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## SUMMARY

The purpose of this study is to explore the life history of Fred Francis Bosworth (1877-1958) and critically analyze the influential factors that may have contributed to his success as a famous healing evangelist. It seeks to answer the question, “How did he develop from a small-town farm boy into a famous healing evangelist and Pentecostal pioneer?” Using the historical case study method as the research design, the study employs a variant of Social Cognitive Career Theory (SCCT), which suggests that a person's career choice can be determined by his or her self-efficacy beliefs and expected outcomes. Self-efficacy comes from past performances, various learning, social support and one's reaction to barriers.

The aim of the study is to determine how Bosworth's childhood and adolescent experiences, as well as his secular experiences in the business world, may have prepared him for his career as a healing evangelist. By showing how a person's early years can impact his or her future, this research will allow the church to know more about the role of early, natural experiences (including skills and environment), in determining God's will for a person's life and ministry.

Although Bosworth, author of *Christ the Healer* (1948), is widely known for his teachings on divine healing, there is little known about his life history. This study is the first to offer a critical analysis of his entire life and ministry; it is also the first study to use the concepts of SCCT to show how his adulthood success may have been influenced by the experiences of his childhood and youth.

This study argues that several factors played a critical role in Bosworth's development. In addition to music and his secular work as a businessman, these factors include his crises, strong Christian women, healings in answer to prayer, and his work in foreign missions. Although Bosworth and others have attributed his success primarily to his Pentecostal experience, this study contends that his childhood, secular and business experiences played a more important role than has been reported in the literature. Furthermore, this study shows that Bosworth's path to success can be understood through the elements of SCCT. Through SCCT, one can see how Bosworth developed an interest in the healing ministry, how he chose to pursue the ministry as a career, and how he performed and set goals as an evangelist.





**Keywords:** divine healing, Pentecostal, Charismatic, Social Cognitive Career Theory, healing *en masse*, revival, career, evangelism, music, Civil War, business, publishing, marketing, tongues, heresy, missions, prayer, confession, gifts of the Spirit, miracles, testimonies, preaching and teaching.



## ABBREVIATIONS

AG	Assemblies of God
Calif.	California
C&MA	Christian and Missionary Alliance
Fla.	Florida
Ga.	Georgia
Ill.	Illinois
Ind.	Indiana
Mich.	Michigan
Mo.	Missouri
N.Y.	New York
Pa.	Pennsylvania
SCCT	Social Cognitive Career Theory
TB	Tuberculosis
Tenn.	Tennessee



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I declare that the thesis, *F.F. Bosworth: A Historical Analysis of the Influential Factors in His Life and Ministry*, which I hereby submit for the degree Philosophiae Doctor at the University of Pretoria, is my own work and has not been submitted by me for a degree at this or any other tertiary institution.

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August 2009



Dedicated to my mother, Bertha Mae Barnes; and the memory of my father,  
the late Roscoe Barnes Jr.



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## CHAPTER 1 INTRODUCTION

### 1.1 General Background for the Study

With a ministry that spanned two world wars and over five decades, Fred Frances Bosworth was considered “one of the nation’s greatest authorities on the ministry of divine healing” (*The Voice of Healing* 1948a:4). The author of *Christ the Healer*, he was a Pentecostal pioneer and an accomplished musician who reportedly led more than a million people to faith in Christ (Gardiner 1990). He conducted some of the largest evangelistic healing campaigns ever reported in the United States (Osborn 1950; Simmons 1997; *The Voice of Healing* 1948b:1). Over the years, he gladly stated he had more than 225,000 written testimonies from people who were healed as a result of faith in God (Bosworth 1948).

In addition to having participated in the 1906 Pentecostal revival that spread from Azusa Street in Los Angeles, Ca., Bosworth played a key role in the post-World War II revival, where he mentored many evangelists, including William Branham and T.L. Osborn (Lindsay 1982; Harrell 1975; Lindsay 1950). While working with Branham, the acknowledged leader of the U.S. revival from 1947 to 1955, Bosworth participated in massive, historic healing campaigns in South Africa and other nations (Harrell 1975; Weaver 2000). Today, his influence can be seen in the Word of Faith movement, the fastest growing movement in the Charismatic tradition (Weaver 2000).

Despite Bosworth's many accomplishments, there is little known about his life history. His son, Robert V. Bosworth, has noted: "Little has been written concerning the life and ministry of F.F. Bosworth and his brother, Bert, as it relates to *Christ the Healer* and their healing ministry" (Bosworth 2000). While much is known about Bosworth's teachings on divine healing, there is a dearth of information on his early years. There also is a lack of research on how he developed into a famous healing evangelist. Bosworth has attributed his success to such practices as prayer and fasting, the baptism in the Holy Spirit, along with simple faith in the Word of God, and the confession of the Word. Yet, his childhood

and youthful experiences may have played a more important role in his success than he or others have noted. Unfortunately, there have been only a few writings on this aspect of his life and ministry.

Between 1908 and 1958, Bosworth's articles on divine healing appeared in *The Latter Rain Evangel*, *The Pentecostal Evangel* (formerly *Weekly Evangel*), *Alliance Life* (formerly *Alliance Weekly*), *The Voice of Healing*, *Kenyon's Herald of Life*, and other publications including his own, such as *Exploits of Faith*. Today, his name is often associated with the controversies surrounding the theology of the Word of Faith movement (Lie 2003; McConnell 1988/1995; Jacobsen 2003; Hanegraaff 1993 & 1997; Perriman 2003). Most of these writings focus on his link to E.W. Kenyon, his influence on T.L. Osborn, and the impact he had on the ministry of Kenneth Hagin, who was called the modern day father of the faith movement (McConnell 1995; Perriman 2003). Some of the writings address the role he played in founding of the Assemblies of God and his eventual resignation over the issue of tongues as the initial sign of Spirit baptism (a view he did not hold) (Sumrall 1995; Perkins 1921). Other writings touch on his work with Evangelist Maria Woodworth-Etter at his revival meetings in Dallas, Texas. These revival meetings lasted nearly 10 years (Woodworth-Etter 1916; Warner 1986).

It is regrettable that only a few resources focus on his life history. For the most part, these resources provide snippets, summaries and brief profiles of his life (Harrell 1975; Sumrall 1995; Jacobsen 2003). None of them provides a detailed critical or historical evaluation of his career development or his early years and how they may have influenced his success in the ministry. To date, there has been only one biography written about Bosworth. This work, published in the 1920s (Perkins 1921 and 1927) by Eunice M. Perkins, has been described as more of a hagiography (Jacobsen 2003:291) than a true biography since it stops in 1927, when, in fact, Bosworth was still active in the ministry until 1958 when he died at age 81. Perkins' work fails in a number of other areas. For example, she omits important dates and critical events, including the relationships that shaped his life and ministry.

The lack of information on Bosworth's life history is unfortunate because such material would prove helpful in providing lessons and concepts for Christians who are seeking the will of God for their lives. This material would show how God uses childhood and youthful experiences as development and training for future ministry. This material would also provide a possible model for contemporary church leaders (Pentecostal and Charismatic) who contemplate having a healing ministry. Instead of imitating the popular TV evangelists and relying on popular formulas, the leaders would have a broader and more objective view of the critical factors that contribute to a successful healing ministry.

## **1.2 Purpose of the Study**

The purpose of this research is to explore how F.F. Bosworth developed into a famous healing evangelist. This research will show how a person's childhood and adolescent experiences (including skills and environment) or secular experiences, can be instrumental in shaping his or her future. This will allow the church to know more about the role of natural experiences in determining the will of God for a person's life and ministry. The primary methodology is the historical case study consisting of historical and biographical data which collectively forms the empirical basis of the study. The researcher collected this data, analyzed the findings, then presents an interpretation of the findings.

## **1.3 Guiding Questions**

This research consists of seven guiding questions: (1.) How did F.F. Bosworth develop from a small-town farm boy into a famous healing evangelist? (2.) How did his childhood and youthful experiences contribute to his success in the ministry? (3.) What were the critical experiences that he encountered? (4.) Who were the people that played a pivotal role in his life? (5.) What was the environment in which he grew up? (6.) What hardships or crises did he encounter? and (7.) What was his educational background?

#### **1.4 Delimitations and Limitations**

This study will not provide a biblical exegesis of his views on “Tongues,” although the topic will be mentioned as it relates to his experiences.

This study will not attempt to present a full-length narrative or biography of Bosworth’s life. Instead, it will focus on key experiences that relate specifically to the research topic.

This study will not use statistical analysis or other instruments commonly used in quantitative research

This research will be limited to a single case study.

This research will cover specific times in history. Consequently, some conditions of this study cannot be tested or examined with contemporary church leaders as models.

This research will not be able to be generalized to all Christians or church leaders.

The findings of this research will undoubtedly be subject to other interpretations.

#### **1.5 Definition of Terms**

It has been suggested by some researchers that the "Definition of Terms" section is not necessary for a qualitative research proposal (Creswell 2003). If the definitions are used, it is best to place them near the end of the proposal because of the inductive, exploratory and evolving nature of the qualitative design (Creswell 2003). While respecting this view, I have chosen to include a detailed "Definition of Terms" as a separate section near the beginning of this proposal. Such inclusion and placement, I believe, will facilitate a better and much easier understanding of the proposed research.

Most of the terms are defined by their usage in the Pentecostal/Charismatic tradition. Some, where necessary, are derived from literature on the research topic.

“Baptism of the Holy Spirit,” in this study, refers to the Pentecostal/Charismatic experience in which a believer in Christ speaks in tongues as the initial evidence of his or her Spirit infilling.

“Campaign” is an activity that refers to the intense revival meetings and the aggressive activities used to promote them. These meetings may be evangelistic in nature with an emphasis on salvation or they may emphasize salvation and divine healing.

The term “church” refers to the universal body of believers in Christ. It is not restricted to any denomination or religious movement. It may also refer to the actual building or physical structure where believers come to worship or hold revival meetings.

“Divine healing,” in this research, refers to the healing of any sickness or disease by the power of God. It may occur in answer to prayer, fasting, and faith without the use of natural means such as medicine and diet.

“Epiphany” is defined as the moment of revelation in which a person receives important insight about a crisis moment or critical experience. The new insight typically has a profound impact on the person’s life.

The word “evangelist,” which is also a ministry title, is defined as a traveling preacher or one who has a circuit or roving ministry that emphasizes a salvation-oriented message for the purpose of leading people to faith in Christ.

“Fame” refers to acclaim or notoriety achieved as a result of success in the ministry. It includes frequent mentions of a person in various news media on a local, regional and national level.

“Healing *en Masse*,” a concept coined by Evangelist T.L. Osborn (1958), refers to the moment when "a mass of people believe the same truths at the same time," and they are healed at the same time (1958:35). The experience is also called "mass healing."

“Holiness Movement” refers to Wesleyan Holiness "as it was developed in Methodist circles by Phoebe Palmer, Oberlin perfectionism as it was developed at Oberlin College by President Asa Mahan and theology professor Charles G. Finney, and Keswick or Reformed Holiness as it was formulated in England by Americans William Boardman and Mary Boardman and Hannah Whitall Smith and Robert Pearsall Smith. All stressed some form of sanctification, or the development of a holy life" (Hardesty 2003:1).

The term “influence” points to the impact that people, events, and experiences can have on a person. It can result in both negative and positive outcomes.

“Object lesson” is a method whereby a few people are dramatically healed of a noticeable illness at the beginning of a healing service. Their healings are used as an example or lesson in faith. The method is used to inspire faith in the hearts of others in the audience who need healing (Stadsklev 1952:45).

“Oneness Pentecostals” is a title that describes the United Pentecostal and Apostolic churches that deny the Trinity. Sometimes called, "Jesus Only," they believe that Jesus is the Father, Son and the Holy Spirit. They also believe that water baptism should be administered in the name of Jesus only.

“Pentecostal” is a person who holds the classical view of speaking in tongues as the initial evidence of the baptism in the Holy Spirit. This person believes that the Spirit baptism is subsequent to salvation. This person may be part of an independent group or a traditional Pentecostal denomination where holiness and sanctification are emphasized as essential doctrines of the faith. This person also believes in the modern use of the gifts of the Spirit as outlined in 1 Cor 12.

“Prayer cards” were used by healing evangelists to provide crowd control. The cards typically were numbered and included blanks in which the sick would write their names, addresses, sicknesses, church or religious experiences.

“Promoter” is a term that refers to a person who engages in any activity for the purpose of generating public exposure or publicity for a particular cause. It deals primarily with public relations.

The term “revival” refers to the intense spiritual awakening that results in spiritual conversions, prayer and Spirit-led living.

“Salesmanship” is defined as the act of selling or marketing in any form. It includes the actual selling of products and services as well as the promotion of ministry-related goods. For this study, even a minister is viewed as a salesman who uses secular marketing techniques to promote the church and the Gospel message.

The word “salvation” has several connotations that include: the gift of eternal life, deliverance from sin and its penalty, and justification by faith in Christ.

“Self-efficacy” is a term that refers to a person’s conception of his or her confidence to perform tasks (Swanson & Fouad 1999). Self-efficacy is derived from a person’s previous accomplishments, vicarious learning, social support and physiological states (Swanson & Fouad 1999).

“Social Cognitive Career Theory,” often called, “SCCT,” this is a theory that proposes self-efficacy and expected performance outcomes as key factors in determining one’s career choice.

“Suffering” is an all-inclusive term that refers to all forms of sickness, disease, illness, ailments, etc. It includes pain on a spiritual, physical and emotional level.

“Tabernacles” were the temporary wooden structures that were erected in the early part of the 20<sup>th</sup> century to house large crowds of people during revival meetings. These facilities, along with canvas tents, were popular before the age of auditoriums and stadiums.

“Speaking in Tongues,” in the context of this study, refers to the ability of the believer to speak in a foreign language by the prompting and power of the Holy Spirit. The experience may occur after one is “baptized in the Spirit” following salvation, and it may also serve as a spiritual gift, as well as a “prayer language.”

“Turning Point” is a crisis moment in an individual’s life in which he or she makes a critical decision based on a critical experience and insight. This is also the point where a single decision has a major impact on one’s future.

“Word of Faith” refers to the segment of Charismatics/Pentecostals that emphasizes “faith” and “confession” as the essential tools for obtaining healing, health and prosperity. This segment of believers grew out of the teachings of Kenneth Hagin, Kenneth Copeland, Fred Price, F.F. Bosworth, T.L. Osborn and E.W. Kenyon, among others. The group also emphasizes the gifts of the Spirit.

## **1.6 Assumptions**

This research was conducted with nine assumptions regarding the life history of F.F. Bosworth. The first assumption is that F.F. Bosworth was a successful pastor and evangelist. The second assumption is that he was a popular musician and well-known author. The third assumption is that he was successful in his ministry to the sick. The fourth assumption is that he suffered personal losses that included the death of his son and first wife. The fifth assumption is that he experienced sickness at different times in



his life. The sixth assumption is that he was controversial because of his theology and ministry of healing. The seventh assumption is that he was a Pentecostal pioneer. The eighth assumption is that he faced obstacles throughout his ministry. The ninth assumption is that he ministered to thousands of people throughout the United States and in other countries.

There also were six assumptions regarding the research method. The first assumption is that the study of F.F. Bosworth's life history is suitable for exploratory research and the use of the case study research method. The second assumption is that there is sufficient data that address his childhood and development as a successful evangelist. The third assumption is that the available data can be coded and critically organized into themes or categories for the purpose of analysis and interpretation. The fourth assumption is that the available data can be used for historical analysis or interpretation. The fifth assumption is that the available data can result in findings that can be reliable and validated. The sixth assumption is that the available data can aid in the development of a modified form of analytic generalization theory or inferences.

### **1.7 Significance of the Study**

This study holds significance for several reasons, some of which reveal the lack of research on the topic and the need for further research. It also delves into the history of the Pentecostal movement which, according to historian Vinson Synan, "has become the largest and most important Christian movement of this century" (Synan 2001).

Bosworth was one of the few men who played a role in both the early years of the Pentecostal movement and in the healing revival of the post-World War II era. He frequently found himself in the midst of exciting (and sometimes controversial) meetings that had historical significance. According to William Faupel (Faupel 2008), Bosworth was "a most fascinating person" who appeared "in the right places" at the right time. In

addition to having been a leader in the Pentecostal movement, he influenced a number of leaders who were not Pentecostal. These included A. W. Tozer, famous author and leader in the Christian and Missionary Alliance (Dorsett 2008). In addition to these factors, specific reasons for the significance of this research are noted below.

First, it examines the life history of a man whose teachings have influenced the Word of Faith Movement. Statistics do not exist for the size of the movement, but it is considered one of today's fastest growing church groups within Pentecostal and Charismatic tradition (Weaver 2000). In an article entitled, "The Word-Faith Movement," Gilley writes: "The fastest growing segment of professing Christianity today is the Word-Faith movement, also known as the Positive Confession or simply 'Faith' movement" ([www.rapidnet.com/~jbeard/bdm/Psychology/char/more/w-f.htm](http://www.rapidnet.com/~jbeard/bdm/Psychology/char/more/w-f.htm)). Second, there is a dearth of information on Bosworth's life history. Most writings have examined his doctrine (Hanegraaf 1993 & 1997; Jacobsen 2003; Hardesty 2003) and recounted his experiences with the Assemblies of God, the Christian and Missionary Alliance, and Evangelist William Branham (King 2006). The writings, however, do not analyze his full life history. Third, this study is the first to critically examine Bosworth's life history and his development as a famous healing evangelist. As such, it extends the work of Jacobsen (2003), who analyzed Bosworth's doctrine and key life experiences.

Next, this study is the first to examine Bosworth's life through the lens of Social Cognitive Career Theory (SCCT). This method of inquiry is mostly used in quantitative research to help people determine their career fields. To date, it has not been used retrospectively in the study of a historical figure (Nauta 2006 & 2007) At least two reputable researchers have considered writing a biography of Bosworth. They are Dr. Paul King of Oral Roberts University (King 2004) and Roberts Liardon, author of several books on Pentecostal pioneers (2005). Their interest in this topic suggests a need for the research. The importance of this research has also been noted by Dr. Kimberly

Ervin Alexander, assistant professor of Historical Theology at the Church of God Theological Seminary. In a Response to the researcher's paper, "Experience as a Catalyst for Healing Ministry" (Barnes 2007), presented at the 2007 Conference of the Society for Pentecostal Studies, Alexander writes:

Barnes is to be commended for lifting up the very important role Bosworth played in early Pentecostal history. The longevity of publication of his book, *Christ the Healer*, testifies to his contribution. His list of acquaintances reads like a 'Who's Who' of pronto -- and early Pentecostalism: Dowie, Parham, and John G. Lake. As Barnes points out, Bosworth's association with Maria Woodworth-Etter and the resulting revival in Dallas, Texas is historically significant. Most significantly I think, and a point worthy of further exploration, is Bosworth's importance as a bridge between the early Pentecostal movement and the later post-WW2 healing revival (Alexander 2007).

Alexander concludes her remarks with this comment: "Barnes' focus on Bosworth has the potential of helping us to re-focus and re-establish our identity. I look forward to hearing about his future discoveries in this un-mined repository" (Alexander 2007).

Finally, as noted above, this research will show how a person's childhood and adolescent experiences (including skills and environment) and secular (natural) experiences can be instrumental in shaping his or her future. This will allow the church, particularly Pentecostals and Charismatics, to know more about the role of natural experiences in determining the will of God for a person's life and ministry.

### **1.8 Overview of the Findings**

F.F. Bosworth has attributed his success as a healing revivalist to such practices as prayer, preaching and the baptism of the Holy Spirit (Perkins 1921; Gardiner 1990; Bosworth 1954a, 1954b & 1954c; Bosworth no date a & no date b); however, a number

of other factors may have contributed more to his success than he and others have reported. The thesis of this research is that the most significant influential factors in Bosworth's life were his childhood and adolescent experiences, the ministry of women, and his personal crises. Together, they provided key turning points and epiphanies that paved the way for his ministry in evangelism.

During his childhood and adolescent years, Bosworth worked as a traveling salesman and held multiple jobs (Perkins 1921; Jacobsen 2003). This study will show that those experiences, though secular, were foundational, in that they prepared him for his work as a traveling evangelist. What he learned on the secular side of life, he used on the spiritual side of life in the form of ministry. This includes his use of music, traveling, public speaking, self-promotion and marketing.

This research will show that the ministry of women in his life was especially significant. The reason is that women played a major role in all aspects of his life and ministry. They were instrumental in his conversion, his healing of tuberculosis, his Pentecostal experience and his major revival meetings in Texas. Women also assisted him with his first published article and his biography, as well as with other forms of ministry (Perkins 1921; Alexander 2006; Gardiner 1990; Jacobsen 2003; Hardesty 2003; Perry 1939).

This study will show that through his personal crises, he learned to take risks, and in the process, he discovered the power of prayer, faith, and perseverance. His crises included such events as his walking from school during a snow storm as a child; his willingness to help a doctor with a person who had been shot; his tuberculosis; his loss of an election for city clerk in Fitzgerald, Ga. and the controversies in Zion City, Ill. (Perkins 1921; Jacobsen 2003; *The Fitzgerald Enterprise* 1900b). Furthermore, Bosworth suffered the loss of his first wife and son; he endured sacrifices in Dallas, Texas; and suffered a brutal beating in Hearne, Texas, for preaching to blacks. He also resigned from the Assemblies

of God over the issue of speaking in tongues as the initial evidence of the Spirit baptism, and at the peak of his success and throughout his ministry, he faced criticism for his doctrine of divine healing. As a result, he accepted debates and became an apologist on the subject (Perkins 1921; Sumrall 1995; Lindsay 1950).

### **1.8.1 Emerging Patterns and Themes**

The thesis for this research is based on a study of the emerging patterns and themes in Bosworth's life history, from which the critical influential factors in his life were extracted and examined (See Fig. 1). Those patterns are: his employment, his love of music, his crisis moments, his work with Christian women, his use of healing experiences, and his later years in missions.

### **1.8.2 Influential Factors**

Although a number of different factors played a role in his success as a healing evangelist, a critical review of the emerging patterns in Bosworth's life history suggests the most prominent factors in his life and ministry were rooted in his childhood and adolescent experiences, the ministry of women and his personal crises (See Fig. 2). Among other things, the data shows that his experiences with ministry in the church actually mirrored some of his business interests in the secular world (See Fig. 3). It shows that it was through the ministry of women that he developed his spirituality. The data also shows how he grew as a result of his personal crises.

### **1.8.3 Social Cognitive Career Theory**

When viewed from the perspective of Social Cognitive Career Theory, the data suggests that Bosworth's career path was based on a number of factors from his early experiences, both secular and spiritual (See Fig. 2). SCCT is a relatively new theory that builds on Bandura's concept of "self-efficacy," which is defined as a person's conception of his or her confidence to perform certain tasks. According to Bandura, self-efficacy comes from

a person's previous performance accomplishments, vicarious learning, verbal persuasion or social support, and physiological states or reaction to barriers (Lent et al 1994; Swanson & Fouad 1999:125). The idea is that one's career can be determined by one's self-confidence and performance in a given activity, and expected outcomes. This self-confidence would be nurtured, of course, by his or her environment, past achievements, learning by observing others, encouragement from others and perceived positive outcomes.

At its core, SCCT, as developed by Lent et al (1994), focuses on "self-efficacy, expected outcomes, and goal mechanisms and how they may interrelate with other person (e.g., gender), contextual (e.g., support system), and experiential/learning factors" (Lent et al 1994:79). Using these factors, SCCT provides "a conceptual framework that attempts to explain central, dynamic processes and mechanism through which (a) career and academic interests develop, (b) career-relevant choices are forged and enacted, and (c) performance outcomes are achieved" (Lent et al 1994:80). Lent's three-point SCCT model places emphasis on a person's interest, choice, and performance.

### **1.8.3.1 His Self-efficacy and Out-come Expectancies**

In Bosworth's case, his self-efficacy, or confidence, and his out-come expectancies were based on his experiences as a traveling salesman, his understanding of the Bible, and the conviction that his Pentecostal experience would pave the way for a fruitful ministry. Believing he was in the will of God and empowered by the Holy Spirit, he ministered with confidence and expected results in the form of spiritual conversions and physical healings. Self-efficacy and out-come expectations, as well as a person's goals, come from such learning experiences as performance accomplishment, vicarious learning, verbal persuasion and emotional arousal, according to SCCT (Lent et al 1994). Each of these experiences played a significant role in Bosworth's life.

### **1.8.3.2 His Interest**

Bosworth's interest in the healing ministry became heightened through his personal healing, his success in praying for the sick, and in seeing the success of other ministers who prayed for the sick.

### **1.8.3.3 His Choice**

Bosworth's choice to commit himself to full-time ministry was based on a sense of calling that was nurtured by his background, personality, environment and opportunity.

### **1.8.3.4 His Performance**

Bosworth's successful performance in one area, such as evangelism, prompted him to set higher goals and to reach greater audiences with his message of salvation and divine healing.

## **1.8.4 Biblical Examples**

The general thrust of this thesis, particularly with regard to the role of secular or natural experiences, is supported by a number of examples found in the Scriptures. One example is the ministry of Moses. Before his calling, Moses worked as a shepherd and he used a staff as an essential tool for his occupation. When he accepted the call to the ministry, he continued in his role as a shepherd, but on a spiritual level. Instead of leading sheep, he began leading people; his staff, once used to care for the sheep, became an instrument for ministry and the miraculous (Ex 3 & 4).

The ministry of Bosworth may be viewed in a similar fashion, especially where his calling is concerned. For before his calling, he was a traveling salesman and businessman who showed much ambition. When he accepted his call to the ministry, he continued to travel and conduct business, but on a spiritual level and for a higher

purpose. His skills as a speaker, writer, self-promoter and marketing professional became practical tools of evangelism.

In some ways, it is safe to say, Bosworth's calling was not unlike the calling of Christ's disciples. Take Peter and Andrew, for instance. When Christ saw the two men, they were working as fishermen. Christ said to them, "Follow me and I will make you fishers of men" (Mt 4:18-20). This suggests that what Peter and Andrew did in the secular world, they would now do in the spiritual world. Such was the case of Bosworth: What he did in the secular world, he continued to do in the church. In short, it may be said that his natural abilities, business interests, and secular experiences prepared him for the ministry for which he became widely known.

## **1.9 Chapter Outline**

Chapter 2 will present a review of the literature on the life and ministry of Bosworth. In addition to biographical writings, it will focus on Bosworth's ministry related and personal writings. The chapter also will give attention to doctrinal works related to Bosworth's teachings, and the literature that relates to theory and the Pentecostal experience.

Chapter 3 will discuss the methodology. It will focus on Bosworth's development as it relates to Social Cognitive Career Theory. The chapter will explain the use of qualitative research and the historical case study approach as the method used for this research. It also will identify the data sources and describe how the data was collected and analyzed. The steps taken for achieving validity will also be included. The information on the data will be followed by a personal note on the researcher's background and potential bias.

Chapter 4 will offer a biographical overview of Bosworth's life history and a discussion of the patterns found in the literature. It will begin with a look at his legacy, his controversy, his media coverage, his collection of healing testimonials, and his work as a pioneer. This chapter also will present a description of the prominent themes, ideas and



categories suggested by the collected data. Particular emphasis will be given to those themes that relate to Bosworth's development as a famous healing evangelist.

Chapter 5 will discuss the findings and analysis of the research. It will include propositions, speculations and unanswered questions about the research. The chapter also will explain how the research relates to other research theories. It will include a biblical analysis, along with prepositional statements.

Chapter 6, the final chapter, will present the conclusions and implications for the research. It will discuss the findings in relation to Social Cognitive Career Theory and what that means for Christian leaders and laypersons in the Pentecostal/Charismatic tradition. It also will discuss the limitations and suggest recommendations for further research.

## **1.10 Conclusion**

Given Bosworth's role in two major revival movements, and the impact of his teachings on contemporary Pentecostal and Charismatic churches, it is indeed helpful to discover and critically analyze the influential factors in his life and ministry. Even more, the lessons gained by a study of his development can be useful in helping individual Christians learn more about the will of God for their own lives.

This Introduction has presented the thesis of this research, which is to show that Bosworth's life was deeply influenced by a number of factors, which include his childhood, the ministry of women, and his personal crises. This section has noted that little is known about his early years and the way he developed into a famous healing evangelist.

To gain insight into his development, this section has shown the need for a qualitative study of his life history, a study that uses the historical case study methodology. The significance and importance of this research is illustrated by the lack of information on

Bosworth, the combined interest of other researchers concerning his impact on church history, and the lessons his story provides.

The next chapter will present a review of the literature on the famous evangelist. The section will review the biographical writings, Bosworth's personal writings, as well as the doctrinal writings of his critics.

## CHAPTER 2 REVIEW OF THE LITERATURE

### 2.1 Introduction

Creswell has suggested that when exploratory research is considered for a proposal, there is generally very little information that is written on the topic (Creswell 2003). Even so, he adds, when a theoretically oriented qualitative study is conducted, it is helpful to present the literature at the beginning of the proposal and as a separate section. This approach is also recommended because it is "often acceptable to an audience most familiar with the traditional, positivist, approach to literature reviews" (Creswell 2003:1).

This review of literature will focus on five areas that relate to the influential factors in the life of F.F. Bosworth: (1.) Biographical Writings (2.) Ministry/Personal Writings (3.) Doctrinal Writings (4.) Theory-based writings (5) Interview sources. In the interest of being thorough, the researcher collected historical, academic, biographical, journalistic, and theological research data for analysis and interpretation. The selection of data was based, first of all, on their reliability and accuracy, and the answers they provided to the following research questions: (1.) How did F.F. Bosworth develop from a small-town farm boy into a famous healing evangelist? (2.) How did his childhood and youthful experiences contribute to his success in the ministry? (3.) What were the critical experiences that he encountered? (4.) Who were the people that played a pivotal role in his life? (5.) What was the environment in which he grew up? (6.) What hardships or crises did he encounter? (7.) What was his educational background?

In addition to providing answers to these guiding questions, the data selection was based on the information that provided for the theoretical framework of the study. In this case, evidence relating to Social Cognitive Career Theory was identified and analyzed.

As noted in Section 1.8.3, SCCT, as developed by Lent et al (1994), focuses on "self-efficacy, expected outcome, and goal mechanisms and how they may interrelate with other person (e.g., gender), contextual (e.g., support system), and experiential/learning factors" (Lent et al 1994:79). SCCT provides "a conceptual framework that attempts to

explain central, dynamic processes and mechanism through which (a) career and academic interests develop, (b) career-relevant choices are forged and enacted, and (c) performance outcomes are achieved” (Lent et al 1994:80).

The selection of data was also based on the information it provided for patterns and emerging themes. In this case, the data yielded essential information that covered the subject’s entire life history. It provided a full portrait from which a number of patterns could be identified and analyzed. As will be observed, the data used came from multiple sources. The bulk of it was collected from the Assemblies of God’s Flower Pentecostal Heritage Center, the Alliance Life Archives, the David Du Plessis Archive at Fuller Theological Seminary, and the Holy Spirit Research Center at Oral Roberts University. The quality of the data used for this research varied from academic and reliable to anecdotal and questionable. Some, surprisingly, even appeared apocryphal. While some of the material emerged from primary sources, much of it came from secondary sources.

## **2.2 Biographical Writings**

Bosworth was born on Jan. 17, 1877, on a farm near Utica, Neb. (Perkins 1921). Incidentally, the town was officially established the same year of his birth. For insight into the community and environment in which he grew up, the researcher consulted such resources as McKee (1984) who provides a history of Lincoln, Nebraska, to which Utica was closely located. McKee describes Lincoln as a pioneer community which was thriving due to its massive train stations and farming resources. He provides numerous photographs of people, buildings and events of that time. While not an academic work by any means, McKee's writing reveals the impact on the environmental influences on the people living in Lincoln and its surrounding towns during the late 1800s. During the late 1890s, Bosworth reportedly contracted TB and believed he was going to die. He took a train from Nebraska to Fitzgerald, Ga., where his family had moved. He wanted to say goodbye. While visiting Fitzgerald, he attended a revival meeting at a Methodist Church that was being conducted by Mattie Perry. She prayed for him and he was instantly healed (Perkins 1921; Bosworth 2000).

In the early 1900s, Bosworth and his family moved to Zion City, Ill., a Christian Utopia outside of Chicago that was created by John Alexander Dowie, a non-Pentecostal faith healer. Bosworth spent a number of years under Dowie's ministry, along with John G. Lake, another famous healing evangelist of that era. Almost immediately after arriving in Zion, Dowie hired Bosworth as his band leader. Because Zion played an important role in Bosworth's career development, this study focuses on the literature that delves into the life of Dowie and his city. It includes the works of Cook (1996) who has written a comprehensive, critical work on Zion, as well as the works of Gordon Lindsay, whose family lived in Zion. Lindsay, who has written a biography of Dowie, was the chronicler of the Post-World War II revival.

In 1906, Pentecost came to Zion through a visit by Charles Parham. Although his teaching about “speaking in tongues” was initially condemned by Zion leaders, a growing number of the residents listened and soon experienced the Pentecostal baptism. This includes Bosworth, who first spoke in tongues on Oct. 18, 1906 (Gardiner 1990). Soon after this experience he accepted the call to preach and immediately began working with Cyrus B. Fockler, a former elder of Zion. Together they prayed for the sick and saw immediate results (Gardiner 1990; Fockler 192?.) For two years, Bosworth worked with Fockler and held revival meetings in Illinois and Indiana (Bosworth 1908).

Bosworth later moved to Dallas, Texas, where he planted a church that held revival meetings for nearly ten years. In 1914 he became a founding member of the Assemblies of God denomination; however, he resigned a few years later over the issue of speaking in tongues (Sumrall 1995). In 1921, he held an evangelistic healing campaign in Detroit,

Mich., that inspired P.C. Nelson to launch his own healing ministry (Nelson 1921).

Nelson would later gain fame as a Greek scholar and founder of an Assemblies of God Bible school.

### 2.2.1 Early Biographies

Much of Bosworth's life history, especially his early years, is recounted by Perkins (1921 & 1927), his first biographer. Although lacking in some areas, Perkins' writings are useful in constructing a chronological timeline. Because her second biography was published in 1927, she does not include the last 30 years of Bosworth's life. Aside from being hagiographic, Perkins' work is made up of Bosworth's personal testimony, his sermons, letters and articles previously published in newspapers and magazines. Perkins is cited by many other writers, popular and academic (Riss 1988a; Jacobsen 2003; King 2006; Harrell 1975). The term, "hagiography," has been used to describe Perkins' biography of Bosworth (Perkins 1921; Jacobsen 2003:291). Interestingly enough, the same could be said of other popular treatments of Bosworth's life history (Blomgren 1963; Sumrall 1995; Crowder 2006). In most of these works, Bosworth is highly esteemed and revered. There is rarely any criticism. Some websites that purport to share a profile or brief biography also provide a narrative in which the evangelist is highly praised (Biography of Bosworth no date:

<http://healingandrevival.com/BioBosworth.htm>). Perkins' work (1921 & 1927) exudes admiration for Bosworth. She writes about him in pious language and clearly states her own support for his ministry. In the Preface to the 1921 edition she writes:

There is abundant evidence now before an amazed and growing public that God has thus appointed and anointed this man chosen from the ordinary walks of life—"absotively" [sic] without prestige in the Church or in the world—this man whose brief biographical sketch, from his birth to June of the present year, 1921, we are here producing.... (Perkins 1921:11-12).

Later, in Chapter 1, she writes of her "desire to show forth thru these pages the tenderly beautiful and magnanimously powerful grace of God, in and thru a wholly unpretentious life, from the beginning of that life to the present time" (Perkins 1921:14). Similar views are shared by Blomgren (1963) and Sumrall (1995). Unlike Perkins, Lindsay (1950),

Stadsklev (1952) and Jorgensen (1994) write about Bosworth's later years of ministry. They cover the time that Bosworth ministered with William Branham. However, in ways that are similar to Perkins, they endorse the ministry of Bosworth and write about him in ways that show their admiration for his work.

### 2.2.2 Church Movements

To fully understand the life and ministry of Bosworth, one must have knowledge of the Pentecostal and Charismatic movements, as well as the divine healing movements in the United States. For it was in the context of these movements that Bosworth gained fame and made his mark in history. Fortunately there are numerous books and other publications that chronicle the history of these movements. One of the most extensive resources on the Pentecostal and divine healing movement in the United States is Burgess and McGee's *Dictionary of Pentecostal and Charismatic Movements* (1988). However, given the nature of this source as a "dictionary," it features only a profile of Bosworth and a few mentions of his work with his contemporaries. While broad in its treatment of the divine healing movement, the dictionary does not provide a critical analysis of Bosworth's life history. At best, Burgess and McGee offer historical summaries and a good overview of the Pentecostal/Charismatic leaders and their contributions to the divine healing movements in the United States. Particular emphasis is placed on the leaders' doctrines, organizations, publications and revival meetings.

Burgess and McGee's work is perhaps second only to Harrell's *All Things are Possible* (1975), in which he focuses on healing revivalists throughout most of the 20th century. Harrell gives detailed profiles of many of his subjects and offers a critical analysis of the key players of the movements. Even though Bosworth's early years are omitted, Harrell does acknowledge Bosworth's role in the ministry of William Branham, Gordon Lindsay and T.L. Osborn. He notes, for example, that Bosworth was a mentor and advisor for the young tent revivalists, and he instructed them on both the marketing techniques of revival meetings and on the doctrine of divine healing. Harrell also reports a meeting Bosworth had with Oral Roberts in the late 1940s. It was during this meeting that Bosworth gave a

ringing endorsement of Robert's ministry. His letter of endorsement was featured in *Healing Waters* (Bosworth 1949:4), Robert's ministry publication. This is particularly noteworthy since Roberts and Branham were the main leaders of the post-World War II revival.

Hardesty (2003) is one of the most recent voices to write about Bosworth and the role he played in the Holiness and Pentecostal Movements. What she writes is not exactly new, in terms of his life history, but her work is significant because it gives context to Bosworth's ministry. It shows where and how he fits in the larger church movements, particularly those of the Holiness and Pentecostal traditions. Since her emphasis is on "Faith Cures," Hardesty uses an engaging narrative to show how the doctrine of divine healing originated and developed throughout the 1800s and early 1900s. She outlines the controversies surrounding the teaching and the debates involving its practice. The overall thrust of the work might be summed up in the first sentence of her Introduction (2003:1): "This is a book about faith healing -- not about faith healers." For this reason, she focuses on the doctrine and practice of divine healing, and not the life history of its proponents. Consequently, only brief passages are shared about Bosworth. While she analyzes the doctrine in a historical context, she does not provide analysis of Bosworth's life history. "Hardesty clearly states that the book is about faith healing, not about faith healers, and yet her approach is largely biographical as she traces the lives of specific people whose prayers for healing were answered," writes Feia (2004:368-369). "She does, however, emphasize the prayer of faith over healing as a divine gift, and in that sense is true to her purpose." In her review of Hardesty, Feia concludes that she "offers a distinctly historical survey of faith healing in the late nineteenth and early twentieth centuries" and "that she writes from the perspectives of those who were healed as well as those who prayed for them, and allows their testimonies to stand on their own terms" (Feia 2004:370). Although useful in recounting important events in the divine healing movements, Hardesty's work has generated questions about her approach to the topic. According to Mullin (2005):



The volume is a narrative history based largely upon the primary writings of the participants. Although narrative history is a respected methodology, it does provide some problems when used to address materials such as those involving the rise of faith healings. Much of the literature is either insider testimonial accounts of cures or accounts of ministries that are providential in nature. What perspective should be taken on such materials, an insider's acceptance of them as fundamentally straightforward narratives or an outsider's more critical stance? The author seems unclear on which to take" (Mullin 2005:907-908).

Alexander (2006) takes the subject of divine healing to another level by providing a detailed, critical analysis of the doctrine as it has been viewed (and practiced) by five major Pentecostal denominations. She addresses the theological and practical models used by the AG, the Church of God (Cleveland, Tenn.), the Church of God in Christ, The Pentecostal Holiness Church, and Oneness Pentecostal churches. Unlike other writers who recount the history of divine healing movements and their pioneers, Alexander examines "the healing theology and practice of the early Pentecostal movement itself" (2006:5). In addition to providing a thorough historical account of the divine healing movements in the United States, Alexander discusses her research under two categories, namely, "The Wesleyan-Pentecostal Stream," and "Healing Theology and Practice in the Finished Work Pentecostal Stream" (2006).

Given the popularity of Bosworth and the role he played in the divine healing movements, Alexander mentions him, but without any depth. She notes his resignation from the Assemblies of God on the issue of speaking in tongues (2006:162) and his work in Dallas, Texas, with Evangelist Maria Woodworth-Etter (2006:178). The researcher agrees with Synan who writes that she "has done a great service to the academic world in publishing this excellent book"(Synan 2007:347). He further writes:

Alexander's major point seems to be that the Wesleyan Pentecostals were more Trinitarian, as seen in the works of J.H. King and A.J. Tomlinson, while the Finished Work Pentecostals were more christological, as seen in the work of William Durham and E.N. Bell. She points out that the Wesleyan view of instant sanctification led to the idea of instant rather than gradual healing, while the Finished Work theology of "reckoning everything back to the cross ("by his stripes you were healed") led to later trends that culminated in the word of faith movements represented by Kenneth Hagin and Kenneth Copeland (Synan 2007:347).

In his historical work on the C&MA denomination, King (2006) recounts the life history of Bosworth and highlights the pivotal role he played in the C&MA church. His writing of Bosworth's history is primarily narrative and journalistic in form. He reveals a number of facts that were not widely known. For instance, he recounts the criticism by a C&MA leader that Bosworth overly-emphasized healing at the expense of salvation (2006:197). He also reveals that Bosworth embraced the teachings of British Israelism and was forced out of the C&MA church. He notes that Bosworth later returned to the church when he recanted the teachings (2006:227). Although King's work can be viewed as a thorough account of certain aspects of Bosworth's life history, the book's primary focus is on the history of the C&MA.

Whereas King takes a narrow approach with his focus on a single denomination, Hollenweger (1972), a Swiss-born theologian, delivers a massive work that details the origin and growth of the Pentecostal movement in the United States, Brazil, South Africa and Europe. In addition to the Pentecostals' doctrine of divine healing, Hollenweger writes about their influence on politics and their views on demonology, end-time events, ethics and the inspiration of Scripture. He also lists the "Declaration of Faith" of the most prominent Pentecostal church groups. Aside from its general overview of the Pentecostal movement, one of the strengths of Hollenweger's work is its extensive bibliography in which he lists sources from many parts of the world. In terms of Bosworth, however, there is little mentioned. In writing about the history of the AG, Hollenweger notes that

Bosworth resigned over the issue of "speaking in tongues" (1972:32-33, 44). He also mentions Bosworth's view on divine healing and his belief that it is not God's will for Christians to be sick (1972:358).

Like Alexander (2006), Sumrall (1995) and Hollenweger (1972), a number of other writers highlight Bosworth's position on speaking in tongues and his resignation from the AG. These writers include Anderson (2004:53, 193), Synan (1997:164) and Blumhofer (1993). Some researchers of the healing Pentecostal movements, like Wacker (2001) and Cox (1995), do not discuss the ministry of Bosworth; however, they provide a comprehensive record of the early Pentecostal movement and its relation to American culture. Although omitting the influence of Bosworth on the early Pentecostal movement, Harvey does include a photograph of Bosworth with other Pentecostal pioneers. Synan, one of the most prominent historians of Pentecostal history, refers to Bosworth in a number of volumes. He discusses Bosworth and the controversy surrounding tongues (Synan 1997:164) and he also mentions the evangelist's baptism in the Spirit (Synan 2003). In *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (2003), he features a chapter by Susan C. Hyatt that discusses Bosworth's Spirit baptism and his relation to John G. Lake (2003:244).

In his *Theological Roots of Pentecostalism* (1987), Dayton makes some interesting observations about various church leaders and revivalists who prayed for the sick. For instance, he cites Charles Finney as saying Paul did not pray in faith when he prayed about his thorn in the flesh (Dayton 1987:122). Finney was one of many preachers admired by Bosworth (Perkins 1921; Bosworth no date b) In a discussion on healing in the atonement, Dayton notes that A.J. Gordon witnessed instantaneous healings in D.L.

Moody campaign in 1877, the year that Bosworth was born (Dayton 1987:129). In his discussion of divine healing, Dayton presents an excellent chapter on the history of the divine healing movement in which he mentions a number of key figures who influenced Bosworth.

### 2.2.3 Post World War II

In 1948, at the age of 71, Bosworth began working with the ministry of Evangelist William Braham. Prior to this, Bosworth had been in semi-retirement and was feeling his ministry was over, but after he agreed to work with Branham, his ministry was revived and took a new turn (Bosworth 2000). While traveling with Branham, Bosworth often taught and prayed for the sick during the day services. This prepared the audiences for Branham, who typically ministered during the evening and night services.

