and experience." Large crowds of people, hungry for more of God, flocked to this meeting. Shreve said it was common to see as many as "thirty to fifty people at the altar," seeking God. He added, "the Lord manifests His presence in many ways similar to that described as prevailing in the early Church."⁷⁸

Ten months after McPherson closed her revival, *The Washington Times* reported, "McKendree Methodist Episcopal Church has the unique distinction of having probably the longest 'protracted meeting' of any church in Washington. For more than a year there has been no cessation in the revival movement which is sweeping the congregation."⁷⁹ That revival spirit

⁷⁴ "Washington Letter," *Christian Advocate*, New York: Methodist Book Concern, (September 30, 1920): 1319-1320; "Washington Letter," *Christian Advocate*, New York: Methodist Book Concern, (November 4, 1920): 1478.

⁷⁵ Shreve, "Jesus the Same Yesterday, Today, Forever," 8-13.

⁷⁶ "Church Announcements," *Washington Evening Star*, (April 24, 1920): 11; "Ministry May Adopt Healing," 9.

⁷⁷ Charles A. Shreve, "McKendree M. E. Church, Washington, D. C.," *Bridal Call* (September 1920): 16-17.

⁷⁸ "McKendree, Chas. A. Shreve, Pastor" *Methodist*, (May 27, 1920): 15; Shreve, "McKendree M. E. Church, Washington, D. C.," 16-17.

⁷⁹ "McKendree M.E. Holds Local Revival Record," *Washington Times*, (February 26, 1921): 3.

continued for three more years assisted by a series of revival services conducted by Miss Nell E. Mays, Rev. Benjamin A. Baur, Rev. Thomas Harrison and Rev. George W. Cooke.⁸⁰

By April 1924, nearly nine hundred adults had made professions of faith in Jesus and about 450 new members were added to the church rolls.⁸¹ Shreve described the revival's impact on McKendree in the following manner:

a virtual resurrection took place. The very atmosphere seemed changed. The revival fires burned continually on the altars for four years. Finances boomed. Congregations increased, faith took the place of doubt and discouragement. Salvation flowed the year around, membership grew by leaps and bounds and the light of this Church spread to many other altars and lives.⁸²

In June 1924, Taylor University, located in Upland, Indiana conferred upon Rev. Charles A. Shreve, the honorary Doctor of Divinity degree.⁸³ While the citation for this degree has been lost to history, it is reasonable to assume that Dr. Shreve was recognized for his role in cultivating a revival spirit at McKendree Church.⁸⁴

The revival at McKendree propelled Pastor Shreve into the national spotlight, resulting in invitations from across the country to preach a Pentecostal message of salvation and divine healing. In the Fall of 1920, he ministered alongside Aimee Semple McPherson in her

⁸⁰ "Church Announcements," *Washington Evening Star*, (November 27, 1920): 11; "Many 'Get Religion' At McKendree Revival," *Washington Times*, (March 12, 1921): 3; "A Noteworthy Religious Awakening," *Christian Advocate*, New York: Methodist Book Concern (May 26, 1921): 689; "Church Announcements," *Washington Times*, (October 22, 1921): 11; "Latest Announcements of Church News, Activities and Services," *Washington Evening Star*, (October 7, 1922): 12.

⁸¹ Latham, *History of McKendree Methodist Episcopal Church*, 107.

⁸² Charles A. Shreve, "How to Have a Holy Ghost Revival," *Bridal Call Foursquare*, (May 1931): 7-8.

⁸³ "Seventy-Eight Annual Commencement Exercises," Taylor University (June 18, 1924): 2.

⁸⁴ "We searched the board of directors' minutes and the honorary degree committee information, but we do not have a citation for Rev. Shreve's degree nor do we have any documentation on his nomination or selection. We do have the commencement program and know that the degree was conferred on June 18, 1924." Email from Emily Magee, Taylor University, dated January 8, 2018.