Bosworth's ministry with Branham is described in detail by a number of writers, especially Lindsay (1950), Weaver (2000), Jorgensen (1994 & 2001) and Stadskev (1952). Jorgensen (1994:96-97) and Lindsay (1950) both explain how Bosworth became Branham's mentor and advisor. In the book, *The William Branham Sermons: How God Called Me to Africa and Other Sermons* Lindsay's (no date) attention is given to Branham's trip to South Africa in 1951 and also includes brief reports of Bosworth's ministry since Bosworth traveled with him. Among other things, it features Bosworth's ministry of praying *en masse* and reports of his teaching (Lindsay no date: 128-129). It notes that he preached to the largest audience of his career and that he made a good impression on the South African church leaders (Lindsay no date: 127, 130). The reports, however, are not analytical or critical by any means.

Jorgensen (2001) is one of the few sources who gives what may be called a behind-the-scenes look at Bosworth's ministry in South Africa. Jorgensen provides insight into Bosworth's later years, including his work as a missionary evangelist on foreign soil. In addition to his ministry activities, he writes about the conversations that Bosworth had with Branham as they traveled to different meetings. He also writes about their arguments and their view points on ministering to the various racial groups in South Africa (Jorgensen 2001:75-76, 78-79, 84). Jorgensen (2001:76) includes an account in which Bosworth challenged Branham while in South Africa. Bosworth chided the evangelist and told him that he was wrong about an alleged leading of the Spirit.

According to Jorgensen, Branham and his team of ministers, including the South African ministers who helped to organize his meetings, were traveling southwest to a place called Klerksdorp. Branham, however, wanted to go to Durban. He reportedly told Ern Baxter, his manager, “Brother Baxter, I’m supposed to hold meetings in Johannesburg for two more weeks, then go hunting with Brother Jackson for ten days, and then go straight to Durban. If I go on to Klerksdorp, I’ll be disobeying the Lord” (Jorgensen 2001:75). In response to this claim, Bosworth said, “Brother Branham, you’re wrong. If you go south with these men, I believe you’re going to see exceedingly abundantly above all you could ask or think” (Jorgensen 2001:75). Jorgensen writes:

To Bill [Branham] it felt like the knife of a betrayal had stabbed him between his ribs. “Daddy Bosworth, I’m shocked at you! As many times as you’ve stood on the platform and heard me say, ‘thus saith the Lord,’ has it ever been wrong?”

Averting his eyes from Bill’s accusing glare, Bosworth mumbled, “Well, this time I think you’re wrong” (Jorgensen 2001:76).

Though reluctant, Branham eventually agreed to go southwest to Klerksdorp. Throughout the time they traveled to the place, he insisted that he was disobeying God and warned that something bad would happen (Jorgensen 2001:75-93).

Transcripts and audio recordings of Branham's sermons provide anecdotes about his relationship with Bosworth, who was viewed as a father figure. One of the highlights of their work together was the well-publicized debate that Bosworth had with Rev. Best in Houston, Texas. This experience, which focused on the subject of divine healing, was reported in the local newspapers and later in Branham's biography (Lindsay 1950). Another highlight in Bosworth's work with Branham is the massive evangelistic campaigns they held in South Africa. These experiences in South Africa in 1951 are chronicled by Stadskev, who also provides testimonies, media reports, and photographs of the elderly Bosworth. It was during this time with Branham that Bosworth began to

emphasize the doctrine of "positive confession" of God's Word. He also began using physical healings as object lessons at the start of his meetings in order to build the faith of his listeners (Bosworth 1955; Bosworth 1954a, 1954b & 1954c).

During the 1950s, Branham's ministry took a turn for the worse when he began teaching what many Christians believed to be heretical doctrine. He also claimed to be the prophet Elijah. In a discussion about the fall of Branham, Thom (no date) mentions a brief exchange he had with Bosworth in 1951. He writes:

Rev. Fred Bosworth told me that he prayed for 40 years that God would raise up a man with the ministry of Brother Branham. How strange that mere mortal man, tried to robe him with the role of Christ, or Elijah or even the seventh angel. Had he been any of these the angel would have told not only him but also the world (Thom n.d.:94).

Although much is written about Bosworth in these resources, the focus is on Branham, and not Bosworth. Therefore, nothing is written about Bosworth's early years and how they may have contributed to his success. In 1995, Sumrall featured a profile of Bosworth, in which he describes him as a "man of humility and humor" (Sumrall 1995:37). He recounts a church meeting he held with Bosworth and Raymond T. Richey in 1954 in South Bend, Ind. Sumrall (1995) notes: "These men... were getting more people healed than any other two people on the face of the earth at that time." Sumrall's profile, while informative, is not an academic treatment of the healing evangelist. He provides a couple of little known tidbits about Bosworth's ministry, but most of the information appears to be a paraphrase of excerpts from Bosworth's early writings. Unfortunately, Sumrall also includes a factual error in stating that Bosworth grew up in Zion City, Ill., the "Christian utopia" that was founded by John Alexander Dowie. Surprisingly, this same error is repeated in a number of writings. Bosworth was actually reared in Nebraska and did not move to Zion City until he was in his 20s and married (Perkins 1921).

## 2.2.4 Other Biographical Sources

One of the most thorough profiles of Bosworth to appear in recent years is a critical work by Jacobsen (2003). Jacobsen uses a historical narrative to provide insights into Bosworth's life and ministry. His emphasis, however, is on Bosworth's theology and the contributions he made as a Pentecostal pioneer. Although well-written and detailed, Jacobsen's work contains a number of factual errors. One of them is the claim that Eunice M. Perkins, the author of Bosworth's biography, was the evangelist's daughter. Jacobsen attributed this information to Wayne Warner (noted in email to researcher, September 2005). However, Warner has noted: "We know nothing of that relationship" (Warner 2005). Since Jacobsen's focus is on Bosworth's theology and is not meant to be a full-length biography, he excludes some of the key people and events in the evangelist's life.

In terms of journals and magazines, only a few provide detailed information on Bosworth's life history. Older publications such as *Herald of Faith*, *The Latter Rain Evangel*, and *The Bread of Life* provide profiles of his life, but without critical analysis. In the latter two publications, his story is shared in the first-person. Incidentally, this story-- his first published article -- first appeared in *The Latter Rain Evangel* in 1908. In 1963 and 1964, Blomgren wrote a short biography of Bosworth and published it as a series of articles in *Herald of Faith*. Like Perkins, the work is hagiographic and shows the author's strong admiration for Bosworth. Controversial issues are omitted. In the conclusion of the series, published in the June 1964 issue of *Herald of Faith*, he writes:

When Rev. Mattsson-Boze discussed this series of articles with my father, and asked me to write about Fred F. Bosworth, I was at once pleased to have the opportunity and awed at the responsibility...I admired and respected Fred Bosworth. And I owe him a great debt as it was my personal knowledge of him and his work that proved to me that there is a Living God" (Blomgren 1964:14).

It should also be noted that *Herald of Faith* was launched as a promotional tool for the ministry of Evangelist William Branham (Weaver 2000:180). Since Branham and Bosworth were close friends and associates, it stands to reason that Blomgren's treatment of Bosworth would be nothing short of admirable and highly positive.

Unlike the above-mentioned publications, the *Refleks* journal (Barnes 2005) has featured a comprehensive profile that covered many of the most significant events in Bosworth's life. The article, written by this researcher, noted the role of women throughout Bosworth's life and ministry. In another article published by *Refleks* (Barnes 2006), this researcher provides a detailed depiction of Bosworth's persecution for preaching to a black audience in Hearne, Texas. *Alliance Life*, the official publication of the C&MA, is another valuable resource for studying the life history of Bosworth. After all, this is the denomination that Bosworth joined following his resignation from the Assemblies of God. Since he and his brother, B.B. Bosworth, were successful ministers of the CMA denomination, *Alliance Life* featured their articles and reported on their evangelistic healing meetings. Following the death of the two brothers in 1958, *Alliance Witness* (forerunner of *Alliance Life*) describes them as "well-known evangelists" and reports that "there were many unusual instances of divine healing" in the Bosworth meetings (Alliance Witness 1958). Today, C&MA has an on-line archive of *Alliance Life* (<http://www.cmalliance.org/howeare/archives/alifepdf.jsp>) through which F.F. Bosworth's articles can be easily accessed.

Various issues of *The Voice of Healing* magazine, which was published by Gordon Lindsay, founder of Christ for the Nations Institute in Dallas, Texas, provide reports of the evangelist campaigns that Bosworth held with William Branham. Some of these reports are written by Bosworth. Other biographical material on Bosworth is available through the published and recorded sermons of William Branham (Voice of God Recording). Since Branham and Bosworth worked together during the late 1940s through to the late 1950s, Branham's stories about Bosworth primarily address the elderly evangelist's later years. Even so, the stories offer particularly revealing information about Bosworth's final years. In Branham's message entitled, "Faith," (Branham 1956:



<http://www.nathan.co.za/message.asp?sermonum=323>) he describes how he referred a young T.L. Osborn to Bosworth for help in launching a healing ministry. Osborn, an internationally known missionary-evangelist, would later say, "Old F.F. Bosworth used to share a lot of secrets with us" (Harrell 1975). Impressed by Bosworth, Osborn also features the writings of Bosworth in his book, *Healing the Sick and Casting out Devils* (1950) In addition to including Bosworth's writings, Osborn notes his appreciation for Bosworth's ministry. In another sermon by Branham, entitled, "The Queen of Sheba" (Branham 1958: <http://www.nathan.co.za/message.asp?sermonum=460>), Branham discusses the death of Bosworth and notes that he was invited to give the eulogy at the evangelist's funeral.

A study of Bosworth would not be complete without knowledge of his contemporaries, especially those with whom he worked, and those considered to be his friends, as well as those he influenced. For this reason, the researcher also consulted a number of Bosworth's contemporaries' biographies, including: John G. Lake (Lindsay 2006; Burpeau 2004; Lake's Diary no date: [http://www.enterhisrest.org/charismata/diary\\_lake.pdf](http://www.enterhisrest.org/charismata/diary_lake.pdf)), E.W. Kenyon (Lie 2003; McIntyre 1997), T.L. Osborn (1950), Cyrus B. Fockler (192?), P.C. Nelson (1889 & 1928), Gordon Lindsay (1982), Freda Lindsay (1976), Lester Sumrall (Sumrall 1993), Billy Sunday (Ellis 1959), Raymond T. Richey (Richey 1925), Maria Woodworth-Etter (1916; Warner 1986 & 1988), Elizabeth Sisson (Robeck 1988b ; Mondt 1910/1987), Oral Roberts (Harrell 1985; Roberts 1972 & 1995), Billy Graham (Pollock 1969), Charles S. Price (1972; Riss 1988c), Charles Benham (2003), Kenneth E. Hagin (1984), Jack Coe (1955), Kathryn Kuhlman (Warner 1993; Buckingham 1976), William Branham (Lindsay 1950), and Smith Wigglesworth (Frodsham 1948/1990).

### 2.3 Ministry/Personal Writings

Despite having only a limited education, F.F. Bosworth was a prolific writer. Throughout his ministry, he published song books, tracts, books of sermons and articles for his ministry magazine, *Exploits of Faith*. His work appeared regularly in the Pentecostal magazines of his day. As was typical of Pentecostal evangelists, Bosworth often recycled his sermons by using them as articles, tracts and as chapters in his books. To promote his meetings, he frequently unleashed a flurry of press releases to the local press and various church publications (Warner 1986; Woodworth-Etter 1916).

Bosworth was a member of the AG and the C&MA denominations. He held prominent positions in both church groups. It stands to reason then, that much of the writings about his life history are within the context of these two church bodies. His impact within these two bodies was of such significance that one can hardly read about the history of the two groups without noting numerous references to Bosworth. When King (2006) writes about the history of the C&MA, he includes multiple accounts of Bosworth's ministry. The same is true of Blumhofer (1993) in her work on "The Assemblies of God, Pentecostalism, and American Culture." In AG history, he is known for his revival meeting in Dallas, Texas and his resignation over the issue of evidential tongues (Hollenweger 1988; Alexander 2007). Books mentioning AG history, such as Alexander (2006) and Burgess and McGee (1988), consistently highlight these experiences. Magazines published by both organizations included articles by Bosworth and reports of his evangelistic healing campaigns. This was especially true during the early years of his ministry.

After his first published article in *The Latter Rain Evangel* in 1908, Bosworth unleashed a steady stream of articles to various church magazines. The articles, for the most part, were basically sermons in print. Some of them were testimonial and autobiographical. Occasionally, some of the articles appeared as tracts and in books. For the period between 1908 and 1958, the AG Archives lists 50 articles written by or about Bosworth. The list,

however, is not exhaustive. Some of his most popular articles, particularly those on divine healing, were published in different magazines.

### 2.3.1 Common Topics

A review of the data suggests that the published writings of Bosworth frequently focused on such topics as healing, faith, salvation, prayer, revival, deeper life, and the Holy Spirit baptism. The articles use provocative titles that are similar to the headlines in advertising. Words such as “How-to” and “Why” are used for articles that promise a benefit, or instructions, to the readers. For example, in the April 1948 issue of *The Voice of Healing*, Bosworth published an article entitled, “Why All Are Not Healed.” In his book, *Christ the Healer* (1948), he included the chapters, “How to Receive Healing from Christ,” “How to Have Your Prayers Answered,” and “How to Appropriate the Redemptive and Covenant Blessing of Bodily Healing.”

The data, as found in the early publications, *The Weekly Evangel*, *Word and Witness*, and *The Alliance Weekly*, sheds light on the foundational teachings of Bosworth during the early years of his ministry. The material is sometimes repetitive. It is simply written and easy to follow. His position on a particular issue is generally presented in a straightforward manner; his arguments are built on a literal view of Scripture, testimonials, personal experience and citations of respected church leaders. From a theological perspective, Bosworth’s teaching is similar to the teachings of others from the early faith-cure movement, including A.B. Simpson, R. Kelso Carter, Andrew Murray and A.J. Gordon. A difference might be in the size of the reading audience and Bosworth’s personal experiences. Because of his popularity and the size of the crowds that attended his meetings, he may have had a reading audience that was much larger than his predecessors, as well as some of his contemporaries. Another difference is his position on the use of medicine. Unlike many of his predecessors, Bosworth did not oppose the use of medicine (1948). Bosworth’s works are written with a sense of urgency and sincerity, but they are not scholarly. This is not surprising, as he had no formal

training in biblical studies or theology. His work is couched in simple language and obviously presented for mass readership.

Bosworth saw himself primarily as an evangelist and revivalist (Biography of Bosworth no date: <http://healingandrevival.com/BioBosworth.htm>; Jacobsen 2003:290; Perkins 1927). Although he taught, sang and played musical instruments, he apparently believed his true calling was that of an evangelist. Consequently, much of his writings and sermons are evangelistic in nature. While they deal with the subject of healing and other topics, their aim is to inspire conversion to Christianity. The theme of evangelism, whether overt or subtle, is found in *Christ the Healer*, articles published in *The Alliance Weekly*, *Triumphs of Faith*, *Word and Witness*, *The Latter Rain Evangel*, *The Weekly Evangel*, *Herald of Faith*, *The Voice of Healing*, and other periodicals. The theme also permeates *Exploits of Faith*, which was used to support the Bosworth Campaigns.

Knowledge of this overall thrust in Bosworth's writings is helpful in a number of ways. First, it helps one to see that he was not a biblical scholar. Hence his writings do not have the depth of one who is academically trained. Second, he wrote for the masses. He uses language, images and anecdotes that could be readily understood by people of all educational backgrounds. Third, Christ is central in his work. Although he promotes his own ministry and uses personal experiences as examples to support his views, he frequently emphasizes faith in Christ for salvation as the ultimate goal for humanity. The data shows that this view of Christ as the central focus of his belief system prompted him to minister to people outside his own denomination. In fact, he seemed comfortable with Pentecostals and non-Pentecostals alike (King 2006).

### **2.3.2 Inter-denominational**

In addition to having a focus on healing and being evangelistic in nature, Bosworth's writings also were inter-denominational. Given his commitment to reaching people of all denominations, he frequently held meetings as city-wide campaigns that included representatives from many different church backgrounds (Perkins 1927). In addition to

C&MA's *The Alliance Weekly* and AG's *The Weekly Evangel*, his meetings (and articles) were featured in a number of independent magazines. They include *Triumphs of Faith*, *The Latter Rain Evangel*, *Kenyon's Herald of Life*, *The Voice of Healing* and *Word and Witness*, among others.

Bosworth never wavered in some of his fundamental beliefs about salvation, healing, and the baptism in the Holy Spirit. In the article, "The Ministry of Intercession," published in May 1913 in *The Latter Rain Evangel*, he wrote: "I tell you, dear ones, there is something more to this baptism than the speaking in tongues, wonderful as that is. Let not anyone be satisfied with his experience until he has a burden for souls" (Bosworth 1913:2).

Bosworth may have held views that were not accepted by many denominations, yet, his ministry was inclusive. Despite his own Pentecostal background, he frequently worked with non-Pentecostals (King 2006). During a campaign in Pittsburgh, Pa., in the early days of his evangelistic ministry, it was reported that meetings were inter-denominational:

All denominations crowd the hall—Catholics, Episcopalians, Presbyterians, Methodists, Baptists, United Presbyterians, Primitive Methodists, Methodist Protestant, Pentecostal Nazarene, with many others, may be seen among those at the altar seeking Divine aid" (Perkins 1921:125)

In terms of priority, he put evangelism—salvation of the soul—first. He viewed healing, while important, as being secondary. It was said of his meetings:

"The essential part of each service, Evangelist Bosworth stated, was soul saving. Divine healing came second. He did not in any way attempt to discredit the value of healing, but the first was vitally essential, and the healing, he said, usually followed those who were perfectly saved and who had received the Witness of the Spirit" (Perkins 1921:129).

In his message, “How to Have a Revival,” he stated that “the greatest achievement in the world is to win a man from eternal night to a life of eternal happiness” (Bosworth no date b:22-23; Perkins 1921). He further stated:

If the cause of God for souls is great enough to secure the combined action of God the Father, God the Son, God the Holy Spirit and all the angels for the past six thousand years, must it not be the greatest object of pursuit, and are we not wise in making it the supreme end of our lives during our short stay in this world?” (Bosworth no date b:24; Perkins 1921).

During the years that Bosworth served as a mentor to A.W. Tozer, he reminded Tozer of the priority that should be given to evangelism and healing: “He also urged Tozer to embrace the healing ministry, but to keep it as secondary to his evangelist ministry” (Dorsett 2008:75). In his articles, magazines, and sermons, Bosworth focuses on Christian essentials without any emphasis on doctrinal differences. This can be seen in his article, “The Call to Love,” published in the Dec. 8, 1917 issue of *The Weekly Evangel*:

It is the business of every teacher, preacher, evangelist and all literature to get people to see the importance of this call to love. It is unfortunate that so many get full of doctrines and then they argue, and lose out in love. The great trouble with the schools is that they make theology an end. Theology is only a means to a much greater end, and that is that we should love the Lord with all our hearts and minds and strength. So many are splitting hairs over theology instead of loving one another. The Baptist and the Presbyterian do not mind how much you love God. Doctrinal issues alienate...” (Bosworth 1917:2).

In this same article he writes that he never has to “spend my time fighting booze and cardplaying and dancing, but I have never heard of a convert in Dallas going in for any of these things” (Bosworth 1917:2). He also writes that he “never mentioned snuff but when

they got through to God they found that the appetite for snuff had gone” (Bosworth 1917:2).

### 2.3.3 Famous Book

Bosworth's most famous work is undoubtedly *Christ the Healer*. First published in 1924, this book is a collection of his most popular sermons on divine healing. The book repeats many of the ideas that were shared by early writers such as A.B. Simpson, A.J. Gordon, and Andrew Murray, among others. Its central argument is that divine healing is in the atonement of Christ which can be received by any Christian when claimed by faith. Since healing is in the atonement, Bosworth contends, it is a part of salvation.

Not a few of Bosworth's points appear to be based on proof texts, experience and testimonies from people who reported they were healed through his ministry. In 1948, Bosworth expanded his book and included a chapter entitled, "Our Confession," which is based on the writings of E.W. Kenyon, another minister who practiced the ministry of healing. From this time to his death in 1958, Bosworth taught about "confession" as a vital step in receiving healing. To him, the concept of confession was based on several New Testament passages, including Rm 10: 9-10:

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Bosworth believed that since healing is included in salvation, the above passage of Scripture is applicable to the sick: They must believe and then confess their healing before they can receive it. During the 1940s and 1950s, writes Simmons, Bosworth's book became a virtual textbook for many tent revivalists (Simmons 1997:295). Today, with over 350,000 copies in print, the book remains a favorite text for many Charismatics, especially those of the Word of Faith persuasion. Rhema Bible Training

Center of Tulsa, Okla., is the Mecca of the Word of Faith movement. The school, which was founded by Kenneth E. Hagin, has used the book as a required text for over 30 years (Crowl 2004; Parkman 2004). According to one graduate, Hagin used to read three chapters from Bosworth's book word for word because, he said, "He could not say it any better" (Parkman 2004).

Although *Christ the Healer* (1948) is a collection of Bosworth's sermons, it still provides insight into his life and ministry. For instance, the book mentions the names of various leaders and books that Bosworth admired. This gives a sense of the influential factors in his life. The book provides analogies from his childhood as a "farm boy" along with photographs of his meetings. The book also describes his healing of TB. Because he was known as a debater on the topic of healing, it is not surprising that parts of the book are apologetic in nature, as Bosworth attempts to address the arguments against healing beyond the Apostolic age.

### **2.3.4 Apologetic**

Although known for his simple preaching, Bosworth was also an apologist for divine healing. He preached evangelistic sermons and taught about the Spirit-filled life, but when attacked by the critics, something he seemed to relish, he became defensive (Perkins 1921; Bosworth 1924a:77). Hounded by questions from followers and critics alike, he felt obligated to provide answers. As a result, he left a trail of material that shows his skills as a debater and defender of the doctrine of divine healing. In the Preface of the 1924 edition of *Christ the Healer*, he writes: "These sermons are published in response to urgent requests we are constantly receiving from ministers and others in the cities where we have held revival campaigns in the United States and Canada."

Supporters of his views react in a way that suggests he triumphed in his debates (Bosworth 1924a:77; Perkins 1921; Hofferbert 1950). Of course, those who disagree would likely have a different response. Given the popularity of his book,



it is probably accurate to say that adherents of his belief system support his arguments on divine healing. Such support for his belief system is often seen on Internet discussion groups, like [www.FaithandFellowship.com](http://www.FaithandFellowship.com).

In defending his position on healing, Bosworth appeared to quote sources selectively. Sometimes it seemed that he took their comments out of context. For instance, when arguing for healing in the atonement, Bosworth cites R.A. Torrey's comments on Mat 8:16-17 (Bosworth 1948), in which he suggests the passage of Scripture shows that healing is in the atonement. The passage reads:

When the even was come, they brought unto him [Christ] many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses (Mat 8:16-17).

Commenting on this passage, Torrey writes:

It is often said that this verse teaches that the atoning death of Jesus Christ avails for our sicknesses as well as for our sins; or in other words, that 'physical healing is in the atonement.' I think that is a fair inference from these verses when looked at in their context (Torrey 1974:53).

Bosworth stops with this part of Torrey's comments. He omits the rest. For Torrey goes on to say:

"Well, that being the case," many say, "every believer has a right to claim physical healing for all their physical sicknesses and infirmities right now, *just as much as a right to claim immediate pardon for all their sins, on the ground of the atoning death of Jesus Christ.*" But that does not follow. It is very poor logic. For the question arises, *When* do we get what Jesus

Christ secured for us by His atoning sacrifice? The Bible answer to that question is very plain, and the Bible answer is, *when Jesus Christ comes again* (Torrey 1974:53-54).

In recent years, Charismatic church leaders, particularly those in the Word of Faith movement, cite Bosworth when defending the doctrine of divine healing. Some church groups view his writings as a work of authority. In fact, Lindsay (*The Voice of Healing* 1948a:4) describes Bosworth as the “greatest authority on the ministry of Divine Healing.” The data under this category is helpful because of the insight it gives into Bosworth’s hermeneutics and apologetic methodology. The data provides the Scriptures he uses as the foundation for his theology as well as the authors and church leaders he respected. Even more, it helps one to understand how believers in divine healing, especially those in the Word of Faith movement, arrive at some of their beliefs. The data also reveals, though limited, some of the arguments against Bosworth’s teachings (Hofferbert 1950). This presents some of the concerns that were raised by people, such as the Baptists, who were outside the Pentecostal-Faith Healing practices. Another helpful feature is the element of inspiration. Bosworth writes in a way that motivates the reader. He gives hope and offers answers to people who are struggling. He encourages them to use their own faith and believe God for the miraculous. He helps them to believe that if healing can come to others, it can come to them. He also encourages church leaders, including those who are not sick, to minister healing to others. So while the data may be apologetic in nature, it is also motivational, as well as instructional (Bosworth 1948).

### **2.3.5 Testimonials**

Claims of healing in the form of testimonials seem to permeate the sermons and writings of Bosworth. This is not surprising since Bosworth believed that actual healings were proof of the gospel message and a demonstration of the Spirit in action (Bosworth 1954a, 1954b & 1954c). Whether he was teaching or reporting on a revival meeting, he gave healing a central stage in his ministry. He frequently boasted of having over 200,000 written testimonies. He also eagerly sought testimonials from his followers and offered

gifts in exchange for them. An example of this is evident in the July 1931 issue of *Exploits of Faith*:

All the friends of Evangelist and Mrs. Bosworth, those who have been saved in their many campaigns in Chicago and elsewhere, those who have been filled with the Holy Spirit, and those who have been healed in body, are asked to write, care of the [radio] station, telling what the Lord has done for them, in messages that can be read over the air and made a blessing to multitudes of others. All who do write are promised a souvenir in return (*Exploits of Faith* 1931:10).

In 1922, during a meeting in Campaign, New York, Bosworth invited everyone in the audience who had been healed to stand. Many of them shared their testimonies in which they mentioned many types of diseases. *The Alliance Weekly* reports:

Evangelist F.F. Bosworth then asked all who were present in the audience and had been healed by the power of God at any time to stand. One hundred and fifty-one immediately arose and named their diseases, most of them in a few words, others with details that deeply impressed the audience. Twenty-two afterward gave in detail the stories of their healings since the beginning of the campaign. These stories moved the audience to shouts of praise and thanksgiving which found their climax when a little Catholic girl who had been a cripple showed how she could walk and jump and told the story of her crippled condition, healing and subsequent ability to “jump the rope” many times (*The Alliance Weekly* 1922).

In addition to his book, *Christ the Healer*, testimonies of healing appear in his magazine, *Exploits of Faith*, and other periodicals such as *The Alliance Weekly* and *The Weekly Evangel*. A large number of the testimonies were dramatic, as shown by this example:

Testimony from B.B. Bosworth meetings in Bradford, Penna.

Healed of heart leakage, blindness, deafness, paralysis, tuberculosis, varicose veins, four curvatures of spine, and rupture, -- Miss Atherton is now well and happy, and hoping to go to Africa as a missionary (*Exploits of Faith* 1930:4).

Bosworth's recorded sermons from 1954 show the use of testimonials as anecdotes and illustrations. In one meeting, reported in the October 3, 1925 issue of *The Alliance Weekly*, Bosworth read over 60 testimonials by people who claimed to be healed. When critics challenged him in 1924, he used testimonials to support his position on divine healing (Bosworth 1924a:77). He used these claims throughout his ministry (Bosworth 1948; Bosworth 2000). An interesting feature of the data in this category is what it reveals about gender. The number of women who report being healed seems to be larger than the number of men. This is also seen in Bosworth's book, *Christ the Healer*, which includes a large number of testimonies by women.

Another feature that stands out is the appearance of TB in the early part of Bosworth's ministry. As his ministry progressed over the years, there seems to be little mention of people being healed of the disease. Of course, this may also be due to the advancement in medical science. Because the healing testimonies were written by individuals, it is safe to assume they are subjective. In some cases the claims are supported by medical doctors. In many cases, perhaps to enhance their credibility, the testimonies include the actual names and addresses of the people making the claims.

Not a few of the testimonies are written in the form of first-person narratives (Bosworth 1924b). They possess such literary elements as suspense and drama, and specific details about pain and diseases. Typically, the sick are depicted as being hopeless after having sought the help of physicians. They either attend one of Bosworth's meetings, or they read his book, exercise their faith in Christ, and are healed. In some cases the healings are gradual; in others, they are instantaneous. Aside from the drama, the data demonstrates a

time when people were desperate. It is a time when many had limited options from a medical standpoint and in some cases, they apparently could not afford the medical treatment they needed.

### **2.3.6 Dogmatic Tendencies**

Bosworth believed and taught certain doctrines without compromise, and he communicated his views in absolute terms. “God never moves out of His turn, but He always moves when it is His turn,” he writes (Bosworth 1948:98). He goes on to explain how God responds to faith. In his view, when a person does his or her part by believing and acting on the Word of God, God does His part by answering the person’s prayers. By believing and acting on the Word of God, everything that belongs to us in Christ becomes available at once. To accept any contrary physical evidence in preference to the Word of God is to nullify the Word, as far as you are concerned (Bosworth 1948:137).

Bosworth was convinced of this position, so much so that he writes: “Continue to believe that God gave you what you asked for when you prayed, thanking and praising Him for what He has given, and it will always materialize. This always puts God to work” (Bosworth 1948:140). For him, Christ is the way to Heaven without exception. To receive eternal life, one must believe in Christ alone. Salvation, he believed, begins with faith in the heart and confession with the mouth (Rm 10:9-10). For Bosworth, healing and all the promises of God are appropriated in the same way: A person must hear the word of God, believe the word of God, confess the word of God and then act on the word of God (Bosworth 1948). He argues:

The first step toward being healed is the same as the first step toward salvation, or any other blessing that God promises. The sick person needs to know what the Bible clearly teaches and that it is God’s will to heal until one has lived out the allotted span of life (seventy years, Ps. 90:10) (Bosworth 1948:87).

Despite being sick himself on occasion, and even unto death, Bosworth insisted that Christians do not have to be sick and that it is God's will for all to be healed (Bosworth 1948). In his book, *Christ the Healer* (1948), he addresses this issue in many chapters including one entitled, "Is Healing for All?":

Is it still the will of God, as in the past, to heal all who have need of healing, and to fulfill the number of their days?

The greatest barrier to the faith of many seeking bodily healing in our day is the uncertainty in their minds as to it being the will of God to heal all. Nearly every one knows that God does heal *some*, but there is much in modern theology that keeps people from knowing what the Bible clearly teaches—that healing is provided for all (Bosworth 1948:49).

Bosworth believed that Christians may be attacked by "an evil spirit," but they can resist it or cast it out by faith in the word of God (Bosworth 1954a, 1954b & 1954c; Bosworth 1948:184). He writes:

Some are not healed because their affliction is the work of an evil spirit that must be cast out. Jesus did not heal the epileptic *disease* but cast out the epileptic *spirit*. He also cast out the deaf and dumb and blind spirits. He says of those who believe, "In my name they shall cast out demons." Many times we have seen people instantly delivered when we rebuked the afflicting spirit. We spoke representatively, in Christ's name, or by His authority (Bosworth 1948:184).

Bosworth taught that Christians must also follow Christ's example in resisting the devil: When, after you have been anointed for healing, Satan tells you that you will not recover, like Jesus, say to him, "It is written:" "They *shall* recover." "The Lord *shall* raise him up" (James 5:15). In this passage, "in the name of the Lord" means the same as if the Lord Himself anointed you. Expect Him to honor His own ordinance and His own purpose

(Bosworth 1948:107). In Bosworth's view, healing sometimes required patience and persistent faith. Such is suggested by a comment he makes about his experience following his personal healing of TB:

I didn't have to carry what Jesus carried for me. I find it works beautifully to count God faithful. Twice since then, when I had a burning fever and was terribly sick, it came to my mind how Jesus bore my sicknesses and, without being prayed for, I crawled out of bed, counting God faithful to the work of Christ for me. Some of you know what it means to walk around with a high fever. My stomach rolled and I felt deathly sick, but as I began to praise God for the fact that Jesus bore my sickness, both times the sickness instantly passed off and I was well (Perkins 1921:210-211).

The above comment was made during the early years of Bosworth's ministry, the time when he was beginning his work as a full-time evangelist. At some point in his life, he and his brother, B.B. Bosworth, were diagnosed with diabetes (King 2006; Mitchell 2007). Neither was ever healed of the condition. While emphasizing the role of faith and confession in receiving the promises of God, Bosworth believed that some Christians did not receive because of a lack of faith, a factor that can be seen when the sick focus on their illness, and its symptoms, instead of the Word of God (Bosworth 1954a, 1954b & 1954c; Bosworth 1948). He writes:

One reason some people are not healed is because they believe what their five senses tell them in the place of believing the Word of God. We should realize that the five senses belong to the *natural* man and that they were given to us to be used for the things of this world. But the things of God cannot be discerned, appropriated, and known by the *natural* senses (Bosworth 1948:121).

In his view, confession was essential to obtaining healing. He believed that the consistent confession of God's promises regarding healing was an exercise of faith, and an activity that would bring healing.

Healing is always in response to faith's testimony. Some fail when things are difficult *because they lose their confession*. Disease, like sin, is defeated by our confession of the Word. Make your lips do their duty; fill them with the Word. Make them say what God says about your sickness. Don't allow them to say anything to the contrary (Bosworth 1948:148).

In his endorsement of Evangelist William Branham, Bosworth argues that his ability to diagnosis illnesses and announce people were healed is an example of the "gifts of healings plus" (Bosworth 1949b). Others, however, believed Branham's "gift" was nothing more than a psychic ability (Baxter no date: [http://www.wordandspirit.co.uk/theology/life\\_on\\_wings.doc](http://www.wordandspirit.co.uk/theology/life_on_wings.doc); King 2006; Weaver 2000).

The data shows that Bosworth was also unmovable in his views about evidential tongues. Disagreeing with those in the Pentecostal churches, he insisted that speaking in tongues was a gift of the Spirit and that it was not the only sign that a person was baptized in the Holy Spirit. He argued that speaking in tongues was not necessarily proof that one had a genuine Spirit baptism (Perkins 1921).

### **2.3.7 Ministry Magazine**

Much can also be learned about Bosworth through his magazine, *Exploits of Faith*, many copies of which are housed at the Flower Pentecostal Heritage Center in Springfield, Mo. First published in the 1920s, the magazine featured numerous articles by Bosworth, his wife, their relatives (who were missionaries), as well as articles by other well-known authors. One feature that stands out in the publication is the many articles written by women, something not common in Christian publications at the time. In addition to providing photographs, the magazine offers meeting reports, announcements of new



books, itineraries, testimonies and promotional ads for Bosworth's radio program. Because *Exploits of Faith* was used as a tool to promote the "Bosworth Campaigns," it is a valuable resource for learning more about his skills, personality, vision, challenges and attitude as a healing evangelist. During the early years of his ministry, Bosworth wrote many letters to magazines and to family and friends. Some of these letters are available today and, like his other writings, they shed light on his personal life history. For instance: In 1919, he wrote a letter to his daughter about the death of his first wife; in 1912, he wrote a letter to his brother about the historic revival meetings in Dallas, Texas; in 1912, he wrote a letter to his mother about his brutal beating in Hearne, Texas, for preaching to a black audience; in 1918 he wrote his Letter of Resignation to the Assemblies of God, the denomination. These letters are part of the collection at Flower Pentecostal Heritage Center.

In July 1954, during the latter part of his ministry, Bosworth delivered three messages in Chicago in which he discusses his experiences with William Branham in South Africa. These messages are available as audio recordings. They are titled: "Mass Faith, Mass Healings" (Bosworth 1954a), "Christian Confession" (Bosworth 1954c), and "Redemptive Blessings" (Bosworth 1954b). Although focusing on divine healing, these recordings give a rare glimpse at Bosworth's preaching style, his passion and humor. In each message he recounts various experiences from his early years and his later years of ministry. The content of the recordings suggest that his trip to South Africa was a defining moment and a turning point in his life and ministry. He became so moved by what he had experienced there that he devoted the rest of his life to missionary work outside the United States.

Bosworth's sermons, published as tracts, articles and booklets, provide snippets of information on his background and various stages of his career. For example, his sermon entitled, "Do All Speak with Tongues?" (Bosworth 1922), is a passionate discourse against the classical Pentecostal teaching that all Spirit-filled believers must speak in tongues. In this message Bosworth notes that he speaks in tongues daily, using it as a prayer language. He also addresses a number of extreme practices by people in the Pentecostal movement. In his message, "The Life Story of Evangelist F.F. Bosworth"

(Bosworth no date a), he recounts his life history. He seems to speak with pride about the methods he used to "purchase" his first musical instrument as a child: He traded his cow and calf for a cornet. He later remarked, "...With this well-earned treasure I went home happy. And so I accomplished my first piece of salesmanship." This suggests his beliefs in his skills as a salesman. In this same message, he states that he went from job to job as a youth and young man, and was uncertain about his future, until he received the baptism in the Holy Spirit (Bosworth no date a).

### **2.3.8 Recordings**

Unfortunately, there are only a few voice recordings of F.F. Bosworth, despite his many years of ministry. The AG's Flower Pentecostal Heritage Center has three recordings of his 1954 messages in Chicago, Ill. John Carver, in his cassette tape collection, *The Healing Movement* (Carver no date), provides a rare tape of one of Bosworth's earlier messages. The date of the recording is unknown and the quality is poor. The message is about 15 minutes long and contains Bosworth's teaching on faith and healing. Included with the recording is an introduction narrated by Carver in which he gives snippets of background information on Bosworth's life history. The information, however, is broad and overly complimentary. In one place, Carver claims that Bosworth died in South Africa, which is incorrect. Bosworth died in his home in Miami, Fla. Mel Montgomery of Mel Montgomery Ministries, has a recording of Bosworth posted on his Web site (<http://brothermel.com>). Montgomery has said that a granddaughter of Bosworth has other recordings but she is not ready to release them to the public (Montgomery 2007a).

### **2.4 Doctrinal Writings**

Bosworth was not unaccustomed to debates and controversy surrounding his doctrine of divine healing (Perkins 1921; Lindsay 1950). Actually, his own family members have stated that he was controversial (Mitchell 2007). There is plenty of evidence to support this view. The data shows that in addition to his association with others who were controversial, Bosworth faced much criticism because of his views on divine healing

(Perkins 1921; Bosworth 1924a). Since his passing in 1958, debates surrounding his teaching have continued. In the world of cyberspace, particularly in discussion groups, Bosworth is both praised and criticized ([www.faithandfellowship.com](http://www.faithandfellowship.com); [www.deceptioninthechurch.com](http://www.deceptioninthechurch.com)). To some of the discussion group members, he was a man of God, but to others, he was a heretic. According to certain members of [Faithandfellowship.com](http://Faithandfellowship.com), Bosworth's book, *Christ the Healer*, is the best available resource on divine healing, followed only by T.L. Osborn's, *Healing the Sick*. Yet, to other members of this discussion group, Bosworth's book, while good, simply rehashes the Word of Faith movement's mantra: "Healing is received like salvation." As a result, the teaching only blames the victim, the sick. Some members of this discussion group believe that many of today's Charismatic leaders have simply taken some of Bosworth's ideas, and the Word of Faith teachings, to the extreme.

#### **2.4.1 Prominent Critics**

Whereas writers like Anderson (2004), Alexander (2006), Blumhofer (1993), Synan (2003) and Hardesty (2003), refer to Bosworth's role as a Pentecostal pioneer and his position on evidential tongues, other writers, particularly those who oppose Bosworth's teachings, recount parts of his life history as it relates to E.W. Kenyon, divine healing, and the Word of Faith movement (McConnell 1988/1995; Hanegraaff 1997). Critics of Bosworth's teachings have included Charismatics and non-Charismatics alike. The most out-spoken critics among Charismatics have been McConnell (1988/1995), Fee (1985), Farah (1978), Perriman (2003) and Swaggart (1982), all of whom have noted the dangers of the "faith confession" theology. In Warrington's (2000) critique of Kenneth Hagin and his teachings on divine healing, he refutes many of the biblical claims made by the Word of Faith movement, which was influenced by Bosworth. He concludes:

[Hagin] propounds a belief system that incorporates an apparent guarantee for believers to receive and maintain physical health on the basis of the authority invested in them by Jesus. Simultaneously believing that Jesus provides a model to be emulated, he assumes that believers should

function as successfully as he did. However, although he claims biblical precedent for his views, too rarely does he offer biblical evidence, instead, relying on apparently divine revelations and personal experiences. At the same time, he presents his views in the context of confusion and contradiction. Most importantly for this thesis, although he claims to be following the model represented by Jesus, he frequently deviates from it, offering a deviant and defective healing matrix” (Warrington 2000:138).

Several Evangelical critics of the Word of Faith teachings are featured in *The Agony of Deceit* (Horton 1990). McConnell (1988/1995) and Hunt and McMahon (1993), it should be noted, were the first researchers to popularize the view that this theology has its roots in New Age Thought. Frances MacNutt (1999), a former Catholic priest, has also been critical. While not mentioning Bosworth by name, he states that the teaching on healing (as taught by Bosworth) is too simplistic and leads to unnecessary guilt. This view is shared by Ern Baxter, who worked with William Branham and Bosworth during the 1950s. Baxter says he disagreed with the absolute and simplistic way in which Branham emphasized faith for divine healing. Branham's theology on the subject was influenced by Bosworth (Weaver 2000). Baxter states:

“One of the early things that started to bother me was the whole question of faith. And the whole idea was that you could get healed if you had faith. And faith became the focus point. And so it became a matter of having faith in your faith.... But the Bible doesn't talk about having faith in your faith; it talks about faith in God.” (Baxter no date: [www.wordandspirit.co.uk/theology/life\\_on\\_wings.doc](http://www.wordandspirit.co.uk/theology/life_on_wings.doc)).

Baxter also was an acquaintance of E.W. Kenyon, whose ideas on faith and healing were shared and promoted by Bosworth. He contends that Kenyon “was trying to redefine faith and I think he went too far” (Baxter no date: [www.wordandspirit.co.uk/theology/life\\_on\\_wings.doc](http://www.wordandspirit.co.uk/theology/life_on_wings.doc)). Once, while sharing his thoughts about Kenyon, he said:

...He came out of a metaphysical background in the New England states. And much of his teaching on faith, I think, was influenced by that kind of Emisionium [sic] metaphysical philosophy. A metaphysical faith, as I understand it, is really a state of mind where you adopt certain mental attitudes and you think positively and you get certain results and so on (Baxter no date: [www.wordandspirit.co.uk/theology/life\\_on\\_wings.doc](http://www.wordandspirit.co.uk/theology/life_on_wings.doc)).

Evangelical leaders such as John McArthur (1993), Hank Hanegraaff (1993 and 1997) and Hunt (1993), have been some of the harshest critics. They use a seemingly adversarial tone in condemning not only the theology espoused by Bosworth, but most of the Charismatic and Pentecostal leaders as well. Both McArthur and Hanegraaff unfairly paint with a broad brush, so to speak. McArthur, in particular, fails to distinguish the Word of Faith leaders from the traditional or classic Pentecostals. Hanegraaff also is highly critical of the Word of Faith movement and of Pentecostal revivalists (1993 and 1997). Other Evangelical leaders, including C. Everett Koop, former surgeon general of the United States (Horton 1990), and Ankerberg and Weldon (1993), have attacked all aspects of the Word of Faith theology. A few writers have used a less condemning but more balanced and respectful approach in their criticism of the movement (Simmons 1997; Perriman 2003; Bowman 2001). In his article, "The Heart of the Prosperity Gospel: Self or the Savior?," Lioy (2007), criticizes aspects of Word of Faith teachings that emphasize money in the form of financial blessings, as well as healing and health:

Advocates of the prosperity gospel believe that since it is the will of God for believers to enjoy life to the fullest extent possible (cf. Jn 10:10), including financial prosperity and entrepreneurial success (cf. Deu 7:12-26; Josh 14:9; Ps 23:1-6; Mal 3:10; Mk 10:29-30; 3 Jn 3:2), living in poverty violates His will and dishonors His name. A lack of faith is labeled as one reason why Christians fail to be healed, enjoy abundant wealth, and so on. Moreover, it is reasoned that God never wants His people to suffer or be poor. Satan and sin, not God, are said to be the

culprits behind every form of sickness, tragedy, and hardship that exists (Lioy 2007:44).

Lioy concludes that “an analysis and critique of [the prosperity preachers’] dogma indicates that it is predominately anthropocentric, rather than Christocentric, in its theological orientation” (Lioy 2007:60). He also asserts the following:

Adherents superstitiously treat faith as a magical force that can unleash the power of the Spirit to bring them health and wealth. Proponents of success operate as if it is their God-given entitlement to be rich and happy in every way possible. Also, those who take a dissenting view are labeled as being weak in faith and unwilling to claim God’s promises for their life (Lioy 2007:60).

Lie, editor of the *Refleks* journal, is one of the few researchers who has tried to defend some of the Word of Faith teachings. In his critical biography of E.W. Kenyon (Lie 2003), the person whose teachings were shared by Bosworth and today's Word of Faith leaders, Lie suggests that Kenyon has been misunderstood by the critics and his teachings have been taken out of context. Lie's view is shared by McIntyre (1997), who accuses critics of heresy-hunting.

#### **2.4.2 British Israelism**

Another area in which Bosworth has received criticism is his acceptance of British Israelism teachings. While there is much written about the controversy surrounding his resignation from the AG over the issue of evidential tongues, there is little written about his acceptance of British Israelism (King 2006). British Israelism is the belief that that the Anglo-Saxon race is superior to other races, and that it is one of the last tribes of Israel. The data available on this issue reveals that he accepted the teaching in the 1930s and was forced out of the C&MA because of it. He later recanted in the mid-1940s, and was accepted back into the denomination (King 2006). His life history appears to have a

gap from the 1930s to the late 1940s. There are few news reports about his activities during this time. A proponent of British Israelism has published a radio sermon by Bosworth that purports to explain his view of British Israelism. Two other sources, from his former assistant minister, Charles Benham, and Southwick, mention his acceptance of the heretical teaching (Benham 2003; Southwick 2003). Benham “served as an assistant to Fred F. Bosworth in his evangelistic crusades...” (Benham 2003:1). He also “associated with many prominent ministers including Charles F. Parham” (Benham 2003:3). In 1958, Benham wrote the article, “Joseph is Yet Alive,” which included “his edited and expanded commentary which [he] wrote on a sermon given by his friend, F.F. Bosworth” (Benham 2003:3). In his remarks on Bosworth’s teachings on British-Israelism, Benham argues that the Anglo-Saxon race is the lost sheep of Israel.

To these sheep Christ declares He was sent. Where were these sheep?  
They were scattered about in Central Asia and Europe...From these very regions came the Saxons and kindred races; from here they spread North and West, being the most Christian of any people on the face of the earth then, as well as now. Their reception of the Gospel gave them power over the surrounding nations, to whom they were—as it had been foretold—witnesses of Jesus Christ... (Benham 2003:4).

Southwick (2003) writes about “Bosworth’s knowledge of the fact that the Anglo-Saxon and related people are the direct literal descendants of ancient Israel...” (Southwick 2003:9). He comments on how Bosworth arrived at his views on the subject:

To give some idea and insight into his study habits, it was only after a thorough investigation, taking him through 100 books, would he openly commit himself on the Anglo-Israel subject. He never “jumped off the deep end” on this matter. As a lasting contribution to the Anglo-Israel belief, Brother Bosworth has left on hand a booklet called, “The Bible Distinction Between the House of Israel and the House of Judah”...(Southwick 2003:9-10; Bosworth no date c).

Because of the strong bias that seems prominent in these writings, the level of Bosworth's involvement is questionable. If nothing else, the writings give insight into the climate that Bosworth entered during the latter part of his ministry.

## **2.5 Theory-based Writings**

Building on the aforementioned sections that covered the biographical, personal and doctrinal writings, this section will focus on the generally held theories about ministry gifts and development of healing ministries. Attention will be given to Simson's (1977) research on faith healers and the Pentecostal perspectives for discovering a spiritual calling and spiritual gifts.

### **2.5.1 Simson's Research on Faith Healers**

Whereas Harrell (1975 and 1985), and Burgess and McGee (1988) give a thorough overview of various healing evangelists in the context of Pentecostal history, Simson (1977) attempts to provide a more detailed look at those engaged in contemporary healing ministries. In doing this, she delves into the background, development, and lifestyle of healing evangelists and makes a critical analysis of how they rose to prominence. She also investigates the perspectives of their followers, reports of healing, and the impact of the ministry on the evangelists' families.

Simson's (1977) research reveals that most of the 60-plus evangelists she studied had much in common. For instance, many were brought up in a rural environment and had little education. Many attended churches that were Holiness or Pentecostal. They also faced poverty or some form of financial struggle. Many also came from large families. Before entering the ministry, a number of the evangelists went from job to job. Some pursued work in factories and in sales, while others worked in some form of entertainment.



Another factor that is common, according to Simson, is divine healing. During their childhood or youth, a number of the evangelists had been sick and experienced personal healing through prayer. At some point during their early years, they also witnessed healing through the ministry of others (Simson 1977:60-61).

Simson also discovers that personality was a significant factor in the healing (or deliverance) ministry. She notes the evangelists often had a strong personality type, which helped them succeed in their ministry (Simson 1977:67-68). She cites Gordon Lindsay, who worked with many such evangelists through The Voice of Healing organization during the 1950s as saying “the effective evangelist is usually a high-strung person” (Simson 1977:65).

With regard to Bosworth, Simson notes that he was one “of the more prominent leaders in faith healing” in Zion City, and that his ministry “gradually tapered off” during the Great Depression (Simson 1977:32, 38). She also mentions his belief that attendance at his meetings increased when he publicized healings attributed to his ministry (Simson 1977:85).

### **2.5.2 Pentecostal Perspective**

While not dealing specifically with the Bosworth, writers of Pentecostal literature generally view the nine gifts of the Spirit (1 Cor 12) as being supernatural in origin and in delivery (or operation). The call to become an evangelist, as will be shown, is seen in the same way. In terms of development or preparation for a ministry of healing, Pentecostals emphasize the baptism in the Spirit with the evidence of speaking in tongues as the starting point, or gateway for such a ministry. Menzies notes that “Pentecostals such as the Assemblies of God, recognized the need for basic Bible training for preparing pastors, missionaries, and lay leaders in the churches” (Menzies 2000: <http://aps.webjournals.org/articles/1/03/2000/2972.htm?id={E4751A65-9C57-47A8-92EA-65F9BC98682E}>). In this preparation, they emphasized “cultivation of a prayer life, a communion with God in which students were encouraged to hear God speak to

them in intensely personal ways” (Menzies 2000:

<http://aps.webjournals.org/articles/1/03/2000/2972.htm?id={E4751A65-9C57-47A8-92EA-65F9BC98682E}>). Spiritual power and supernatural guidance, in their view, usually begin with Spirit baptism and speaking in tongues. For example, Brandt (1981:16) writes that speaking in tongues “is in a special sense the kindergarten of the supernatural.” He notes:

The Spirit-controlled life is a life in the supernatural. The gift of tongues is the launching pad for this life. How difficult it is for all of us to move out of the natural into the supernatural. Tongues is a God-appointed means for this (Brandt 1981:16)

Brandt’s view is shared by Carter (1976), who also stresses the importance of the Pentecostal baptism:

The baptism of the Holy Spirit is the gateway into the believer’s spiritual heritage. It leads to the mighty manifestations of the Spirit’s Power, whether wielded by the individual, or wrought for him. The divinely miraculous ministry commences when he becomes the happy recipient of the Holy Spirit. He will find himself communing with God in the language of the Spirit, speaking the mysteries which belong to the realm of the Spirit, and enjoying a communion otherwise impossible (Carter 1976:127)

Carter’s (1976) understanding of the gifts and their relation to the Pentecostal baptism, is echoed by Horton (1934/1975), who was an acquaintance of his. According to Horton, “God has provided in the baptism of the Holy Spirit and the resultant Gifts of the Spirit, means for reproduction of His divine faculties in His children” (Horton 1934/1975:8). He goes on to assert: “The Gifts of the Spirit are the evidences and expression of the indwelling Spirit...The manifestation of the Spirit is given to every man who is filled

with the Spirit. Have you received your supernatural manifestation?” (Horton 1934/1975:206).

According to Gee (1980/1972/1949), another Pentecostal writer, the book of Acts is clear in showing a connection between the baptism in the Spirit and the gifts of the Spirit. He argues that Acts 19:2 “reveals that there is an intimate connection between the supernatural gifts of the Spirit and the initial baptism with the Holy Spirit” (Gee 1980/1972/1949:14-15). In his discussion of how ministry gifts, including healing ministries, is set in the church, Gee addresses what he calls, two extreme views. The first view suggests that the ministry gifts are merely “natural gifts sanctified” and the second view asserts that the ministry gifts are completely supernatural (Gee 1978/1972:152-157). Gee concurs that God may use a person’s natural abilities in a special way, whenever these abilities are consecrated to the Lord. However, he argues that “...we cannot but recognize that the New Testament implies something beyond natural gifts, however useful and sanctified, in the ministry gifts with which Christ has enriched His Church” (Gee 1978/1972:153). Still, he acknowledges:

The purely natural abilities and characteristics of the believer may provide a background upon which the Holy Spirit works with His supernatural gift; and, indeed, this is never more clearly instanced than in the personalities used by Him for the writing of the inspired Scriptures (Gee 1978/1972:155).

With respect to understanding how one can identify his or her ministry gift, Gee makes an interesting reference to the way in which natural talents are discovered or identified. He writes:

A frequent question is, “How shall I *know* that I have some ministry gift from Christ?” The answer is that you will know in the same way that you know you have certain natural gifts. The parent will carefully watch the child finishing its education, to discover what natural bent it displays that

may indicate future career—either mechanical, artistic, commercial, scholastic, or whatnot. So in the spiritual, the Spirit-gifted child of God called to fill some definite office of ministry in the church will quickly display well-marked capabilities along a certain line. These will be further proved as coming from the Lord by the fact that blessing will quickly begin to result, the “talent” will begin to make other talents (as in the case of Philip’s first evangelistic ministry in Samaria, Acts 8). Moreover, the church as a body will have a clear witness that such a one has a definite ministry entrusted to him from the Lord” (Gee 1978/1972:164).

Gee does not include any case studies or examples of people in ministry to support his claims. This omission, it seems, weakens his argument. In a similar vein, Lindsay (1983) underscores the importance of the baptism in the Spirit. However, he also stresses the need for training and study as preparation for ministry. For instance, on the subject of qualifications for the ministry, he writes: “A minister should certainly have the baptism of the Spirit” (Lindsay 1983:7). Yet, he also notes: “Those who would teach must first be willing to be taught...This supernatural gift, however, was not to take the place of personal study. God commanded Joshua to meditate on the Scriptures day and night....” (Lindsay 1983:5).

## **2.6 Interview Sources**

The data collected and analyzed for this research was in many cases anecdotal. This was seen through interviews with Bosworth’s family members and people who met him or attended one of his meetings. While none of them could provide anything that may be called scientific, they readily spoke about fond memories of the evangelist.

### 2.6.1 Revealing Interviews

The researcher interviewed Donna Mitchell, the granddaughter of B.B. Bosworth. She could not recall many memories of F.F. Bosworth, but she states he was “bull-headed” and had a great sense of humor. In regard to his ministry, she once attended a meeting that he conducted with Evangelist William Branham. It was during this time that she saw a boy with crossed eyes immediately healed after prayer (Mitchell 2007). In an email correspondence with Evangelist Don Gossett, he writes that he once shared a meal with Bosworth. He declined, however, to comment on specific memories of the evangelist. Instead, he shares that, “I very much enjoyed my fellowship with him and I found him to be very much what you find about him in books written on his life.” (Gossett 2004). The researcher also interviewed a woman known as Rev. Grace Schltheis of Joybringer Ministries, who attended a Bosworth meeting as a child. She describes him as being well dressed and looking like a high school principal. She said he was a good teacher (Schltheis 2004). Schltheis also recounts stories she had heard about Bosworth’s death in which he allegedly saw a vision of loved ones who had gone to heaven (Bosworth 2000). In an interview with Rebekah Branham Smith, the daughter of Evangelist William Branham, she recalls the elderly Bosworth coming to visit her father. He would often entertain the family by playing a trumpet (Smith 2004).

The memories of these people were not unlike the popular literature that provides anecdotal evidence for reported healings and colorful stories about the evangelist and his healing campaigns. Though not scientific by any means, the anecdotal data show a consistency in the claims that were often made about Bosworth’s ministry. It appears that the people who knew him actually agree with the many reports that were made about him. Yet, because of the respect they held for Bosworth, one may assume that their views of him are somewhat biased and subjective. Furthermore, the information recalled was based on memory. As such, it is somewhat sketchy, and probably not completely accurate. Even so, the data collected from the interviews provides a brief oral history about ministry of Bosworth.

## 2.6.2 Attempted Interviews

Unfortunately, there were three people who knew Bosworth but refused to comment or share their memories of him for this research. His son, Bob Bosworth, said he was ill and could not provide assistance with this research:

I have had a massive stroke, and am paralyzed on my left side. I cannot stand, and am in bed most of the time. I believe every word my father wrote in *Christ the Healer*, I believe every promise in the Word, so I am trusting the Lord for my recovery....We are trusting the Lord for strength to get through each day. I need care 24 hours a day (Bosworth 2004).

Bosworth's granddaughter, Darlene Jenkins, said she was not comfortable speaking about her grandfather as she and a family member were already planning to write his biography (Jenkins 2007). T.L. Osborn, who once said that Bosworth taught him much about divine healing, did not have time for an interview. His secretary, Pat Lovern, writes:

Unfortunately you must excuse Dr. T.L., but he will not be able to be of assistance to you. Dr. Osborn finds it difficult to have sufficient time to check translations and get his own books ready that are being prepared for printing in a number of languages for planned crusades in several different countries (Lovern 2004).

This was a bit surprising, and quite disappointing, considering the role that Bosworth played in Osborn's life. Osborn's daughter, Dr. LaDonna Osborn, has reportedly stated that her father no longer grants interviews (Montgomery 2007b).

## 2.6 Conclusion

Thanks to the advancement of Internet technology, there are scores of websites that present material on F.F. Bosworth. However, those sites are not referenced here because they do not "represent rigorous, thoughtful and systematic research for use in a literature review" (Creswell 2003:39). After studying numerous resources, both academic and popular writings, on Bosworth's life history, the researcher concludes there is a scarcity of information on the topic of this thesis. Although a few of the reputable sources provide reports and brief biographical sketches, they do not delve deeply, or investigate, the influential factors that contributed to Bosworth's development as a healing evangelist.

The biographical writings, while useful and interesting, provide only a surface view of Bosworth without critically analyzing his life history. Bosworth's own writings, including his sermons, are useful in that they reveal his doctrine and thinking at various points in his life. His writings, especially those published as reports on his meetings, provide a glimpse into the planning and methodology of his ministry practices. The doctrinal writings, supplied by critics of the Word of Faith movement, call attention to heresy and extreme teachings based on Bosworth's theology. Though harsh at times, the writings address important questions on divine healing. At the same time, they underscore the importance of sound doctrine.

What follows is an explanation of the methodology used for this study. The section will explain, among other things, the research design, theoretical framework, data collection, method of analysis, and method for establishing validity of the research findings.

## CHAPTER 3 METHODOLOGY

### 3.1 Theoretical Framework

The theoretical framework for this study is based on a variant of the Social Cognitive Career Theory (SCCT). It gives particular attention to the childhood and adolescent period of F.F. Bosworth. The main reason for this is noted in the SCCT model described by Lent et al (Lent et al 1994:80-81). They explain that the early period of one's life is the time of "career entry." As such, the period is associated with preparation for, and implementation of, career choice. They write:

We expect that the sociocognitive factors we posit as being important to career entry will also influence subsequent career choices and adjustment: however, once implemented, initial career choices are subject to revision by a variety of additional factors which extend beyond the scope of the present framework" (Lent et al 1994:81).

Lent et al further write that the "interests and skills developed during the school years ideally become translated into career selections, although social and economic factors frequently intervene to affect the level and content of choices pursued" (Lent et al 1994:81). The core mechanisms of SCCT are defined as follows:

Self-Efficacy: This refers to "people's judgments of their capabilities to organize and execute courses of action required to attain designated types of performances" (Bandura 1986:391). Self-Efficacy asks the question: "Can I do this?" (Lent et al 1994:83). Also, Lent et al believe, it is "not a passive, static trait, but rather is seen as a dynamic set of self beliefs that are specific to particular performance domains and that interact complexly with other person, behavior, and contextual factors" (Lent et al 1994:83). Given the fact that this study is historical, and thereby retroactive, in nature, the research consists of data that show F.F. Bosworth's "judgments of his capabilities to organize and



execute courses of action required to attain designated types of performances” in ministry (Bandura 1986:391). It provides examples for the question: "Can I do this?"

Outcome Expectations: This refers to "personal beliefs about probable response outcomes" and involves "the imagined consequences of performing particular behaviors" (Lent et al 1994:83). It asks the question: "If I do this, what will happen?" (1994:83). According to Lent et al, "people act on their judgments of what they can do, as well as on their beliefs about the likely effects of various actions" (Bandura 1986:231). To illustrate this, they write:

There are many instances in which people may anticipate valued outcomes accruing from a given course of action, but they avoid such action if they doubt their capabilities. A strong sense of efficacy, however, may sustain efforts even where outcome attainment is uncertain" (Lent et al 1994:84).

For this study, the researcher analyzed data that show what F.F. Bosworth believed about possible response outcomes in both his secular and spiritual career engagements. The researcher analyzed Bosworth's "imagined consequences of performing particular behaviors" (Lent et al 1994:83). The study provides examples for the question: "If I do this, what will happen?"

Goals: According to Lent et al, "A goal may be defined as the determination to engage in a particular activity or to effect a particular future outcome (Lent et al 1994: 85; Bandura 1986). It is suggested that "goals achieve their self-motivating quality by linking self satisfaction to goal fulfillment and to the enactment of behavior that meets internally-set standards"(Bandura 1986). In the case of F.F. Bosworth, this study analyzed key moments and experiences in his life that suggest goal-setting. Examples of these experiences are included.

Building on Bandura's concept of self-efficacy, Lent et al have developed a three-part model to explain and predict career behavior (Lent et al 1994; Swanson & Fouad 1999:126). He focuses on "interest," "choice," and "performance." This model is explained below.

### **3.1.1 Interest**

Interest is determined by outcome expectancies and self-efficacy beliefs (Lent et al 1994:89-91). Lent et al propose: "An individual's occupational or academic interests at any point in time are reflective of his or her concurrent self-efficacy beliefs and outcome expectations" (1994:91). This element is illustrated in Figure 4.

Example: A boy develops an interest in playing the trumpet based on his self-efficacy beliefs and he expects a positive outcome, such as praise and perhaps a scholarship from doing it. This *interest* may influence his choice in a particular career field, beginning with an increased choice in practicing. In time, this activity and development of skills may lead to the choice of a career in music.

### **3.1.2 Choice**

This is determined by a person's input (e.g., gender, race, disability, personality and predisposition) and background context. These factors influence one's self-efficacy beliefs and outcome expectations (Lent et al 1994:93, 96-97). Lent et al propose: "People will aspire to enter (i.e., develop choice goals for) occupations or academic fields that are consistent with their primary interest areas" (1994:97). This element is illustrated in Figure 5.

Example: A girl grows up in a wealthy social-economic environment that affords her with the best education in language studies. In this environment, she develops her skills and learns there are many opportunities for women, and that she can be well paid for her

skills. This background enables her to develop beliefs in both her ability and her future, so she *chooses* to become a linguist.

### 3.1.3 Performance

This is determined by past performance accomplishments which influence self-efficacy beliefs and outcome expectancies. This in turn influences performance goals and leads to performance attainment levels (Lent et al 1994:98, 100-101). Lent et al propose: "Ability (or aptitude) will affect career/academic performance both directly and indirectly through its influence on self-efficacy beliefs" (1994:100). This element is illustrated in Figure 6.

Example: A boy begins selling lemonade as a fundraiser for a church event. He does well and takes a part-time job in a retail store. He makes many sales and develops confidence in his abilities. He gradually takes on bigger challenges in sales and succeeds with each one. Following each success, he sets a new goal and reaches new performance attainment levels.

This study analyzed a variant (or the basic ideas) of SCCT. Only a *variant* of this theory was used because the study is historical and not suitable for interviews (of F.F. Bosworth), tests and surveys. Determining the subject's self-efficacy beliefs were derived from analyzing the events and experiences in his life that pointed to the factors from which self-efficacy is born. In short, the study is an attempt to view the spiritual and theological phenomena in the subject's life through the lens of social research methodology. If SCCT holds true, then the following claims about F.F. Bosworth will be valid:

His self-efficacy beliefs and outcome expectations: His development as a famous healing evangelist was impacted, in part, by his self-efficacy beliefs and outcome expectations, as well as clearly defined goals. His development began with experiences in his childhood and youth that were shaped by his personal achievements, vicarious learning, social support and his reaction to various barriers in his life.

His interest: He developed an interest in the healing ministry because of his self-efficacy beliefs, and his outcome expectancies, the conviction that people would indeed be healed when he prayed for them. He continued to practice this form of ministry and had greater expectations.

His choice: His personality, background, predisposition and environment afforded him the means, the learning experience and opportunity to pursue the career path of a pastor and later, an evangelist in the healing ministry. His background as a traveling salesman and political campaigner prepared him for the work of a self-promoting minister; his support from the Pentecostal leaders in Zion City, Ill., and Dallas, Texas, prepared him for the spiritual aspects of his *chosen* career.

His performance: His success began with single cases or non-life-threatening illnesses in homes and among small groups of people. This prompted him to set goals that included larger meetings and more severe cases of sickness and disease.

## **3.2 Type of Design**

This section explains the nature and use of qualitative research as expressed by a number of scholars including Cresswell (2003), Leedy and Ormrod (2001), Meloy (1994), Davis and Parker (1997), and Auerbach and Silverstein (2003). It presents 10 reasons for using this research design.

### **3.2.1 Qualitative Research**

Qualitative research is recommended for research that is exploratory (Cresswell 2003). It is ideal for topics on which little research is done (Morse 1991). Leedy and Ormrod suggest: "If the literature base is weak, underdeveloped, or altogether missing, a qualitative design can provide the researcher with the freedom and flexibility needed to

explore a specific phenomenon so that important variables might be identified."  
(2001:113).

It is for these reasons, among others, that the researcher has chosen the qualitative method for research on F.F. Bosworth. What follows is a list of the basic characteristics of the qualitative research method:

First, the researcher is the human instrument (Meloy 1994:68). Unlike quantitative research methods that require statistics and surveys and computer programs as instruments, qualitative research places emphasis on the human element: the researcher serves as "a methodologist, analyst, writer, thinker, interpreter, inquirer...." (Meloy 1994:71). In qualitative research, the researcher may be a participant observer or an uninvolved observer. (Davis & Parker 1997:68).

Second, the research may be theory-based or designed for grounded theory (Creswell 2003:22; Davis & Parker 1997). Although research may involve the testing of an established theory, it is often used to develop a theory and sometimes to advance a theory. In some cases, theory might be used simply to interpret one's findings.

Third, the research is exploratory (Creswell 2003:74-75, 88). In fact, Creswell believes this is one of the main reasons for doing qualitative research. Use of this method suggests there is little (or no) research done on a particular topic or there is little known about an issue. Leedy and Ormrod agree. They write: "An exploratory or interpretive question is more readily addressed by a qualitative design" (Leedy & Ormrod 2001:113).

Fourth, the research is generally "inductive" and "emergent" in nature (Creswell 2003:181; Meloy 1994). Although inductive reasoning is required, the researcher also engages in deductive processes throughout the process (Creswell 2003).

Fifth, the research is "fundamentally interpretive" (Creswell 2003:182; Leedy & Ormrod 2001). While the researcher's conclusions may be accurately based on supporting data, interpretations of that data may vary.

Sixth, the research may be subjective (Auerbach & Silverstein 2003:77).

Seventh, the research may be written in the first person and include personal reflections of the researcher. This is especially true if the researcher is a participant observer, or he or she includes notes from a field journal (Meloy 1994:28, 61, 64).

Eighth, the research may include analysis that involves coding of data, identification of themes or categories and repeating ideas (Creswell 2003:132, 133; Auerbach & Silverstein 2003:37-41).

Ninth, the research requires constant review, reflection and analysis throughout the process (Creswell 2003).

Tenth, the research may be written as narrative and include detailed descriptions (Leedy & Ormrod 2001). This may include details about a life history, environment, economic and social factors (Leedy & Ormrod 2001).

### **3.2.2 Single Case Study Research**

This section provides a definition of the single case study research approach. It outlines the reasons for using this approach while showing how these reasons relate to the literature (Yin 1994; Wolcott 1994; Vyhmeister 2001; Creswell 2003). It also notes the inherent weaknesses of the approach.

### 3.2.2.1 Definition

A case study is defined as a social science research method that involves an in-depth investigation of the background, current status and environmental interaction of a particular social unit, including a program, and individual (one or more), a community, a group or institution (Vyhmeister 2001:143; Creswell 2003:15). Citing Stake (1995) and Wolcott (1994), Creswell writes that the case study involves "a detailed description of the setting or individuals, followed by analysis of the data for themes or issues" (Creswell 2003:191).

A case study is bound by time and activity and it seeks to answer the "how" and "why" questions of qualitative research (Stake 1995; Yin 1994:21). It is especially useful for historical studies where the researcher has little control over events (Yin 1994:1). Leedy (2001:149) notes: "A case study may be especially suitable for learning more about a little known or poorly understood situation. It may also be useful for investigating how an individual or program changes over time, perhaps as the result of certain circumstances or interventions." A case study requires the use of extensive, detailed data that are gathered from multiple sources. It provides descriptions of the setting, context, background, the individual, followed by analysis of the data (Creswell 2003).

Today, the case study is one of the most popular forms of qualitative research and has "more potential audiences than other types of research" (Yin 1994:129, 134). It is a common method of research for students in medicine, theology, education, political science, sociology, psychology and anthropology (Leedy & Ormrod 2001:149; Vyhmeister 2001:143).

### 3.2.2.2 Weaknesses

In spite of its popularity and advantages, the case study method is not without its weaknesses. Perhaps its biggest weakness is in the area of generalization. This is especially true with single-case studies. In such cases, one cannot be sure that his or her

findings are "generalizable to other situations" (Leedy & Ormrod 2001:149), or that they are representative of the total population (Vyhmeister 2001:143). Another weakness with this method of inquiry is its potential for biases. Vyhmeister believes the method is "often vulnerable to subjectivity" because the researcher may become too close to the subject being studied and the selected case may be "dramatic or highly emotional" (Vyhmeister 2001:143). In light of these concerns, researchers may find it best to view their findings as "tentative" generalizations that "must await further support from other studies" (Leedy & Ormrod 2001:150), or they may view their findings as "transferability of theoretical constructs" which may serve as a guide for investigating other samples (Auerbach & Silverstein 2003:78, 86-87).

### **3.2.2.3 Rationale for Single-Case Study Design**

For this research on F.F. Bosworth, the researcher has chosen the single-case study method because little is known about his life history. This method allows the researcher to explore the influential factors in his life and ministry and determine how Bosworth's childhood and youthful experiences may have contributed to his success. Yin (1994) offers four reasons for using a single-case study design:

First, it represents a critical case in testing a well-formulated theory (Yin 1994:38): This research was used to test a variant of the Social Cognitive Career Theory that is based on the concept of "self-efficacy," the "individuals' conception of their confidence to perform tasks" and expected outcomes (Lent et al 1994; Swanson & Fouad 1999:125).

Second, it represents an extreme or unique case (Yin 1994:39): F.F. Bosworth was unique in many aspects. He held some of the largest evangelistic healing campaigns in the 20th century (Osborn 1950). One of his revival meetings lasted nearly 10 years (King 2006; Jacobsen 2003). Reportedly, his ministry once resulted in the closing of a school for the deaf after most of the students were healed in his Chicago meetings (Du Plessis 1958:10). He was one of the few evangelists to play a key role in both the early Pentecostal revival (1906) and the post-World War II revival (Jacobsen 2003). His book, *Christ the Healer*



(1948), has been a major influence on the Word of Faith movement, which is considered one of the fastest growing movements of the 20<sup>th</sup> century (Weaver 2000). Bosworth continued to hold large meetings in many countries until his death in 1958 (Bosworth 2000).

Third, it focuses on the revelatory case (Yin 1994:40): Even Bosworth's son has admitted that little is known about his father's life history. Most of the literature focuses on Bosworth's teachings on divine healing; little is ever said about his personal life. This research reveals the little known events and experiences in his life and seeks to explain for the first time how his early years may have influenced his later years.

Fourth, it may be used as an exploratory device (Yin 1994:40-41): Because no scholarly biography or case study research (covering his development) has ever been written on Bosworth, this research explores, for the first time, his life history from a critical, academic perspective. The researcher has chronicled his life story, identified patterns and themes, and then offered a historical analysis of his findings.

### **3.3 Data Collection Strategies**

The collection of data for this research involved the use of multiple sources. In addition to periodicals and books, it included the use of personal papers, recordings, and interviews. Data was compared and verified in order to ensure their accuracy and validity. Since each form of data has advantages and disadvantages, these factors are clearly identified and listed throughout this section.

#### **3.3.1 Sources of Evidence**

"In qualitative research, the potential sources of data are limited only by the researcher's open-mindedness and creativity," noted Leedy and Ormrod (2001:158). In light of this view, the sources of evidence for my data collection will be based on the suggestions made by Yin (1994) and Creswell (2003). The outline of which includes both their

strengths and weaknesses. Therefore this research on F.F. Bosworth included the following:

### **3.3.1.1 Documentation**

This source consisted of such publications as *Alliance Life*, *The Pentecostal Evangel*, *Exploits of Faith*, *The Latter Rain Evangel*, *Bread of Life*, *Healing Waters*. It also consists of biographical works, including Bosworth's official biography and recent works on his life history. Other items include personal letters, advertisements, reports, newspaper clippings and various articles from the mass media. Attention was also given to academic papers and peer-reviewed journals. Below is a listing of the strengths and weaknesses of using documentation as a source.

**Strengths:** This type of source provides exact details of names, dates, places and pertinent events; it is unobtrusive and unchanging and may be viewed repeatedly; it presents information from different sources and perspectives; it provides context for certain events; it can be easily copied or scanned for later use; it provides a good paper trail and chain of events.

**Weaknesses:** Accuracy may be questionable; it may contain biases of the original writer; it may require special permission to access; written documents may be illegible and require translation and/or interpretation; it may include terms and phrases not immediately understood; it may not have any sense of order or good organization.

### **3.3.1.2 Archival Records**

This source consisted of collections from numerous sites, including: Flower Pentecostal Heritage Center, Holy Spirit Research Center at Oral Roberts University, Christ for the Nations, Christian and Missionary Alliance, Voice of God Recordings (William Branham archives).

This source provided data through letters, diaries, memos, calendars, publications, photographs, and audio recordings. The strengths and weaknesses of using this source are noted as follows:

Strengths: (Same as above for "documentation"); this type of source presents multiple sources for review; it presents personal and professional documents; documents are well preserved and protected; it provides a broad base of information that spans many years and events; it provides primary and secondary material.

Weaknesses: (Same as above for "documentation"); it may require travel to sites; it may present accessibility challenges because of privacy concerns.

### **3.3.1.3 Interviews**

This source included interviews with friends and family members of F.F. Bosworth:

Darlene Jenkins (granddaughter of F.F. Bosworth); Donna Mitchell (granddaughter of Bosworth's brother, B.B.); Don Gossett of Bold Bible Ministries (an acquaintance of the Bosworths); Billy Branham and his sister, Rebekah Branham Smith (friends/co-workers of Bosworth);

This source also consisted of communication with historians and scholars of Pentecostal history. The communication was conducted by phone and email (as above). The list of participants included: Geir Lie, Dr. Vinson Synan, Dr. Paul King, Wayne Warner, Dr. Douglas Jacobsen, Roberts Liardon, and Dr. William Faupel.

As with other sources, there are a number of advantages and disadvantages to using interviews. They are listed below.

**Strengths:** This source allows for face-to-face meetings; it may be conducted by phone, letters or email; it provides the researcher control over the line of questioning; participants can provide background and historical information.

**Weaknesses:** It can result in biased information; it can yield inaccurate information because of the subjects' poor memory; it can be inadequate because of poorly constructed questions; subjects may be reluctant to be interviewed.

#### **3.3.1.4 Audio Recordings**

This source included sermons on cassette tapes and online recordings. The list of advantages and disadvantages of using audio recordings is included below.

**Strengths:** This type of source is unobtrusive; it provides data in "real time"; it provides context for various events and ideas; it may provide meaningful anecdotes for constructing a narrative or biographical overview; it may be viewed or reviewed repeatedly.

**Weaknesses:** It may have poor quality and therefore be difficult to understand; it may be incomplete; it may reflect personal biases of the subject being studied; it may not be accessible without special permission of the sources.

#### **3.3.2 Collection Procedures**

Data collection took place from June 2006 to June 2007. General reading on the topic, including preliminary research, was done for several years prior to 2006. Most of the researcher's time was spent reviewing documents at Flower Pentecostal Heritage Center (<http://www.ifphc.org>) in Springfield, Mo., which has the largest collection of material on

F.F. Bosworth. Other sources included the Alliance Life Archives (<http://www.cmalliance.org/howeare/archives/alifepdf.jsp>), the David du Plessis Archive (<http://documents.fuller.edu/archive>) at Fuller Theological Seminary, and the Holy Spirit Research Center (<http://www.oru.edu/university/library/holyspirit>) at Oral Roberts University.

Throughout the process of collecting data, the researcher looked for information that addressed his guiding research questions. He frequently checked for accuracy and contradictions, as well as information that did not support his anticipated results. The procedures for the data collection consisted of the following steps:

### **3.3.2.1 Read Biographical Writings**

The researcher began with F.F. Bosworth's autobiography that was published as a booklet and his official biography, *Joybringer Bosworth* by Eunice M. Perkins (1921). Next, he studied his biographical writings that appeared as articles in *Alliance Life* (formerly *Alliance Weekly*), *Healing Waters*, *Pentecostal Evangel*, *Bread of Life*, *Herald of Faith*, and *The Latter Rain Evangel* magazines. This was followed by various profiles and summaries on his life history that appeared in ministry magazines and journals.

### **3.3.2.2 Developed a Chronological Timeline**

This timeline was annotated with facts and personal notes about the subject (Taylor 1999). This feature in the research is important, as the timeline was used later for the study of patterns and themes, as well as for historical analysis.

### **3.3.2.3 Studied Popular Literature**

This included articles on the Internet. The researcher also reviewed books and summaries found in dictionaries and encyclopedias to get a general overview of the subject (Creswell 2003).

#### **3.3.2.4 Reviewed Journal Articles, Academic and Conference Papers**

With a focus on the biographical aspects of the writings, the researcher started with the most recent publications and reports, and worked backwards.

#### **3.3.2.5 Studied Primary Sources**

The researcher reviewed F.F. Bosworth's books, sermons, letters, articles, recordings, magazines, etc. Most of these materials are housed in the Flower Pentecostal Heritage Center in Springfield, Mo. Therefore special attention was given to this archival site.

#### **3.3.2.6 Fleshed Out Chronology Timeline**

The researcher used his findings and all pertinent information to fill in the timeline. This information was also filed for later use in the interpretation and analysis process, as well as the actual writing of the findings and conclusions.

#### **3.3.2.7 Conducted Interviews with Friends and Family members**

Interviews were conducted by phone and recorded using written notes. Some of the interviews were conducted by email. Interview questions focused on the life history of F.F. Bosworth so that the researcher could determine how he developed into a famous healing evangelist.

#### **3.3.2.8 Conducted Interviews with Historians and Scholars of Pentecostal History**

These interviews were conducted by phone and email (as above). The list of participants included: Geir Lie, Dr. Vinson Synan, Roberts Liardon, Dr. William Faupel, Dr. Paul King, Wayne Warner, Dr. Douglas Jacobsen.

### **3.4 Data Analysis**

When it comes to the analysis of data in qualitative research, there is flexibility and freedom, and generally no single right way to handle the process (Leedy & Ormrod 2001). While various options may exist for this process, the one factor that is essential is the constant review of all data from the beginning of the collection process to the end (Leedy & Ormrod 2001; Creswell 2003). In other words, the researcher does not wait until all information is gathered before he or she begins to form ideas about the research. Instead, the researcher goes through the data over and over until the final piece of information is gathered. Once this is done, the researcher reviews the data as a whole and looks for emerging themes, broad patterns, and triangulation of ideas. An assessment is then made of these patterns, and conclusions and implications are stated. With these ideas in mind, the researcher's approach to data analysis, based on Creswell (2003) and Leedy and Ormrod (2001), consisted of the following steps:

#### **3.4.1 Organized Data in Chronological Order**

The researcher used his annotated chronological timeline to guide him as he wrote up all pertinent facts, dates, opinions, events and experiences that relate to F.F. Bosworth.

#### **3.4.2 Categorized Data**

First, the researcher divided the data into two categories: Childhood/youth (1877-1897) and Adulthood (1898-1958).

Second, he analyzed the childhood/youth section for prominent themes and experiences, including turning points, crisis moments and persons of influence.

Third, he looked for evidence of the subject's self-efficacy and outcome expectations, which come from early achievements and performance, vicarious learning, social support and his reaction to barriers in his career development.

Fourth, he analyzed the adulthood section of the data and looked for themes and experiences that may be linked to the subject's childhood/youth.

Fifth, he looked for evidence of the subject's self-efficacy and outcome expectations in the adulthood section and determined if it could be linked to his early years.

### **3.4.3 Interpreted Single Instances**

The researcher offered interpretation of specific experiences, events and documents to explain relationships, and showed how the subject's childhood/youthful experiences, and other factors, may have contributed to his success as a healing evangelist.

### **3.4.4 Identified Patterns**

The researcher studied the data and searched for patterns. This was accomplished by first searching for broad themes and "repeating ideas" (Auerbach & Silverstein 2003:54-55) that pointed to certain relationships, experiences and events that bear on the research concern.

Specific titles (coding) were used to identify the patterns that were discovered (Creswell 2003; Auerbach & Silverstein 2003). To illustrate this, data was pulled from the chronological sequence and placed in clusters under designated headings (coding).

With regard to coding, Creswell cites Rossman and Rallis (1998:171) in providing the following advice:

Begin detailed analysis with a coding process. Coding is the process of organizing the material into "chunks" before bringing meaning to those "chunks." It involves taking text data or pictures, segmenting sentences (or paragraphs) or images into categories, and labeling those categories



with a term, often a term based in the actual language of the participant (called an *in vivo term*) (Creswell 2003:192).

In developing codes for a study, Creswell (2003:192) recommends finding "the most descriptive wording" for the study and then turning them into categories.

Using Creswell's suggestions as a guide, this study used six terms as code words that were derived from the patterns or common themes found in F.F. Bosworth's life history. They are: employment, music, crises, women ministers, divine healing and missions. These terms were used as labels for data that were identified in each pattern and then clustered into specific categories. Next, an analysis was made of these patterns to determine if they support or do not support any aspect of Social Cognitive Career Theory. Since this method of research is emergent in nature, the researcher also looked for developing ideas or new theories.

#### **3.4.5 Synthesized and Generalized Findings**

The researcher analyzed his findings as a whole in order to provide "an overall portrait of the case" (Leedy & Ormrod 2001:150). This was followed by an analytic generalization and a description of lessons learned from the research (Vyhmeister 2001). Finally, the researcher offered recommendations for further research.

#### **3.5 Methods of Achieving Validity**

There has been much discussion in recent years on the methods used to ensure the accuracy and reliability of qualitative research. Some researchers believe that given the subjective and interpretive design of the qualitative method, it is highly unlikely to provide validity and reliability as found in quantitative studies (Auerbach & Silverstein 2003). In fact, Creswell (2003:195) believes that reliability (along with generalizability) plays a "minor role" in the qualitative method. After all, qualitative research does not rely on statistics, surveys or other deductive instruments. Instead, qualitative research relies

on subjective interpretations and analysis of data, detailed observations and interviews, and even, in some cases, the personal views and experiences of the researcher.

In terms of the generalizability of research, the qualitative method is best suited for "analytic generalizations" as opposed to "statistical generalizations" (Yin 1994:30-32). "Validity," according to Creswell, is viewed as "a strength of qualitative research, but it is used to suggest determining whether the findings are accurate from the standpoint of the researcher, the participant, or the readers of an account" (Creswell & Miller 2000).

To allow for the subjective and interpretive nature of qualitative research, Auerbach and Silverstein have suggested replacing the concepts of "reliability and validity" with "justifiability of interpretations," and the concept of "generalizability" with "transferability of theoretical constructs." The criteria for the effective use of these concepts are called "transparency," "communicability," and "coherence" (Auerbach & Silverstein 2003:77-87).

"Transparency" means the research is justifiable; "communicability" means that the research ideas and concepts are clear and easily understood; and "coherence" means the writing and data are well organized (Auerbach & Silverstein 2003:84-85).

In light of the aforementioned views, the researcher borrowed the concepts of Yin (1994), Auerbach and Silverstein (2003). Instead of aiming for reliability and validity, and generalizability, in the quantitative sense, the researcher aimed for the justifiability of interpretations and analytic generalizations. The following steps were used:

### **3.5.1 Ensured Transparency**

The researcher strove to make the writing, data, and research justifiable (Auerbach & Silverstein 2003).

### **3.5.2 Ensured Communicability**

The researcher strove for clarity in all aspects of the research so that everything is easily understood and can be easily followed or duplicated. Diagrams and/or graphics are used where appropriate (Auerbach & Silverstein 2003)

### **3.5.3 Ensured Coherence**

The researcher organized the writing in a way that makes it easy to follow and understand (Auerbach & Silverstein 2003).

### **3.5.4 Used Multiple Data Sources**

The researcher used data from numerous sources, including archives, books, academic papers, journal articles, newspaper clippings, interviews, audio recordings, photographs, etc. (Leedy & Ormrod 2001).

### **3.5.5 Identified Assumptions and Biases**

The researcher explicitly states any assumptions and personal biases (Leedy & Ormrod 2001).

### **3.5.6 Looked for Consensus**

The researcher aimed for a general consensus on the collected data by acquiring the assistance of peer readers (Leedy & Ormrod 2001; Creswell 2003).

### **3.5.7 Looked for Consistency in Findings**

The researcher looked for patterns, emerging themes, consistency, and repeating ideas in his findings (Creswell 2003; Yin 1994; Auerbach & Silverstein 2003).

### **3.5.8 Used Comprehensive and Detailed Approach**

The researcher aimed for thoroughness in all aspects of the research (Leedy & Ormrod 2001; Creswell 2003).

### **3.6 Personal Background and Potential Bias**

Creswell (2003) states that the researcher must clearly explain the bias that he or she brings to a particular study. An important reason for this is that "this self reflection creates an open and honest narrative that will resonate well with readers" (Creswell 2003:196). This view is shared by Leedy and Ormrod (2001:164) who believe that researchers must be explicit about any assumptions and biases that may be present in a study. In addition to assumptions and biases, they urge researchers to identify and communicate any beliefs or values that could possibly influence data collection and interpretation.

This researcher agrees with Leedy and Ormrod (2001:222-223), particularly when they suggest it is difficult to conduct research without biased elements, in one form or another, being present. "What is unprofessional, however, is for the researcher to fail to acknowledge the likelihood of biased data or to fail to recognize the possibility of bias in the study (2001:222-223). Leedy and Ormrod further states: "Those with the greatest maturity in research skill demonstrate their integrity by admitting without reserve, that bias is omnipresent and may very well have influenced their findings" (2001:223). Therefore, in the interest of transparency and thoroughness, the researcher fully acknowledges the following:

### **3.6.1 Pentecostal/Charismatic Background**

The researcher came to faith in Christ in 1976 through the ministry of a Word of Faith teacher. A short time after that, he became a member of the Church of God (Cleveland, Tenn.). He served as pastor for a number of churches in this denomination.

### **3.6.2 Engagement in Divine Healing Ministry**

In addition to serving as a pastor, the researcher spent a number of years (1970-1990s) working as an evangelist. In both positions, he regularly prayed for the sick and frequently preached on the subject of divine healing. He also recorded a number of healings in answer to prayer that may be considered dramatic.

### **3.6.3 Openness to Divine Healing Claims**

Given his personal background and experience in the ministry of divine healing, the researcher is open to certain alleged events in F.F. Bosworth's life that may not be documented. In other words, since the researcher has personally witnessed (and experienced) healings in his own ministry, he can easily believe reports of healing in the ministry of others. This is not to say, however, that he believes all reports.

### **3.6.4 Past Acceptance of Word of Faith Teachings**

Throughout the late 1970s and much of the 1980s, the researcher was a devout follower of the Word of Faith teaching. In following the leaders of the movement, he consistently read their books, listened to their taped sermons, and even preached some of their messages. However, at a certain point during the 1980s, the researcher abandoned the Word of Faith teachings and accepted a more orthodox belief system. Today, he remains Pentecostal/Charismatic, but he is not a follower of the Word of Faith movement. While believing that bias, or the potential for bias, may exist in this study, every effort has been made to ensure that such biases did not influence the data collection or its interpretation.