Philadelphia revival and in her Rochester, New York campaign, one year later.⁸⁵ In 1922, he preached a great revival in Scruggs Methodist Church in St. Louis, Missouri, and spoke at the Pentecostal conventions in Cleveland, Ohio and New York City.⁸⁶ The year 1923 began with Shreve preaching in Los Angeles, at the dedication of McPherson’s newly constructed Angelus Temple.⁸⁷ Later that year, he would minister at camp meetings in Elberon and Ocean Grove, New Jersey and Durant, Florida.⁸⁸ Somehow, he also found time to speak at two conventions in Chicago and Philadelphia.⁸⁹

In March 1924, Pastor Shreve announced to the readers of the *Pentecostal Evangel* that he would be leaving McKendree to engage in full-time evangelistic ministry.⁹⁰ His bishop commended him for “five and a half years of indefatigable labors at McKendree”⁹¹ and the leadership of his “heart-broken congregation” saluted him with the following testimonial:

Through extolling “Jesus, the same yesterday, today and forever,” Brother Shreve has lifted McKendree Church out of the ranks of obscurity and into national prominence so that today the church . . . is known and loved across the continent . . .
By his beautiful presentation of Jesus as the Great Physician . . . Brother Shreve has endeared himself to hundreds of people who today are living monuments of the healing

⁸⁵ Aimee Semple McPherson, “Reports,” *Bridal Call*, (December 1920): 19; Barfoot, *Aimee Semple McPherson and the Making of Modern Pentecostalism*, 323.

⁸⁶ Fred Lohmann, “A Pentecostal Revival In A Methodist Church,” *Pentecostal Evangel*, (May 27, 1922): 10-11; Anna C. Reiff, “Notes,” *Latter Rain Evangel*, (May 1922): 12; “Conventions” *Latter Rain Evangel*, (October 1922): 13.

⁸⁷ Aimee Semple McPherson, “The Dedication Of Angelus Temple,” *Bridal Call*, (January 1923): 15.

⁸⁸ “Spend Your Vacation” *Pentecostal Evangel*, June 30, 1923: 14; “Crowds Increase at Campmeeting,” *Asbury Park (NJ) Press*, August 30, 1923: 1; “Brother and Sister Bolton,” “Reports from the Field – Durant, Fla.,” *Pentecostal Evangel*, (November 24, 1923): 26.

⁸⁹ Charles A. Shreve, “To Preach the Gospel One Must Include Healing,” *The Latter Rain Evangel*, (November 1923): 2-5; “Pulpit and Pew – Pentecostal,” *Philadelphia Inquirer*, (November 17, 1923): 23.

⁹⁰ Charles A. Shreve, “A Word To ‘The Strangers Scattered Abroad,’” *Pentecostal Evangel*, (March 22, 1924): 14.

⁹¹ *Minutes of the One Hundred and Fortieth Session of the Baltimore Annual Conference of the Methodist Episcopal Church, April 2-7, 1924*, Baltimore, MD: Horn-Shafer, (1924): 491.

ministry of Christ, the feet of the weary and troubled have beaten a path to the door of McKendree, may God grant that path may never be overgrown. By preaching the possibilities of a victorious Christian experience through the gift and power of the Holy Spirit, many struggling Christians, inside and outside our church are praising and serving God on Higher Ground, and religion has become the vital factor in their lives and the Bible a new book.⁹²

PENTECOST REJECTED AT McKENDREE CHURCH, 1924-1927

In January 1920, Methodist Bishop Joseph F. Berry, wrote, "Every revival begins with Pentecost." He went on to say, "This is the era of Pentecost. It is the dispensation of the Spirit. The promise of the Father has never been revoked nor modified. We have absolutely the same right to ask for the very presence of the Holy Spirit in our hearts and in our churches as the disciples had at the beginning." The key to obtaining and possessing the Spirit, he said, was to "Tarry. Tarry in honest self-examination. Tarry in frank confession. Tarry in earnest supplication, Tarry in personal surrender. Tarry until you have lost all trace of self-sufficiency. Tarry until the tongues appear. Tarry until the sound of a mighty rushing wind fills the place. *Tarry until ye are filled with the Holy Ghost*" [Italics original]⁹³ Those words must have warmed the heart of Charles Shreve as he led his congregation in prayer for a real move of the spirit of God.

But fifty-one months later, Shreve was on the evangelistic field and Rev. S. Carroll Coale (1885-1981) was the new pastor at McKendree. At the time of Coale's appointment, his District Superintendent gave him a mandate: "I want you to go to McKendree and salvage what you can for Methodism."⁹⁴ For Pastor Coale, it was an ominous assignment. He noted that "a storm-cloud

⁹² Latham, *History of McKendree Methodist Episcopal Church*, 110-111.

⁹³ Joseph F. Berry, "First Steps in a Revival," *Christian Advocate*, New York: Methodist Book Concern, (January 8, 1920): 56.

⁹⁴ Latham, *History of McKendree Methodist Episcopal Church*, 119.

had been gathering in the sky and the storm was about to break as the new pastor was about to assume his task."⁹⁵

When Pastor Coale arrived at McKendree Church he found the congregation "hopelessly divided over certain religious practices which we have come to accept as thoroughly unmethodistic" [*sic*]. In his opinion, "McKendree had become a sort of headquarters for the Pentecostals," and the congregation was bitterly divided into two opposing camps."⁹⁶ Coale identified four "perplexing problems" within the church. First, there was "strife and contention" over the use of unknown tongues. "Fortunately," he wrote, "this was discontinued at the very beginning of my pastorate." Second, was the practice of anointing with oil. At his very first service, Coale declined the request of some of his officials to anoint a congregant. This action, he wrote, "did not remove the unlovely feeling which had arisen among the membership." Third, there was an emphasis on divine healing. He replaced the prayer meetings for healing with a medical clinic housed within the church building. Fourth, a clash developed between the fundamentalists and modernists. Coale declared, "our chief business is to live the Christian life and not waste our days in wordy controversies. When the church is holy all unholy strife and contention will be at an end."⁹⁷

Pastor Coale was quite successful in fulfilling his mandate to "salvage what [he could] for Methodism." Many of those drawn to McKendree by the revival meetings, the healing prayer meetings and the Pentecostal services, soon left the church. It was estimated that "more than a hundred" letters of transfer were "issued for the sake of harmony," and many of those

⁹⁵ Latham, *History of McKendree Methodist Episcopal Church*, 118.

⁹⁶ Latham, *History of McKendree Methodist Episcopal Church*, 120.

⁹⁷ Latham, *History of McKendree Methodist Episcopal Church*, 120.

members wound up at the Full Gospel Tabernacle, a nearby Pentecostal church.⁹⁸ This congregation and its pastors had enthusiastically participated in the McKendree revival, during Shreve's ministry.⁹⁹ Ironically, in 1938, the congregation of Full Gospel Tabernacle, having outgrown its building, purchased the McKendree building for the sum of \$62,500.¹⁰⁰ At the time of the sale McKendree's congregation at consisted of just "65 men, women and children." One writer from that period observed, "the Spirit had been put out."¹⁰¹

EVANGELIST SHREVE, 1924-1941

Within a few weeks of leaving McKendree, Dr. Shreve was in high-gear on the evangelistic field. Over the next seventeen years, he crisscrossed the United States, preaching in nearly every state in the nation, ministering in revival campaigns, summer camp meetings, church dedications, and providing pulpit supply.¹⁰² Although he held no clergy credentials with any ecclesiastical organization, he was warmly welcomed within the Pentecostal movement, where his ministry cut across denominational lines.¹⁰³ His activities were widely promoted in the Pentecostal press. More than 250 articles featuring reports of his revivals, announcements of upcoming meetings, personal testimonies from those helped by his ministry and reprints of his sermons filled the pages of the following publications: *Bridal Call Foursquare*, *Bridegroom's*

⁹⁸ Latham, *History of McKendree Methodist Episcopal Church*, 121, 123.

⁹⁹ Anna C. Reiff, "Notes," *Later Rain Evangel*, (July 1922): 12-13.

¹⁰⁰ *Program of Consecration Services*, 1

¹⁰¹ Lillian Pearl Hargitt, "History of the First Pentecostal Meetings Held in Washington, D.C.," Unpublished manuscript; no date; 2.

¹⁰² "Father of Local Woman Succumbs," *Newport News (VA) Free Press*, (June 6, 1959): 11. My research, while far from complete, has identified twenty-two states in which Pastor Shreve ministered from 1924-1941.