### 3.7 Conclusion

This study is an attempt to explore the life history of F.F. Bosworth and determine how he developed into a famous healing evangelist. The goal is to understand and critically examine the influential factors in his life and ministry. To accomplish this, the researcher has argued for the employment of the qualitative research method using a single case study approach (Yin 1994). This approach was selected because of the exploratory and interpretive nature of the study (Creswell 2003; Leedy & Ormrod 2001). Another reason for using the approach is the fact that little has been published on Bosworth's life history (Creswell 2003; Leedy & Ormrod 2001).

The theoretical framework for the study consists of the Social Cognitive Career Theory (SCCT), a theory that stresses the use of an individual's self-efficacy beliefs and outcome expectations in determining his or her career path. An individual's choice and goals are two other important mechanisms that factor into his or her development and career path (Lent et al 1994).

This section has outlined all of the steps taken to collect, analyze and interpret the data on Bosworth's life history. For instance, it showed that multiple sources were consulted, including books, ministry and church publications, newspaper clippings, audio recordings and interviews Bosworth's friends and family members (Creswell 2003; Leedy & Ormrod 2001). Significant emphasis was given to the Flower Pentecostal Heritage Center, which has the largest collection of Bosworth material. This section also explained the measures taken to validate the findings. In short, the section has shown that the standard qualitative research methods were used in all phases of the study: (1) Details of the case were collected and organized; (2) the data was categorized and interpreted; (3) Interpretations were made of single instances; (4) Patterns and common themes were identified; and (5) A synthesis and generalizations were formed (Leedy & Ormrod 2001:150). This section also noted the types of data reviewed. Additionally, it highlighted both the strengths and weaknesses of the data collected. In the chapter that follows, the researcher will provide a

detailed overview of Bosworth's life history. This, it is believed, will provide relevant background, a sense of setting, and context for the study.

## CHAPTER 4 Biographical Overview and Discussion of Patterns

### 4.1 Introduction

This discussion will present an exposition of the key experiences, events and activities in the life history of F.F. Bosworth. It is organized under six categories described as Patterns. These patterns are labeled as: Employment, Music, Crises/Conflicts, Women Ministers, Divine Healing and Missions. This chapter will show that Bosworth was a man of his environments, both secular and religious, who used his faith and theology to turn pain and suffering into opportunities for personal growth and ministry outreach. It will argue that the experiences of his youth may have prepared him for certain aspects in his ministry. While these experiences were important, the evidence will show that his Pentecostal experience was probably the most profound turning point in his life. Additionally, this chapter will show how he discovered and used his musical talent to establish himself as a respected musician. It will also show that the most influential people in his life were strong Christian women who played a significant role in his development as a healing evangelist. These women will be clearly identified and their contributions, clearly noted. Specific events and experiences that indicate elements of Social Cognitive Career Theory will be noted throughout the chapter (See Section 1.8.3). SCCT references will be presented to explain Bosworth's development and to demonstrate how the theory was applied for this research (See Section 3.1).

The discussion for each of the six patterns will focus on key events, thoughts, comments and turning points that relate to Bosworth's development. The presentation of data, which will flow in chronological order, will include analysis and commentary, and thoughtful speculations. Each of the six sections discussed will close with a summary and propositions. Exceptions to the propositions, in the form of contradictory evidence, will be included. Throughout the chapter, attention will be given to various settings, trends and themes in order to provide context to the discussion. Attention will also be given to Bosworth's personality traits and behavioral tendencies. Given the nature of the topics covered, some of the material will overlap in different categories. Likewise, certain



instances and facts will be repeated. The repetition, however, is necessary for the discussion, as it helps to explain relationships in the data and other significant issues in Bosworth's development as a healing evangelist. The chapter will open with an overview of Bosworth's life history that presents some of the key moments in his ministry, as well as those considered controversial. The chapter will close with a conclusion that notes other patterns, unanswered questions and significant claims found in the research data. Mention also will be made of issues that merit further research.

## **4.2 Biographical Overview**

Fred Francis Bosworth (1877-1958) was a Pentecostal pioneer, famous healing evangelist, musician and author who held large evangelistic healing campaigns in the United States and Canada during the early decades of the 20<sup>th</sup> century. With his brother, Burton B. Bosworth, often working with him, he reportedly led more than a million people to Christ (Gardiner 1990:7). He was considered by scholars and ministers alike to be one of the most successful healing evangelists of his era. He received more than 225,000 written testimonies of healing, and his book, *Christ the Healer*, is a classic that has been in print since 1924 (Bosworth 1948:16). Though he spent most of his life as a member of the Christian and Missionary Alliance, he was well respected among Pentecostals and holiness groups. In fact, F.F. Bosworth was the preacher who brought Pentecost, and the first Assemblies of God church, to Dallas, Texas. The church he founded, Dallas First Assembly of God Church, is thriving to this day (Loftis 1992:7-10).

### **4.2.1 His Legacy**

The impact of Bosworth's teachings continues to be felt in many parts of the world. Many of today's mega Charismatic/Pentecostal churches and other ministries, including those of T. L. Osborn, Kenneth Copeland, Fred Price, Benny Hinn and the late Kenneth E. Hagin, have been greatly influenced by his work. Osborn, one of the most prominent missionary evangelists of the 20th century, has said: "Old F.F. Bosworth used to share a lot of secrets with us" (Osborn 1972:2). Vast numbers of Word of Faith churches read

Bosworth's teachings with great excitement. His book is a required text at Rhema Bible Training Center in Tulsa, Okla. (Crowl 2004; Parkman 2004).

Prominent leaders have often showered Bosworth with praise because of his message and ministry. Gordon Lindsay, founder of Christ For The Nations Institute, worked with Bosworth during the preacher's senior years. He describes him as being a real gentleman and having a "sweet and godly spirit" (Lindsay 1982:151). Bosworth, he writes, was "one of the nation's greatest authorities on the ministry of Divine Healing" (*The Voice of Healing* 1948a:4). T.L. Osborn agrees: "He has conducted some of the largest and most successful healing campaigns in America's history" (Osborn 1950:83). William Branham, whose ministry played a pivotal role in the life of Osborn, said that nobody knew more about divine healing than Bosworth (Branham 1956, "Faith": <http://www.nathan.co.za/message.asp?sermonum=323>). To church leaders in South Africa, Bosworth was an "Apostle of faith," and a "20th century pioneer of the ministry of the miraculous" (Stadsklev 1952:130-136). Says one writer: "Again and again, under his ministry, we saw deaf spirits cast out and eardrums recreated. No case of sickness daunted the enthusiastic faith of this veteran warrior. He labored unceasingly and we certainly learned to love him" (Stadsklev 1952:130). Observing through the eyes of a scholar, P.G. Chappell states that Bosworth was perhaps the most successful healing Pentecostal evangelist to come out of Zion, Ill. (Chappell 1988:368).

#### **4.2.2 His Controversy**

Although Bosworth enjoyed his share of praise, respect and popularity among those who adhered to his belief system, he also attracted criticism for both his message and his method of ministry to the sick. As will be shown below, his message on Spirit baptism, and that speaking in tongues was not the only sign of the baptism in the Spirit, resulted in criticism and his resignation from the AG. His insistence that healing was in the atonement of Christ, and that it guaranteed healing for all, resulted in criticism and challenges to debates on the topic. His teaching that faith for healing required one to ignore pain and symptoms of sickness has been characterized as a New Age practice. He

also was criticized for his emphasis on healing during evangelistic meetings. Additionally, he frequently worked with people who were known to be controversial for one reason or another. Some of the people with whom he associated preached doctrines that were considered radical and even heretical. The criticism of his work occurred throughout his lifetime. It came from non-Pentecostals and those considered classical Pentecostals. What follows is an overview of the ways in which he was considered controversial at various stages in his life and ministry.

#### **4.2.2.1 Speaking in Tongues**

Perhaps the one controversy for which Bosworth is most famous is his position on “speaking in tongues” as the initial evidence of the baptism in the Holy Spirit. Bosworth had received the experience and spoke in tongues in 1906 while in Zion City, Ill. However, he did not believe that tongues were the only evidence of the Spirit baptism (Gardiner 1990:5-7; Perkins 1921). He also did not believe that everyone who spoke in tongues had received a genuine Spirit baptism (Perkins 1921). In 1918, Bosworth resigned from the Assemblies of God over the issue and he put his position in writing. In a letter to his Pentecostal associates, he writes:

Error in teaching is another cause of trouble, and is mainly responsible for so much of the superficial work and consequent irregularities which Satan has used to turn aside thousands of hungry souls. The purpose of this letter is to point out what I consider a serious doctrinal error, the elimination of which will solve many of our difficulties, besides opening the way for more of the manifestations of the Spirit, and a much deeper work of God. The error to which I refer is the doctrine held by so many, that the Baptism in the Spirit is in every instance evidenced by the initial physical sign of speaking in other tongues as the Spirit gives utterance, Acts 2:4, and that this is not the gift of tongues, referred to in Paul’s letter to the Corinthians. 1 Cor. 12” (Bosworth 1922; Perkins 1921:56-57).

#### 4.2.2.2 Healing in the Atonement

Bosworth's biographer and other writers suggest that he used a balanced approach in preaching about healing (Nelson 1921:4; Perkins 1921). In other words, he emphasized the topic of salvation as the most important focus of his work while viewing healing as secondary or even supplementary. However, when his fame grew and large numbers of people began to flock to his meetings in search of healing, criticism arose about the emphasis he was giving the subject. King (2006) notes that some of the criticism came from his own denomination, the Christian and Missionary Alliance. He writes:

However, some tension arose in the Alliance at this time as president Paul Rader "felt that the Bosworths were making a dangerous mistake in giving healing the prominence they did," consequently Rader discouraged Alliance churches in Canada from inviting them back. Likewise, Home Secretary E.J. Richards cautioned at the General Council, "There are possibly a few individuals in our ranks that seek the spectacular and magnify certain phases of truth out of just proportion to the other part of our testimony"(King 2006:197).

Although Rader initially expressed concern about Bosworth's meetings and his emphasis on healing, the two eventually reconciled and became close friends (King 2006). During the 1920s Bosworth held revival meetings for Rader at the Chicago Gospel Tabernacle (Blomgren 1963:8). Although a strong proponent of divine healing, Bosworth did not go to extremes by preaching against the use of medicine. In fact, he believed that medical doctors and medicine were doing the will of God by trying to rid the world of sickness and disease. He writes:

I truly thank God for all the help that has ever come to sufferers through the physician, through the surgeon, the hospital, and the trained nurse. If sickness is the will of God, then, to quote one writer," Every physician is a lawbreaker; every trained nurse is defying the Almighty; every hospital is

a house of rebellion, instead of a house of mercy.” If this were true, instead of *supporting* hospitals, we ought to do our utmost to *close* every one (Bosworth 1948:67).

His view of physicians and medicine can also be seen during the early part of his ministry:

I confess my ignorance of the human anatomy and of medical therapeutics, and I believe there is a place for these men,--that many times we need a physician diagnostically and for mechanical things, such as setting broken bones, etc. I believe in them for hygienic reasons, to conserve the laws of health. I believe every citizen should stand by the Health Department and help keep disease out of the city, and I can listen to them in these matters, but when it comes to the Gospel, in that I can instruct them (Perkins 1921:138).

In spite of his appreciation of physicians and medicine, his belief that healing is in the atonement struck many as extreme or unorthodox. This was particularly true among cessationists, those who believed that the supernatural gifts of the Spirit ended with the death of the Apostles. As a result, he was sometimes challenged to public debates on these issues (Bosworth 1924:77-78; Perkins 1921). One of his most well publicized debates occurred in 1950 during a revival meeting with William Branham in Houston, Texas. He and Branham were criticized and challenged to a debate by the Rev. W.E. Best, a Baptist preacher and pastor of Tabernacle Baptist Church. Reporter Louis Hofferbert of *The Houston Press* (1950) writes:

A Baptist minister and a “divine healer” will meet in the Coliseum at 7 tonight in an open debate on the question of modern miracles. The meeting was quickly arranged today after the Houston Baptist Pastors Conference yesterday heard a bitter attack on “faith healers” and “religious racketeers” and approved a challenge to the Rev. William

Branham and the Rev. F.F. Bosworth, who are conducting an evangelistic meeting that features “miracles every day” (Hofferbert 1950).

During the debate, Best is quoted as saying, “No man has the power to heal!” and “This is not heaven on earth” (Hofferbert 1950). Hofferbert reported that Best “took the view that power of divine healing died with the Apostles” (Hofferbert 1950).

Before moving to the next point in regard to Bosworth’s controversy, a few points will be noted about the general understanding of “healing in the atonement.” Specifically, “healing in the atonement of Christ” is the view that Christ’s suffering and crucifixion provides healing for the body and forgiveness for sins. It is the belief that Calvary provides a cure for both the sin of mankind and the effects of sin, sickness and disease, and as well as death. This view was (and remains) a commonly held view among Pentecostals and Charismatics (Lowery no date; Nelson (1948/1971/1981; Popejoy 1976; Hughes 1968; Nunn no date a & no date b; Allen 1991; Hagin 1983; Grant no date a & no date b; Cerullo 1984; Akinnifesi 2005; Richardson 2005). “Christ did not die just to save your soul from sin,” writes Robertson (1977:5), “He also died that He might bring healing to your body.” He further writes: “I feel that the Bible teaches it is God’s perfect will to heal the spirit, soul, and the body” (Robertson 1977:57). This perspective is shared by many who engage in healing ministries. Take Nelson (1948/1971/1981:97-98), for instance. He writes: “In the atonement full provision is made for our physical healing, as well as for our deliverance from the guilt, penalty, and power of sin (Isa. 53:4,5; Matt. 8:17; 1 Peter 2:24).” Nelson insists that “divine healing is part and parcel of the Gospel” and that “[i]t is God’s will to heal all the sick, for Jesus and the apostles healed all that came to them for healing” (Nelson 1948/1971/1981:98).

Jeter, in his book, *By His Stripes: A Biblical Study on Divine Healing* (1977), makes an argument for healing in the atonement based on 1 Pt 2:24: “By whose stripes ye were healed.” In light of this verse, he argues:

Christ does not have to suffer again to provide forgiveness of sin or healing of the sick. The work has already been done. It is now up to us to accept the finished work of Christ and appropriate by faith the forgiveness or healing that we need (Jeter 1977:35).

What is seen as extreme or impractical is the insistence by some that healing in the atonement should lead to healing or complete health in every case without exception. When healing does not come, it is not because of God's unwillingness to heal, but rather a lack of faith or other problem with the person seeking healing (Bosworth 1948). Throughout Pentecostal history, many have used the teaching of "healing in the atonement" as an argument against medicine (Hudson 2003). Sadly enough, some of the believers in divine healing have died after refusing medical treatment for their ailments (Hudson 2003). As with other churches in Pentecostal denominations, healing has held a prominent role in the Church of God (Cleveland, Tenn.), according to Hughes (1968:39). In fact, he describes divine healing as one of the Church of God distinctives. With regard to healing in the atonement, Hughes writes:

Jesus took upon Himself our physical infirmities, and there is no disease which is incurable to Him...He, who healed all manner of sickness and all manner of disease among the people in His day, is immutable and unchangeable. He is the "same yesterday, to day, and for ever." The church can enjoy the same blessings at His hand today (Hughes 1968:41).

The Church of God's position on healing is noted in its doctrinal statement: "Divine healing is provided for all in the atonement" (Slay 1963:75). The Assemblies of God, in its doctrinal statement, holds a similar view: "Deliverance from sickness is provided for in the atonement, and is the privilege of all believers....(Menzie & Horton 1993:264). In their book, *Bible Doctrines: A Pentecostal Perspective*, Menzie and Horton (1993) note that divine healing is an important part of the Gospel: "When Jesus said, 'It is finished' (John 19:30), the work necessary for the redemption of the whole person—spirit, soul,

and body—was complete” (1993:198). This position is echoed by many evangelists, including David Nunn, author of *The Confession of Faith* (no date b). He writes:

The doctrine of the Atonement is not suffering with us, but suffering for us. Christ suffered for us, became sin and sickness that through His blood we could be cleansed, with His stripes, we could be healed. Two streams flow from Calvary, one for the cleansings of the soul, the other for the healing of our physical bodies (Nunn no date b:22)

Nunn makes a similar argument in *The Bible Secret to Believing Faith* (no date a). In addition to Nunn, the argument for healing in the atonement was popularized in the 1950s by Gordon Lindsay, author of numerous books, including *25 Objections to Divine Healing and the Bible Answer* (Lindsay 1984). In his book, *God’s Guarantee to Heal You*, Allen (1991) contends that sickness is not the will of God for the Christian; and that it, sickness, is the work of the devil (97). Because of God’s covenant and promises, he suggests that healing is guaranteed for the Christian who takes God at His word. He writes: “As Christ stepped from His heavenly throne in glory to redeem the world from the double curse of sin and sickness, two angels of light and hope followed Him. They were *salvation* and *healing*—a double cure!” (Allen 1991:35). Based on the atonement passages of Is 53:4-5 and 1 Pt 2:24, Allen suggests: “It is clear that Christ bore sin *and* sickness for us. If He bore them, then we need not bear them. For if we must remain sick, the suffering of Jesus were in vain” (Allen 1991:36). This view of healing in the atonement was of such importance to healing evangelists that they often required the sick to attend classes on divine healing before receiving prayer. The idea was that biblical instructions were needed about Christ and His healing power in order to build faith for healing. The evangelists believed that faith for healing comes by hearing the promises of God on healing (Allen 1991:19). According to Lindsay: “The ministry of healing is one requiring a strong faith and special wisdom on the part of the minister. The novice can make serious mistakes. For one thing, teaching should always precede the ministering to the sick if the best results are to be realized” (Lindsay 1983:34).



#### 4.2.2.3 British Israelism

One of the most surprising periods of Bosworth's life was the mid-1930s when he accepted the heretical teachings of British Israelism (also called Anglo-Israelism), and was forced to leave the Christian and Missionary Alliance (King 2006:235). King writes that he lost favor with the church (King 2006:227). British Israelism is a teaching that suggests that people of Anglo-Saxon or European heritage hold a special place in the plan of God (See Sections 1.5 and 2.4.2). According to MacMillan (1934:548): "British-Israelism is not in any sense Christian, in spite of the claims which have been made to that effect. It is a purely national movement...." British Israelism suggests the white race is one of the lost tribes of Israel. Jacobsen observes:

This view of history was cobbled together as a kind of grassroots myth in the late eighteenth and early nineteenth centuries. The movement had no founder as such. This theory asserts that various Anglo-Saxon peoples are the ten lost tribes of Israel. Typically those who have favored this view have also supported a white-supremacist understanding of history and culture (Jacobsen 2003:369-370n33, 370n35).

During the summer of 1944 Bosworth "was welcomed back into the C&MA" after he recanted British Israelism. "Bosworth and his wife, Florence, then held credentials with the Alliance from 1947-1951 as evangelists" (King 2006:242).

#### 4.2.2.4 Ministry Associations

At various times in his ministry, Bosworth associated with well-known people who were controversial in one or more areas of their ministry. During the early 1900s, he lived in Zion City, Ill., where he worked for John Alexander Dowie (1847-1907), who had built the small town as a Christian utopia. Dowie referred to himself as "Elijah" (Hardesty 2003:53). Dowie also held a radical view of divine healing. He believed "that sickness held the church in its grip because of erroneous teaching that sickness originated with

God, as judgment or as an instrument of perfection. In his view, sickness was an indicator that there was sin in the believer.” Dowie also believed that the use of medicine was unacceptable for the believer (Alexander 2006:59, 61).

In 1912 Bosworth invited Maria Woodworth-Etter (1844-1924) to hold revival meetings at his church in Dallas, Texas. Woodworth-Etter was known as the “trance” evangelist who often went into trances for extended periods of time while in the pulpit (Hardesty 2003:122-123; Warner 1988:901). She also had been criticized for giving a prophecy that did not come to pass (Warner 1988:901). Bosworth spent his final years traveling with Evangelist William Branham (1909-1965) who reportedly operated with a supernatural gift of healing. Branham claimed to be directed by an angel who assisted him in identifying people, and their illnesses, supernaturally. He would then pray for their healing or announce they had been healed (Lindsay 1950). Like Dowie, Branham also “became quite controversial in some of his beliefs and practices” and later called himself “a forerunner of the coming of Christ” (King 2006:242, 248n12). King (2006) acknowledges this controversy. He includes a description of Branham’s background and the reaction of Pentecostals to his ministry:

Branham had been associated with non-Trinitarian oneness Pentecostalism and operated with supernatural knowledge about people, which some regarded as telepathic or mediumistic. Years later he claimed he was a forerunner of the coming of Christ and was shunned by Pentecostals such as Gordon Lindsay (King 2006:248n12).

#### **4.2.2.5 His link to E.W. Kenyon and the Word of Faith movement**

As noted in Section 2.4, much of the criticism against Bosworth in recent years has focused on his ties to E.W. Kenyon and his influence on the leaders of the Word of Faith movement (Riss 1988b:517-518). Kenyon (1867-1948) was a popular author, traveling minister and host of a radio program. He had a tendency to be extreme in some of his views and “his writings place a peculiar emphasis on faith...” (Lindsay 1982:75).

Kenyon popularized the view that Jesus died spiritually, went to hell, suffered in hell, and was born again and then resurrected (Kenyon 1983 & 2000; Atkinson 2007). Some writers believe that Kenyon's teachings are based on New Age Thought or modern day Gnosticism (McConnell 1988/1995). McConnell makes a strong case for this view. After establishing the view that Bosworth, Kenneth E. Hagin, T.L. Osborn and others in the Word of Faith movement were influenced by Kenyon, he presents his historical findings that relates Kenyon's teachings to New Age Thought. He argues:

As the father of the Faith movement, Kenyon introduced cultic, metaphysical ideas into the Faith theology. As the popularizer of Kenyon's Faith theology, Hagin unknowingly incorporated these cultic, metaphysical ideas into the contemporary Faith movement (McConnell 1988/1995:24).

Kenyon, McConnell writes, enrolled in Emerson College of Oratory in 1892 (1988/1995:34). He describes the school as "an institution that was absolutely inundated with metaphysical, cultic ideas and practices" (1988/1995:34). McConnell cites John Kennington, an acquaintance of Kenyon, as being concerned about Kenyon's teachings and their resemblance to Christian Science (1988/1995:25). Kenyon, according to Kennington, admitted to the similarity in his teachings and the writings of Mary Baker Eddy, a renowned Christian Scientist. According to McConnell, Kennington states that he discussed this with Kenyon:

He was not only very conversant with Christian Science concepts but also with a lot of details of how Christian Science originated...He admitted that he freely drew the water of his thinking from this well" (McConnell 1988/1995:25).

McConnell also quotes Ern Baxter, another acquaintance of Kenyon, as expressing concern about Kenyon's teachings. Baxter, it should be noted, also worked with Bosworth and William Branham in the 1950s. McConnell writes:

Baxter believes that Kenyon was also “fairly widely read” in Ralph Waldo Emerson and in New England Transcendentalism, the major forerunners of New Thought metaphysics. This transcendental and metaphysical background was the basis of Kenyon’s philosophy, which, in Baxter’s opinion, controlled the way Kenyon interpreted the Bible” (McConnell 1988/1995:26).

In addition to his emphasis on faith, Kenyon stressed the need for confession as an essential way to appropriate the blessings of God (McIntyre 1997). Kenyon also taught that Jesus died spiritually on the cross and suffered in hell and became the first man to be born again (Kenyon 1983). Kenyon was revered by Osborn (1950) and his writings have been plagiarized by many in the Word of Faith movement, including Kenneth E. Hagin (Simmons 1997; McConnell 1988/1995:23, 28). Kenyon’s teaching that faith included the denial of symptoms was a belief taught by Bosworth. According to Bosworth, “One reason some people are not healed is because they believe what their five senses tell them in the place of believing the Word of God” (Bosworth 1948:121). He asserts: “Some hinder God by basing their faith on their improvement after prayer rather than on His promise” (Bosworth 1948:191). Like Kenyon, he also emphasized positive confession as an important factor in divine healing. Bosworth taught that this use of positive confession is a “spiritual law” (Bosworth 1948:147). For example, he writes:

We never rise above our confession. A negative confession will lower us to the level of that confession. It is what we confess with our lips that really controls us. Our confession imprisons us if it is negative, or sets us free if it is positive (Bosworth 1948:145).

In regard to sickness and disease, Bosworth is clear about the role of confession:

Disease gains the ascendancy when you confess the testimony of your senses. Feelings and appearances have no place in the realm of faith.

Confessing disease is like signing for a package that the express company has delivered. Satan then has the receipt from you showing you have accepted it (Bosworth 1948:146).

It has been suggested that Bosworth may have met Kenyon in Chicago, Ill., at some time before 1910 (Simmons 1997:295). In 1948, Bosworth included the chapter, “Our Confession,” in his book, *Christ the Healer* (1948). At the end of the chapter, he pays tribute to Kenyon and his writings. From 1948 onward, Bosworth spoke about the importance of “confession” as an expression of faith and the catalyst for obtaining the blessings of God.

#### **4.2.3 His Media coverage**

At the peak of his ministry, a time when his meetings shattered attendance records in many cities, both the secular and religious media took notice (See Section 2.3). Frequently, they featured reports about the throngs of people who came for healing and spiritual help. They published reports about healings and miracles. They also covered Bosworth’s debates on the topic of divine healing. “Years ago as a boy [I remember] that news of the great Bosworth healing campaigns reached the daily newspapers even in the far west,” recalls Lindsay in *The Voice of Healing*. “In those days enormous crowds gathered to hear the Bosworth party” (Lindsay 1948 b:1). Similar comments were made by Roberts in *Healing Waters* (Roberts 1949:4).

Du Plessis, who was known as “Mr. Pentecost” (Slosser 1977), once commented on the highly publicized revival meetings that Bosworth held in 1928 in the Chicago Gospel Tabernacle. “Fred Bosworth received a lot of publicity in the *Chicago Daily News* and other metropolitan newspapers when a large number of students who were attending a school for the deaf were miraculously healed, their healings causing the school to close” (Du Plessis 1958:10). Describing him as a “well-known evangelist” along with his brother, *The Alliance Witness* reported “there were many unusual instances of divine

healing” in the Bosworth meetings (1958:15). In Durban, South Africa, when Bosworth was 75, a local paper gave this dramatic story:

Mr. E.C. Dennis, 45, of 365a Flower Road, Clairwood, stood on the platform at Greyville, blocking his left ear. He had not heard with his right ear since he was seven. Another Evangelist, the Rev. F.F. Bosworth, whispered into his right ear, and Mr. Dennis repeated combinations of numbers over a microphone. The crowd, mostly Natives and Indians, cheered as they heard him say: “I am healed” (Stadsklev 1952:125).

This type of experience was not uncommon in Bosworth’s meetings. Between 1907 and 1958, he carefully documented thousands of healing testimonies. They poured into his office from people of all ages and with all types of sicknesses and diseases. Not infrequently medical professionals provided written verification of the healing claims.

#### **4.2.4 His Collection of Healing Testimonials**

Bosworth often used testimonials in his debates on divine healing (See Section 2.3.5). He published them in his books and magazines. He also used them in his revival meetings as a way to validate his work and encourage people to trust God for healing. Believing in the value of testimonies, he aggressively sought for them and regularly asked his listeners and readers to write them (*Exploits of Faith*). Below is a sample of the testimonials he received. Some of them appeared in newspapers.

Woman healed of TB, trouble has never returned

At the time the Bosworth brothers were at Midway Tabernacle, St. Paul, in 1921, I was suffering from tuberculosis, the after-effects of pleurisy, weak eye sight, and troubled with my bowels....Immediately after I was anointed and prayed for, owing to the large crowd on the platform, I went down and stood beside my husband, telling him that I was healed. The pain left me

then and has never returned. My eyes were healed and I have never used glasses since. My tuberculosis was healed. I have not had to use cathartics since. – Mrs. I.S. Steensland, 3840 Park Avenue, Minneapolis, Minn. (*Exploits of Faith* 1929:18).

#### One ear totally deaf for 45 years now healed

I lost the eardrum of one of my ears as the result of an explosion which took place when I was a boy of 10 years. That was 45 years ago and this ear has been totally deaf. As Brother Bosworth prayed for it, my hearing was restored perfectly. Praise the Lord. -- D.J.D., South Africa (Stadsklev 1952:176).

#### Woman healed of bleeding tumor

I had a bleeding tumor for four years and the doctor said that an operation was necessary; but I came to the revival meetings in the Chicago Gospel Tabernacle, about the middle of February 1928, and the night Evangelist Bosworth anointed and prayed for me, I was healed. Praise the Lord! -- Mrs. Albert Blish, Chicago, Ill. (*Exploits of Faith* 1929:20).

#### Deaf ear becomes normal

I want to testify that my left ear was deaf for six years until I was healed in Pretoria. When Brother Bosworth said that people with one totally deaf and one good ear should come forward, I was the third person to stand. After prayer Brother Bosworth spoke in my left ear and counted from one to 10. He asked me whether or not I could hear. I said, “Yes.” Then counted up to five and asked me to repeat the numbers. This I did. All the time I had to close the good ear the best I could. I was very happy. When I got home I went to the telephone and phoned my brother-in-law and sister

to tell them that I could now hear. I listened with the ear that had been deaf. -- M.J.S. de B., South Africa (Stadsklev 1952:192).

#### Boy wonderfully healed

In 1928 when we had heard you talk about healing, my wife had taken my boy down to the Rader Tabernacle for healing from a bad fall down a long flight of stairs in 1922. He had broken bones in his head which decayed and fell in front of the nasal passage. Surgeons had him on the operating table at different times for operations on the nose and he was left with a running ear which started to give a bad odor as it could not be washed or dressed because of the pain. At the age of eight years our boy weighed 37 pounds and he breathed so heavily when sleeping that he would be heard all over the house. But when our dear Lord had touched and healed him he was normal again. – Walter Hoffmann, 538 W. 60<sup>th</sup> Place, Chicago (*Exploits of Faith* 1931:15).

#### 4.2.5 His Work as a Pioneer

For most of his 81 years, it appears that Bosworth dared to do the impossible. He bucked trends and sometimes shattered the status quo. Bosworth was a frontier evangelist who helped to spread the Pentecostal message to such places as Texas and Indiana. His love for all people compelled him to cross racial lines and preach the Gospel without compromise to African Americans, and people of other races and cultures. Dubbed the “Dean of the Divine Healing Ministry” (Stadsklev 1952:70, 82), Bosworth was a fearless debater and relentless crusader for the healing message. Without hesitation, he took on challenges, answered critics, published rebuttals and went the extra distance to defend the doctrine of “Healing in the Atonement” (Lindsay 1950:149-156; Perkins 1921). In his youth and in his senior years, he answered calls to articulate what he believed and he did it graciously and apparently, in love.



Bosworth was also a trailblazer in his respect and recognition for women in the ministry. His journey in life included women on all fronts. For instance, a woman was used by God to point him to salvation as a teenager (Perkins 1921:24, 29; Bosworth, no date a:3). When he was dying of tuberculosis, a woman was used by God to pray for his healing. When he held revival meetings, he invited women ministers to participate (Perkins 1921:28; Bosworth 2000:243-244). He also relied on women for his work in church planting, as well as his city-wide healing campaigns (Woodworth-Etter 1916:154, 159-175; Warner 1986:164-167; Bosworth 1908:7-8; Robeck 1988b:788-789; Loftis 1992: 7-10; Perry 1939:230, 237). His wife, Florence, was a licensed evangelist (Perkins 1927:192). Despite his many achievements, however, Bosworth never claimed any special talent or gifts of healing (*The Voice of Healing* 1948b:1, 5). He knew failure. He knew loss and pain. But through it all, he managed to reach millions of people with his message and left a legacy that affects people to this day.

#### **4.3 Pattern #1: Employment**

The first topic that will be discussed as a pattern or common theme in Bosworth's life history is his method of employment. It is significant in that it shows how he moved from one job to another in the acquisition of his business knowledge and his development as a famous healing evangelist. This section will offer a discussion of his employment on two levels: Secular and religious. His experience with secular employment occurred from the time of his childhood to his late 20s. From the time of his late 20s to the end of his life at 81, he engaged in some form of ministry. The data for his life history suggests that his secular employment may have provided him with a foundation for the work he did as a minister. In some ways, the experiences he had in secular employment were parallel to the experiences he had in the ministry. In other words, the skills he honed in the natural setting seem to correlate with those in the spiritual setting.

### **4.3.1 Secular Employment**

Bosworth held many different types of jobs during his childhood and early adulthood. As a result, he has been described as a “jack-of-all-trades” (Sumrall 1995:39). His employment, beginning with work in his father’s feed store, included work as a salesman, store clerk, painter, bookkeeper, bank teller and city clerk. He also worked as an engineer for a windmill factory, a butcher, a cook and a cross-cut saw operator (Perkins 1927; Sumrall 1995:39). By the time he was 30, he accepted his call to the ministry and left the secular jobs behind. Still, it appears, the secular jobs, though many, may have contributed to his success as a famous healing evangelist. Through these jobs, he discovered his interest in sales, developed marketing skills, found success and grew as a businessman, and later as an evangelist with effective skills in administration. These experiences in his development follow the SCCT model that explains how a person’s choices are forged and enacted, and how a person may set and achieve goals (Lent et al 1994). As discussed previously, SCCT focuses on “self-efficacy,” “out-come expectations” and “goals” as factors that are critical to understanding a person’s career path (See Section 1.8.3). Using these factors, SCCT serves to “explain how individuals’ career interests develop, how they make career choices, and how they determine their level of performance” (Swanson & Fouad 1999:125). Each of these factors will be noted seen in Bosworth’s development. Following is a review of his career path that preceded his call to the ministry.

#### **4.3.1.1 His work in Nebraska**

When Bosworth wrote about his life story, he began with an anecdote about salesmanship and how it led to the purchase of his first cornet. Given the many unusual experiences he had encountered over the years, he could have easily begun his story with something that was spiritual or religious in nature. Instead, he chose to begin with a pivotal moment that would seemingly serve to shape his development as a musician and healing evangelist. He writes:

I knew a man that had a cornet, so I took my cow and calf to this man who had a cornet and traded them for his cornet. He gave me a few hints about fingering the scales, then with this well-earned treasure I went home happy. And so I accomplished my first piece of salesmanship (Bosworth no date a:2).

Technically, the exchange between a child and adult was not exactly a form of employment for Bosworth. Yet, he referred to it as his “first piece of salesmanship” (Bosworth no date a:2). It was an experience of which he seemed to be proud. This single moment in his childhood, which shows his discovery of salesmanship, might be seen as the “interest” element of SCCT. It also suggests his “self-efficacy” or confidence in his ability (See Section 1.8.3.1). It is followed by his “choice” to work in business (See Sections 1.8.3.2 and 1.8.3.3). In terms of his actual employment, his earliest experience was before the age of 16. He assisted his father in the family’s feed store. Whenever business was slow, he practiced playing his cornet. When he turned 16, he and his brother, Clarence, accepted jobs as traveling salesmen. They were asked to travel throughout Nebraska and Kansas and sell stereoscopic views (Bosworth no date a:2-3; “Stereoscopy” no date; “A War in Perspective” no date; “Diversity in the Changing State” no date):

Stereoscopic views were a new form of entertainment in the mid-1800s.

These photographs of people and places, which appeared three-dimensional when viewed, offered viewers a way to "travel" without leaving home. The technology is fairly simple: two nearly identical photos offering slightly different views of the same scene are printed next to each other on a card. When seen through a stereo viewer (a simple handheld device), they create a 3D effect. (Calisphere 2009:

[http://www.calisphere.universityofcalifornia.edu/themed\\_collections/subtopic1f.html](http://www.calisphere.universityofcalifornia.edu/themed_collections/subtopic1f.html)).

Bosworth apparently viewed the job as a good opportunity and a way to make a fortune. However, he and his brother “were too full of boyish pranks to meet with any great success” (Bosworth no date a:2-3). The pranks included such acts as stealing rides on trains and “skipping out on their rooming bills” (Jacobsen 2003:291). The brothers eventually fell on hard times and needed another job. They found one through an agent who asked them to sell a “cement proposition for mending purposes” (Perkins 1927:22). As they began working, they learned that people were skeptical of the product. The reason is that someone had tried selling a similar, but “fake,” product to them before the Bosworth brothers arrived. “...[S]o Fred, with an unusual understanding of human nature for one so young as he, invented a clever lie which sold the cement like toy balloons on circus day” (Perkins 1927:22). The brothers went on to have a “flourishing but unlawful business” (Perkins 1927:22). Bosworth’s success in this venture speaks to the “performance” element of SCCT (See Section 1.8.3.4). After he chose to pursue this line of work, he performed in a successful manner, even though the work was questionable. As will be seen, he would go on to succeed in other forms of marketing.

In 1894, or possibly the year before, Bosworth visited Omaha, Neb. He became a Christian and chose to quit his job for moral reasons. “...[H]e could not continue to make money by dishonest dealings” (Perkins 1927:25). After his stint as a traveling salesman, Bosworth began working as an engineer in a windmill factory. During the late 1800s, windmills were common features on America’s landscape. “By 1889, about 77 windmill factories were scattered across the country, employing 1,100 workers. They sold water-pumping windmills to railroads (who needed water for their steam locomotives) and farmers (to pump water for their animals)” (Richter no date: <http://72.14.205.104/search?q=cache:K7UNYsfT9joJ:www.urbanoptions.org/RenewableEnergy/Download/RenewableEnergySuccessStories.doc+windmill+factories+in+1800s&hl=en&ct=clnk&cd=5&gl=us>).

For some reason, Bosworth “soon quit this job and became clerk in a grocery store” (Bosworth no date a:3). He followed this job with a position at a restaurant where he worked as a cook. He joked: “I cooked for twenty-four boarders and none of them died

while I was there” (Bosworth no date a:3-4). Following his work as a cook, he accepted a job as a butcher. When asked to kill a chicken, however, he faced a challenge. Despite having grown up on a farm, he had never killed a chicken.

Being somewhat chicken-hearted and anxious to have the cruel business over with I moved the cleaver slowly up and down two or three times with carefully measured strokes to be sure of severing the head with one quick whack, and finally succeeded in chopping off the bill just in front of the eyes. But I soon got used to it and killed more than a hundred chickens a day (Bosworth no date a:4).

When Bosworth became tired of the work, he took a job at the B.& M. car shops in Havelock, Neb. However, it was not long before he and other employees were laid off. This resulted in his taking a job as a wood cutter or cross-cut saw operator (Bosworth no date a:4; Sumrall 1995:39). Ever one to try something new or different, Bosworth later accepted a job as a painter. He painted houses, which was something he had never done before. However, he believed it was something that anyone could do. It was not long, however, before he had an accident on a ladder. He did not know that it had wheels on the ends.

I put it up against the house and climbed to the top. I was on the rung second to the top and resting my knees on the top rung with my first tin of paint in my hands and was dipping my brush to paint the strip just under the eaves, when suddenly I felt the ladder slipping away from under me. Those two little wheels were on the ground instead of up against the house and they rolled away (Bosworth no date a:4-5).

Bosworth plunged to the ground. The paint bounced up and covered him from head to foot. He suffered only minor injuries that included a dent in his knee (Bosworth no date a:5).

#### 4.3.1.2 His Work in Fitzgerald, Ga.

During the mid-1890s, Bosworth traveled to Fitzgerald, Ga., where he held a number of different jobs:

I heard of a barber shop that was for sale so I borrowed the money and bought it and was in this business for some time. While I was in the barber shop I met a man by the name of Piper who was a Post Master and he asked me if I would like to be Assistant Post Master. I sold my barber shop and took the position of Assistant Post Master and within two years was elected City Clerk. I held that position for two years (Bosworth no date a:6).

In his job as city clerk, Bosworth frequently published reports and notices in the local paper. In fact, his name appeared in a number of issues (*The Fitzgerald Enterprise* 1900b). In the January 5, 1900, issue of *The Fitzgerald Enterprise*, his name is mentioned in a report about the “new city council” (1900b:1); and in the Nov. 21, 1900 issue of the paper, his name appears under an “Election Notice” (1900b:1).

The Oct. 3, 1900 issue of *The Fitzgerald Enterprise* reports: “City Clerk Bosworth will record consecutively the city ordinances in an ordinance book, with marginal notes as to amendments etc” (1900b). In another issue he reports:

Notice Tax Payers.

Under and by virtue of a resolution passed by the city council of Fitzgerald Georgia in regular meeting assembled August 6<sup>th</sup>, 1900, all persons in arrears on the city tax for the year 1900 may be relieved of paying the penalty upon the same by paying said tax in full between this date and Sept. 29, 1900.

This Aug 6, 1900.

William B. Moore, Acting Mayor

F.F. Bosworth, City clerk. (*The Fitzgerald Enterprise* 1900b:3).

Near the end of his term as city clerk, Bosworth began campaigning for re-election. However, he ran into a problem when he endorsed a Prohibition candidate for the Legislature:

[Bosworth] was told that if he did this he would lose his re-election to the City Clerkship. “Do you think that threat will make any difference with my vote? I have made my decision and shall abide by it,” was his answer. And so he did. And so he lost his re-election by exactly one vote. And so he found himself out of employment with a young wife to care for (Perkins 1927:32).

In the climate of an election campaign, there is generally a flurry of activities used to win votes. Advertising, public relations, endorsements, letter-writing and hand shakes are all used. To what extent Bosworth engaged in these activities is not known. However, it is likely that he used some of these forms of communication in his own campaign for city clerk. Even though he lost his bid for re-election, the experience undoubtedly provided him with skills and knowledge that he could later use in the promotion of his evangelistic healing campaigns.

After spending a few years in Fitzgerald, Bosworth and his family moved to Zion City, Ill., a Christian community created by the famous faith-healer, John Alexander Dowie. They had read about his ministry of divine healing and apparently appreciated the type of community he had built (Perkins 1927:35).

#### 4.3.1.3 Possible Reasons for Changing Jobs

In light of the fact that Bosworth went through a number of jobs during his youth, the question may be asked: Why did he change jobs so often? In some cases, the reason seems clear. For instance, when he resigned as a traveling salesman, it was because of an ethical issue and the sense that the job was simply misleading and immoral (Perkins 1927:25; Jacobsen 2003:291). When he took a job as a cross-cut saw operator where he worked at sawing wood, it was after a lay-off at the car shop (Perkins 1927:27). At another time, he apparently worked to help his family by assisting his father in the family's feed store (Bosworth no date a:2). When he moved to Fitzgerald, he purchased a barber shop. As a new resident, he needed a job. Later on, he began working as a bookkeeper and bank teller after losing an election as city clerk.

Bosworth's work in some fields, such as sales, may have been prompted by curiosity, the youthful lust for adventure or the promise of riches. When speaking of his time as a traveling salesman at the age of 16, he states: "So my brother Clarence and I started off to make our fortunes" (Bosworth no date a:3). Then again, being young and full of energy, he may have become bored with certain tasks and wanted to experiment or simply do something different. In addition to these factors, it would appear that the changes were simply because he did not know what he wanted to do. This, he alluded to, when he explains: "I wish someone at that time had told me what I have been telling you people about being baptized with the Holy Spirit. I did a great deal of drifting not knowing what the right place was for me" (Bosworth no date a:3). In other words, he was young and merely searching, making an attempt to find his purpose in life.

There is no single answer. However, on a spiritual level, the changes may have been due to divine providence: God was preparing him for his future in the ministry. On the surface, the jobs may have been boring and apparently a waste of time, but they were



hardly in vain. For the lessons learned and the skills gained would prove useful in his work as a minister of the Gospel. In short, the multiple jobs might be viewed as a training ground for something bigger, a preparation for something spiritual. Sumrall (1995) suggests this in his profile of Bosworth:

God discovers men in the most remarkable places and under the most amazing circumstances. He will not let these people go to third base first. He makes them go to the first base, then to second base and finally to third base. F.F. Bosworth was such a person (Sumrall 1995:38).

The researcher agrees with Sumrall (1995), whose view is not far from the position of Bosworth's biographer, who suggests that God uses the many jobs and experiences to lead him into His perfect will as a minister:

Often men do not understand the apparent shifting of the scenes in a human life, and they conclude that the particular individual in question is "vacillating," when the truer word is "progressive." There is, all too often, a seeming stability which is mere stagnation.

A soul in whom God lives will be restless and wholly unsatisfied until it has found—after trying one thing, then another, as such a soul is likely to do—the very center of God's will for that soul (Perkins 1927:38).

When these experiences are viewed from the perspective of SCCT, it would appear, at least on the surface, that Bosworth was destined to make a career in some type of business. After all, he developed an interest in business at an early age and he chose to work in business for many years. He also found success along with a few disappointments. However, SCCT allows for changes that can affect one's career choices (See Section 7.3.2). In Bosworth's case, the most significant change involved his transition from secular employment to religious employment and his Pentecostal experience.

### **4.3.2 Religious Employment**

Bosworth's first full-time job in the ministry was as the band leader for John Alexander Dowie in Zion City, Ill. The work allowed him to tour and play before large audiences. It brought him acclaim and rave reviews from music critics. This, however, would only be the start of what he would do through his employment in the ministry.

#### **4.3.2.1 His Work in Zion City, Ill.**

When Bosworth arrived in Zion City, he took a job as a bookkeeper for a Fresh Food Supply store. All along, he looked for the chance to showcase his musical talents, and he regularly played his cornet for a Sunday morning church service (Perkins 1927:36). Before long, Dowie noticed his skills and hired him as a band director:

Mr. Dowie's quick ear soon caught the different quality, the unusual interpretation of the new cornet and he soon afterward summoned Mr. Bosworth to his office and told him he would like him to take full charge of the band, to give his entire time to teaching, directing and developing the music, guaranteeing him a pleasing salary if he would consent. Just what he wanted! Then how he worked! (Perkins 1927:36).

It took Bosworth only a few months to develop the band into an award-winning group of musicians that toured the nation and garnered praise by music critics. In October 1906, Bosworth received the Baptism in the Holy Spirit with the evidence of speaking tongues (Gardiner 1990:5-7, 334). It was at this time that he also received his calling to be a minister of the Gospel. However, leading up to the experience, he faced a struggle: "I feared that if I gave up all to God that He would ask me to preach the Gospel. I would say, 'Lord if you should call me to preach how could I support my family; what would we live on?' I had a wife and two children at that time" (Bosworth no date a:7).

While attending a meeting with others who had received the Pentecostal experience, Bosworth reports “in an instant the Lord Baptized” him with the Holy Spirit (Bosworth no date a:7). He also notes: “After I had been Baptized with the Holy Ghost I was afraid God would not call me to preach” (Bosworth no date a:8). By the time Bosworth accepted his call to the ministry, he was a well-rounded man with several years of experience in different aspects of business, marketing, public relations and sales. He probably had excellent skills in customer service, honed from his years in sales and his work as a bank teller. These experiences, coupled with his background as a barber, provided him with a sense of grooming for professional presentation. Interestingly enough, soon after his baptism, he drew on his secular skills to open doors for ministry opportunities. As he had done in the past, he worked as a salesman.

...Fred Bosworth, began at once to tell abroad the good news, and although at that time he was a quiet, unassuming brother he became an outstanding herald of what God was doing. Partly to make a living, but more that he might have access to people, he began selling fountain pens! He would go about the city fairly “collaring” people, and at once he would tell them of the wonders God was performing (Gardiner 1990:334).

He reportedly had mixed results. Some of the people he approached did not accept his message while others apparently accepted it and received Christ as Savior (Gardiner 1990:334-335).

Bosworth’s Pentecostal experience was a turning point that illustrates the career change that is explained in SCCT. Lent et al note that “initial career choices are subject to revision by a variety of additional factors” (Lent et al 1994:81). The experience also indicates the moment his interests changed and the time he chose to become a preacher. Even with this change, however, he continued to use the skills and knowledge from his background in business.

#### 4.3.2.2 His work in Indiana

Following his Pentecostal experience, Bosworth began working with Cyrus B. Fockler, who was planting a church near Chicago, and John G. Lake, who would later become known for his work in South Africa. In addition to preaching with these men, Bosworth joined them in praying for the sick (Gardiner 1990; Fockler 192?). In 1908, he began to test the waters of evangelism. He eagerly traveled across Indiana and held revival meetings in tents, buildings and on the streets. Since he held no secular employment at the time, he worked by faith and trusted God to meet his needs. He reports: “We are taking no collections and it is beautiful to see God supply us day by day out of an unseen storehouse. How sweet to live like the sparrows” (Bosworth 1908:8).

During the time of his secular employment, Bosworth traveled as a salesman. This time, he traveled as an evangelist. In his past, he promoted cement and stereoscopic views. Now he was promoting the Gospel, the Baptism in the Holy Spirit and divine healing. As an evangelist, Bosworth preached and taught the Word of God. He prayed for the sick and for believers to be filled with the Holy Spirit. He addressed people as a large audience and on a personal, individual level. He saturated his meetings with prayer and thorough planning. He also publicized the meetings through churches, church magazines, and the local media (Bosworth 1908:7-8).

Bosworth’s hard work in evangelism indicates not only the “choice” element of SCCT, but also the element of “performance” (See Section 1.8.3.4). With strong belief in his abilities and in the call of God on his life, he sought to reach more people with the Gospel of salvation and healing. Throughout this time, his faith was apparently nurtured by people who believed in divine healing. Such an environment would fit the SCCT model, which suggests that self-efficacy and outcome expectations come from such as factors as vicarious learning and verbal persuasion. Bosworth would continue to be part of groups where he was surrounded by people who believed in divine healing.

#### 4.3.2.3 His Work in Texas

In 1909, after his work as an evangelist, Bosworth moved to Dallas, Texas, to begin a new work (Loftis 1992). His efforts would result in a large church that he would serve as pastor. Although he continued to travel from time to time, he essentially worked as a pastor. What prompted Bosworth to move to Dallas is not clear, however, it appears that he might have received an invitation. In his personal testimony he wrote:

It was about this time that we went to Dallas, Texas. We always had clear guidance about our movements, and when the telegram was received we set about praying for our fares. I went down by myself, and after a while sent for my wife and little Vivian (Bosworth no date a: 8).

In an effort to increase the success of the meetings, Bosworth personally visited a meeting conducted by Evangelist Maria Woodworth-Etter, and invited her to come his church for a revival (Woodworth-Etter 1916). Since she was well-known and had a reputation for success in praying for the sick, her name recognition would garner attention and possibly add credibility to the meetings.

Bosworth's spiritual motive for using a prominent name in his meetings is not in question. However, the use of Woodworth-Etter's name was not unlike the use of endorsements in political campaigns where candidates use endorsements to enhance their credibility, all in an effort to win votes. Bosworth had previously endorsed a political candidate and he knew the value of endorsements to sell a product or win votes. His father also was known to endorse a candidate for public office (*The Fitzgerald Enterprise* 1899a:5). Given his familiarity with the use of a prominent name, it is possible that he called on Woodworth-Etter for more than her spiritual contributions. Being no stranger to public relations and its value, Bosworth saw the need for publicity in both the secular and religious press. As the revival meetings grew in size, conversions, healing and overall intensity, he began writing. He told of the meetings in letters, reports and press releases. He was considered "one of the best suited for the writing task" (Warner 1986:164).

Bosworth's Dallas reports were picked up by Pentecostal papers around the world. And then other writers wrote about the exciting happenings in Dallas. The list of influential Pentecostals who flocked to Dallas reads like a "Who's Who" of early Pentecostalism (Warner 1986:164).

A couple of the prominent names who attended the meetings included Stanley Frodsham, who would later become the editor of *Pentecostal Evangel*; and Carrie Judd Montgomery, editor of *Triumphs of Faith*. Such gathering of editors and church leaders from different parts of the country provided Bosworth with a solid networking opportunity to further his own name recognition. As for Woodworth-Etter, Bosworth's promotion of her work catapulted her to new heights. "His uncritical testimony, which was published in one of Mrs. Woodworth's books, helped spread her fame and credibility among early Pentecostals" (Warner 1986:191).

Bosworth eventually became an active member with the Assemblies of God. "In November 1914, he became a delegate to the First General Council of the denomination at Hot Springs, Arkansas" (Riss 1988a; Sumrall 1995:42). At the same time, the denomination appointed him to a one-year term on the Executive Presbytery (Riss 1988a; Sumrall 1995:42). He later resigned from the AG and pioneered another church in Dallas. It was one that was affiliated with C&MA (Loftis 1992:10). He also became an assistant district superintendent (*The Alliance Weekly* 1919:167).

#### **4.3.2.4 His Work Across the United States and Canada**

Around 1920, Bosworth left his assistant pastor in charge of his Dallas church and began traveling as an evangelist. At this time he was in his early 40s and had many years of experience in the ministry. His biographer writes:

The years of pastoral labors have been invaluable preparation for these years of evangelistic success. The necessary study of human condition and

problems and needs, including so often the almost disheartening entanglements of lives, which every conscientious pastor must make, and the ready sympathy and understanding and helpfulness, thereby developed in the pastor, are powerful assets in his work as an evangelist (Perkins 1921:110-111).

During the 1920s, Bosworth's ministry saw unprecedented growth. His work grew in terms of the size of his audiences, his staff, and methods of outreach. In addition to holding meetings where he preached and prayed for the sick, he published numerous articles and books. His books, many of which were based on his sermons, included his biography, *Joybringer Bosworth* (Perkins 1921 & 1927) and the classic, *Christ the Healer* (1924b). He also "became a pioneer in radio evangelism and established the National Radio Revival Missionary Crusaders, broadcasting over WJJD in Chicago" (Sumrall 1995:44).

When Bosworth began publishing his magazine, he used the expertise of John J. Scruby of Dayton, Ohio (Perkins 1921:149). Scruby was a writer who had investigated Bosworth's early meetings in Detroit for the *Standard Bearer* (Perkins 1921:149). He is listed as the manager and editor for *Exploits of Faith* (1930:8) and the distributor of *Joybringer Bosworth* (Perkins 1921). Although Bosworth was apparently a skillful communicator before the arrival of Scruby, it is possible that the relationship provided a venue through which he further honed his skills and became more knowledgeable about publishing. As he had done in his early years, Bosworth continued to work with the press to promote his meetings. He also used testimonies of healing to bolster the claims of his ministry.

#### **4.3.2.5 His work in South Africa**

By the end of World War II in 1945, Bosworth had settled down in Miami, Fl. He was semi-retired (Bosworth 2000:245; Jacobsen 2003:294). In 1948, at the age of 71, he began working with Evangelists William Branham and Gordon Lindsay. He “not only came out retirement to assist Branham, but was an important influence on the healing evangelists of the post-World War II revival” (Sumrall 1995:44). While working with Branham, Bosworth worked as a mentor, teacher and adviser. He drew on his many years of experience in evangelistic healing campaigns (Bosworth 2000; Lindsay 1982:150-151; Lindsay 1950:109-110).

Bosworth’s unrelenting effort to expand his ministry from the United States and Canada to South Africa is another example of the “performance” element in SCCT (See Section 1.8.3.4 and 3.4.3). Having chosen evangelism as a career field, he performed in a way that demonstrated his progress and success. He strove to travel more places, reach more people and see more miracles than he had previously seen.

#### **4.3.3 Summary and Propositions**

This section has presented a discussion of Bosworth’s employment as one of the patterns identified in his life history. It has shown that he held many different types of jobs during his childhood and early adulthood. They included work as a traveling salesman, a clerk in a grocery store, a cook, butcher, house painter, barber, city clerk, assistant postmaster, bookkeeper and bank teller. These jobs were followed by his work in the ministry where he served as an evangelist, pastor, author, radio host, and musician.

Bosworth was described as a jack of many trades and a man with multiple talents. He was one who took risks and dared to entertain and implement new ideas. Throughout the time of his employment, he toured throughout the United States and Canada. He also lived in a number of places, including Nebraska, Illinois, Georgia and Texas. In his later years, he traveled to South Africa, Japan, Germany and Switzerland, among other places.



In discussing the various jobs held by Bosworth, it was noted that his various methods of employment were divided into two categories: His secular jobs were held from the time of his childhood until his late 20s and his religious jobs were held from his late 20s to the age of 81. Some of the jobs held during his childhood and early adulthood seemed to mirror aspects of his work in the ministry. However, there were a number of jobs that did not fall into this category. They included his work in the meat market, his stint as a house painter, his work at a car shop and as a cross-cut saw operator. The skills he developed as an engineer for a windmill factory may have been useful during the erection of wooden tabernacles to accommodate the large audiences in his healing campaigns. Perhaps he offered advice about the size and construction of the temporary buildings. However, this is only speculation. His work as a cook may have proved useful during the banquets held for local pastors during his healing campaigns.

In light of the data presented here, the following propositions are made: First, Bosworth held many jobs during his childhood and early adulthood that involved some aspect of marketing, public speaking, sales, and business administration. Second, when it came to employment, he was industrial and experimental, ever daring to take on new responsibilities. However, an exception to this claim might be seen in his early venture as a traveling salesman, when he and his brother engaged in pranks (Bosworth no date a; Perkins 1921 & 1927). Third, Bosworth exhibited traits of an entrepreneur through his success as a salesman and by purchasing a barber shop. Fourth, Bosworth was resilient in his work, to the extent that when one job failed or ceased to exist, he quickly recovered and moved on to the next job. Finally, as a minister, Bosworth drew on his past experiences in secular employment. In other words, his experience with multiple jobs actually prepared him for certain areas of his ministry. Yes, prayer and faith were essential to his campaigns, but he promoted and organized them using skills he had honed during his early years.

The next section will explore the role of music in Bosworth's life. Given its prominence throughout his life and career, it was an influential factor that emerged as a significant pattern in his development as a healing evangelist.

#### **4.4 Pattern #2: Music**

That music is seen as one of the patterns in F.F. Bosworth's life history is not surprising. After all, music was something in which he engaged for most of his life, and a factor that contributed to his fame. Long before he was criss-crossing the country as an evangelist, and preaching to large crowds, he toured as a musician and played before large audiences (Perkins 1921 & 1927; Bosworth no date a). Bosworth was essentially self-taught and did not have formal training in music (Perkins 1927:64). In addition to the cornet, he exhibited skills for playing the trombone and trumpet (Perkins 1921 & 1927). He often performed with his brother, B.B. Bosworth (Perkins 1921 & 1927). During the 1920s, they published a songbook that was used in their evangelistic healing campaigns (*Revival Flame* 1927; Simmons 1997:311; Milburn 1977). This section will show how Bosworth discovered music and how it played a prominent role in his life and ministry. It will cover his use of music before and after he began preaching.

##### **4.4.1 Discovery and Development**

Bosworth discovered a love for music as a child in Nebraska. It was an experience that occurred, in part, through his relationship with his father, Burton F. Bosworth, who was a Civil War veteran. Each year his father would travel to Civil War reunions and other related events held by his veteran comrades. When he decided to attend a reunion in Kearney, Neb., young Bosworth asked to accompany him. At first he apparently showed reluctance, but young Bosworth persisted: "I teased my father until he let me go with him to the soldier's re-union" (Bosworth no date a:1). When they arrived at the event, young Bosworth became intrigued by the 40 brass bands that performed. Bosworth listened intently as the bands played a number of patriotic songs such as "The Union Forever," "Red, White and Blue," and "Marching through Georgia," among others (Perkins

1927:19). During the week that he spent watching and listening to them, he “took a special interest in a cornet” (Bosworth no date a:2). At the time, he was not sure about the exact name of the instrument, so he called it a “horn” (Bosworth no date a:2). He later found a way to acquire the instrument (See Section 4.2.1.1).

Bosworth’s discovery of music as a child is another example of the “interest” element in SCCT (See Section 1.8.3.2). His pursuit of music illustrates the “choice” element in SCCT (See Section 1.8.3.3). The third element, “performance,” is suggested by his growth and progress as a musician (See Section 1.8.3.4).

#### **4.4.1.1 Music in Nebraska**

Young Bosworth wasted no time learning how to play the instrument. Using a basic instruction book used for an old organ, he taught himself about musical notes. Before long, he found himself “playing in the juvenile band of the village and later in the senior band” (Bosworth no date a:2). Bosworth also studied a book for cornet players called, “Arban’s Method.” “To the study of this carefully worked-out method, he applied himself with a devotion seldom excelled by any youth in any pursuit” (Perkins 1927:21).

For Bosworth, playing his new instrument was not merely an exercise in vanity or something that he could do to just pass away time. In truth, it was something for which he deeply cared. “He loved his music and the opportunity to play his cornet in local bands. He loved school somewhat less” (Blomgren 1963:16). He cared so deeply about music that he practiced at every opportunity. For instance, when his family moved close to Lincoln in a suburb called University Place, he worked in a feed store run by his father. When business was slow, Bosworth picked up his cornet and played.

His diligent practice led to noticeable success: “In a very short time I was playing a leading part in the Nebraska State Band. I led a series of twenty concerts in Madison Square, New York” (Bosworth no date a:1-2). He also played “a leading part in the Nebraska State Band, and the several literary societies of the town frequently sought him

to vary the programs of their meetings with some of his remarkable solos” (Perkins 1927:21). From most indications, it appears that Bosworth had the skills and talent needed to become an excellent musical entertainer. In addition to talent, he had ambition, discipline, and good looks, as can be seen in his photographs (Perkins 1921 & 1927). His pleasing personality and experience in traveling, were other valuable assets. His tenacious spirit was another positive feature that he seemed to possess. Bosworth obviously believed in discipline and the value of developing one’s talent. He alludes to this when talking about the subject of prayer:

But whereas we develop other talents and tendencies we are too apt to neglect this which is the most important. We cultivate our natural bent for music or for art, or for the acquisition of wealth – why be less thoughtful and earnest about our prayer life? (*The Alliance Weekly* 1919:146).

#### **4.4.1.2 Music in Fitzgerald**

During his time in Fitzgerald, Bosworth found time for his music. “He became the director of the local Empire State Band and toured the state with it. The band rapidly developed into the best amateur organization in Georgia” (Blomgren 1964:16). When he and his band were ready to tour, they established a code of conduct that was based on Christian principles:

Knowing their chief’s Christian principles, the boys drew up a set of resolutions, which provided that any member who failed in any way to behave in a gentlemanly manner, when on a trip, should give up his uniform and pay his own transportation expenses (Perkins 1927:31).

The local newspaper, *The Fitzgerald Enterprise*, featured a number of reports about Bosworth and his music. For instance, when he left town to play for a special event in New York, the newspaper reported: “Fred Bosworth, Henry Dyer and Pearl Newcomer, went to New York as a part of the Albany band to welcome [Admiral] Dewey” (*The*

*Fitzgerald Enterprise* 1899b:5). This mention was followed by: “O.H. Johnson acts as city clerk until Fred Bosworth returns from New York and it is plain to be seen that he knows how” (*The Fitzgerald Enterprise* 1899b:6).

In another report, Bosworth is mentioned in an announcement for a concert at New Central Methodist Church that was scheduled for March 28, 1900 (*The Fitzgerald Enterprise* 1900a:8). The announcement lists Bosworth as a cornet player. It also notes his assistance with a choir. Music was of such importance that he dreamed of doing it professionally in some capacity (Perkins 1927:36). Despite this dream, however, he all but “dropped his music because of the incompatibility of its associations from the Christian standpoint” (Perkins 1927:35-36). He apparently wanted the opportunity use music as a ministry, to serve God, while blessing others. In time, he would come to realize his dream and discover the benefits of music that go beyond secular entertainment.

#### **4.4.2 Music as full-time ministry**

Since the time of his early childhood, Bosworth had toured and played music before crowds of various sizes. He impressed people of different backgrounds. In Zion City, he impressed one of the most prominent faith healers in the United States, John Alexander Dowie (Blomgren 1964:16). Dowie, a charismatic and controversial leader, had founded Zion City as a Christian utopia. When he watched a performance by Bosworth, he immediately hired him to be a band leader (Perkins 1927:36).

According to Sumrall (1995:38), the new job was part of God’s “getting him to the right place.” It was a place in which Bosworth took a meager group of musicians and transformed it into an award-winning band that garnered nation-wide attention (See Section 4.3.2.1). Blomgren writes:

The Zion City Band rapidly changed from a discordant amateur musical group to one of the largest and finest musical organization in the entire

United States. Fred Bosworth's reputation spread far and wide. The band toured the nation and triumph after triumph brought fame and recognition to Zion City and its founder" (Blomgren 1964:16).

In addition to impressing Dowie, Bosworth also impressed the critics. After witnessing his concert at Madison Square Garden, a music critic wrote: "The Concert...was awaited with no little apprehension, but before the players on the stage had swept the first four bars of the first overture, all present knew they were listening to real music produced by masters of the art" (Blomgren 1964:16). When Bosworth experienced the Baptism in the Holy Spirit, the experience shared a connection to his love of music. For when he was baptized in the Spirit, he also received a healing: "Previously I had a spot in my lung from too much cornet playing, and the Lord instantly healed me of that when he Baptized me with the Holy Ghost" (Bosworth no date a:7).

#### **4.4.3 Music and Church Planting**

Having worked as a band leader in Zion City, Bosworth knew the joy and the power of music in ministry. He had played in churches and before large audiences where he witnessed the effects of his musical talents. Music, he found, brought him fame, prestige and employment. It was something he skillfully used for entertainment, inspiration and worship. However, in Dallas, he would also use it for evangelism and church-planting.

Bosworth moved to Dallas in 1909. When he conducted street meetings in Dallas, he brought along his Bible and trombone.

They first held meetings in their home, then out under the stars with seats made of logs. Bro Bosworth was a talented musician, attracting crowds with his trombone playing. He would give his personal testimony and tell of the outpouring of the Holy Spirit. An old baseball player by the name of *Jimmy Hutton* gave his heart to the Lord, and he became the song leader for Bro. Bosworth. (Loftis 1992:7).

Whether consciously or unknowingly, Bosworth seemed to follow the evangelistic model of the Apostle Paul: “To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some” (1 Cor 9:22).

#### **4.4.4 Music and Funerals**

In 1919, near the end of the Dallas revival meetings, Bosworth lost the love of his life. His wife, Estelle, died after a bout with TB and other illnesses. Her death occurred shortly after the death of their son, Vernon. Though shaken by the loss, Bosworth drew comfort and strength from Scripture, the fellowship of his church, and from music. In a letter to his daughter and mother, Bosworth writes about the eight days he spent with his wife while she was in a sanatorium in El Paso, Texas. He reports the Lord had “removed all fear and she could talk about the funeral and the songs and praise the Lord for his sweet presence” (Bosworth 1919a). He uses colorful details to describe her final moments. For example, about 15 minutes before her passing, they shared a song: “She sang with me “We have an anchor” (Bosworth 1919a). He admits that while he had shed many tears, it was not the same as with non-Christians: “[I] have felt wonderfully happy even while weeping” (Bosworth 1919a). Later, after the funeral services, he makes the following observation:

The service opened with “We have an anchor” after Rev. Gaston told that Moma sang it with me a few minutes before she died. Bert and Margaret sang a beautiful duet. Emma and Miss McMath sang another – “Blessed lights of home” I believe it is called—The Chorus “They are calling, gently calling thee to come.” Bert sang a solo, “The city four square”...While the people passed by for the last look at Moma’s body a quartette sang “The city that’s soon coming down,” followed by several others....(Bosworth 1919a).

When Bosworth's mother died on Nov. 28, 1939, he and his brother, B.B., used music as a way to honor her and say farewell. Their mother, who was 86 at the time of her death, had been living with one of her daughters (*The Alliance Weekly* 1939:828). F.F. conducted the funeral services at his home in River Forest, Ill., and his brother, B.B., sang a solo of "Shadows." The late Mrs. Bosworth was remembered as one having a "sweet Christian character," and as a "Mother of Israel" (*The Alliance Weekly* 1939:828).

#### **4.4.5 Music in City-wide Healing Campaigns**

After years of using music as a tool of evangelism and as an integral part of worship services, Bosworth undoubtedly came to see music as an essential part of his spiritual calling and his ministry repertoire. Although preaching and prayer held the highest priority, especially in terms of evangelism and revival meetings, music held a significant role in many, if not most, of his city-wide healing campaigns.

##### **4.4.5.1 Music as a Family Affair**

Since his brother, B.B., was also a skilled musician and fellow minister, the two of them worked together in music, preaching, and prayer for the sick. On occasion, their wives joined them for musical performances (Perkins 1921 & 1927). Both solo and duet performances were presented. F.F. Bosworth's daughter, Vivien, a pianist, also performed in some of his meetings (*The Alliance Weekly* 1925:674). Typically, B.B. led the song services and sometimes he performed with F.F. At times, B.B. directed a choir. An example of the brothers' work can be seen in numerous newspaper and magazine articles. In Bosworth's biography (Perkins 1921), the author includes a newspaper report that mentions the role of music in the Lima, Ohio campaign:

"Brother B.B. Bosworth had charge of the music and is an accomplished soloist and song leader of a rare type. His slide-trombone solos were enjoyed by all. The two brothers gave excellent duets—Brother F.F.



Bosworth with his cornet, and Brother B.B. Bosworth with his trombone”  
(Perkins 1921:115).

In an article on Bosworth’s revival meetings in Detroit, Perkins includes another report that mentions his use of music: “The music, which is in charge of B.B. Bosworth, the younger brother of the evangelist, is exceptionally handled, and souls are stirred by the sweet songs and inspiring music” (Perkins 1921:130). The brothers were described as “deeply spiritual Evangelists” and “most delightful cornet and trombone musicians” (*The Alliance Weekly* 1920:606).

*The Alliance Weekly* (25 September 1920) also reports on a meeting in which it mentions B.B. as chorister. It notes the two brothers “won their way into our hearts at once. The instrumental duets were greatly used of the Lord in the shops and elsewhere in aid of the meetings” (*The Alliance Weekly* 1920). In 1925, the magazine reports: “Mr. B.B. Bosworth...built up a splendid choir and put his whole heart into leading them. His solos were especially enjoyed. He plays trombone solos and duets with his brother on the cornet” (*The Alliance Weekly* 1925:674).

#### **4.4.5.2 Music in Promotions**

Obviously proud of their work, the Bosworth brothers had promotional photographs taken of them playing their instruments (Perkins 1921:128-129). As he did with testimonies of healing, F.F. used music in his promotional literature. A poster for a 1930 meeting in Joliet, Ill., has the bold headline, “BOSWORTH EVANGELISTIC CAMPAIGN,” followed with the smaller headline, “LARGE CHORUS CHOIR.” The poster features a brief biographical blurb on F.F. Bosworth and his wife. An excerpt from the one on F.F. notes that he is “a musician of note with many years professional experience as cornet soloist and bandmaster.” The blurb on his wife describes her as “the campaign soloist and song leader” (Bosworth poster no date:  
<http://www.wheaton.edu/bgc/archives/exhibits/Posters/02item05.html>)

#### 4.4.5.3 Music on Radio

When Bosworth ventured into radio broadcasting, he used music, along with his teaching, to minister to his audience. His wife was a favorite with listeners. The July 1931 issue of *Exploits of Faith* published the following requests:

We enjoy your programs very much each morning and we are glad to be able to get you on the radio. We enjoyed your ministry while you were here in Joliet, and our whole family of five was saved. We would like to hear Mrs. Bosworth sing “Take Your Burden To the Lord and Leave It There”, and Mr. Bosworth play it. May God bless you.—The “Maass” Family, 245 N. Bluff Street, Joliet, Illinois. June 5, 1931 (*Exploits of Faith* 1931:12).

So glad when I got home from a three months’ visit to my daughter in Texas to tune in and hear Mrs. Bosworth singing and then to hear you speak...I wonder if Mrs. Bosworth and Vivien will sing and you will play “They Shall Recover” for me?—Yours in the Master’s service, Opal Shreffler, Manteno, Illinois. June 5, 1931 (*Exploits of Faith* 1931:13).

Please have Mrs. Bosworth sing No. 6 in the song book, and don’t forget to send me one of your souvenirs...--Mrs. F. Mansfield, 2902 Edison Street, Blue Island, Illinois. June 9, 1931 (*Exploits of Faith* 1931:13).

We also want to thank Station WHFC for giving the Bosworth Party one-half hour on the air, hoping they will give them one hour, as we surely enjoy their programs. We are asking Mr. Bosworth to play a trumpet solo.—Mrs. Raymond Dawson, 608 Niergau Street, Joliet, Illinois. June 3, 1931 (*Exploits of Faith* 1931:13).

These comments by the radio listeners may suggest that Bosworth's music was as popular and important on radio, as it was in his meetings. For many years he continued to use music in his meetings and on the air waves.

#### 4.4.6 Music and Race Relations

Besides its use as entertainment and ministry, it appears that music also served as a catalyst for race relations in Bosworth's ministry. During the 1920s, possibly before 1925, Bosworth worked with a black hymnist by the name of Thoro Harris, through whom he published the songbook, *Revival Flame: Bosworth Campaign Special*. "Harris was a child prodigy whose compositions in the Methodist Holiness style found appreciation among Pentecostals" (Simmons 1997:57). The extent of Bosworth's relationship with Harris is not known. However, given the quality of the book published, it appears that he fully endorsed the ministry of Harris. The book consists of 138 pages. While 12 of the songs included were written or arranged by B.B. Bosworth, most were written by Harris. The significance of the Bosworths' relationship with Harris is underscored by the fact that just over a decade earlier, F.F. suffered a severe beating for preaching to blacks. Also, during the 1920s, segregation was actively practiced in the United States.

Fifty years after a Bosworth 1927 meeting in Altoona, Pa., *Revival Flame* was mentioned in a newspaper article. Once again, the Bosworth brothers are described as being "accomplished musicians":

The preaching was done by F.F. Bosworth, evangelist. The music, which included a large chorus choir, was directed by Chorister B.B. Bosworth. The Bosworth brothers were accomplished musicians, and music played an important part in their services.

They had their own gospel song book, “Revival Flame,” and no doubt today many of these song books are gathering dust in attic storage boxes (Milburn 1977).

The Bosworths’ work with Harris would not be the only relationship they would share with blacks through the ministry of music. In 1928, F.F. Bosworth held “a series of evangelistic meetings (January 4-?) at [Paul Rader’s Gospel Tabernacle in Chicago] with the Tindley Jubilee Gospel Singers” (Jazz Age Evangelism – Timeline no date: <http://www.wheaton.edu/bgc/archives/exhibits/cgt/rader18time.html>). The Bosworths also ministered with the Cleveland Coloured Gospel Quartette, a group that represented the finest in black gospel music. Each of its five members had been become Christian through the C&MA. Bosworth invited the group to sing for his meetings in a number of places, including Pittsburgh, Toledo, Chicago, and Toronto, Canada (Niklaus, Sawin & Stoesz 1986:152, 168).

Some of Bosworth’s most successful meetings were held during the period known as “The Roaring Twenties,” and “The Jazz Age,” which lasted from 1920 to 1929. This period coincided with the Harlem Renaissance, a black cultural movement of the 1920s and early 1930s that was centered in the Harlem neighborhood of New York City: “Variously known as the New Negro movement, the New Negro Renaissance, and the Negro Renaissance, the movement emerged toward the end of World War I in 1918, blossomed in the mid- to late 1920s, and then faded in the mid-1930s” (Harlem Renaissance no date: [http://encarta.msn.com/encyclopedia\\_761566483/Harlem\\_Renaissance.html](http://encarta.msn.com/encyclopedia_761566483/Harlem_Renaissance.html)).

In light of this time period, one may wonder if The Jazz Age had an influence on Bosworth. Did it influence his music, his meetings, or the relationship he had with blacks? The answers to these questions are not yet known and deserve further research. However, there is a possibility that his relationship with the black singers and songwriter may have grown, in part, out of the recognition given to blacks during this time. Of course, this is speculation on the part of the researcher. This musically exciting time

period in which Bosworth held his massive healing campaigns, has been described by many writers. One of them observes:

The decade following World War I would one day be caricatured as "the Roaring Twenties," and it was a time of unprecedented prosperity — the nation's total wealth nearly doubled between 1920 and 1929, manufactures rose by 60 percent, for the first time most people lived in urban areas — and in homes lit by electricity. They made more money than they ever had before and, spurred on by the giant new advertising industry, spent it faster, too — on washing machines and refrigerators and vacuum cleaners, 12 million radios, 30 million automobiles, and untold millions of tickets to the movies, that ushered them into a new fast-living world of luxury and glamour their grandparents never could have imagined. Meanwhile, at the polls and in the workplace as well as on the dance floor, women had begun to assert a new independence. (Roaring Twenties no date: [http://www.pbs.org/jazz/time/time\\_roaring.htm](http://www.pbs.org/jazz/time/time_roaring.htm)).

This period, noted for its excitement in literature, money and music, was considered unique in United States' history. For some of the talented black musicians, the period resulted in economic opportunities and recognition:

Nothing quite like it had ever happened before in America. And by the mid-1920s, jazz was being played in dance halls and roadhouses and speakeasies all over the country. The blues, which had once been the product of itinerant black musicians, the poorest of the southern poor, had become an industry, and dancing consumed a country that seemed convinced prosperity would never end (Roaring Twenties no date: [http://www.pbs.org/jazz/time/time\\_roaring.htm](http://www.pbs.org/jazz/time/time_roaring.htm)).

Bosworth's work with black singers during this time may have been coincidental. It may have been divinely appointed or simply a small part of a major trend. It also may have

been related to the singers' conversion through C&MA. Either way, music appeared to be the catalyst through which his ministry crossed racial lines to reach people of different backgrounds.

#### **4.4.7 Music and the Post-World War II Revival**

During the late 1940s, the beginning of what is called the post World War II healing revival, Bosworth began working with Evangelist William Branham and his manager, Gordon Lindsay, who later founded Christ For the Nations Institute. Bosworth served as a mentor, advisor, teacher and musician (Lindsay 1950). During his work with Branham, from 1948 to 1958, Bosworth traveled throughout the United States. Together they held evangelistic healing campaigns that filled churches. They also traveled to South Africa and other countries (Bosworth 2000). Throughout this time, even until his death near the end of the healing revival, Bosworth used his musical talent as a form of ministry. From time to time, Branham would call on him to play certain songs during the course of a meeting. An example of Bosworth's ministering with music is evidenced in a sermon transcript by Branham entitled, "Faith is the Substance":

At this time we're going to have a trumpet solo by my good friend, Brother F.F. Bosworth: Brother Bosworth.

[Brother Bosworth gives a solo--Ed.]

My, that was very fine, Brother Bosworth. We certainly appreciated that. And I wonder, while you're kind of tuning up there, if we could have a little chorus of "Down At The Cross." It's kind of a favorite to me. I wonder if you would play it. All right, Brother Bosworth.

[Brother Bosworth plays "Down At The Cross."--Ed.]

My, that sound like old revival times, a long time ago....

[Brother Bosworth says a few words--Ed.]

[Brother Bosworth gives another solo--Ed.]...

Brother Bosworth, you got another one on that old trumpet there? We just--we just like to hear another one for Brother Mac and them. God bless you, brother. All right, Brother Bosworth.

[Brother Bosworth gives another solo--Ed.]

Fine, Brother Bosworth. Thanks a whole lot. Brother Hooper, you got another word to say? Nothing to say? Honey, oh, my. Mac, tell us something right quick over this microphone, will you?

[Brother McAnally says a few more words about hunting--Ed.]

Okay, fine. You want a word to say, Brother Bosworth? Say something else.

[Brother Bosworth speaks for a minute and a half--Ed.] (Branham 1947:

(47-0412) Faith is the Substance:

<http://www.nathan.co.za/message.asp?sermonum=1>)

When Bosworth was not ministering, he found time to use his music for wholesome family entertainment. Branham's daughter, Rebekah Branham Smith, recalls he used to visit her family between meetings and play the trumpet. He often played Gospel music (Smith 2004).

From the time of his childhood to his final years in ministry, Bosworth grew as a musician even as he traveled and applied his musical abilities to different causes. His fame and success suggest that he continued to make progress as a performer, a factor that is explained by SCCT (See Section 1.8.3 and 1.8.3.4). He clearly had self-efficacy beliefs about his talent; and at various stages of his career, people praised him for his talent. The

adoration and other positive responses he received may be seen as the “outcome expectations” (See Section 1.8.3.1).

#### **4.4.8 Summary and Propositions**

This section has presented music as one of the common themes found in Bosworth’s life history. It has shown that Bosworth discovered a love for music during his childhood while visiting a Civil War reunion. He later acquired a cornet and began practicing. He eventually developed his talent to the point where he could perform in public with bands and in churches. After a number of years of playing, he became a full-time band leader serving under John Alexander Dowie in Zion City.

After accepting his call to the ministry, Bosworth used his musical talents in evangelism and church-planting. When he lost his loved ones, namely his wife and mother, he drew on music as a source of strength and inspiration. He also used music during his well-publicized city-wide healing campaigns.

For much of his ministry, Bosworth worked with his brother, B.B. Bosworth, who was also a musician and singer. They often performed together during revival meetings. When F.F. began his radio ministry, he included music along with his teaching. Sometimes his wife sang as he played a musical instrument. During the 1920s, he published a songbook that was published by the black hymnist, Thoro Harris. F.F. and his brother worked with black singing groups during major campaigns.

F.F. Bosworth used music as a central part of his ministry throughout his career. Even when he worked with Evangelist William Branham and other evangelists after World War II, he sang or ministered with his musical instrument.

With regard to propositions for this section of the study, the following claims are made: First, Bosworth loved music to the extent that it became an all-consuming passion that affected his life on both a secular and spiritual level. Second, he had limited training, yet



he found success as a musician through discipline, practice and self-training. Third, music was something he deeply appreciated for both its entertainment and spiritual value. Fourth, his passion for music resulted in an ambition that led him to seize musical opportunities whenever they were present.

The next section will offer a discussion of crises and conflicts as the third pattern found in Bosworth's life history. It will explore how he coped with problems and how they became turning points in his life and ministry.

#### **4.5 Pattern #3: Crises/Conflicts**

“Every work of God, as every individual, has to have its period of testing,” wrote missionary pioneer C.T. Studd. “For only by this means can the dross be purged away, weaknesses and unbelief exposed and eradicated, and the instrument be fitted for effective use” (Grubb 1978:212).

These words by Studd sums up the experiences and spiritual truths that Bosworth discovered through crises and conflicts in his development as a healing evangelist. Although he experienced pain and suffering on various levels, three of his most painful moments were probably his bout with TB, his persecution for preaching to blacks in Texas and the loss of his first wife and son. Throughout various stages of his ministry, he faced conflicts in the form of criticism because of his ministry of healing. His views on evidential tongues resulted in his resignation from the Assemblies of God and his acceptance of the British Israelism teaching led to his leaving the C&MA. All of these experiences, though painful on different levels, were undoubtedly vital to Bosworth's development as a healing evangelist.

This section takes a look at the crises and conflicts in Bosworth's life as a pattern that occurred in both his childhood and adulthood. It covers such topics as the accidents and lack of employment in his youth as well as his struggle with TB and a broken heart. It

looks at his turbulent time in Zion City and Dallas, along with other challenges he faced in his career.

#### **4.5.1 Early Risk and Injuries**

The first serious crisis experienced by Bosworth occurred during his childhood. He was in school and was required to stay late as a punishment for being unruly. After being released, he started to walk about two miles home when a snow storm descended on the area. His biographer describes it as a “wildly raging blizzard,” the type of storm that was “so piercingly cold” it could kill a man in a short time (Perkins 1921:16).

Fred battled along, falling down every few steps, completely blinded by the whirling, swirling snow but pluckily struggling on, knowing well, too, that every step might be taking him farther away from home.

When his strength was nearly exhausted and he had about reached the fatal point of giving up, he bumped against a house which proved to be that of a neighbor, only a half mile from his home (Perkins 1921:16).

This incident may lead one to believe that Bosworth, being young, simply acted carelessly in his attempt to get home. Perhaps he was naïve or he simply felt he could reach his home before the storm worsened. Any of these factors could be true. However, it could also be an early sign of a personality trait. In other words, he took a risk, and taking risks is something he would do throughout his life. His daring strides through the snow and his persistent struggle in spite of falling, may well suggest a spirit of determination and a tenacious quality that would see him through future crises. While the snow storm was probably the worst of his crises during his childhood, he faced a number of other conflicts, but on a different scale. In fact, when he spoke about this time in his life, he frequently used humor (Sumrall 1995:39). Jacobsen (2003) suggests he was “unusually accident prone, to the point that it is almost a miracle that he survived” (Jacobsen 2003:290-291). Jacobsen further writes:

Once he was viciously attacked by bees, on a different occasion he fell out of the haymow and seriously hurt his back, another time he sliced himself badly with a scythe, and he seemed to routinely run pitchforks through his feet. A sarcastic response might be to say he was clearly not cut out to be a farmer...(Jacobsen 2003:291).

Jacobsen goes on to quote his biographer who suggested that “God was permitting him, even as a child, to have such an experience of suffering as to develop a sympathy with it which he was especially to need in the not far distant years of the future” (Jacobsen 2003:291; Perkins 1927:16-17). Unfortunately, those accidents would not be the only ones Bosworth would have. Another one occurred when he was around 17, after he had accepted a job to paint houses. One day he climbed to the top of a ladder and fell off of it, landing after dropping about two stories to the ground. He walked away with a wounded knee (Bosworth no date a:4-5).

It seems that whatever happened, he managed to bounce back or quickly recover, and then move on to the next phase of his life. This leads the researcher to believe that even if he had not entered the ministry, the crises helped to develop in him a sense of fortitude and perseverance that would have served him well in sales and business. According to SCCT, a person’s self-efficacy beliefs and outcome expectations come from learning experiences that include performance accomplishment, vicarious learning, verbal persuasion and emotional arousal (See Sections 1.8.3 and 5.3.2.1). It would appear that in Bosworth’s case, he developed confidence through suffering. His tendency to recover from a crisis might be viewed as “performance accomplishment,” which served to strengthen his self-efficacy beliefs. Simply stated: As he overcame one problem, he had confidence to face another problem. Such will be seen in this section.

Despite his resiliency, however, he faced one challenge as a teenager that tested his faith and strength, and led him to give up on life altogether. At the same time, the experience became a major turning point in his life as a Christian.

#### 4.5.2 Tuberculosis and a Broken Heart

It was during the 1890s when Bosworth reportedly contracted TB. He does not mention the name of the physician who gave him this diagnosis, or the exact time when the diagnosis was made. At any rate, TB was an illness that was quite common during that period of time. It was dreaded by people throughout the country:

By the late 1800's, the majority of physicians viewed tuberculosis (TB) or the "White Plague" as hopeless - most only prescribed olive oil and a trip to Florida. The disease was widely dreaded as the great plague of the times; it was incurable and the number one cause of death. Many quack cures were advertised (Dr. Edward Livingston Trudeau no date: <http://www.lungusa.org/site/pp.aspx?c=mkI4KgMWIvF&b=946121&printmode=1>).

After a doctor told Bosworth his case was hopeless, Bosworth boarded a train and traveled to Fitzgerald, where his family was living. He wanted to say farewell.

I coughed much of the time for ten years, and finally got up from what I supposed would be my death bed and went from Illinois to Georgia for the purpose of saying good-bye to my parents and brothers and sisters before going to heaven. I coughed violently all the way, and the jarring of the train was like knives piercing my lungs (Perkins 1921:210).

After arriving in Fitzgerald, he visited a Methodist church that was holding meetings by a woman evangelist, Mattie Perry. When she met Bosworth, she told him that he was too young to die: "Fred Bosworth, you are young. You are a Christian, and if you died today,

you would go to Heaven. But I am here to tell you that if you die today, it will be the most selfish act you have ever committed” (Bosworth 2000:243-244).

Perry told him that God’s plan was that he should live to be at least 70 (Ps 90:10; Bosworth 2000:244). She asked him about the people that God wanted him to reach for His kingdom (Bosworth 2000:244).

Young F.F. Bosworth said, “Miss Perry, would you pray for me?” She said, “I wouldn’t waste my prayers on someone who is just going to lay there and die.” Fred thought, “If I lay here, I am going to die. If I get up, I can’t do any worse than that.” He told Miss Perry that if she would pray for him, he would get up. She prayed for him, he got up, and was instantly healed (Bosworth 2000:244).

During the time of his illness, Bosworth was engaged to a young lady he had met while working as a clerk in a grocery store. She lived in University Place, Neb. (Perkins 1927:26). A short time after he was healed, she wrote to him and said she was ending their relationship. The reason was that she thought “their marriage seemed to her too long deferred” (Perkins 1921:29). The news brought sadness to Bosworth. His biographer writes: “This was a severe trial to Fred, for his heart had been true to her, but he took his trouble to the Lord in prayer, getting real victory, then answered the letter, accepting the young lady’s decision” (Perkins 1921:29).

Later, while working as the city clerk for Fitzgerald, Bosworth met Estella Hayde, who was born in Indiana and raised in Nebraska. They had a short courtship and soon married (Perkins 1921:31-32; *The Fitzgerald Enterprise* 1900a). In reviewing the events surrounding Bosworth’s illness, it seems clear that it became a significant turning point in his life. For had he not contracted TB, he probably would not have moved to Fitzgerald, where he was healed and met his wife.

### 4.5.3 Loss of an Election

While living in Fitzgerald, Bosworth held a number of jobs including one as a city clerk (See section 4.2.1.2). The job, however, only lasted two years. Bosworth sought re-election for the position, but he lost after endorsing a prohibition candidate who was running for the Legislature (Bosworth no date a:6; The Fitzgerald Enterprise 1900b; Perkins 1927:32). It would appear from this incident that Bosworth was a man of principle. He appeared to be one who would stand by a decision in spite of consequences. His behavior on this occasion seems to correlate with his teenaged experience when he quit a job because of concern about ethics (Perkins 1927:25). This same behavior would be seen in later years when he resigned from the AG over the issue of evidential tongues (Sumrall 1995:43). In another way, the incident might suggest that Bosworth was one who would willingly take risks. This is also something he did in his early life, such as the time he tried to walk home from school in a snow storm (Perkins 1921:16). Later in his life, he takes a chance on preaching to blacks and suffers a severe beating as a result (Bosworth no date a:12-13).