¹⁰³ Shreve resigned from the MEC church in 1925. See the *Minutes of the One Hundred and Forty-first Session of the Baltimore Annual Conference of the Methodist Episcopal Church*, Baltimore, MD: Horn-Shafer, (1925):??.

*Messenger, Foursquare Crusader, Latter Rain Evangel, Pentecostal Evangel, Pentecostal Holiness Advocate, and the White Wing Messenger.*¹⁰⁴ In addition to his preaching ministry, he also served as a contributing editor to the *Pentecostal Evangel* in 1924 and 1925.¹⁰⁵

Shreve was presented with numerous opportunities to preach in some of the leading Pentecostal churches in America, including New York City’s famed Glad Tidings Tabernacle, pastored by Robert and Marie Brown;¹⁰⁶ Glad Tidings Temple, in San Francisco, pastored by Robert and Mary Craig, where he ministered with Smith Wigglesworth;¹⁰⁷ Philadelphia’s Highway Tabernacle, pastored by E. S. Williams, future General Superintendent of the Assemblies of God;¹⁰⁸ Sunnyside Church, in Chicago, Samuel A. Jamison, Pastor;¹⁰⁹ Atlanta’s Apostolic Assembly, pastored by Paul and Hattie Barth;¹¹⁰ Holmes Memorial Church, in Greenville, South Carolina, Paul F. Beacham, Pastor;¹¹¹ and, of course, Angelus Temple, in Los Angeles, home of his dear friend and colleague, Aimee Semple McPherson.¹¹²

¹⁰⁴ Consortium of Pentecostal Archives, <https://pentecostalarchives.org> (Accessed September 3, 2018).

¹⁰⁵ “Contributing Editors,” *Pentecostal Evangel*, (July 19, 1924): 4; “Contributing Editors,” *Pentecostal Evangel*, (September 19, 1925): 4.

¹⁰⁶ Robert Brown, “Forthcoming Meetings,” *Pentecostal Evangel*, (April 19, 1924): 14.

¹⁰⁷ R. J. Craig, “International Pentecostal Camp Meeting,” *Pentecostal Evangel*, (May 24, 1924): 14; “Glad Tidings Temple to Be Opened,” *Oakland (CA) Tribune*, (November 21, 1925): 15; R. J. Craig, “Forthcoming Meetings,” *Pentecostal Evangel*, (November 28, 1925): 14.

¹⁰⁸ “Revival at Mission Tabernacle,” *Philadelphia Inquirer*, (December 27, 1924): 21.

¹⁰⁹ S. A. Jamison, “Date of Meeting Changed,” *Pentecostal Evangel*, (March 14, 1925): 14.

¹¹⁰ “Apostolic Assembly (Pentecostal),” *Atlanta Constitution*, (June 28, 1930): 21.

¹¹¹ “Dr. C.A. Shreve, of Washington, To Conduct Nighty Services At Church,” *Greenville (SC) News*, (June 24, 1935): 3.

¹¹² “Angelus Temple,” *Los Angeles Times*, (April 17, 1926): 20.

He ministered at seven Assemblies of God “district councils” and camp meetings, in Iowa, Pennsylvania, Maryland, Minnesota, Nebraska and Texas, where he ministered alongside J. Narver Gortner, J. Roswell Flower, Frank J. Linquist, and Guy Shields, among others.¹¹³ The International Pentecostal Holiness Church invited him to preach at the Falcon Camp Meeting, with Paul F. Beacham and at the camp meeting which celebrated the 50th anniversary of the founding of Holmes Bible College. There he ministered alongside Bishop Joseph A. Synan.¹¹⁴ Additionally, he spoke at several independent Pentecostal camp meetings, including those sponsored by: Pastor Ivan Spencer and the Elim Fellowship in upstate New York; the Campmeeting Association, which held their services at the historic Old Orchard Campground in Maine, where he ministered with Sister Elizabeth Sisson; and the Florida State Campmeeting, conducted on the historic Methodist campground, known as Pleasant Grove, in Durant, Florida.¹¹⁵

On three separate occasions during his seventeen years of evangelistic ministry, Shreve stepped back into the local church to provide pastoral leadership. Two of those occasions involved personal crises in the life of Aimee Semple McPherson and the congregation at Angelus