### 4.5.4 Problems in Zion

Bosworth and his family moved to Zion City in during the early 1900s (See Section 4.2.2.1). To their disappointment, the founder of the city, Dowie, sank deep into controversy. He had problems with his doctrine and his finances, and eventually his health (Poloma 2006:60-61; Hardesty 2003:53; Jennings 2004:16). As a result of these factors, the people of Zion became disillusioned. "...[B]ankruptcy and allegations of Dowie's financial and moral irregularities marred the dreams of the hopeful settlers. Disappointed and bewildered, they craved reassurance and direction" (Gardiner 1990:x). In 1906, Pentecostal pioneer Charles Parham came to Zion. His message about the Holy Spirit and speaking in tongues triggered persecution and heated dispute among the followers of Dowie (Parham 1930; Gardiner 1990). Bosworth was apparently concerned about these issues and controversy surrounding Dowie, and eventually left his work with Zion (Perkins 1921; Gardiner 1990).

But the time was at hand, when as a Christian he was to wake up to the utter falsity of the claims which were even then developing in the mind and purpose of the mistaken, tho really great leader of Zion City, and to decline to have further association with so misguided a man (Perkins 1921:38).

In spite of the turmoil he faced in Zion, Bosworth experienced “emotional arousal” and “verbal persuasion,” both features of SCCT, that helped to establish him as a Pentecostal preacher (See Section 5.3.2.1). The environment in which he lived also provided him with learning experiences through “vicarious learning” (See Section 5.3.2.1). Based on the data, it appears that he eagerly used what he had learned and began a ministry of evangelism.

#### **4.5.5 Trouble in Dallas**

Dallas became the site of a thriving ministry for Bosworth (See Section 4.2.2.3). For it was there that he planted a church that reportedly held revival meetings for about 10 years (Perkins 1921:110). It was through his work in Dallas that he met and worked with some of the most prominent names in the Pentecostal movement. It was also during this time that he experienced some of his most painful crises, one of which nearly ended in his death.

##### **4.5.5.1 Sacrifices**

One of the features that seemed characteristic of Bosworth was his ability and willingness to move and travel. After spending several years in Zion City, including evangelistic work in Indiana, he moved to Dallas. This occurred around 1909 (Loftis 1992:7). His plan was to establish a church. He wrote: “We always had clear guidance about movements, and when the telegram was received we set about praying for our fares. I went down myself, and after a while sent for my wife and little Vivian” (Bosworth no

date a:8). Bosworth's plan, though noble, was anything but easy. Sumrall (1995:40) notes that he "knew persecution as well as deprivation." His trials began with sacrifices that included the lack of food. He and his family frequently prayed each day for meals.

We only knew one family in Dallas, and they moved the very day we arrived. We worked there for three months praying for a revival. Our faith was often tested. We had a fifty-pound lard tin in which we used to keep the bread, and often it got quite empty! But we had a little custom whenever the tin got empty—each of us in turn would put our heads into the tin and say "Glory." First I would put my head in, then my wife, and finally little Vivian. I have seen my wife set the table without anything to put on it to eat, and often we came down to our last crust (Bosworth no date a:8-9).

The family's faith and prayers resulted in their needs being met. For instance, one time a stranger stopped by to present them with food (Bosworth no date a:9-10). For a while the family ate wheat. Bosworth had learned about its value after reading an article. He found it to be quite nutritious.

My wife boiled it and we ate it three times a day. Little Vivian got a little jelly jar and filled it with wheat and took it to school for her dinner, and the other children used to give her some of their dinner in exchange for some of her wheat. In fact, we liked it so well that we bought another half peck when we finished the first lot. But none of us have wanted any since (Bosworth no date a:10).

#### **4.5.5.2 Beating**

In 1911 while engaging in church planting in Dallas, Bosworth found he would learn a few things in ways that he never imagined. He would learn what it really means to suffer for Christ, to be persecuted in His name, and to be willing to lay down his life. He would



encounter pain, danger, and even loneliness. At the same time he would discover what it means to be tried by fire. All of this happened on a Saturday night in August 1911 after he reached out to people of another race.

It began with an invitation to share the “full gospel” with a crowd of white people in Hearne, Texas, where a black Pentecostal campmeeting was being held in a tent. “Full gospel” was the expression used to describe a doctrine that included divine healing and the Pentecostal experience of speaking in tongues. In this case, the Spirit was moving and great things were happening in the black service. The meeting soon caught the attention of the white community. As a result, crowds of white people began to gather around the tent. They reportedly watched in amazement as the blacks conducted service and worshipped God in this new way. They were moved by the preaching and the testimonies that were shared about God’s Spirit (Bosworth no date a:12-13).

Despite their intense level of interest, however, the whites would not enter the tent. The reason was likely due to the charged racial climate in the South and the long-established rules about mixing with other races at that time. Therefore, to accommodate this curious crowd, the blacks erected a brush arbor near the tent. This way, the whites could learn about the Pentecostal experience at a distance without actually sitting with the blacks. However, the crowd continued to grow and spilled out around both the tent and the brush arbor (Bosworth 1911; Bosworth no date a:12).

“Many of the white citizens became deeply interested in the teaching,” writes Bosworth. “And not wanting to seek the baptism at a colored altar, the white people urged the colored leaders to send for some white Pentecostal teacher to come and help them into the baptism” (Bosworth 1911). Since Bosworth, now 34, was a white preacher and had experienced what the blacks were preaching, he was the perfect candidate for the mission. He received the invitation to address the crowd on Saturday night, August 5.

In mentioning this date, it should be noted that Bosworth was not always precise or exact in his use of dates. Sometimes when sharing his testimony, he omitted dates all together

(Bosworth no date a). In a letter to his brother, Burton (September 1912), he said the beating occurred “last September;” but in another letter (August 2, 1911), he said the incident occurred on a Saturday night of August 1911. Interestingly enough, a poem by Fred Graves entitled, “In Commemoration of Aug. 6, 1911,” suggests the persecution occurred on a Sunday. Since Bosworth specifically stated “Saturday” in his letter of Aug. 21, 1911, the date for the incident was most likely Saturday, Aug. 5, 1911.

Though Bosworth’s initial understanding was that he would speak to the whites -- and not necessarily the blacks -- it was no doubt clear that the two groups of people were together in one place. There were risks, to be sure, but Bosworth had spent a life-time taking risks. Furthermore, he was not unfamiliar with black worship or with associating with black leaders. For example, in June 1907, he had the privilege of meeting with the black Pentecostal pioneer, William J. Seymour of Azusa Street. He also had a picture taken with Seymour and other Pentecostal pioneers (Gardiner 1990:40-41). So being with people of another race was not an issue with him.

However, the seriousness of the invitation becomes amplified when one considers that the early 20<sup>th</sup> century was a turbulent time for the United States in general, and Texas in particular. Race relations were anything but cordial. “Lynchings were all too common in the early 20th century,” according to a report by Ohio State University. “And they had a history much deeper and darker than any numbers can convey” (Lynching, Ohio State no date: <http://1912.history.ohio-state.edu/race/race1.htm>). Between 1882 and 1962, more than 4,000 lynchings occurred in the United States. More than 3,000 of the victims -- about 72.2 percent -- were black. With a total of 493 lynchings, Texas was listed as third among states with the highest number. Mississippi was first with 581 and Georgia was second, with 531 (Lynching Statistics no date: <http://www.berea.edu/faculty/browners/chesnutt/classroom/lynchingstat.html>).

At the time of Bosworth’s ministry, Texas had had a number of lynchings. Victims included: Anderson Ellis, Rockwall, March 7, 1909; Matthew Chase and “Mose” Creole, Marshall, April 30, 1909; Holland Brooks, Dallas, March 3, 1910; Leonard Johnson,

Rusk, June 26, 1910; Five members of the Cassaway family, San Antonio, April 1911  
(The Lynching Century no date:  
<http://www.geocities.com/Colosseum/Base/8507/NLNames1.htm>).

Within this context, it becomes clear that reaching out to people of a different race in Texas was no small matter. Still, Bosworth wanted to do what was right. He wanted to do what he was called to do. Since he was not one to back down from an opportunity to share what he considered “the full gospel,” he agreed to go to Hearne to see what was happening and to be a blessing, if he could.

Hearne was a small town located in Robertson County, about 100 miles south of Bosworth’s home in Dallas. Known as the “crossroads of Texas,” it was situated in the middle of the state in a triangle formed by Houston, Dallas/Fort Worth and San Antonio. It had two major highways and two rail lines (About Hearne no date: The Crossroads of Texas: <http://rtis.com/reg/hearne/HearneAbout.htm>). The quaint rural town was established in 1868 and soon became known for its cotton and rail center. By 1910, it had a population of 2,353 (McCarver Sr. & McCarver Jr. 1958:  
<http://www.rootsweb.com/~txrober2/HOTBIItHappenedInHearne.htm>).

On his visit to Hearne, Bosworth wanted to first learn about the needs and questions he was invited to address. He didn’t intend to preach on the first visit (Bosworth no date a:12). Yet, he was open to whatever God had in store. When he arrived at the campgrounds, he saw huge crowds under the tent and spilling out of the brush arbor. There were cars and carriages and people standing all around the area. Not sure of his location, he stopped and asked where his meeting was being held. He quickly learned he was at the right place. When people within the white audience recognized him, they urged him to preach. So he positioned himself on a platform between the two crowds with the blacks on one side and the whites on the other. In his usual manner, he opened his bible and began to teach the Word calmly, but with conviction and authority. He writes:

God gave me unusual liberty and blessing in teaching and explaining the truths for which this movement stands, both audiences receiving the truth with great enthusiasm. I was tired and thought I wouldn't preach that night but the people wanted me to and then God anointed me for it (Bosworth 1911).

After the service, one of the white men in attendance invited him to his home for the night, which he accepted. While they were walking along, a small group of white men -- "white ruffians, extreme nigger-haters" -- stopped them. The men cursed Bosworth and accused him of being a trouble-maker (Bosworth no date a:12-13; Bosworth 1911; Perkins 1921:97-99).

"You come here to put us on a level with the damn niggers," they said (Bosworth 1911). The men had a gun and there was no doubt that they wanted to shoot them (Bosworth no date a:13). "I was doing God's will the very best I knew how," Bosworth said. "I am ready to die and will offer no resistance to anything God permit you to do." Bosworth paused for a moment and said, "If you have no objections I would like to speak a few words of explanation before you shoot us" (Bosworth 1911).

The men seemed reluctant to listen, but they gave in. Bosworth then explained that he came to the meeting with no intention of putting the blacks on a level with whites. Rather, it was the white people who invited him to come. "I did the very best I knew and I'm willing to take anything God permits," he said (Bosworth 1911). The men reportedly backed off, choosing to let Bosworth and his friend live. But they insisted that the preacher take the next train out. Bosworth and his friend turned and headed for the depot. Bosworth bought a ticket to Dallas and his friend went to a room for his suitcase. While his friend was inside, an angry mob of 25 men approached Bosworth who was standing outside. The men lunged at him with clubs made from the oars of a boat. They struck him repeatedly as they cursed and spat. "You'll never preach again when we get through with you!" they said (Bosworth 1911).

Bosworth, a slim figure, dropped under the impact of the blows. One by one, the men pounded him as he tried to cover himself. He offered no resistance and as the blows struck his flesh, causing searing pain, he committed himself to God. He prayed that God would not allow them to break his spine. But with all the racial hatred they could muster, the men wield the clubs against the preacher's back with all their might. Bosworth tried to get up from the ground, but the men knocked him back down and slammed the wood against his head and arms until he could hardly move. They told him again to get up. Nearly unconscious, Bosworth tried once again to stand. This time the men began pounding him with their fists. He crumbled to the ground, in the cinders of the tracks, trusting God to keep him alive (Bosworth 1911).

After a while, the men tired. They permitted him to stand but would not allow him to take the train. Bosworth picked up his luggage that contained his cornet and important papers and began to walk the nine miles to Calvert, Texas. He felt a sharp pain in his left wrist: It was broken. His flesh had been mashed to the bone on his back all the way down to his knees. Bosworth asked the Lord to help him and to give him strength (Bosworth 1911).

Using his good arm, he grabbed his luggage and started walking. Along the way, he asked a section-man about a side-track where he could flag the train. He ambled to the location and "touched a lighted match to his bundle of papers when he saw the train coming, but the wind blew the light out before the engineer had seen it and the train whizzed past" (Perkins 1921:98; Blomgren 1964:16-17). There was nothing to do now but to continue walking. As he did, he prayed for the men who had threatened and beaten him. "The suffering during this period was terrible but as soon as it was over I looked away from wounds and bruises to God and He took away all suffering and put His power and strength upon me so that I carried a heavy suitcase with my right arm over nine miles" (Bosworth 1911).

Bosworth held "not the slightest anger towards the criminals and the walk to Calvert in the dark with moon light was the most heavenly experience of my life and the Lord gave me wonderful intercession for those men that He should forgive them and prepare them

for his coming” (Bosworth 1911). After walking all night, Bosworth finally reached home on Sunday evening. By that time, he felt joy in his soul and he could actually thank God for the experience. Like Christ and Stephen in Scripture, he found he could pray even more for his enemies (Lk 23:34; Ac 7:60).

Although Bosworth felt a sense of relief and jubilation, his family and friends felt otherwise, thinking his situation was far worse than it appeared. They were nervous and some of them broke down and cried when they saw his wounds. It would be a month before Bosworth could lie comfortably on his back. In all honesty, he was “lucky to get out alive,” according to John Melvin, current publisher of *The Hearne Democrat*, a weekly established in 1889. In those days, he said, “they’d kill you” (Melvin 2004). The local newspaper ignored the beating, which was no surprise considering the fact that very few of the papers ever reported on activities involving blacks at that time, noted Melvin. At any rate, a paper in Zion City reported on the incident but it did so with exaggerations, something that seemed to bother Bosworth. “The paper just came from Zion City telling about my beating,” he writes. “Not much like the facts. My face was not scratched but my head was bruised in several places. No marks left on my face” (Bosworth 1911).

As news spread about the beating, Bosworth’s mother began to inquire. She, like others, was very concerned about his health and recovery. In a letter to her dated, Aug. 21, 1911, Bosworth writes at length about the beating he’d suffered. But he weighs his words carefully so as not to upset her. He, understandably, does not want his mother to worry. So he assures her that everything is going to be all right. A short time after the assault, Bosworth discovered some surprising news about the two mobs: The leader of the first mob was killed when he was run over by a train and the leader of the second mob broke his neck and died when he was thrown from a car. The two incidents happened only a few weeks after they accosted and assaulted the young preacher. However, “the victim of their cruelties still lives to the praise, honor and glory of God,” Bosworth writes (Bosworth 1911).

Having noted this incident, there is something that should be pointed out. The deaths of the two men were reported to Bosworth by a woman from Hearne, who visited his home

in Sept. 1912. However, the deaths were not reported in the Hearne newspaper, something that seems strange to the current newspaper publisher. The publisher believes that such news would have certainly been published in the local newspaper, or at least in the regional papers (Melvin 2004).

At any rate, Bosworth had stood his ground in what he believed and that without compromise. It is worth noting that he was in no way a social activist to improve race relations. Yes, he was bold about ministering to all people and was willing to pay the price for doing so, yet he viewed such a mission as something that must be arranged by God. For without God, any ministry of this type that involved the crossing of racial lines in the South would be futile and only lead to disaster. In the letter to his mother (1911), he makes it clear that he is no longer ministering to blacks and will not do so unless God leads him. “You need not worry one bit,” he wrote. “We are not now preaching to colored people and will not unless God clearly leads as he did when he led us to Queen City and other parts of Dallas. He put his seal upon this by saving many, healing many and baptizing over 225 with the Holy Ghost. The deepest and quickest work I have known of. We do not lay our own plans but wait for him” (Bosworth 1911).

Stirred by this conviction and his love for all people, Bosworth would later minister with the Cleveland Coloured Gospel Quartette. The Quartette represented the finest in black gospel music. Each of its five members was saved through the C& MA. Bosworth and his brother, Burt, would invite the group to sing in large campaigns in Toronto, Pittsburgh, Toledo, Chicago and elsewhere (Niklaus, Sawin & Stoesz 1986:152, 168). In spite of the suffering and the months of pain and recuperation, Bosworth and his family were happy and in the will of God. The experience, not surprisingly, would leave an indelible impression on him as a man of God. If he could look death in the face and endure a vicious beating and then walk nine miles with a broken arm, he could face anything in his future. Also, he could talk about the experience without fear or regret. He would recall the experience years later in an address before the Alliance Tabernacle in Toronto: “Now let me go back and relate an incident that I don’t like to tell, and my only reason for mentioning it is that God may be glorified” (Bosworth no date a:12).

However, as Bosworth lay recovering from his wounds, he reflected on the persecution, and acknowledged his willingness to carry the cross and to be in God's will no matter the cost. The experience made him feel he was "several notches higher" in his Christian walk. It apparently deepened his devotion to Christ and strengthened his faith. At the same time, it allowed him to see how God can not only comfort him in a crisis, but also use the crisis as a means to bless others. Even more, he came to realize that suffering in this life can only lead to rewards in the life to come. He rejoiced as he remembered explicit promises in Scripture about suffering. The writings of the Apostle Paul were of great importance, particularly the passage in 2 Cor 4:17-18: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things that are seen are temporal; but the things which are not seen are eternal" (Bosworth 1911). Bosworth, it seems, was not unreasonable to expect grace, spiritual growth and fortitude following his ordeal. He writes:

[God] has been so precious to me. Since that I have thanked Him many times for being privileged to know something of the 'fellowship of his suffering.' If this mob was the result of some unwise thing I had done or for speaking anything but His own sweet message, I would be very sorry, but since it came for plain obedience in preaching His gospel to every creature, it has given me great joy to experience this which was so common among the early Christians in the first centuries of the church" (Bosworth 1911).

Bosworth considered it a blessing and an honor to suffer for the cause of Christ. He tells his mother: "I would much prefer to be faithful and have some little tribulation now than to fail to overcome and have to pass through the great tribulation soon to come. Praise God I am determined to have God's plan for my life carried out" (Bosworth 1911).

The suffering Bosworth endured, and the joy he later experienced, illustrates the "emotional arousal" in SCCT (5.3.2.1). From this experience, he developed more self-



efficacy beliefs about himself and the work that God had called him to do. Having performed well under the circumstance, which is another point of SCCT, he felt inspired to continue on in his work for the Lord (See Section 5.3.2.1). This aspect of SCCT can be seen throughout his ministry.

#### **4.5.5.3 Resignation and Church Split**

When Bosworth began his church-planting work in Dallas, the church was initially affiliated with C&MA (King 2006). However, it later became part of the AG (King 2006; Loftis 1992). Despite his success and growing reputation, Bosworth faced a crisis involving a doctrinal issue that resulted in his resignation from the AG (Sumrall 1995:43; Alexander 2006; Riss 1988a). The AG believed that speaking in tongues was the initial sign that a believer had been baptized in the Holy Spirit. Bosworth, however, disagreed and felt compelled to leave the denomination (Bosworth 1918b). The church he pastored eventually split over the controversy (Loftis 1992:10). “After pastoring the church for a number of years, Bro. Bosworth and Bro. Birdsall resigned in April, 1918, because they had accepted the Christian and Missionary Alliance teachings” (Loftis 1992:10). The split was due in part to personal attacks by a fellow minister. According to Sumrall:

He received several letters from other ministers saying that he “had no right” to hold credentials with the Assemblies of God because of his non-belief in evidential tongues. One minister split Bosworth’s church and intentionally misrepresented him to the General Council of the denomination and to his congregation. Through all this, Bosworth’s spirit still remained sweet and loving (Sumrall 1995:43).

#### **4.5.5.4 Loss of loved-ones**

The beating that Bosworth endured was brutal, and his resignation, painful. Yet, following these two crises, he suffered something that may be considered far more severe: His only son, Vernon, died at the age of 4; and his death was followed by the

death of Bosworth's wife, Estelle, in November 1919 (See Section 4.4.4). The death of Estelle has been described as “the final, crushing event in this series of sorrowful experiences which constitute the long, low, minor strain with its mellowing, sympathy-developing influence on the inner character of the man...” (Perkins 1921:99).

The two losses left Bosworth's “two small daughters motherless” (Blomgren 1964:21). Although Perkins (1921:100) writes that Vernon died “several years previous” to Estelle's death, and Blomgren's (1964) suggests that he died “within a year,” there is not much detail about the boy's life. Even so, the deaths came as a major blow to Bosworth. “[Estelle] was joyfully ready to go, but her great gain, in departing to be with Christ, was bitter loss to her husband and their two, now motherless, daughters” (Perkins 1921:100).

Bosworth apparently dealt with the pain by focusing on the promises of Scripture. He also received support from his church. He took comfort in the belief that Estelle and Vernon were in Heaven (Perkins 1921).

For one who had reportedly witnessed many miracles of healing by this time, the loss may have caused Bosworth to question the idea of divine healing and its availability to all believers. Estelle's death was blamed on exhaustion, influenza and TB (Perkins 1921:99-100). “Repeatedly, the Lord had healed her; yet, repeatedly, she would succumb to the tendency to go beyond His will and her strength, until it seemed best to him to call her, tho still a young woman, Home to Himself” (Perkins 1921:100). Not long after these losses, Bosworth reached a decision on healing that would become a major part of his doctrinal beliefs for the rest of his life.

#### **4.5.6 Questioning Healing**

It was in 1920 in Lima, Ohio, that the issue of divine healing became a turning point in Bosworth's life and ministry. What began as a struggle in faith, became a defining moment for his theology and ministry of evangelism. Bosworth believed in divine healing. He had personally experienced it and witnessed it in the ministry of others. He

also frequently wrote about miracles of healing and publicized them in books and magazines. Yet, in the face of these experiences, he had a single question that had to be answered: Is it God's will for all to be healed? It was this question that bothered him in Lima. In addition to searching the Scriptures to find answers, he discussed it with his brother, B.B. Bosworth, and took it to the Lord in prayer. Added to this dilemma was the slow start and lethargic atmosphere of the meetings.

At first it looked very discouraging there. People would not even look at the hall across the street, and no one came or seemed to have any interest. At last we thought of a plan. We got a Ford car and put streamers on the sides, and then we went to the yards and got a big engine bell, and we drove all over the city ringing the bell, and large crowds began to attend (Bosworth no date a:11).

No doubt pleased with the attendance, the pastor of the church asked Bosworth to preach a message on divine healing. His request prompted Bosworth to pray:

I said to the Lord, "But suppose I preach Healing and the people come and then don't get healed?" And the Lord said, "If people didn't get saved you wouldn't stop preaching the Gospel." I studied the question and prayed about it, and at last I saw that it was God's will to heal as well as to save people. Before I had thought that it was His will only to heal some, and I was afraid if I prayed for anyone it might be the wrong one (Bosworth no date a:11).

Embolden by this conviction, Bosworth preached on healing as requested. "...[W]ith holy boldness, [he] extended a special invitation to all sick people to come to the meetings, that they might hear and thus have opportunity to believe and be healed" (Perkins 1921:114-115). The people soon responded and Bosworth reportedly saw a number of people healed. Some of the healings were dramatic and captured the attention of the press. The Rev. F. Bertram Miller of Kenton, Ohio, reports: "Lima, Ohio, is being

unusually blessed with a mighty revival wave of salvation and Divine healing, which continues to rise higher and higher” (Perkins 1921:115). Many different types of healings were reported, including healing of blindness, paralysis, spinal trouble and goiter. Some of the healings were instantaneous and some were gradual (Perkins 1921:119). Some people reported being healed before they reached the altar for prayer (Perkins 1921:118).

Doctors attended the meetings and watched with amazement as their own patients were healed (Perkins 1921:116). A number of government leaders attended, as did people from many different denominations (Perkins 1921:116-117). According to Miller, “some of the most remarkable healings have occurred in [the] morning services” (Perkins 1921:117). In addition to the healings, large numbers of people were converted and baptized. The size of the crowds continued to grow.

Some nights the crowds were so large that Memorial hall had to be rented. One night there was such a crowd at the tent that it was difficult to make one’s way to the altar. A druggist elbowed his way through the crowded tent several times, bringing five afflicted ones with him (Perkins 1921:117).

Looking back on the meetings, Bosworth remembers the first night he preached on divine healing as one of the “most wonderful nights” of the revival. It was, perhaps, a moment of validation (Bosworth no date a:11-12). He concludes “that what looked at first to be a hopeless place was the place where God worked most mightily” (Bosworth no date:11-12). By the close of the meetings, Bosworth’s fame had spread and invitations for his meetings began pouring in (Perkins 1921). His experience in Lima would become not only a turning point in his life, but the beginning of growing success and recognition that would follow him throughout his career.

#### 4.5.7 Handling Critics

Throughout his ministry, Bosworth spent a significant amount of time answering critics and defending both his doctrine and method of divine healing (See Section 2.3.4). What started as a negative attack, an attempt by critics to silence him (or possibly change him), actually became the impetus for molding him into an apologist for the healing ministry. Bosworth became so adept at debating, and so confident of his ability to defend his position, that he issued his own challenge on the subject of healing. Around 1930, he published a small book on healing and issued a challenge for anyone to refute or disprove his position. He refers to this book during his 1950 debate with a Baptist preacher in Houston, Texas:

“In a booklet entitled, "Why Some in Our Day May Fall to be Healed" I have given 22 unanswerable proofs of Christ's present attitude toward divine healing. For 25 years I have had an open challenge to disprove the statements, but that challenge has never been taken up before.

“I am happy to meet with the Baptist minister and discuss the question, and if I can be shown that I am wrong I will publicly admit it and will challenge my teaching. My statements are Scripture-proven” (Hofferbert 1950:2).

In numerous articles, Bosworth states that the emphasis of his ministry is salvation or leading people to faith in Christ (Nelson 1921:4; Perkins 1921). Yet, because of criticism by those who opposed his ministry of healing, he devoted more time to answering questions and establishing a defense for his form of ministry. This critical environment in which he ministered is captured by his biographer:

In practically every city where these meetings have been held, there has been some prominent professing Christian who has started a controversy.

In some instances, at least, the controversialists have been true men of God who will sooner or later fall into line, without doubt.

They have been answered, lovingly and conclusively from a scriptural standpoint, and have no ground to stand on, for Evangelist Bosworth is ready always to yield any point now held by him, whenever it can be proven unscriptural, as he desires to be absolutely true to God and His Word (Perkins 1921:178).

One of the first instances in which he was attacked occurred during his early meeting in Detroit. A local newspaper published a challenge to him with regard to healing. Instead of responding in anger, Bosworth used the opportunity to teach on the topic. He answered the challenge by speaking during a Sunday evening service in the Palace Roller Rink. His response included Scripture, testimonies and bits of humor (Perkins 1921:134-138).

During revival meetings in DuBois, Pa., Bosworth increased the number of messages on healing in order to squelch the critics. Whereas he once preached on the topic only one night a week, he began preaching on it twice a week “in order to counteract if possible the doubt and unbelief engendered chiefly by the opposition” of the critics (Perkins 1927:195). No doubt bothered by the criticism, Bosworth “never express[ed] any unkind feeling toward the opposers” (Perkins 1927:195).

For a time, Bosworth received criticism from the leaders of his own denomination. Paul Rader, who once served as the president of C&MA, voiced concern about Bosworth’s emphasis on healing. He felt that Bosworth and his brother, B.B. Bosworth, erred by “giving healing the prominence they did” (King 2006:197). Consequently, Rader discouraged churches from participating in Bosworth’s campaigns. Later on, however, Bosworth and Rader became close friends, having resolved their differences (King 2006). During the 1920s, Bosworth held numerous evangelistic healing meetings in Rader’s Chicago Gospel Tabernacle (Blomgren 1963; Mitchell 2007).

In the March 1929 issue of *Exploits of Faith*, an article mentions a meeting Bosworth held with the Anderson Ministerial Association in which he explains his ministry and doctrine: "...[H]e talked to the ministers regarding his work, answering their questions, and correcting some of the erroneous impressions held by those who have never seen or heard him" (Fitch 1929:14).

The April 1930 issue of *Exploits of Faith* features an article about a meeting in Corpus Christi, Texas, where a number of critics had gathered to oppose Bosworth's ministry.

The opposition of the adversary on the outside grew more intense daily, thereby proving the depth of the spiritual work. A visiting evangelist invited the ministers of his denomination to be present and hear his sermon upon "The working of the Holy Spirit". It is reported to have been devoted mainly to bitter denunciation of others, including Evangelist Bosworth by name, who proclaims what the Word of God says regarding the baptism with the Holy Spirit. "The sermon", in common with all such attacks, seems to have shown the total ignorance of the speaker regarding Evangelist Bosworth's messages upon "The Person and the Work of the Holy Spirit", and in fact, even lack of knowledge regarding the teaching of God's Word upon the subject (*Exploits of Faith* 1930:8).

The article goes on to mention a local minister who reportedly tried to "persuade his fellow pastors to take some united action to drive Evangelist Bosworth and his party out of town" (*Exploits of Faith* 1930:8). The minister did not succeed. Bosworth's debate with a Baptist preacher in Houston, Texas, was one that gained much attention. It was publicized first in the secular newspapers and later in the publications of *The Voice of Healing*, as well as in a biography on William Branham (Lindsay 1950). The debate occurred in 1950, after the Baptist preacher had issued a challenge to Branham on the subject of healing. He believed that Branham and Bosworth were misleading people and needed to be run out of town: "Rev. W. E. Best, fiery pastor of the Tabernacle Baptist

Church, who appeared as the spokesman for the Houston Baptist Pastors Conference and took the view that power of divine healing died with the Apostles" (Hofferbert 1950:3).

Bosworth accepted the challenge and the debate commenced before thousands of people. Bosworth used Scripture and focused on the redemptive names of God as evidence that God heals today. He also mentioned the 200,000 written testimonies he had received. At one point during the debate, he asked for a show of hands of the people who had experienced divine healing. Best, however, became emotional and was quite animated:

The Rev. Best pounded the table vehemently and declared: "These deceivers should be exposed. They are leading the people astray. I am not opposed to divine healing, but I am opposed to 'divine healers' as such. He referred to the Rev. Branham by name and declared: "We ought to run him out of town" (Hofferbert 1950:2).

The debate lasted three hours and the two men agreed on two things: They asserted that Christ and his disciples had the power to heal; and one cannot believe everything published in newspapers (Hofferbert 1950:3). Following the debate, Bosworth and Branham used the incident to further publicize their meetings (Lindsay 1950).

#### **4.5.8 Heresy**

During the 1930s, Bosworth became a proponent of British Israelism, a doctrine that suggests that Anglo-Saxons are true Israelites and one of the lost tribes of the Children of Israel (Southwick 2003:8-9; Benham 2003:3-10; King 2006:227, 235, 242). The doctrine holds "that the modern day Jews comprised the House of Judah...[and] that the Anglo-Saxon, Germanic and related people are the literal descendants of the ancient Israelites" (Jennings 2004:19). The teaching is considered heretical, and Bosworth's acceptance of it resulted in his leaving the C&MA (King 2006:227, 235, 242).



How or why Bosworth accepted this teaching is not exactly clear. However, it is known that he associated with people, at various times, who were adherents of the teaching. Two of the people in the early part of his ministry were John Alexander Dowie and Charles F. Parham (Jennings 2004; Southwick 2003:5). In his biography of Dowie, Jennings (2004) includes numerous excerpts from Dowie's writings that illustrate his position on British Israelism. Three of them are noted below:

Therefore God's Israel, which I hold the Anglo-Saxon race to be, is today the richest and most powerful, and most educated and most blessed of all the families of the earth (Jennings 2004:25)

Israel today is to be found in the Anglo-Saxon and Scandinavian races. It is that Israel which God has promised to bless, to call by a new name (Jennings 2004:30).

I gladly record my profound conviction that every prophecy which God said would be fulfilled in the National Israel is being fulfilled in the Anglo-Saxon race today (Jennings 2004:32).

Parham (1873-1929) undoubtedly had an influence on Bosworth in terms of the Baptism in the Holy Spirit. However, Bosworth later criticized Parham for his insistence on evidential tongues (Perkins 1921). The extent to which Parham's views on British Israelism may have influenced Bosworth is not known. Of course, it is possible that the influence never existed. Still, Parham's views on the subject were widely known. Southwick (2003) offers the following excerpt from an article by Parham that appeared in the July 1927 issue of the *Apostolic Faith Magazine*:

I want to write a short sketch to introduce to our readers one of the most important topics of the day, commonly known as Anglo-Israel, or The Ten Lost Tribes. I do not think that any Full Gospel preacher ought to longer delay in acquainting himself with this subject as I believe it belongs with

the Full Gospel Message and that the message of the last days must include this subject or we are not preaching the Full Gospel.

Now, if the reader will carefully read Jacob's blessings upon his children for the last days, and all the prophecies concerning Israel in the Old Testament, knowing they refer to the above named nations (ie: Anglo-Saxondom) and belong to us as a people, (ie: Protestants) the Old Testament will become a new book to you full of vital importance and interest (Southwick 2003:5-6).

In addition to having worked with Dowie and Parham, Bosworth held evangelistic meetings with Charles O. Benham who lived from 1891 to 1974 (Benham 2003:3). In 1958, Benham wrote a commentary entitled, "Joseph Is Yet Alive," that is based on a sermon attributed to Bosworth, entitled, "The Bible Distinction Between the House of Israel and the House of Judah" (Benham 2003:3-10). Benham argues that Bosworth was a staunch believer in British Israelism. This may or may not be true. However, one thing is certain: Bosworth recanted his views on the subject in 1944 and was accepted back into C&MA (King 2006:227, 235, 242). An interesting point about the timing of this experience is that it occurred during the 1930s, during the rise of Nazism in Germany. By the mid-1940s, when the war had ended, Bosworth denounced the doctrine. Whether he was influenced by the cultural environment of Germany is not known. However, it is likely that he, as did other Americans, read about the mindset of Adolf Hitler during this time. After all, the subject was widely reported.

#### **4.5.9 Ageing and Diabetes**

One of the things that Bosworth had to face during the latter part of his career was growing old. During a 1954 meeting in Chicago, he talked about his concerns. He said that at one time, he wondered if God would allow him to do the work that he sincerely wanted to do (Bosworth 2000; Bosworth 1954a, 1954b & 1954c). He talked about his memory and the limitations of aging. After a while, he said, God renewed his strength and

presented him with doors of opportunity. As a result, he traveled to several counties to preach the Gospel while in his 70s. Up until the time of his death, he continued to minister. Though he had been successful in praying for the sick, and seeing them healed, he did not receive healing for his own condition. He and his brother, B.B. Bosworth, suffered from diabetes. His brother's son and grandson suffer from the same condition (Mitchell 2007).

#### **4.5.10 Summary and Propositions**

This section has presented a discussion of the crises and conflicts Bosworth encountered throughout his life. It has shown that he took risks, had accidents and grappled with unemployment during his childhood. While a teenager, he contracted TB and was given up to die. This was followed by a broken relationship with a lady he wanted to marry. From his early adulthood onward, he faced conflicts that included association with controversial ministries and criticism of his healing ministry. While in Hearne, he was severely beaten because of his ministry to blacks. He also suffered the loss of his first wife and son during his time in Dallas. On two occasions he left the denominations to which he belonged because of his doctrinal views. These experiences became turning points for his development as a healing evangelist.

The above evidence provides support for several propositions: First, Bosworth experienced some form of pain and suffering throughout his life, which suggests that such experiences are natural occurrences in all human life, regardless of their faith or theology. Second, Bosworth's story shows that pain and suffering can be used as a catalyst for good. In other words, what is viewed as a curse can actually become a blessing in disguise. Third, Bosworth became a perennial optimist in the face of crises and conflicts because of his faith and understanding of God's Word. Fourth, Bosworth was generally resilient in suffering, having the wherewithal to recover and continue on with the work at hand. Though seemingly stoic in most situations, the evidence suggests one case that contradicts one of the above assertions: When he contracted TB and was

told that it was incurable, he apparently gave up and decided to travel to Fitzgerald to say farewell to his family (Perkins 1921). In this case, he was not resilient.

In the section that follows, attention will be given to the people who made an impression on Bosworth's life. Most of these people were women who lived and worked as preachers and lay Christians.

#### **4.6 Pattern #4: Women Ministers**

When Bosworth's name is mentioned today, it is often associated with the men who were part of the Healing and Pentecostal movements of the early and mid-1900s. Surprisingly, there is little said about the women he knew (Burgess & McGee 1988; Jacobsen 2003; Weaver 2000; Simmons 1997). While the focus on the men in his life may be justified, the evidence suggests that much of his success as a healing evangelist may be attributed to the work of women, some of whom were preachers. At a time when women were viewed as being subservient to men, and women preachers were generally frowned upon (Stewart 1999:16-17), Bosworth resisted the status quo and eagerly engaged their assistance in many areas of his ministry. From his conversion as a teenager, to the end of his ministry at 81, he relied on women in all aspects of his work (Perkins 1921 & 1927; Gardiner 1990; Woodworth-Etter 1916).

Since the time of Christ and the Early Church, women have been active in various aspects of ministry. In fact, it was a woman who first announced the resurrection of Christ to His disciples: "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her" (Jn 20:18). In the Acts of the Apostles, Peter (2:17; Joel 2:28-32) proclaims that God's Spirit would fall upon all people "and your sons and your daughters shall prophesy...." In this same book, Luke records several instances of women in ministry. For example, he mentions Apollos being taught by Aquila and Priscilla (Acts 18:24-26); he also notes that Phillip the evangelist had four daughters "which did prophesy" (Acts 21:8-9). At the dawn of the Pentecostal movement in the

United States, women held leadership roles and key positions throughout the church (Riss 1988d:893). This was especially true in the case of Bosworth.

In this section, a discussion is presented on the women in Bosworth's life. In addition to identifying these women, this discourse will explain how they contributed to his development as a famous healing evangelist.

#### **4.6.1 His Conversion and Reported Healing**

In 1894, or possibly the year before, Bosworth visited Omaha, Neb. While there, he went to church with a friend, Miss Maude Green. She was several years his senior and lived in Omaha. During the visit, Green invited young Bosworth to attend a revival meeting at the First Methodist Church. He agreed to go and once he was there, she urged him to go up to the altar and find salvation. Bosworth did as she requested and became a born again Christian (Perkins 1921:24-25; Jacobsen 2003:291). This experience, initiated by an older woman, would prove to be a turning point in Bosworth's life as it changed his outlook and set the path for his future as a minister of the Gospel.

During the winter of 1896, Bosworth became ill and traveled to Fitzgerald to be with his family (See Section 4.5.2). While there, he attended a church where Mattie Perry prayed for his healing. This moment of crisis in Bosworth's life may be viewed as another critical step in his development as a healing evangelist. Once again, a woman was used of God to assist him in a significant way. Years later, Perry would assist him in one of his large evangelistic healing campaigns (Perry 1939:230).

#### **4.6.2 His First Marriage**

While living in Fitzgerald, Bosworth married 18-year-old Estella Hyde, who was the daughter of a Chicago, Ill., pioneer family (Perkins 1921:32). Estella would apparently play a major role in future revival meetings. For the most part, knowledge about her work is reported after her untimely death in 1919 (Perkins 1921:99-108). It was at this time that

Bosworth wrote about her contributions. In a letter to his daughter dated Nov. 20, 1919, and in an article published in *The Pentecostal Evangel* (Bosworth 1919a & 1919b:10), he suggests that Estella's work for the Lord was unmistakable and that she was used mightily as his partner to lead many people to Christ.

#### **4.6.3 His Pentecostal Experience**

In the early 1900s, while living in Zion City, Bosworth also felt the impact of women in the ministry. In 1904, a woman referred to as “Mrs. Waldron” visited the Christian community and introduced the Pentecostal message of the baptism in the Holy Spirit with the evidence of speaking in tongues (Riss 1988d:893). Within two years the message had taken root. However, it was on Sept. 20, 1906, that Pentecostal pioneer Charles Parham visited the community and took the Pentecostal message to a new level. He came to the city at the request of several prominent citizens who had heard about his Pentecostal message. Essentially, he preached that the restoration of the spiritual gifts mentioned in 1 Cor 12 was a sign of the last days (Gardiner 1990:x).

By Oct. 15, the number of Parham's followers had grown to two hundred. Feeling overwhelmed by the growth, he contacted his staff in Kansas and requested the assistance of his co-workers, Mabel Smith and Jessie Brown, of Joplin, Mo. (Gardiner 1990:5). Smith was a young widow who frequently spoke in tongues with interpretation. Her work was complemented by Brown who worked closely with those seeking the Pentecostal experience (Gardiner 1990:334).

Like others in Zion, Bosworth was initially intrigued by the teachings of Parham and his co-workers, and he began using his home as a meeting place for those who wanted this spiritual experience. After several weeks of meetings, Bosworth had not spoken in tongues, but he was earnestly seeking the manifestation of the Spirit (Gardiner 1990).

One of those seeking the experience was Marie Burgess, who had told her mother that the baptism in the Holy Spirit was the only gift she desired on her birthday, which was Oct.

18, 1906. On the night of Oct. 18, she attended a meeting at which Jesse Brown was teaching and she received exactly what she had been praying for, and more. In addition to speaking in tongues, she also received a vision that reportedly lasted for several hours (Gardiner 1990:6). Bosworth, who was present during this meeting, watched in awe as Marie Burgess received the Pentecostal baptism. This experience by this godly woman inspired him to press harder in his faith and commitment. Later that night, as Brown talked about praising God in faith for what "we believed we were to receive," the Spirit fell on Bosworth. He jumped out of his seat and burst out in tongues and sat down (Gardiner 1990:334).

Another person who spoke in tongues that day was Jean Campbell, who would later work with Bosworth during his early revival meetings in Indiana. She would gain notoriety for speaking in tongues that were understood as recognized languages by people in her audience (Gardiner 1990:5; Bosworth 1908; *The Tribune* 1907?; *The Waukegan Gazette* 1906). These events on Oct. 18, 1906, show that once again women had been used of God to play a pivotal role in Bosworth's life.

Bosworth's experience on this occasion in Zion points to the "emotional arousal" and possibly, "verbal persuasion" of SCCT (See Section 5.3.2.1) Because both of these factors may lead to self-efficacy beliefs and outcome expectations (See Section 5.3.2.1), it seems clear that Bosworth's emotional experience, which was supported by the words of the teacher, including others who spoke in tongues, resulted in a special confidence to preach. The experience also reinforced his belief in healing (See Section 4.3.2).

#### **4.6.4 His early revival Meetings**

In April 1907, Bosworth began working with Cyrus B. Fockler, a recent recipient of the Pentecostal experience who had served as an Elder under Dowie's ministry. Fockler became affiliated with Dowie's work in 1899 (Gardiner 1990:12). Incidentally his life also had been transformed by the ministry of a woman. He found Christ as Savior following the miraculous healing of his mother through the ministry of Evangelist Maria

Woodworth-Etter (Warner 1986:211). Since he was an admirer of this woman preacher, it is likely that he was the person who introduced her writings to young Bosworth, who would say later that he read her books continually for five years (Woodworth-Etter 1916:172). It was while working with Fockler that Bosworth witnessed a dramatic healing that became well publicized. The two men had been invited by John G. Lake to hold revival meetings in Milwaukee, Wis. With Lake, who had served as a deacon under Dowie (Burpeau 2004; Goodner 2000:17). It was only a few days after the meetings began that Fockler and Bosworth learned of a girl by the name of Alice Baumbach, who was dying of TB. The following is a report of the event:

She and her mother believed the teaching regarding 'God's loving will for us,' and surrendered themselves entirely to the Lord. On a third visit to the home, Brother Fockler and Brother Bosworth laid hands upon her and prayed. The doctors had said that if she stood on her feet it would mean instant death, but when prayer was offered, she felt the power of God flow through her body, asked for her clothes, rose, dressed, and walked immediately -- perfectly healed! (Gardiner 1990:12-13).

This reported healing of Baumbach was instrumental in attracting people for the founding of the Milwaukee Gospel Tabernacle (Gardiner 1990:13; Fockler 192?:9). Presumably, it also was the springboard for Bosworth's future ministry as a healing evangelist.

In 1908 he preached throughout Indiana. He and Fockler held tent meetings where they worked side-by-side with a number of Pentecostal women, including Jean Campbell, Edith Baugh and Bernice Lee. Like Campbell, Lee became widely known for speaking in tongues that were understood by people in the audience. According to Bosworth, this happened a number of times with these women. On one occasion, while Lee was speaking at a United Brethren Church in LaPaz, "the precious Holy Spirit spoke through her in German, every word of which was understood by a German lady in the audience (Bosworth 1908:7-8).



If the reports are true, the revival meetings held in Indiana were anything but ordinary. In fact, they reportedly had a number of signs that were similar to those described in the book of Acts. People were saved and instantly healed. Demons were cast out and people spoke in tongues. On at least two occasions, people attending the meetings reported seeing a large "ball of fire" and a "half-bushel of 'tongues of fire'" during the move of the Holy Spirit (Bosworth 1908:7-8).

In one service, according to Bosworth, the Spirit came upon a woman from LaPaz in such a way that she delivered a message in tongues that was interpreted by "a sister on the platform." In *The Latter Rain Evangel* (December 1908:7-8) he writes: "The glory of God that accompanied her mighty baptism in the Spirit so blinded her that she could see nothing until she was through speaking."

The influence of Charles Parham, and his co-workers, Jessie Brown and Mabel Smith, was clearly seen on Bosworth's ministry during these revival meetings. For he emphasized prayer and the teaching of tongues as the initial evidence of the Spirit baptism. His belief in this doctrine was undoubtedly reinforced by the experiences of the women who ministered with him. Toward the end of 1908, Bosworth wrote a letter about the Indiana meetings and submitted it to *The Latter Rain Evangel*. It was published as an article entitled, "Confirming the Word by Signs Following." This is believed to be the first published report on Bosworth's ministry and it was published by women editors (Bosworth 1981:7).

Bosworth's experiences in Zion, and his work in Indiana, illustrate Lent et al's three-point model of SCCT which focuses on a person's "interest," "choice," and "performance" (See Sections 1.8.3.2; 1.8.3.3; 1.8.3.4). In Zion he developed an interest in the ministry when he received his calling to preach. Shortly after that, he made a choice to pursue the ministry as a career. He began preaching and praying for the sick. In Indiana, he traveled in an attempt to reach more people with the Gospel, which was an indication of his performance.

#### **4.6.5 His Work in Texas**

After two years of working with Fockler and the women who ministered with him in Indiana, Bosworth moved to Dallas. The move occurred in 1909 (Loftis 1992:7). His work began with a number of sacrifices, one of which was a lack of money for food. Consequently, he found himself praying constantly to have his daily needs met. To his delight, the Lord never failed him. One example of an answer to prayer concerned the provision of food. Bosworth describes the experience as follows:

I had a fellow worker with me at the time, and on one occasion when we went to pray he prayed for our needs. He only said a few words, 'Lord, Thou knowest our need. Please send us some food,' or something like that, and then we went on to pray for the revival. While we were praying there was a knock at the door and I went to open it. A lady was there, and she handed me some parcels, saying that she had been told to leave them at our house. The parcels contained meat, vegetables and groceries.

Later on she came to the meetings and got blessed and then she told us how she had come to give us those things that morning. She said she was passing the house, and the Lord told her to leave food there. She hesitated because she did not even know who lived there, and she walked on thinking it must have been her own imagination. But the Lord told her again, and felt she must obey" (Bosworth no date a:9-10).

##### **4.6.5.1 Speaking in Tongues**

According to Loftis (1992:7), Bosworth was the person who introduced the Pentecostal message to Dallas. He and his assistant minister, the Rev. Elias G. Birdsall, began holding revival meetings in their homes, something Bosworth had done in Zion City, Illinois. At times, he and Birdsall held meetings outdoors with seats made of logs. In 1911, when he was holding open air meetings, a woman by the name of Miss Harriet

Watson "received the baptism of the Holy Spirit, becoming the first known person in Dallas, Texas, to 'speak with other tongues'" (Loftis 1992:7).

Bosworth later invited a well-known woman evangelist to help him with his meetings (See Section 4.2.2.3). Inspired by the writings of Maria Woodworth-Etter, Bosworth felt prompted to write her a letter and invite her to his church. In April 1912, he made a personal visit to one of her meetings in Indianapolis, Ind. He wrote:

During the three days' visit I witnessed some wonderful healing by the power of God, and met personally many who were wonderfully healed by the laying on of hands. Brother and Sister Etter also felt that God was leading to Dallas, so they came and began labor with us July 25th, 1912" (Woodworth-Etter 1916:172-173).

#### **4.6.5.2 Major Revival Meetings**

From July to December, the 68-year-old woman evangelist ministered to thousands of people, many of whom were saved and instantly healed of all sorts of sickness and disease, according to Bosworth (1912). Many frequently fell prostrate on the floor (or on the ground) under the power of the Spirit. Warner (1986:164) wrote that the meetings proved to be a key Pentecostal rendezvous. As word spread about the meetings, people from all over the U.S. began to flock to the church. Jacobsen writes:

Many believed that Bosworth's church in Dallas might become the new center of the Spirit's work as the power faded from Los Angeles and the Azusa Street Mission. The Dallas revival was not, however, a mere reduplication or continuation of the Azusa revival. Evangelism and healing played a much larger role at Dallas than had been the case in Los Angeles, where most participants in the meetings had been previously converted Christians who were seeking the additional blessing of the baptism of the Holy Spirit (Jacobsen 2003:292-293).

Of all the women Bosworth had worked with, Woodworth-Etter was the most famous. She also was probably the one who had the greatest impact on his ministry. For several years he had read her writings religiously and he publicly endorsed her biography (Woodworth-Etter 1916:172, 160). Now, in person, he had the privilege of being an eye-witness to what God was doing through her. He eagerly watched as God used her to spur church growth by leading thousands of people to Christ. Through this relationship, he met some of the most prestigious names in the Pentecostal movement, including Carrie Judd Montgomery, a healing evangelist and editor of *The Triumphs of Faith* (Warner 1986:165; Riss 1988d:893).

Another area in which Bosworth may have been influenced by Woodworth-Etter was her preaching style. She exhibited a style that was simple and yet fervent. In an article for *Triumphs of Faith*, Montgomery writes (Woodworth-Etter 1916): "Mrs. Etter preaches the gospel in great simplicity and power, backing up all her remarks by quotations from the Word of God" (Woodworth-Etter 1916:170). A similar style would become the trademark of Bosworth's own healing campaign (Nelson 1921; Perkins 1921). Her emphasis on salvation, and not healing, would also be duplicated by Bosworth throughout his ministry (Perkins 1927).

Although she was known for having visions and falling into trances for extended periods of time (Warner 1988:900-901; Stewart 1999:19), Woodworth-Etter frequently discouraged fanaticism and sensationalism in an attempt to maintain dignity and order in her meetings. Bosworth, in later years, would take similar steps to maintain order (Perkins 1921; Nelson 1921).

It seems apparent that Woodworth-Etter treated young Bosworth as her spiritual son. At the conclusion of her five-month campaign, Frodsham (Woodworth-Etter 1916:167-168) made this observation: "Especially pathetic was her farewell to Bros. Bosworth and Birdsall [Bosworth's assistant minister], 'these two dear boys,' as this mother in Israel called them. She appealed to all to stand by them."

#### 4.6.5.3 ‘Peculiar’ Preaching

By 1915, the revival meetings in Dallas were still growing in attendance and in the number of people being saved, healed and filled with the Spirit. It was during this time that Bosworth invited a 72-year-old woman preacher to fill his pulpit. Her name was Elizabeth Sisson. Dubbed the "Shaking Matron" by the press because of her peculiar shaking motion when preaching (Warner 1986:228), she was a former missionary to India and a friend of Marie Woodworth-Etter, whom she met in 1889. She also had once served as the associate editor of *Triumphs of Faith* (Robeck 1988b:788-789). Interestingly enough Sisson also had a controversial past. Back in the 1800s she promoted a mistaken prediction that Oakland and San Francisco, Calif., would be destroyed. Despite her past error in judgment, for four months, Sisson ministered with Bosworth in his Dallas church.

Throughout his experiences in Dallas, Bosworth engaged in learning experiences that included the four factors on which self-efficacy and outcome expectations are developed. Those factors, as seen in other periods of his life, are performance accomplishment, vicarious learning, verbal persuasion and emotional arousal. In addition to performing successfully with his revival meetings, he learned through the ministry of others such as Woodworth-Etter and Sisson. He also received encouragement from Woodworth-Etter. The meetings resulted in such emotional responses as praise and jubilation. As a result of these experiences, which reportedly lasted for 10 years, he developed confidence for a more extensive work of evangelism. He also came to expect results in conversions and healing. This confidence and sense of expectations illustrate the “self-efficacy” and “outcome expectations” of SCCT.

#### 4.6.6 His loss of Loved-ones

It should be noted that throughout the revival in Dallas, Bosworth also worked closely with his wife, Estella. Not infrequently, she worked to exhaustion, even to the point of illness, in her efforts to support her husband's ministry. Each time, however, she found healing and strength following prayer and rest. But in 1919, she contracted influenza and TB, illnesses that would lead to her death on November 16 of that year.

The death affected Bosworth in a number of ways, despite his efforts to remain strong in the presence of the church (Perkins 1921). After all, this was the second loss in his family; his son, Vernon, had died earlier (Perkins 1921:100). Aside from the grief that was brought on by the deaths, the loss probably had an impact on Bosworth's view of healing. For over 10 years he reportedly had witnessed miraculous healings in answer to prayer. At the same time, he witnessed many people who were not healed. Consequently he believed it was not always God's will to heal the sick. Of course, his view would later change (Perkins 1921:114). But at this time, his view was possibly reinforced by the loss of his wife. While his theology was possibly changed by the loss, his faith in God and in Heaven remained strong.

Through this brief marriage, Bosworth discovered the importance of having a godly wife and the critical role that she could play in his life and ministry. Not long after this tragic loss, he threw himself into his work as an evangelist. He soon found success in the ministry of divine healing, through which thousands of people, and eventually one million, discovered faith in Christ (Gardiner 1990:7). Despite losing his wife, he became convinced by Scripture that healing was in the atonement of Christ and that it was absolutely God's will for all believers to be healed (Perkins 1921).

#### 4.6.7 His Authorized Biography

The decade of the 1920s would prove to be a time of extraordinary growth for Bosworth. As usual, he worked side-by-side with women leaders in many areas of his ministry. On the heels of his successful evangelistic healing campaigns in 1920 and 1921, he began the new decade with an authorized biography that was written by Eunice M. Perkins. The author, who lived in Detroit, Michigan., the place of an early Bosworth campaign, was both humbled and grateful to write the biography. She entitled the book, *Joybringer Bosworth: His Life Story* (1921). In the Preface of the book, she writes:

It is a satisfaction to have part in announcing that hundreds who lived in gross darkness have verily seen the Light of the world. It is a privilege to aid in making known that thousands of thirsty wayfarers are drinking copiously of the Fountain which is eternal. It is a delight to help tell abroad that heart-hungry multitudes have been finding the Bread that forever satisfies (Perkins 1921:11-12).

In recent years, it has been suggested that Bosworth was not pleased with Perkins' work. According to Wayne Warner, former director of the Flower Pentecostal Heritage Center, Bosworth's son, Robert V. Bosworth, once said his dad “was not happy with the book” (Warner 2005). Whether this is true or not may be debated. But one thing is certain: Bosworth frequently promoted the book with full-page advertisements in his ministry magazine, *Exploits of Faith* (1930). Like other evangelists of his day, Bosworth used his biography as a vehicle to further his ministry. Because of the literary efforts of Eunice M. Perkins, readers throughout the United States came to know the man behind the message of “Christ the Healer.”

The publication of his biography might be seen as an aspect of his performance or his further attempt to succeed and expand his ministry. Having chosen the work of an evangelist, he continued to employ new methods of outreach in an attempt to successfully win converts. His activities in this regard are supported by SCCT (See Section 1.8.3).

According to SCCT, his success in one area will enhance his self-efficacy beliefs and lead him to set goals that could lead to further success. Even though the data does not specifically state that he set goals, the process of doing so is strongly indicated by his record of growth and success, as well as by his emphasis on the size of the crowds that attended his meetings.

#### **4.6.8 His Second Marriage**

It was about three years after his wife's death that Bosworth met a young lady by the name of Florence Valentine, a post-graduate student at Nyack Bible School in New York. She also was a licensed evangelist and supply minister for C&MA. The timing was perfect for the 45-year-old evangelist who was now lonely and feeling the need for both a companion and co-worker in the ministry. He initially felt he would spend the rest of his life as a single preacher, but he and Florence shared a mutual attraction for one another, something that could not be ignored.

According to his biographer (Perkins 1927:189-190), Florence filled a need in his life in several ways. Besides protecting him from the throngs of adoring women, she was a gifted preacher who could help Bosworth nightly with his evangelistic healing campaigns. The couple married in October 1922 and would spend the rest of their lives together in the ministry.

#### **4.6.9 His Writings and Radio Broadcast**

Throughout Bosworth's early years of ministry, women held prominent places in his work and often shared his pulpit. Now they would hold prominent places on the pages of his publications. For instance, in 1924, three years after the publication of his biography, Bosworth published a collection of his sermons and called it, *Christ the Healer*, the book for which he would become most famous. In addition to its five sermons, the first edition of the book included eight healing testimonies, seven of which highlighted the experiences of women (Bosworth 1924b:145-172).



In 1927, Bosworth began publishing *Exploits of Faith*, a monthly ministry magazine that featured sermons, meeting reports, testimonies and the itinerary of the Bosworth Campaigns. Each issue featured the works of women in the ministry, including articles by Bosworth's wife, Florence, and foreign mission reports about her sister, Erma Valentine. It was also during this decade that Bosworth launched a radio program from Chicago, Ill., called, the National Radio Revival broadcast. His wife, who shared regularly on the program, was especially popular among women (*Exploits of Faith* 1931:12-15). When testimonies of healing were reported by the listeners, they were published in the magazine. Once again, there were many testimonies by women.

In the 1940s, Bosworth came out of semi-retirement to work with William Branham, Gordon Lindsay and T.L. Osborn. He served as an advisor and teacher, and he became a mentor to them, as well as to many other tent revivalists of the 1950s (Harrell 1975; Weaver 2000; Burgess & McGee 1988). Through these relationships, and his book, *Christ the Healer*, Bosworth passed on his doctrine of healing in the atonement. His conviction that healing belongs to Christians because it is “in,” and not merely “through” the atonement, is a view he held until his death in 1958. During the final years of his life, his wife worked closely by his side. She assisted him with teaching, preaching, and prayer meetings (*Voice of Healing* 1948b:1-2). In 1954, while speaking in Chicago, Ill., Bosworth talked about her revival meetings and her many talents (Bosworth 1954a, 1954b, 1954c).

#### **4.6.10 Summary and Propositions**

These events and experiences in Bosworth's life show that he was consistent in how he viewed women. He respected them, supported them and relied on them for spiritual nourishment; and though it was unpopular in his day, he also viewed them as partners in the ministry.

This section has outlined the role of women in his life and ministry. It has shown how they contributed to many aspects of his work as a healing evangelist. From his conversion as a teenager and his healing as a young man, to his Pentecostal experience and his healing revival meetings, women had been a constant and critical factor.

This research uncovered two common features. It showed that most of the women who were most influential shared either a Methodist or holiness background. This may be due to the fact that Bosworth's parents were Methodist. The research also showed that the women who were most influential were older than Bosworth. Although the woman who led him to Christ was only a few years his senior, the woman who prayed for his healing, including the ones who led revival meetings in his Dallas church, were much older.

The evidence for this section of the study provides support for the following propositions: First, it was through the ministry of women that Bosworth experienced conversion, healing and the baptism in the Spirit, all of which were key turning points in his life. Second, his ministry as a revivalist began and grew as a result of his work with women preachers. His ministry began in Zion, operated in Indiana and continued in Texas before spreading throughout the nation.

Despite his respect for women, however, there is one point worth noting. In his book, *Christ the Healer* (1948:45-48), he includes a section entitled, "What eminent men have to say" on divine healing. Surprisingly, he does not mention women or cite them throughout the book, except for the section on testimonials. Perhaps he felt that given the view of men during that time in history, their names and perspectives would have provided more weight or credibility for his argument.

In terms of implications, the above evidence suggests three things: It confirms the commonly held view that the involvement of women was essential to the spread of Pentecostalism in the United States (Riss 1988d:893). It further suggests that when it comes to ministry, women have a role that far exceeds that of wife and motherhood. The evidence also shows that women may indeed be gifted for evangelism and discipleship,

and have ministries that are comparable to men. The next section will discuss the topic of divine healing in relation to Bosworth's development. It will show how his experiences with healing contributed to his understanding and methodology in the healing ministry.

#### **4.7 Pattern #5: Divine healing**

Bosworth has attributed his success to such practices as prayer and fasting, the baptism in the Holy Spirit, along with simple faith in the Word of God and the confession of the Word (Perkins 1921 & 1927; Bosworth no date a; 1948). Yet, his actual experiences, like the support of women ministers, may have played a more important role in his success than he or others have noted. When viewed from the prospective of SCCT, his experiences give insight into his development and how he became a famous healing evangelist. For instance, his personal healing was undoubtedly a turning point and one of the reasons he believed strongly in divine healing. It might also be the time in which he first developed an interest in healing. As he surrounded himself by people who believed in healing as a ministry, he eventually made the choice to pursue a ministry that emphasized healing. His success, as noted in other parts of his life, led to growth and more ambitious methods of ministry. This process is explained by SCCT.

The purpose of this section is to examine the role of experience in Bosworth's healing ministry, and explain how it served as a catalyst for his success as a healing evangelist. By seeing the ministry of healing in this light, the church can know more about the value of experience in preparing one for future ministry. His experiences with divine healing are discussed on four levels: Personal, Corporate, Theological and Developmental.

##### **4.7.1 Personal Level**

It was through his experience on a personal level that Bosworth discovered healing as an answer to prayer. A woman prayed for him and he was reportedly healed of TB (See Section 4.5.2). This experience would leave an indelible impression on Bosworth, prompting him to mention it in his sermons and literature for the rest of his life. In

October 1906, he received another healing on the day he was baptized in the Holy Spirit (See Section 4.4.2). Throughout his ministry, Bosworth would mention various illnesses he overcame by his faith in God. He often used these personal experiences as examples of faith in action, and to show that he was not immune to the attacks of the enemy. His personal experience, it seems, had given him a foundation on which to build his ministry.

#### **4.7.2 Corporate Level**

Bosworth's healing on a personal level enabled him to see the availability of divine healing in answer to prayer on an individual level; but it was through his corporate experience, his work with others, that he came to see healing as a tool for evangelism. Soon after his Pentecostal experience, he started preaching and praying for the sick. In April 1907, while working with Cyrus B. Fockler, he witnessed the dramatic healing of a girl (See Section 4.6.4). That event was followed by a series of revival meetings in which divine healing played a key role in drawing people to Christ. Later his reports of healings in Dallas attracted people from all across the United States. The healings occurred in a corporate environment that involved daily prayer meetings by hundreds, if not thousands, of people (Woodworth-Etter 1916:151-175). A few years after this Bosworth became convinced of divine healing in the atonement and in the belief that it was God's will for all to be healed. At the same time, he made a conscious decision to use healing as a tool of evangelism. In his book, *Christ the Healer*, he writes:

If Christ and His apostles could not draw the multitudes without miracles, does He expect more from us? We preached for 13 years before the Lord led us to preach this part of the Gospel in a bolder and more public way. Instead of the "ministry of healing" diverting from the more important matter of salvation for the soul, we have seen more happy conversions in a single week than we ever saw in a whole year of evangelistic work before (Bosworth 1948:79).

One of Bosworth's most successful campaigns occurred in 1924 in Ottawa, Canada, where more than 12,000 people sought salvation. Bosworth attributed this success in part to the hundreds of people who received healing (Bosworth 1948:79). With regard to corporate experience, it should be noted, a common feature of Bosworth's meetings was his use of his brother, B.B. Bosworth, and local ministers to assist him in praying for the sick. Together, they provided a corporate environment in which the sick could be healed.

#### 4.7.3 Theological level

Bosworth's theology and ministry practice often drew criticism from church leaders who did not believe in divine healing as practiced by the Pentecostals. The church leaders believed that healing and miracles had passed away with the Apostles. Whenever they criticized Bosworth, he typically responded by explaining his theology with Scripture and the personal testimonies of people who had been healed. Bosworth believed that personal testimonies, experiences of people who were healed, were a valid argument for defending the doctrine of divine healing. Though he stressed the importance of believing in the Word alone, he often included experience as a means to generate or support faith. His strong belief in healing and in the proof he had personally witnessed, made him a leading apologist on the subject (*Voice of Healing* 1948a:4). Such can be seen in his ministry in 1924 during the highly publicized campaign in Ottawa, Canada. In an article titled, "The Critics Answered," *The Alliance Weekly*, published by the C&MA, reported on the criticism Bosworth received from three Catholic priests and a Presbyterian minister. He responded in public during the Ottawa campaign.

Mr. Bosworth had reserved, before the meeting opened, a section of about 500 seats on the ground floor; and when he arose to begin his address he said: "Some of the critics are saying there is nobody being healed in these meetings. Now, if there is anyone present who has been healed, or who are being healed during the campaign, will you please stand up."

People immediately sprang to their feet in all parts of the auditorium. He

then requested them to come forward and occupy the reserved section.  
...the audience realized that the critics were already fully answered even before the Evangelist had an opportunity to begin his reply (Bosworth 1924a:77-78).

Another incident that shows his use of experience in the form of testimonies occurred in 1920 during an evangelistic healing campaign in Detroit. According to his biographer, a local newspaper called, *The News*, published a challenge to Bosworth on the subject of divine healing. Bosworth responded to the challenge during a Sunday evening service in the Palace Roller Rink. He called on the critics and the local Health Department to report on a number of people who had been healed in answer to prayer. As would become typical of his ministry practice, he provided the names and addresses of those healed (Perkins 1921:136-137). By the end of his ministry in 1958, Bosworth had collected over 200,000 written testimonies included the names and addresses of people who claimed they had been healed through his ministry (Osborn 1950:83).

#### **4.7.4 Developmental Level**

Given his extensive background in the healing ministry, one would think that Bosworth had seen it all, so to speak. But during his final years of ministry, he encountered two experiences that eclipsed everything he had learned about healing. As a result, he came to see divine healing as an ever-learning process that can supersede one's theology or traditional beliefs. Despite being in his 70's, the insight he gained from the new experiences allowed him to grow even more in his development as a healing evangelist.

The first experience grew out of Bosworth's recognition of the spiritual gifts in the ministry of William Branham, the acknowledged leader of the post-World War II revival (Harrell 1975:27-41). When Branham burst onto the scene, he astonished crowds with his "gift of healing" and his ability to supernaturally diagnose illnesses. Gordon Lindsay, Branham's biographer, said the evangelist had "received a ministry that was beyond any that we had witnessed before." Bosworth was among those who watched Branham in

amazement. He writes: "I have never seen or read of anything to equal the healing ministry of William Branham"(Stadsklev 1952:37).

Bosworth had often preached that faith comes by hearing the Word of God. But while working with Branham, he and his wife, Florence N. Bosworth, told the sick to pray for faith, something that was uncharacteristic for them. At a meeting in Fort Wayne, Ind., Bosworth's wife advised a young lady with crossed eyes to "ask God to lift your faith to the healing level, and you will pull from the gift the healing virtue [in Branham]"(Stadsklev 1952:43-44). The lady did as she was told and later on, Branham pointed her out in the audience and said she was healed. Bosworth believed that the gift of healing operated on a certain level of faith. In order for the sick to be healed, his or her faith must rise to that level and draw on the power of the gift. To be healed then, a person could simply ask God to raise his or faith to the required level (Bosworth 1954a, 1954b & 1954c). This new method of ministry became a regular part of Bosworth's ministry. It was something he did "hundreds of times" (Bosworth 1954a, 1954b, 1954c).

It was while working with Branham and Ern Baxter in South Africa, that Bosworth personally discovered the power of "mass faith" and "mass healing" and how they result in "healing *en masse*" (Bosworth 1954a, 1954b & 1954c). According to T.L. Osborn, author of *Healing the Sick*, "Mass faith and mass healing means that a mass of people believe the same truths at the same time; that they all accept it and act upon it simultaneously. That is when healing *en masse* results" (Osborn 1958:35).

Prior to his trip to South Africa, his method of ministry to the sick consisted primarily of: preaching (to build faith), long prayer lines, anointing of oil, prayer cards and prayer cloths, and the laying on of hands. In South Africa, however, he faced crowds that were too large for prayer lines or individual prayer. Praying *en masse* became a practical solution. Bosworth concluded that mass faith produces mass results and that it is much easier to pray a single prayer for large groups of people needing healing, than it is to pray for them individually. While it is possible that he first witnessed this method of ministry through T.L. Osborn, who prayed for the sick in this manner at a meeting in 1949 in

Flint, Mich., it was in South Africa that Bosworth first applied the method in his own ministry (Osborn 1958:11-17). These experiences indicate a new phase in Bosworth's understanding of divine healing. As such, it sheds light on his spiritual development as an aging healing evangelist.

#### **4.7.5 Summary and Propositions**

In light of the aforementioned points and discussion, it seems clear that the role of experience is important in the development of one's ministry. Even more, experience can indeed be a catalyst for a healing ministry. The life history of F.F. Bosworth is a good model for study. It provides support for the following propositions: First, Bosworth's personal experience with healing follows a number of ministers who began healing ministries after they were personally healed. These ministers include A. B. Simpson (Jeter 1977:62), Andrew Murray (Hardesty 2003:63-64), P.C. Nelson (Jeter 1977:63), Oral Roberts (Roberts 1971), Kenneth Hagin (1996), Leroy Jenkins (Zeigler 1988:480), Don Stewart (Shemeth 1988:832), William Freeman (Stewart 1999:52), Lillian B. Yeoman (Robeck 1988:907) and Lorne Fox (Jeter 1977:63; Stewart 1999:34).

Second, the evidence suggests that personal experience is a critical factor that reinforces one's belief while providing a foundation upon which future ministry may be developed. Third, it suggests that ministry in a corporate environment takes the focus off the individual minister and allows the church to fulfill its mission in evangelism. Fourth, the evidence in Bosworth's life history shows that aging is not necessarily a barrier to growth or further development in the healing ministry.

This section has reviewed the role of experience in Bosworth's life on four levels: Personal, Corporate, Theological and Developmental. The section that follows will focus on missions as the sixth pattern for discussion in Bosworth's life history.



#### **4.8 Pattern #6: Missions**

In 1951, Bosworth made a trip to South Africa that would prove to be a turning point in his life and ministry. For several months he ministered to massive audiences with Evangelists William Branham and Ern Baxter (Stadsklev 1952). Though considered one of the most successful healing evangelists of his time and a leading authority on divine healing (Osborn 1950:83; Sumrall 1995:37; Chappell 1988:368), it was during his visit to South Africa that he reportedly witnessed conversions, healings and miracles on a scale that he had never known. He also ministered to his largest crowd ever (Bosworth 2000:245-246).

Bosworth's success at this point in his life is a clear example of the "performance" element in SCCT (See Section 1.8.3.4). It was a time when he discovered new methods of ministry and felt the need to preach beyond the borders of the United States and Canada. Despite his old age, he sought to minister to more people than he had ministered to previously. He continued to grow and became even more passionate about ministry. He seemed driven. His work with Branham also provided an environment in which he found vicarious learning, verbal persuasion, emotional arousal and performance accomplishment, all of which are critical features of SCCT (See Section 5.3.2.1). These features allowed him to develop his self-efficacy beliefs and outcome expectations for missionary evangelism in other countries, as well as set goals for making progress (See Section 5.3.2.1).

This section will focus primarily on the last ten years of Bosworth's life with particular emphasis on his experiences in South Africa in 1951. Its purpose is to show how his healing methodology changed as a result of his new experiences on foreign soil. An understanding of his changes and development in the healing ministry will shed light on Bosworth's ministry of healing as it relates to missionary-evangelism. This section will also allow the church to know more about the ministry potential of aging Christian

workers, and the gospel of healing as a universal message. Five areas will be considered: his struggle with aging; his recognition of spiritual gifts; his use of healings as object lessons; his discovery of mass faith; and his burden for foreign missions.

#### **4.8.1 His Struggle with Ageing**

At the close of World War II in the mid-1940s, Bosworth was 68 years of age and thought his ministry was over; but a few years later, while in his 70s, he discovered that while growing old can have its limitations, it is not a barrier to fruitful ministry. By the late 1940s, Bosworth had moved to Florida and retired from active ministry. Because of gas rationing during the war, he found it difficult to travel to meetings. "Yet it was difficult [for him] not to be preaching continually," according to his son, Bob Bosworth (Bosworth 2000:245).

His contemporaries, some of whom were leaders in the divine healing and Pentecostal movements, had passed on. They included: John G. Lake, Smith Wigglesworth, E.W. Kenyon, Aimee Semple McPherson and Charles S. Price, among others (Osborn 1950:240). Their passing meant that Bosworth was one of the last of the Pentecostal pioneers who had made his mark on an earlier generation. Now in semi-retirement, he wondered about his future. Ageing, and the limitations that come with it, was something he did not appreciate. Bosworth's son notes: "There was a period of frustration. Was his ministry over? Had he run his course? He did not believe in the worldly doctrine of retirement. What was he to do?" (Bosworth 2000:245).

The answer to these questions came in 1948 when Bosworth began working with Evangelist William Branham. He served as a teacher, advisor and mentor (Lindsay 1948b:1, 5). Again, Bosworth's son notes: "God raised up a healing revival following the war. Many evangelists were raised up who needed the experience and wisdom of a mentor. He again began to teach the truths he knew, and found great satisfaction" (Bosworth 2000:245).

Bosworth's new lease in ministry began in early 1948 in Miami, Fla., where William Branham was holding an evangelistic healing campaign. Bosworth attended some of the services and was astounded at the miraculous healings that took place, especially those that occurred on the first night. He met with Branham and was invited to speak at one of the services. According to Gordon Lindsay, when the two first met, it was mutual love and respect at first sight. Bosworth later found it possible to join Branham's ministry (*Voice of Healing* 1948b:5).

Owen Jorgensen, author of *Supernatural: The Life of William Branham* (1994), gives a colorful report of how Bosworth joined the Branham party. He notes that it happened after a long, friendly conversation between the two men. He writes:

Suddenly Fred Bosworth forgot about his retirement. "Brother Branham, would you have a use for my expertise? I would love to travel with you and help you out wherever I could."

"Brother Bosworth, I would be honored to have your company. I've been praying about getting a manager."

Leaving the hotel, they strolled along the beach..." Bill noticed a spring in Fred Bosworth's step, so different from his own dragging footsteps. Bill felt exhausted, even though he had slept well into the day. It seemed like he could barely lift his feet out of the sand. He asked, "Brother Bosworth, how old are you?"

"Seventy-one."

"When were you at your best?"

"Right now, Brother Branham. I'm just a kid living in an old house"  
(Jorgensen 1994:96-97).

After Bosworth had officially joined Branham's ministry, Gordon Lindsay, editor of *The Voice of Healing*, wrote an article that mentioned the evangelist's role. He notes:

Brother Bosworth has reached the age where he, though in striking health for a man of his age, is nevertheless unable to carry on the responsibility of great campaigns himself. However, he still is able to minister the Word of God in incomparable fashion, and give the party the benefit of his many years of experience (*Voice of Healing* 1948b:5).

Over time, however, Bosworth would engage in ministerial duties that went far beyond those mentioned by Lindsay. For instance, in the May 1949 issue of *The Voice of Healing*, Thomas H. Nelson, president of the National Bible Academy, described Bosworth's ministry with Branham during meetings at Grace Missionary Church of Zion, Ill., in April of that year. Besides carrying a full teaching schedule, Bosworth also prayed directly for the sick. Nelson reports:

Four days before Brother Branham arrived, Brother Bosworth taught every afternoon and evening from the Bible in crystal-clear language and in unmistakable terms, showing God's way of salvation and healing, through Christ's death on the cross. Those services laid a good foundation of faith for the meetings to follow (Nelson 1949:1).

When Branham arrived, he would often minister for hours and become so exhausted, he would be physically carried off the platform. Whenever that happened, Bosworth would step in. "Often after Brother Branham had gone, Brother Bosworth would remain and pray for the sick until long after midnight," writes Nelson (Nelson 1949:1).

Overcoming the crisis of ageing is another example of Bosworth's resiliency. It also is an illustration of successful performance in ministry, a factor noted in SCCT. After seeing what he could accomplish, in spite of his age, he sets out once again to engage in

ambitious ministry outreach. Bosworth's ministry with Branham also led to associations with other young evangelists, including T.L. Osborn, Oral Roberts, and tent preachers affiliated with the Voice of Healing organization. Bosworth's teaching on divine healing would become a model for the revivalists of the 1940s and 1950s (Simmons 1997:295; Weaver 2000:67; Chappell 1988:368).

#### **4.8.2 His Recognition of Spiritual Gifts**

Bosworth came to believe that the gift of healing operates at a certain level of faith. In order for a sick person to be healed, his or her faith has to rise to that level and draw on the power of the gifts of healing. To make that happen, the sick could simply ask God to raise their faith to the required level so they could be healed (Bosworth 1954a). But why the change? Why did Bosworth see the need to adapt and add a new method of ministry? The answers lie in the ministry of Evangelist William Branham. When Branham burst onto the scene in the late 1940s, he mesmerized audiences with an amazing gift of healing that included the supernatural ability to diagnose sickness and diseases. Branham's ministry appeared as something new, different and very dramatic. His biographer, Gordon Lindsay, attended one of his meetings and describes:

Certainly the service that we witnessed that night was different than any we had ever been in before. Never had we known of any preacher calling deaf mutes and blind people to pray for, and then to see those people delivered on the spot (Lindsay 1950:116).

Lindsay had worked with the likes of John G. Lake and had reportedly witnessed, and heard about, many miracles of healing (Lindsay 2006). However, he concluded that Branham "had reached out into God and received a ministry that was beyond any that we had witnessed before" (Lindsay 1950:116). Like others who believed in Branham's gift, Bosworth was also amazed. On one occasion he said: "I have never seen or read of anything to equal the healing ministry of William Branham"(Lindsay 1950:169). On another occasion, he said: "Let me say a few words about the gift that Brother Branham

has received. I've thanked God thousands of time for that. I've seen the same results for many, many years, but not in that particular way" (Bosworth 1954a).

Those comments are especially significant when one considers what Bosworth said of Maria Woodworth-Etter. He writes: "I wish all the saints in the Pentecostal movement had a copy of Sister Etter's book. It is such a help to faith! There has been no such record written since the 'Acts of the Apostles' recording such continuous victories by the Lord in our day over sin and sickness, as this book" (Woodworth-Etter 1916:160). Apparently, in Bosworth's thinking, Branham's ministry surpassed even the works of Woodworth-Etter, including other great leaders Bosworth had known. Bosworth liken Branham's ministry to the ministry of Christ in Luke 8:46, where a woman was healed by the touch of His garment. Jesus said: "I perceive that virtue is gone out of me." In Branham's case, Bosworth explains it this way:

The two sign miracles which God manifests through Brother Branham to raise the faith of those in the healing line to the right level, are given also to raise the faith of the afflicted in the audience to the same level. This faith draws the same virtue from the in-dwelling Christ Who is operating the gift, and heals those sitting in the audience (Lindsay 1950:175).

As noted previously, Bosworth often encouraged the sick to pray for faith. This new method of ministry was not merely a passing, coincidental practice for Bosworth. Instead, it became a part of his ministry repertoire. It was something that he did "hundreds of times" (Bosworth 1954a).

#### **4.8.3 His Use of Healings as Object Lessons**

In addition to linking faith to the faith level of a spiritual gift, Bosworth adopted another feature in his healing ministry that was used to enhance the clarity of his preaching, and thereby generate faith for healing: He began praying for dramatic healings as object

lessons. Explaining the concept, he once said: “I told my son... I'm gonna put myself in jeopardy and make a fool of myself if God doesn't see me through, by asking God to confirm every message I preach with a visible miracle or two, the kind of miracles that can be seen” (Bosworth 1954c).

The use of healing as an object lesson was not a foreign concept to Bosworth, as he often preached that healings and miracles confirmed the Word. He even suggested such in his first published article entitled, "Confirming the Word by Signs Following" (*The Latter Rain Evangel*). The method was well publicized by other healing evangelists, including John G. Lake, Bosworth's contemporary. On one occasion, Lake said:

We do not preach Divine Healing. It is not worth while. We say to the sick people, 'Come up on the platform and get it.' Brother, one man healed in the sight of your audience beats all the sermons that ever you preached in convincing proof in power of the gospel of the Son of God, and the reality of the power of the blood of Jesus Christ (Alexander 2006:94).

Unlike Lake, however, Bosworth typically began his healing services by teaching. He would then commence to illustrate his message by praying for only one or two people with physical ailments. Once they were healed, he would point to them as proof of what faith in God will do. Then he would pray for others who were sick.

When Bosworth started working with William Branham, he began to use the method in what appears to be a more dramatic fashion. Though he had used "object lessons" in the past, he had never used them in relation with the gifts of healing as seen in Branham's ministry. In an article in which he describes Branham's ministry, he writes:

Just as an altar-call or invitation to sinners follows an evangelistic sermon, so after the supernatural diagnosing and healing of those in the healing line, the invitation is now being given to those in the audience who are prepared to receive healing to come or be carried forward to be healed or

saved.

The healing of one at a time on the platform is only preliminary to the main healing service. It is only an object lesson sermon, so to speak, to all in the audience who need the benefits of the healing part of the gospel (Lindsay 1950:178).

In South Africa, the "object lesson" would be taken to a new level and often demonstrated without the presence of Branham and his gifts. Such is indicated by a report on one of Bosworth's meetings in Durban, where he ministered to an audience of 75,000 in the Greyville Race Course arena (Stadsklev 1952:120-121). However, in *The William Branham Sermons: How God Called Me to Africa and Other Sermons*, W.F. Mullan, an Assemblies of God chairman for the meetings, puts the attendance at 40,000 to 45,000 (Lindsay no date:130).

According to author Julius Stadsklev, Bosworth had been teaching on divine healing and how it is received by faith in Christ; but he needed an object lesson to make his point clear. So he called for three people who were deaf in one ear, people who had had a radical mastoid operation. Those people, he said, would have heard him preach the Gospel. Next, he called for a person who was deaf in both ears. Bosworth prayed for all four people. When he tested their hearing, only the three who were deaf in one ear were healed: The fourth person, deaf in both ears, was not. For Bosworth and his team, the healings proved that faith for healing comes by faith in the Word of God and faith comes by hearing the Word. The three people who were healed had heard the Word; but the person who was not healed had not heard the message or the promises of God and therefore had no faith for healing (Stadsklev 1952:121-126).

That public demonstration of God's healing power in 1951 was a compelling moment for Bosworth and the people he taught in South Africa. For Bosworth, it was one of the clearest illustrations of the truth that faith for healing comes by hearing the Word of God. Because of his success in using healing as object lessons, the method became a key



feature of his future ministry.

During his 1954 meeting in Chicago, he explained that he had prayed for healings as object lessons and that God had granted his request. The following year, in August 1955, Bosworth joined William Branham for meetings in Germany and Switzerland. As in South Africa, healing was used as object lessons to confirm the Gospel, as well as a tool to inspire faith. In writing about one of their meetings, Bosworth reports:

In order to help raise the faith of the people in the afternoon services for the ministry of Brother Branham in the night healing services, I usually asked God to confirm my messages with two or three visible miracles such as the healing of totally deaf ears. This he did. Some of these who had ears destroyed by radical mastoid operations were healed instantly" (Bosworth 1955:17).

#### **4.8.4 His Discovery of Mass Faith and Mass Healing**

Given Bosworth's years of experience and depth of knowledge about divine healing, one would think that he had all the answers on the topic and that he had gone as far as one could go, in terms of healing methodology. However, in South Africa he discovered another form of ministry known as "healing *en masse*," and he often used it during the main healing service, which followed the healings as object lessons. In short, he found that mass faith, when possessed by massive audiences, could instantly produce mass healings of biblical proportions, all without individual prayers or the laying on of hands.

"Healing *en masse*" is a method that originated with T.L. Osborn, who once served as Bosworth's protégé. In his book, *Healing en Masse*, Osborn defines the method as follows:

Mass faith and mass healing means that a mass of people believe the same truths at the same time; that they all accept it and act upon it simultaneously. That is when healing *en masse* results (Osborn 1958:35).

Bosworth had talked about the need for such a method as early as 1949. In fact, he shared his views with Osborn during evangelistic meetings in Flint, Michigan. At the time, Osborn was filling in for Branham who could not attend the meeting. Osborn recalls:

He was concerned about suffering people who waited in long prayer-lines for someone's special prayer when they could embrace God's healing promises as soon as they heard them and be healed. He often discussed this with us....

For some mysterious reason, God chose Mr. Bosworth to seed us with these and many other biblical reasons for faith to help multitudes to be healed at the same time. We had no way of knowing that we would face teeming multitudes of sick people in mass crusades all over the world. *God was using this dear old veteran of the healing ministry to prepare our young hearts for greater and more vast healing ministry than had ever been experienced in the history of humankind* (Osborn 1949:3-4).

It seems then, that while the *practice* of healing *en masse* was first used, and indeed, popularized, by Osborn, the *concept* actually originated with Bosworth. Before his trip to Africa, Bosworth's healing methodology consisted primarily of teaching the Word (to build faith), prayer cards, long healing lines, prayer cloths, anointing of oil and prayer for people on an individual level. Prayer cards were used primarily "to maintain order in a large meeting" (Lindsay 1982:184). However, in Africa he faced a dilemma: He had many thousands of people who were sick. The size of the audience made it impossible for him to offer individual prayers (Bosworth 1954a, 1954b & 1954c).

That dilemma prompted him to begin praying for the sick *en masse*. He reported: "In

Africa there were thousands healed by being taught and ... praying a prayer that we gave the words for. ... In one place, sixty-six blind eyes were open; and I never saw one and never touched one" (Bosworth 1954a). Bosworth came to believe that mass faith produces mass results and that it is much easier to pray a single prayer for large groups of people needing healing, than it is to pray for them individually. In a sermon titled, "Mass Faith," he said:

Because of the cumulative power of mass faith, it's much easier for a whole audience, if they need to be healed at one time, than it is the same number one at a time. I wish I'd known that a few years ago; I wouldn't have worked half so hard. ... The greater the crowd, the easier it is. I always thought we always had to stop and cast out demons in Christ name. No sir. You get mass faith, the demon goes. He can't stand it. It's like throwing a tear bomb (Bosworth 1954a).

Bosworth believed that healing *en masse*, combined with healing as an object lesson, was a restoration of Bible truth. It is a restoration of "an old technique," he often said (Bosworth 1954c). He supported his view with such Scriptures as Rom 15:18, 19: "For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ."

So while it is possible that he first *witnessed* "healing en masse" through T.L. Osborn in 1949 in Flint, Mich., it was in South Africa that Bosworth first *applied* the method in his own ministry.

#### 4.8.5 His Burden for Foreign Missions

Beyond his discovery of new healing methods, including the chance to preach to some of the largest audiences of his career, Bosworth's visit to South Africa also resulted in a new direction for his ministry: He discovered a compassionate calling as a missionary-evangelist, a calling that would lead him to spend the rest of his life (six years) ministering in foreign countries.

Bosworth, it should be noted, had never been unaware of the needs in other countries. After all, he spent many years as a member of C&MA, and his closest friends and relatives had served as missionaries. For over 20 years, his publication, *Exploits of Faith*, featured reports from the mission fields. Additionally, his friend, John G. Lake, known as the "Apostle to Africa," often talked about his own ministry and the miracles he witnessed on foreign soil (Lindsay 2006). So even though Bosworth knew about mission work, he had not personally held evangelistic meetings outside the United States and Canada (Osborn 1949:2). It was his time in South Africa that allowed him to see the needs of the masses up close and on a personal level.

Despite his age, Bosworth carried a full schedule and worked steadily during the South African meetings. In Pretoria, for instance, he preached three and four times a day (Stadsklev 1952:140). Pastor A.H Cooper, who served as chairman of the South African meetings, describes the elderly evangelist as an "Apostle of Faith" who played an important part in each campaign. He reports:

Again and again, under his ministry we saw deaf spirits cast out and eardrums recreated. No case of sickness daunted the enthusiastic faith of this veteran warrior. He labored unceasingly and we certainly learned to love him (Stadsklev 1952:130).

Cooper's view coincides with the thoughts of Pastor John F. Woderson, who describes Bosworth as a "20th century pioneer of the ministry of the miraculous." Woderson states

that Bosworth's teaching on divine healing "inspired and established the faith of many." He adds: "His undaunted faith in prayer for deaf mutes and the results which followed became an incentive to thousands to trust God for their healing" (Stadsklev 1952:136).

All together, the experiences left an indelible impression on Bosworth, so much so, that he felt compelled to enter a new phase of his life and ministry. His son observed:

This was the first time that Fred Bosworth had ever experienced the spiritual hunger of what had been termed "the third world." For almost fifty years he had poured out his life in North America, a place that had become resistant to the Gospel. He asked the Lord to not allow him to continue ministering in America (Bosworth 2000:246).