¹¹³ “Camp Revival Meeting Opens,” *Des Moines (IA) Registrar*, (July 12, 1924): 2; Edwin C. Sikes, “Eastern District Council Camp Meeting,” *Pentecostal Evangel*, (July 19, 1924): 14; Peter C. Duborg, “Forthcoming Meetings,” *Pentecostal Evangel*, (June 20, 1925): 15; “Pentacostal [sic] Camp To Open Wednesday,” *Allentown (PA) Morning Call*, (August 7, 1927): 5; J. Roswell Flower, “Glorious Victory,” *Pentecostal Evangel*, (November 8, 1928): 13; M. J. Hagli, “Forthcoming Meetings,” *Pentecostal Evangel*, (May 28, 1927): 14; Edgar W. White, “Forthcoming Meetings,” *Pentecostal Evangel*, (July 5, 1930): 14; Guy Shields, “Forthcoming Meetings,” *Pentecostal Evangel*, (July 5, 1930): 15.

¹¹⁴ J. A. Culbreth, “The Falcon Camp Meeting,” *Pentecostal Holiness Advocate*, (August 2, 1934): 12; “Holmes Camp to Lead Annual Campaigns,” *Pentecostal Holiness Advocate*, (March 14, 1948): 14.

¹¹⁵ Ivan Spencer, “Pentecostal Campmeeting,” *Pentecostal Evangel*, (July 12, 1924): 15; “Rev. Dr. Shreve Begins Revival,” *Binghamton (NY) Press and Sun-Bulletin*, (August 12, 1924): 13; “A Day at the Old Orchard Pentecostal Campmeeting,” *Latter Rain Evangel*, (October 1924): 10-11; “Pentecostal Revival at Old Orchard, Maine,” *Pentecostal Evangel*, (October 18, 1924): 14; Perry Haddock, “Florida State Campmeeting,” *Pentecostal Evangel*, (June 9, 1928): 13.

Temple. In May 1926, while conducting a revival in Cleveland, Ohio, Pastor Shreve received word that his dear friend, had drowned while swimming at Venice Beach, California.¹¹⁶ He was called to Los Angeles and asked to assist in providing leadership at Angelus Temple.¹¹⁷ He ministered alongside Mrs. Minnie Kennedy, McPherson's mother (and business manager at the church) and Evangelist Watson Argue. On June 20, Kennedy, Shreve and Argue, participated in a memorial service for McPherson, at which it was estimated, over 11,000 mourners attended.¹¹⁸ Three days later, Mrs. McPherson was found alive in Arizona, the apparent victim of a kidnapping. She returned to Los Angeles to resume her ministry and shortly thereafter, Pastor Shreve returned to the evangelistic field.¹¹⁹

A second call went out to Dr. Shreve in the Autumn of 1930, after Sister Aimee had suffered a physical and mental breakdown in August of that year. He came at the request of Sister Aimee and the Temple Board to assume the role of "Evangelist-Associate Pastor" and was immediately embraced as "the adopted brother of the Bridal Call family."¹²⁰ His arrival at Angelus Temple was celebrated as the homecoming of "our old friend, who came into our midst during the time that Angelus Temple was the target for every publicity seeker in the world, and who ministered so earnestly and devotedly," a clear reference to his ministry there in 1926.¹²¹ Five years previous, Shreve had been a "staunch soldier of the Cross" who stood by the people of

¹¹⁶ Charles A. Shreve, "We Never Saw it on This Fashion," *Bridal Call Foursquare*, (July 1926): 30.

¹¹⁷ "Glass Boats Used on Sea In Body Hunt," *Santa Ana (CA) Register*, (May 21, 1926): 1; Women Tell of Hearing Mrs. McPherson Scream," *Los Angeles Times*, (May 21, 1926): 19.

¹¹⁸ "Thousands Honor Aimee," *Los Angeles Times*, (June 21, 1926): 17.

¹¹⁹ "O. G. Twilight Services," *Asbury Park (NJ)*, (July 21, 1926): 2.

¹²⁰ Charles A. Shreve, "From the Heart of An Evangelist," *Bridal Call Foursquare*, (April 1931): 2.

¹²¹ "Drops from Ye Editorial Brow," *Bridal Call Foursquare*, (November 1930): 2.

Angelus Temple "in the hour of need, lending his sympathy, speaking words of comfort, and upbuilding the faith of thousands."¹²² Over the next 18 months, Shreve faithfully led the congregation, preaching in weekend services, conducting revival campaigns, teaching in the Bible school, and speaking over the radio. The altars were full, conversions were recorded, divine healing services were conducted, and the people were blessed of the Lord.¹²³ When McPherson returned to the pulpit in September of 1932, Shreve resigned his position at the church and returned to evangelistic field.¹²⁴

In October 1935, Pastor Shreve began a revival campaign at the Highland Park Tabernacle in Tampa, Florida.¹²⁵ Six weeks later, the pastor of the church resigned, due to health issues, and the congregation asked Shreve to assume the pastorate for one year.¹²⁶ A highlight of his ministry in Tampa, was a youth revival campaign conducted by Evangelist Zelma Argue.¹²⁷ By June 1936, Shreve was back on the evangelistic field where he would labor for another five years.¹²⁸

CONCLUSION, 1941-1959

At the age of 63, Pastor Shreve once again settled into the pastorate of a local church, this

¹²² "Dr. Shreve Here Nov. 12," *Foursquare Crusader*, (November 5, 1930): 1.

¹²³ "This Week at Angelus Temple," *Foursquare Crusader*, (November 26, 1930): 1; "Come Worship the Risen King in Angelus Temple during Eastertide," *Bridal Call Foursquare*, (April 1931): 36; Charles A. Shreve, "From the Heart of An Evangelist," *Bridal Call Foursquare*, (May 1931): 2.

¹²⁴ "Bottom of Depression Has Been Reached --- Aimee Goes Silent!," *Los Angeles Times*, (September 21, 1932): Part 2; 1, 2.

¹²⁵ "Dr. Charles A. Shreve Opens Revival Services," *Tampa (FL) Tribune*, (October 7, 1935): 5.

¹²⁶ "Rev. and Mrs. Webb Resign at Tabernacle," *Tampa (FL) Tribune*, (November 17, 1935): 41; "Field Notes," *Bridegroom's Messenger*, (June-July 1936): 6.

¹²⁷ Zelma Argue, "Tampa, Fla., *Pentecostal Evangel*, (February 22, 1936): 13.

¹²⁸ "Spirit is Seeking Bride for Jesus," *Greenville (SC) News*, (June 1, 1936): 2.

time at St. Paul’s Presbyterian Church, in Brentwood, Maryland.¹²⁹ For the next seventeen years he faithfully served this congregation until a few months before his death on June 6, 1959.¹³⁰ His body, and that of his dear wife, was laid to rest in Cedar Hill Cemetery, Suitland, Maryland, where they await the resurrection unto eternal life.¹³¹

The legacy of Dr. Charles A. Shreve is not inscribed on some majestic building, or written out in some detailed publication, or documented in some video production. Instead, it is found in the heartbeat of every person who seeks to know God in a sweeter, deeper and more personal way. It is at the core of every congregation that desires the fullness of the Spirit and is willing to pursue God, no matter the personal cost. Speaking of the revival at McKendree Church, Pastor Shreve declared,

This gracious work should convince those who are seeking a plan by which to fill their churches, that the Gospel is still “the power of God unto salvation” and that God hears and answers prayer. Revivals are still altogether possible, but they do not come via the fan-flare of worldly pomp and feathers, church entertainments, bazaars, ice cream festivals, chicken dinners and other make-shifts. Revivals attend the presence of God in the midst of the people and God comes into our midst when we thoroughly prepare the way by real consecration, faith and prayer. “Lord, Go Among Us,” is a good prayer for all the Churches of all denominations to pray, that Christ may dwell among them in great revival glory and spiritual power.¹³²

¹²⁹ Personal Information, 4.

¹³⁰ “Father of Local Woman Succumbs,” 11.

¹³¹ Find A Grave, <https://www.findagrave.com/memorial/95905852/charles-alexander-shreve> (Accessed November 14, 2018).

¹³² Shreve, “How to Have a Holy Ghost Revival,” 7-8.

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