Following his trip to South Africa, Bosworth became so passionate about missions that he would choke up whenever he spoke about the subject. He often became overwhelmed with a longing to share the gospel with the people who had never heard it. In 1954, when he spoke about an upcoming trip to Japan, he suggested the needs of the country made his heart ache, and that he couldn't think about the people without crying (Bosworth 1954c).

He apparently came to agree with T.L. Osborn, who said, "No one should hear the gospel twice until everyone has heard it once" (Osborn 1967:88, 94). With that view in mind, fired by a burning passion to reach people in other nations, Bosworth dedicated his life to missionary work in Africa. He and William Branham also traveled to Germany, Switzerland and Cuba (Sumrall 1995:44). In January 1958, after a trip to Japan, he returned to his home in Miami, Fla., and announced that his work for God was done and that God was calling him home. He died on Jan. 23, 1958, six days after his birthday, at the age of 81 (Bosworth 2000:246-247; Du Plessis 1958:10).

#### 4.8.6 Summary and Propositions

This section has dealt with the last 10 years of Bosworth's life. It has shown how he continued to learn and grow as a healing evangelist, despite his status as a senior citizen. Most of the more dramatic changes occurred during his work with William Branham in the United States and in South Africa. The changes he made in his belief system and healing methodology as a result of his experiences in South Africa lend support for the following propositions:

First, his experiences may serve as a reminder of the universality of the gospel. They reinforce the view that the gospel is a global message that produces the same results wherever it is believed (Graham 1984:6, 12-13). If it works in one place, it should work in another. What Bosworth saw in the United States and Canada for over 40 years, he also witnessed in South Africa, but on a larger scale. Second, his experiences show that divine healing is a diversified phenomenon, and an ever-learning process, that can supersede one's theology and traditional beliefs. Third, his experiences suggest that success in ministry may sometimes require risks, flexibility or the willingness to adapt to specific audiences. This supports the view of Billy Graham who once said that while the message should not change over time, its methods of delivery may indeed change to fit a particular audience (Graham 1984:6, 12-13). Such was the case with Bosworth in South Africa.

As the years progressed with Bosworth and Branham, the two remained close friends and ministry partners. It is well documented that as Bosworth grew older, he enjoyed success as an evangelist; but Branham, to the surprise of many, became more controversial. Toward the late 1950s, many of Branham's supporters began to distance themselves from him as he started to teach doctrines that were outside mainstream Christianity (King 2006:242, 248; 242, 248; Thom no date:76-94; Harrell 1975:163). Bosworth, however, remained a supporter of his ministry until the end (Branham 1957 : <http://www.spokenwordchurch.com/books/qaheb2.html>).

What is not known is the reason for their bond. What was it that cemented their relationship? Why did Bosworth stand by his side when so many were turning away? It is obvious that Bosworth did not agree with Branham's new doctrines, but there is a lack of research on how he dealt with the issue. Perhaps researchers will take another look at Bosworth's life history, and make an analysis of the final 10 years of his life and his personal relationship with this unusual leader of the post-World War II revival.

## **4.9 Conclusion**

This chapter has presented a discussion of six critical areas in the life history of Bosworth. These areas, categorized under distinct topics, were described as patterns or prominent themes that emerged from the research data. Presented in chronological order, the presentation included discussion of such issues as Employment, Music, Crises and Conflicts, Women Ministers, Divine Healing and Missions.

### **4.9.1 Summary**

The discussion showed that Bosworth's employment history consisted of numerous jobs during his early years. When he began preaching in 1906, his focus shifted from secular work to ministry. As seen by the evidence, his experience in sales, traveling and business may have contributed to various aspects of his ministry.

In terms of music, it was shown that it played a significant role in his life – before and after his call to the ministry. Although self-taught, Bosworth managed to succeed in playing a cornet and trumpet and frequently played before large audiences long before he began preaching. On the topic of crises and conflicts, the chapter explained how several events had a major impact on Bosworth's life. In addition to TB, the events included his persecution in Texas, his resignation from the AG and the deaths of his first wife and son. Some of the experiences became a catalyst for his healing ministry. As a result of the criticism he received for his work, he became a well-known apologist on the subject of divine healing. In regard to women, it was argued that women played a vital role in all

aspects of Bosworth's life and ministry. His conversion, healing of TB, baptism in the Spirit and revival meetings in Dallas and Indiana were all influenced in some way by women. The section on divine healing made a case for experience as a catalyst for healing ministry. It showed how Bosworth's experiences with healing helped to shape his ministry on a personal, corporate, theological and developmental level. The chapter closed with a discussion of Bosworth's work in foreign missions during the final 10 years of his life. The section noted his concern about ageing and examined how his healing methodology changed after he began working with Evangelist William Branham. When he joined Branham for meetings in South Africa, he learned to pray for healing *en masse*. Through his experiences in Africa, he developed a burden for foreign missions. As a result, he spent the rest of his life ministering on foreign soil.

#### **4.9.2 Other Patterns**

An interesting feature in Bosworth's life history is the time he spent in pioneer communities. At the time of his birth, Utica, was just being established, and the state of Nebraska was still being shaped by people who moved out west to begin a new life. Later, when he moved to Fitzgerald in the 1890s, it too was a new settlement, as was Zion City, when he arrived there in the early 1900s. In 1909, Bosworth moved to Dallas to begin the pioneer work of church planting. It is not known whether this background in these pioneer communities had an impact on Bosworth's life. However, one may speculate that this background may have strengthened his character for adventure and his penchant for taking risks, as well as nurtured his desire for building churches.

Another pattern seen in this study is Bosworth's tendency to associate with controversial figures. Beginning with Dowie, he went on to work with the likes of Woodworth-Etter, Sisson, proponents of British Israelism and later Branham. This type of association in his early years may be understood in the sense that he was young and simply learning, trying to find himself in God's will. However, this could hardly be said of his later years. Further research into this issue should prove useful.



The third pattern focuses on the state of Illinois, which is mentioned repeatedly in the research data. For instance, when Bosworth contracted TB, he went to Prophetstown, to live with his mother's family before he traveled to Fitzgerald. Interestingly enough, the man who helped to found Fitzgerald lived in Illinois. When Bosworth learned about Dowie, he returned to Illinois and made his home in Zion City. It was also in Chicago that he reportedly met E.W. Kenyon. During the 1920s, Bosworth lived in River Forest, from where he published his magazine and launched his radio broadcast. He also held successful revival meetings in Paul Rader's Gospel Tabernacle in Chicago. In 1954, during his final years of ministry, he returned to Chicago to hold meetings and report on his experiences in South Africa. This link to Illinois merits study, as it could shed more light on Bosworth's life history.

#### **4.9.3 Significant Claims**

First, the evidence supports the view that Bosworth's success was based on a number of factors, including a sense of purpose and determination based on his Pentecostal experience and his faith in God; and his personal healing and association with Pentecostal leaders who shared his theology on healing. His drive and ambition for success in ministry can be seen in his prayers, great revivals and his efforts to reach more people through a growing evangelistic outreach. His use of radio and literature is another example of his drive to succeed by reaching larger audiences with his message.

Second, the evidence suggested a correlation between his secular work as a traveling salesman and his later work as a traveling evangelist. His other work experience as a business owner, store clerk, city clerk and bookkeeper provided him with organizational and administrative skills that he used throughout his ministry. His abilities in salesmanship could be seen in the promotional work he did for his ministry.

Third, the evidence showed that in some ways, he was a man of his environments – both secular and religious. Having grown up in a pioneer community, he developed a good work ethic and the wherewithal to face hard times. His later environment, in which he

was surrounded by people with Holiness and Pentecostal backgrounds, helped to nurture him in his healing theology.

Fourth, the evidence suggests that Bosworth's life underwent profound changes after his Pentecostal experience in 1906. These were changes that included his call to the ministry and the power to pray for the sick and the ability to hold on-going, successful revival meetings.

Fifth, the evidence showed that Bosworth was resilient in suffering and persecution. He was the type of person who could recover from a crisis and later use it as a catalyst for some aspect of his ministry.

Sixth, the evidence showed that Bosworth's ministry follows the example of many other ministers who began healing ministries after they were personally healed.

#### **4.9.4 Unanswered Questions**

Though presented as a comprehensive discussion of the issues related to Bosworth's development as a healing evangelist, there are several questions that remain unanswered. For instance, there is nothing mentioned about the type of school Bosworth attended or the level of education he received. His views on higher education also were not explained. In regard to music, there is an unanswered question about his musical role models, if he, indeed, had any. Although much was noted about his passion and the inspiration he received while watching bands play at a Civil War reunion, it would be useful to know more about the musicians he admired, both secular and religious, throughout his career. It would also be useful to know more about the details and extent of his musical skills. For instance, what was his range? What were his strengths and weaknesses? Was he better on the trumpet, cornet or trombone? Another unanswered question has to do with women ministers: Why did he gravitate toward women when there were a number of reputable men at his disposal?



The next chapter will present the findings and analysis of Bosworth's life history as it relates to his development as a healing evangelist. It will summarize the data on the influential factors in his life and present interpretations, followed by implications or lessons learned.

## Chapter 5 FINDINGS AND ANALYSIS

### 5.1 Introduction

Following a presentation at the 2007 conference of the Society for Pentecostal Studies, a question arose about F.F. Bosworth's development as a healing evangelist. An attendee asked about the factors that contributed to his success. Without going into details, the researcher mentioned the possible influence of his childhood and the time he spent as a traveling salesman. The attendee, apparently skeptical about the response, asked, "What did his work as a salesman have to do with his Spirit baptism and healing ministry?" He went on to suggest that Bosworth's Pentecostal experience was likely the most important factor in his success.

At this point the researcher began to comment on the relation of Bosworth's secular experiences to his work in the ministry. He commenced to show how a number of events from his youth and early adulthood may have contributed to his success. The attendee responded with a look of surprise and lingering skepticism.

When discussing the success or influential factors in the life of a well-known Pentecostal church leader, there is a tendency by some to emphasize the spiritual aspects of the leader's ministry while ignoring or reducing the role of their natural, or secular experiences. Bosworth, for instance, has been heralded as a great man of God because of his faith and teachings on divine healing (Perkins 1921 & 1927; Bosworth 1948; Osborn 1950). With few exceptions, those who make such claims generally do not expound on the secular experiences that contributed to his success. Consider for example the following excerpt by Southwick:

Let us return to America, where we pick up the name of Evangelist F.F. Bosworth. This man died a most triumphant death in January 1958 at age eighty-one. He also was dearly beloved by all Pentecostals. Brother Bosworth was active in the Assemblies of God in its early days. Later he

joined with the Christian and Missionary Alliance where his name remained until his death. In experience he was fully Pentecostal. Let us now look at a few outstanding things about this great man of God.

First, let us remember him as an evangelist, for that is the title he used, Evangelist F.F. Bosworth. He will ever be remembered as one of America's greatest. When we think of Finney, Moody, Torrey, Sunday, Beiderwolf, don't omit the name of Bosworth. Multiplied thousands heard him preach. His sermons were superb. We can only hope that some day someone will have the vision to republish his sermons in a book. They would be comparable to his supreme effort – "Christ the Healer." This is acclaimed by many as the greatest book on Divine healing ever written (Southwick no date: <http://www.truthinhistory.org/controversy-in-zion.html>).

In the next example, the writer has a couple of factual errors, such as the claim that Bosworth lived without sickness and the suggestion that he seldom laid hands on the sick. Still, it illustrates how people emphasize the spiritual experiences while ignoring the secular experiences in a person's life:

F.F. Bosworth was a man of God who was full of the Spirit of God! He lived a life above reproach unto God, and always had a good report! He was so full of the Spirit of God that he lived his whole life above sickness and disease by his simple faith in the Word of God. His campaigns were filled with manifestations of miracles and healings, and many people being saved. Best of all, this was all accomplished by the simple teaching of God's Word! Bosworth seldom had to lay hands on the sick folk as the Word of God would heal people as they listened in their seats! People would be healed over the radio, and even in their seats in the meetings as they listened to the Truth of God's Word! Bosworth had the ability to

inspire faith into the hearers by the simple teaching of God's Word alone....

Little is known of F.F. Bosworth's early days as a child. His family moved to Zion city while he was a youth and he served as band director at Healing Evangelist's John Alexander Dowie's church. F.F. Bosworth and his brother, B.B. Bosworth were destined to become great men of God (Watley no date:

<http://www.geocities.com/Heartland/hills/8335/bosbio.html>).

This type of writing might be described as hagiographic. Another example is a profile posted at [www.healingandrevival.com](http://www.healingandrevival.com) (“Christ the Healer” no date: <http://healingandrevival.com/BioBosworth.htm>). As in the previous examples, this profile focuses on the spiritual elements of Bosworth’s life, with little mention of the secular elements. However, this chapter will show that there was far more to Bosworth’s success and development than the spiritual elements, which included speaking in tongues and his teaching on divine healing.

The presentation in this chapter, in terms of topics covered, was informed by the work of Leedy and Ormrod (2001). They suggest a case study should provide “a connection to the larger scheme of things” (Leedy & Ormrod 2001:150). This may be accomplished by four important elements: The study may explain how the research contributes to knowledge in a particular field; it can make a comparison of the findings with other cases, and note similarities and dissimilarities; it may note whether the study supports or disconfirms existing theory; and it could note if the case study supports one’s “contention that a particular intervention, perhaps a medical treatment, teaching method, or campaign strategy, can be a highly effective” (Leedy & Ormrod 2001:150).

Using Leedy and Ormrod as a guide, this chapter will present the research findings as they relate to the influential factors in Bosworth’s life. It will include the answers to the guiding research questions, and an overview of the major turning points in Bosworth’s life. This will be followed by a theoretical analysis in which the findings will be

compared to other cases. The section on the theoretical framework will show that Bosworth's experiences were similar in some ways to other healing evangelists. The section also will show how the research supports aspects of Social Cognitive Career Theory.

Building on the theoretical analysis, the chapter will include a section for biblical analysis. This section will show how Bosworth's experiences correlate with certain biblical characters, namely Moses and the Apostle Paul. It will show how his development may have followed certain principles and models found in Scripture. The biblical analysis will be followed by a list of research propositions and the significance of the findings.

## **5.2 Influential Factors**

Bosworth's life and ministry were shaped by a number of factors, all of which can be seen in the patterns discussed in Chapter 6. These patterns, which illuminated prominent themes and repeating ideas in his life history, were categorized under six topics: Employment, Music, Crises/Conflicts, Women ministers, Divine healing, and Missions. These themes are noted in Figure 1.

From these patterns emerged a number of factors that played a significant role in Bosworth's development. As may be expected, some of the factors were more significant than others. For instance, factors that played a more important role in his development were probably his childhood and early adulthood experiences, his personal healing and Pentecostal experience, and the relationships he formed with other church leaders throughout his career. These factors are noted in Figure 2.

### **5.2.1 Research Questions**

For this study, each of the influential factors was identified and analyzed in the context of Bosworth's development as a famous healing evangelist. The guiding questions for the research were as follows: How did F.F. Bosworth develop from a small-town farm boy into a famous healing evangelist? How did his childhood and youthful experiences contribute to his success in the ministry? What were the critical experiences that he encountered? Who were the people that played a pivotal role in his life? What was the environment in which he grew up? What hardships or crises did he encounter? And, what was his educational background?

The answers to these questions, which can be seen in the discussion of patterns in Chapter 4, are noted below. The numeric arrangement of the questions is presented here in reversed order, which was the approach used to find answers to the central question about Bosworth's career development: How did he develop from a small-town farm boy into a famous healing evangelist?

#### **7.2.1.1 What was His Educational Background?**

The extent to which Bosworth attended school is not reported in this research. His level of education, in terms of the grade level he reached, is not known. However, it is clear that he was not formally trained in music or for the ministry (Perkins 1921 & 1927). His education for these two fields, including business and jobs in sales, was primarily self-taught. He probably learned from the people in his environment, as well as from those with whom he worked. He also was apparently a voracious reader (Perkins 1921 & 1927; Bosworth 1948; Woodworth-Etter 1916).

#### **5.2.1.2 What Hardships or Crises did He Encounter?**

Bosworth faced a number of major crises and challenges throughout his life. In his childhood, he was nearly killed in a snow storm (Perkins 1921 & 1927). He also had a



number of injuries due to accidents (Perkins 1921 & 1927), however, the most severe crisis he faced during his youth was tuberculosis (Bosworth no date; Perkins 1921 & 1927). While ministering in Texas, he suffered a brutal beating for preaching to blacks (Bosworth no date; Perkins 1921 & 1927). Because of his view on evidential tongues, he resigned from the Assemblies of God. This was followed by a split in the church he pastored in Dallas (Perkins 1921; Sumrall 1995). During his time in Texas, he saw the deaths of his son and first wife (Perkins 1921). On the heels of these crises, he launched an evangelistic career that received much criticism because of his views and practice of divine healing (Perkins 1921 & 1927; Lindsay no date a).

### **5.2.1.3 What was the Environment in which He Grew Up?**

Bosworth grew up in a farming community in Nebraska. It was a town that may be described as a pioneering community. In 1877, the year of his birth, the United States was still recovering from the effects of the Civil War. Gen. George Armstrong Custer was killed a year earlier. Journalists and authors wrote about outlaws and fights between cowboys and Indians. Horses were still the primary mode of transportation. It was also in 1877 that the famous cowboy, Wild Bill Hickock, was murdered.

Blomgren (1963) describes the setting as follows:

In 1877, President Hayes recalled the last of the Federal occupation troops from the South. Twelve years earlier the echoes of cannon and anguished cries of dying men had stilled and the nation lay bleeding, but ready to resume its role as the world's bastion of Freedom and Liberty. The Civil War was over and the lives of hundreds of thousands had once again been the price of Freedom (Blomgren 1963:11).

Blomgren notes that this was a period in which people moved West in search of opportunities. It also was a time when “the railroads were opening up the west, selling millions of acres of land. The Burlington and Missouri River Railroad Company

advertised, “Iowa and Nebraska Lands for Sale on Ten Years Credit - \$5, an acre Free Passage” (Blomgren 1963:11).

Born in a Methodist family, Bosworth had two brothers and two sisters. From all indications, he grew up in a close-knit family. As a teenager, he held at least two jobs in which he worked with his older brother (Perkins 1921 & 1927). A product of the West, Bosworth naturally had the grit and fortitude for hard work. “Life in the open prairie bred men of strength and humility,” writes Blomgren (Blomgren 1963:12). “They were self-reliant people who faced the endless miles of raw land, looked up, and said, ‘Thank you God, we’ll take it from here’” (Blomgren 1963:12).

As a child, Bosworth traveled with his father, a Civil War veteran, to a reunion of veterans. While attending this event, he observed the performance of the bands and developed an interest in music. This period was near the end of the 1800s, when Nebraska was transitioning from the Old West to a place that included growing industry (McKee 1984; Blomgren 1963).

When Bosworth’s family moved to University Place, a suburb of Lincoln, he had a chance to work in a growing city that had a thriving railroad transportation system (McKee 1984; Blomgren 1963). “Lincoln became a railroad town in 1870 with the arrival of the Burlington and Missouri River Railroad” (McKee 1984:48).

For much of his youth, Bosworth went from job to job. He worked in his family’s store and traveled throughout the state as a salesman. He was converted as a teenager during a meeting in a Methodist church in Omaha. In addition to these experiences, his environment afforded him opportunities to practice and excel in music, to work in a mill factory and to work as a cross-cut saw operator (Perkins 1921 & 1927; Bosworth no date a).

#### **5.2.1.4 Who were the People that Played a Pivotal Role in His Life?**

The research suggests that women played a major role in Bosworth's career development. His conversion, his healing of TB and Pentecostal experience were all influenced by women. When he held a series of well-publicized meetings in Dallas, the meetings were led by a woman evangelist, Maria Woodworth-Etter (Warner 1986 & 1988).

Bosworth associated with a number of men who also were instrumental in his development. They included John Alexander Dowie, founder of Zion City, Ill.; Charles Parham, Pentecostal pioneer; Cyrus B. Fockler, former minister in Zion; E.W. Kenyon, popular author of books on faith and healing; John G. Lake, former deacon under Dowie; A.B. Simpson, founder of the C&MA; Paul Rader, pastor of the Chicago Gospel Tabernacle; and William Branham, who led the post World War II revival (Harrell 1975). Some men, like Charles Finney and A.B. Simpson, wrote books that inspired certain aspects of Bosworth's ministry (Shelhamer no date; Simpson 1994).

#### **5.2.1.5 What were the Critical Experiences that He Encountered?**

The most critical experiences in his development were probably his discovery of music, his experiences in sales and marketing, his healing of TB, his Pentecostal experience in Zion, his persecution in Texas, his revival meetings in Dallas, his stance on evidential tongues and his epiphany on divine healing in Lima, Ohio (Perkins 1921 & 1927). He lost both his son and first wife during his time in Texas. He also experienced a church split that resulted in his membership with the Christian and Missionary Alliance.

During the 1920s, he promoted his first full-length biography and published his first full-length book. He also held some of his most successful meetings and began both a magazine and radio broadcast before the decade was over. From 1948 to 1958, he worked with Branham. This relationship resulted in his travels to South Africa where he developed a new method for ministering to the sick. The work in South Africa also

inspired him to become a missionary evangelist for the remaining few years of his life (Bosworth 2000)..

#### **5.2.1.6 How did His Childhood and Youthful Experiences Contribute to His Success in the Ministry?**

Bosworth's childhood and youthful experiences contributed to his success in a number of ways. First, it was during his childhood that he discovered music and learned to play the cornet. He would go on to lead bands and play other instruments such as the trumpet and trombone. Second, it was during his childhood that he held jobs as a traveling salesman and worked in retail. These experiences provided him with the skills he needed to run a business later in Fitzgerald. When he began to preach, he continued to travel, sell and promote products. The difference was that he promoted the Gospel and sold books related to his ministry. Third, he encountered crises during his childhood that may have prepared him for ministry. His contraction of TB and eventual healing were a major turning point in his life. Fourth, his association with people in the Methodist church is something he continued at critical times in his ministry. For instance, his parents were Methodist and the church where he found salvation also was Methodist. After contracting TB, he found healing in a Methodist church. Later, he was influenced by Charles Parham who had a Methodist background (Parham 1930; Goff 1988:660). His friend, John G. Lake, was a former Methodist (Burpeau 2004). In short, there were a number of experiences from Bosworth's childhood and youth that seem to relate to his adulthood experiences.

#### **5.2.1.7 How did He Develop from a Small-town Farm Boy into a Famous Healing Evangelist?**

The combined answers to the previous questions provide insight for answering the central guiding question for this research. They explain, to a degree, how Bosworth developed from a small-town farm boy into a famous healing evangelist. When viewed together, the aforementioned answers may be seen as the developmental structure or building blocks on which Bosworth's career was established.

In some ways, Bosworth's development was similar to other healing evangelists (Simson 1977), but in other ways, his development was different. Though he had much in common with other Pentecostal leaders of his day, in terms of his theology and doctrinal beliefs on healing, his career path was shaped by a number of factors that helped to prepare him and catapult him to success and fame. These factors consisted of his personal hardships and the environment in which he grew. Strong Christian women left an indelible impression on his life, as did the men and writers who practiced divine healing. His business acumen, including his experience in sales and self-promotion, were also influential (Perkins 1927).

In reviewing the factors that contributed to his success, it seems clear that his success was not based on a single event or experience. Rather, it was forged out of many events and experiences that were both spiritual and secular in nature. Some were personal and occurred on an individual level, while others were corporate and involved other people. This, combined with his personality and drive, his personal convictions, his determination and sense of calling, as well as his understanding of Scripture, allowed him to thrive in ministry and gain notoriety. In 1981, when *The Bread of Life* published his testimony, it used a title that reflected his development: "From the Farm to the Pulpit."

#### **5.2.1.8 Importance of Secular Experiences**

One factor that has been noted in this research is the relation of Bosworth's secular experiences to his work in the ministry. It has been argued that his work as a traveling salesman and his experiences in business may have served as a foundation for certain aspects of his work as an evangelist. In light of this view, the question may be asked: How important was this background in business, sales and administration?

It was probably extremely important, as it is doubtful that he could have attained his level of success without this background. To understand this assertion, one may look at the ministries of William Branham and Oral Roberts. Although Branham was considered

spiritually gifted by many in the Pentecostal movement, his ministry suffered from his lack of education and business acumen. Roberts, however, was gifted for ministry as well as business administration. As a result, his ministry grew when Branham's fell by the way side (Harrell 1975 & 1985). Harrell writes:

“As the years passed, Branham's crusades waned as Oral's waxed stronger. Branham was a poor manager, careless of financial matters, and he increasingly preached controversial doctrines. Oral was the opposite; he developed into a skillful financier and executive, and he avoided doctrinal extremes. Oral and the other healing evangelists continued to honor Branham, even stand in awe of him, but it was Roberts who was to become the unquestioned leader of the revival” (Harrell 1985:151).

Stewart, who served under Evangelist A.A. Allen, made a similar observation. He asserts that none of the healing evangelists of the 1950s “ever approached the size and scale of the Oral Roberts ministry” (Stewart 1999:55). He further notes that “by the time he left the gate in 1947, no one ever caught up” (Stewart 1999:55). In comparing Branham to Roberts, Stewart suggests that “Roberts was strong in exactly the ways that William Branham was weak.” He suggests that Roberts was organized and was a better politician, as well as a strong preacher. He goes on to suggest the biggest difference between the two men “was Roberts' ability as a businessman.” Roberts, he writes, knew how to manage money (Stewart 1999:56).

In his comments on the success of Evangelist T.L. Osborn, Stewart notes that Osborn had Roberts' “organizational talents and financial acumen” (Stewart 1999:106).

The importance of having strong administrative skills and business acumen may also be seen in the people with whom Branham worked. Gordon Lindsay, in particular, has been credited with using his business and promotional skills to make Branham well known throughout the United States. Before Lindsay began working as his promoter, Branham was known in only a few places among a few churches (Harrell 1975; Lindsay 1950).

However, that changed when Lindsay joined his staff. Harrell (1975) records a meeting between Branham and Lindsay, and how it led to their working relationship:

After the service Lindsay met with Branham and [Jack] Moore, who asked him to join them. He wrote, "Because our associations had been in the larger Full Gospel circles, it suggested itself to Brother Branham and Brother Moore, that perhaps I might be the one to introduce him to the ministers of these groups." Until then, the Branham revivals, for all their success, had been mostly in churches, and totally with the United Pentecostals. Lindsay could open doors in the Assemblies of God and the other major Pentecostal groups. The two men talked excitedly about the possibility of a united effort to bring the message of deliverance to all the people, avoiding controversial subjects. Lindsay believed it could be done" (Harrell 1975:31-32).

Harrell writes that Branham understood his own limitations and that he did not have organizational skills: "...[I]n Lindsay he had found the most talented promoter of the early years of the revival. The two immediately agreed that Lindsay would arrange a series of meetings in the Northwest for the fall of 1947" (Harrell 1975:32). The working relationship with Lindsay, including Moore, would prove to be "indispensable to Branham's continued success" (Weaver 2000:46).

In Bosworth's case, the data suggest that his spiritual gifts, while important, were not the only factors that propelled him to international fame. Instead, it was the spiritual gifts combined with his past experiences, his business acumen and skills in marketing. In other words, his skills that were honed during his childhood and early adulthood actually served as a foundation and springboard for his evangelistic healing ministry. The parallel themes in Bosworth's ministry can be seen in Figure 3.

The influence of business, which consisted of marketing and administration, is evident in Bosworth's promotional literature, which included his magazine, *Exploits of Faith*, his letters, press reports, use of testimonials, posters, advertisements and announcements.

An examination of the influential factors in Bosworth's life also reveals turning points that provide insight into his development. These turning points are discussed in the section that follows.

### **5.2.2 Major Turning Points**

Denzin writes that "lives have objective and subjective markers and ...these markers reflect key, critical points about the life in question" (Denzin 1989:19). He suggests that these markers are "turning-point moments" which leave "permanent marks" on a person's life (Denzin 1989:22). Such was the case with Bosworth. His life history includes a number of significant moments that may be described as turning points. These moments left indelible impressions on his life and ministry and undoubtedly helped to shape his development as a healing evangelist. While some of his experiences were indeed important, such as his discovery of music, his first sale, his spiritual conversion, his persecution, and his marriages, other experiences appeared to be more significant. The more significant experiences, which are noted below, are described in this study as major turning points.

#### **5.2.2.1 First Major Turning Point: Healing of Tuberculosis**

Bosworth's healing of TB was a major experience for several reasons. It was because of his illness that he left Nebraska and Illinois, and traveled to Fitzgerald, where he met his first wife. While in Fitzgerald, he received a word of prophecy about his future ministry from a woman evangelist. This woman also prayed for him and he was healed (Bosworth no date a; Perkins 1921 & 1927; Bosworth 2000). While in Fitzgerald, he grew as a musician and toured with a local band (Perkins 1921 & 1927). He purchased a barber shop and also served as a city clerk (Bosworth no date a; Perkins 1921 & 1927). It was



also in Fitzgerald that he read about John Alexander Dowie and decided to move to Zion City (Perkins 1921 & 1927).

In short, had Bosworth not been sick, he probably would not have moved to Fitzgerald. Had he not been sick, he probably would not have met the woman evangelist who prayed for him and said that God had a great work for him (Bosworth 2000; Perkins 1921). If he had not been healed, he would not have become a famous healing evangelist. It seems clear, then, that the healing he experienced served not only to prolong his life, but it also helped to establish his faith, while providing him a foundation for future ministry.

### **5.2.2.2 Second Major Turning Point: Pentecostal Experience**

Bosworth's Pentecostal experience, which he described as the baptism in the Spirit, was a critical experience that occurred at a critical time in his life. The year was 1906 and the place was Zion City. Bosworth had been working as a band leader for Dowie, the founder of Zion City (Cook 1996; Perkins 1921 & 1927). However, near the end of his life, Dowie became more controversial and extreme in his theology. He also reportedly mismanaged his finances and suffered huge losses, even filing for bankruptcy. His health deteriorated and he died in 1907. His followers, who had traveled from many places to live in Zion, became disillusioned and distraught (Hardesty 2003; Gardiner 1990).

The timing seemed right for Charles Parham to come and introduce his message of Pentecost. His work in Zion resulted in many receiving what they called the baptism in the Spirit with the initial evidence of speaking in tongues. Bosworth was one who received this experience (Bosworth no date a; Gardiner 1990). He has stated it was at this point that he received a call to preach (Bosworth no date a; Perkins 1921 & 1927).

Although prepared to become a professional musician or possibly a successful businessman, this Pentecostal experience brought about a profound change in his life. It was a change that fired him with a different outlook on life, and a spiritual mission that became the central focus of his life to the end (Bosworth no date a; Perkins 1921 & 1927).

Another reason the Pentecostal experience was critical may lie in the way it bridged two spiritual encounters. Because of the works of Dowie, Zion was known for its acceptance of divine healing, which is also a gift of the Spirit (1 Cor 12). However, through the works of Parham, Zion became known for other gifts and manifestations of the Spirit. In other words, Bosworth received his call to the ministry even as he benefited from two spiritual blessings: divine healing and divine power with the evidence of speaking in tongues. These two blessings, both spiritual encounters, became important features of his ministry.

### **5.2.2.3 Third Major Turning Point: Revival Meetings in Dallas**

The revival in Dallas was an important moment that was due in a large part to the ministry of Evangelist Maria Woodworth-Etter, who held five months of meetings in 1912. The time of the meetings became a significant moment in Pentecostal history. In fact, it was compared to the revival meetings on Azusa Street in California (Jacobsen 2003; Warner 1988; Alexander 2006).

Bosworth's time with Woodworth-Etter was important on different levels. First, it was because of its educational value: It provided him an environment in which he could learn from the veteran minister, Woodworth-Etter, and see first-hand how miraculous healings could take place along with evangelism and other manifestations of the Spirit (Woodworth-Etter 1916; Warner 1986 & 1988).

Second, this particular time in Dallas was important because of the success of the meetings. Because of Bosworth's writing and promotional talents, the meetings were highly publicized and attracted people from across the United States. Instead of waning with time, they continued to grow. It is said that the revival meetings lasted 10 years (Perkins 1921:110).

Third, during the time of Woodworth-Etter's visit, many well-known leaders and writers in the Pentecostal movement made their way to Dallas (Warner 1988). As a result, Bosworth's name became well known. Fellowshiping with these leaders undoubtedly allowed him to network, and created opportunities and avenues for future ministry.

#### **5.2.2.4 Fourth Major Turning Point: Position on Evidential Tongues**

One can only wonder what would have happened if Bosworth had not taken a stand on the issue of tongues and resigned from the Assemblies of God. There is a possibility that he would have become a strong, pioneering leader in the AG. It is possible that his ministry would have been limited or maybe restricted to the churches within the AG denomination. Whether he would have reached the level of acclaim inside the AG that he achieved after leaving the denomination is something to ponder.

At any rate, his decision to leave the AG was a vital moment in his career path to becoming a healing evangelist. For it was after he left the AG that he joined the C&MA. It was through the C&MA that he and his brother, B.B. Bosworth, held some of their largest and most successful evangelistic healing campaigns. While the resignation may have been painful at the time, it resulted in opportunities that helped to expand his ministry outreach.

It is also possible that his position on tongues paved the way for him to fellowship with churches, groups and individuals that did not hold the AG view. So instead of having a ministry that was restricted to classical Pentecostals or members of the AG, he found a ready audience among people of many different denominations and church backgrounds (Perkins 1921:125).

### 5.2.2.5 Fifth Major Turning Point: Epiphany in Lima

Among the many experiences that Bosworth encountered in his development were moments of revelation, which may be called “epiphanies.” According to Denzin (1989), epiphanies are “problematic experiences” in which a person’s character is revealed “as a crisis or a significant event is confronted and experienced” (1989:33). He asserts that epiphanies may be major, minor, relived or illuminative (Denzin 1989:47, 70-71). He explains:

Epiphanies are interactional moments and experiences which leave marks on people’s lives. In them, personal character is manifested. They are often moments of crisis. They alter the fundamental meaning structures in a person’s life. Their effects may be positive or negative (Denzin 1989:70).

One of Bosworth’s first recorded moments of revelation occurred in Lima, Ohio, where he was asked to preach on divine healing (Perkins 1921 & 1927). He apparently had been uncertain about the will of God to heal all believers of all sicknesses and diseases. However, after prayer and study of the Scriptures, he became convinced that it was God’s will to heal all. He came to believe that healing is a part of salvation and that it can be received in the same way that salvation for the soul is received (Perkins 1921 & 1927; Bosworth 1948). He became an apologist on the subject and insisted that divine healing was in the atoning work of Christ.

This epiphany in Lima was a significant moment for Bosworth. It shaped his theology and allowed him to become grounded in his beliefs on healing. The revelation he received became the cornerstone of his ministry and the central thrust of his preaching throughout his career. It also resulted in the publication of his classic, *Christ the Healer* (1924b & 1948) in which he offers instructions, and makes numerous arguments in favor of divine healing.

#### 5.2.2.6 Sixth Major Turning Point: Epiphany in South Africa

Another time where Bosworth had a moment of revelation was in South Africa. This marked a major turning point in his life because of his change in healing methodology and the vision he developed for foreign missions (Bosworth 1954a, 1954b & 1954c; Bosworth 2000). While in South Africa, he worked with Evangelists William Branham and Ern Baxter. Given the nature of their meetings, which consisted of many thousands of people in open fields, Bosworth could not minister individually to the sick as he had done in the United States. He decided to pray for the people *en masse* (Bosworth 1954a, 1954b, 1954c). In other words, he led the audience in a single prayer while encouraging them to trust God for healing. Using this method, many reported being healed at the same time (Stadsklev 1952).

Along with this method, Bosworth began using healing as an object lesson to build faith in his audience. He would typically call the deaf to the platform and pray for their healing. Once they were healed, he would turn to the audience and say the healings illustrate what can happen when one believes in the Word of God (Stadsklev 1952; Bosworth 1954a, 1954b & 1954c). Bosworth, like other evangelists who would follow him, also found that attendance at his meetings “increased significantly after spectacular cures were attributed” to his work (Simson 1977:85).

In addition to implementing new methods for ministering to the sick, the trip to South Africa sparked a yearning in him to preach in other countries. His experiences in South Africa allowed him to see first-hand the desperation and needs of multitudes. As a result, he felt moved by compassion to take the message of salvation and healing to other nations (Bosworth 1954a, 1954b & 1954c).

Even though he was 74 at the time, and had semi-retired a few years earlier, he began a new phase of his ministry. It was a phase in which he traveled to such places as Japan, Germany and Switzerland. He continued to travel and minister until his death in 1958. He died shortly before his birthday at the age of 81.

### 5.3 Theoretical Analysis

In this section, a theoretical analysis is presented on Bosworth's development as a healing evangelist. The influential factors and other data on his life history are examined using other research on faith healing, and Social Cognitive Career Theory. In the first case, a comparison is made with the findings of Eve Simson (1977); in the second case, an analysis is made using the three-part SCCT model pioneered by Lent et al (1994).

#### 5.3.1 Eve Simson's Research on Faith Healers (1977)

Although Bosworth lived from 1877 to 1958, he had much in common with other healing evangelists. Some of these evangelists lived during his time while others lived decades after his passing. Insight on their commonalities can be seen in *The Faith Healer: Deliverance Evangelism in North America* (Simson 1977). Simson delves into the lives of the healing evangelists of the 1950s, 1960s and 1970s. Her research, which included more than 60 evangelists, consisted of personal interviews, study of biographies, personal papers and media reports. She finds that most of them had much in common:

My investigation showed that many of them, however, possessed a number of characteristics in common which could be construed as having played an important part in their becoming deliverance evangelists. The findings suggest that their early upbringing, experiences, prospects for upward nobility, and type of temperament combined to bring about their decision (Simson 1977:66).

Simson mentions Bosworth in her research (1977:32, 38, 85, 156); however, she devotes most of her work to the evangelists who were active in ministry at the time of her writing. What follows is an overview of her findings and the similarities they have with the life history of Bosworth.

### 5.3.1.1 Pool of Recruitment: The Place of Birth

Simson found that many of the evangelists came from rural areas and small towns in the West South Central region of the United States. “Fifty-three percent of the evangelists were born in rural areas and another 34 percent in villages or small towns. Only 13 percent were from medium or large-sized cities” (1977:49).

Similarly, Bosworth was born and raised in a farming community near Utica (Perkins 1921). His family moved to a community near Lincoln, which had become a thriving city (Bosworth no date a: 2).

### 5.3.1.2 Socio-Economic Background

Simson found that “the day-to-day existence of the family of the evangelists in their early years was often characterized by economic hardships and material want... Many of them experienced during their early childhood the impact of the prairie state dust storms and the great depression...” (1977:50).

This is an area where Bosworth’s life differs. His mother and father probably were not poor. Their experience with economic hardship was not seen in the data. At one time, before they moved to Fitzgerald, the family apparently owned a feed store (Bosworth no date a:2). Throughout his youth, Bosworth held a number of different jobs. When one failed, he simply moved on to another one (Perkins 1921 & 1927). Even though Bosworth was not reared in poverty, he did experience financial hardships as a young man when he moved to Dallas (Bosworth no date a:8-9). The hardships were due in part to his desire to live by faith (Bosworth no date a; Perkins 1921 & 1927).

### **5.3.1.3 Family Relations**

Simson found that the formative years of the evangelists were “jarred not only by the uncertainties and struggles of their family to maintain their meager subsistence but also by their frequent change of place of residence or conflicts between parents” (1977:53). This factor has a bearing on Bosworth’s case. While it is not clear that his family was jarred by struggles to maintain a decent living, it is clear that his family frequently moved. They moved from Utica to University Place during Bosworth’s childhood (Bosworth no date a:2). At some point during the early 1890s, the family moved to Fitzgerald (Bosworth no date a:5). Soon after Bosworth’s marriage in Fitzgerald, he moved to Zion City (Perkins 1921:36). From there he moved to Dallas (Perkins 1921; Bosworth no date a:8-9). By the end of his career, he would make his home in Illinois and in Florida (Bosworth 2000; Blomgren 1964:14).

### **5.3.1.4 Peer Group**

Simson found that the evangelists grew up in large families. About a third (34 %) of the evangelists had six or more siblings (1977:56). Bosworth had two brothers and two sisters (Perkins 1921). As such, his family was not considered large.

### **5.3.1.5 Religious Background**

Simson found that most of the evangelists, about 80 percent, came from homes that were nominally Protestant: “Pentecostal or Holiness sects and denominations formed the largest Protestant subgroup” (1977:58). “Most of the evangelists were exposed during their formative years to ecstatic religious behavior of one type or another” (1977:58).



Bosworth's early influences were of the Methodist and Holiness traditions (Perkins 1921 & 1927). During his early adulthood, he associated with people who were Pentecostal (Perkins 1921 & 1927; Fockler 192?; Gardiner 1990).

### **5.3.1.6 Experience with the Healing Arts**

Simson found that “the deliverance evangelists seemed to have suffered through the usual childhood diseases, and some of them had been rather sickly during the early years of their life” (1977:60). Simson notes that in addition to receiving healing through prayer, “they were likely to have met people who claimed to have received a miracle of healing or witnessed supposed divine cures taking place” (1977:61).

Bosworth shared similar experiences. He had numerous accidents as a young child, and he suffered a severe illness in his teens and contracted TB (Bosworth no date; Perkins 1921 & 1927). He was reportedly healed after a woman preacher prayed for him. He later worked with ministers who had established healing ministries (Gardiner 1990; Fockler 192?; Perkins 1921 & 1927).

### **5.3.1.7 Schooling and Work History**

Simson found that “on only rare occasions have individuals with a college background ever entered deliverance evangelism. The majority of those evangelists I studied were public school dropouts” (1977:62). Simson writes that nearly one third of the evangelists had at some point worked as salesmen or they tried to start their own business. Some of them had worked in entertainment and some had done factory work. She notes: “Fifteen percent of them had drifted from one unskilled or temporary job to another” (1977:64).

The above findings relate to a number of experiences in Bosworth's life. Like the evangelists Simson studied, he worked as a salesman and even owned his own business, a barber shop. He was fond of entertainment and often performed with his cornet and trumpet. He worked with a number of bands throughout his youth and early adulthood

before being hired as a band leader for Zion City. Like the other evangelists, he once drifted from job to job (Bosworth no date a; Perkins 1921 & 1927).

### 5.3.1.8 Personality

Simson found that the evangelists were typically highly motivated and had a strong personality. Gordon Lindsay, who knew many of the evangelists, states: "...[T]he effective evangelist is usually a high-strung person" (1977:65). Simson concludes the evangelist "...had to be suited psychologically for deliverance evangelism" (1977:68). "Deliverance" is a term that was often used to describe faith healing.

Bosworth appeared to have had the personality needed to excel in his field. He was optimistic, goal-oriented and resilient in the face of pain, criticism and pressure (Bosworth no date; Perkins 1921 & 1927). He had the wherewithal to face a challenge, and recover from setbacks and disappointments. He maintained a grueling work schedule, even in old age (Stadsklev 1952). "Nevertheless, at seventy, Brother Bosworth appears and preaches with the step and voice of a much younger man" (*Voice of Healing* 1948a:4).

On a certain level, it appears, Simson's note on personality affirms the teachings of a number of church leaders, including Charles Swindoll (1988) and Rick Walston (2002). Swindoll, a popular author and radio teacher, suggests that God's spiritual gifts to Christians "are skills and abilities, instruments God gives us to benefit the whole body" (1988:2). He writes: "[God] selects our gifts for us personally, tailoring them to our personality and desires" (1988:5). Walston, an educator and former pastor, also believes that one's personality may play a role in spiritual gifts. However, he believes this applies primarily to what he calls the "motivational gifts" of Rom 12:6-8:

Having then gifts differing according to the grace that is given to us,  
whether prophecy, let us prophesy according to the proportion of faith; Or  
ministry, let us wait on our ministering: or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Walston writes:

It is vitally important that people understand that the Motivational Gifts theory is not at odds with the traditional concept of the gifts of the Spirit. It merely attempts to identify the *personality types* of the people who have the gifts as listed in Romans 12:6-8. For example, the concept of the *prophet* in this theory does not negate the traditional sense and understanding of the prophet (predictor and forth teller) found elsewhere in the Bible.

This theory is not a study of the *function* of the Prophet (or Teacher or Exhorter, etc.), but of his or her *personality*. What kind of a person is he or she? (Walston 2002:18-19).

Although focusing on a select number of healing evangelists, Simson's research is useful in understanding the development of Bosworth. The research reinforces the view that a person is a product of his or her environment. It also supports the idea that a person's childhood and early adulthood experiences can be instrumental in his or her ministry development. Simson's research further supports that religious and secular experiences can be critical in ministry preparation.

### **5.3.2 Social Cognitive Career Theory**

Social Cognitive Career Theory, as used by Lent et al (1994), focuses on "self-efficacy, expected outcomes, and goal mechanisms and how they may interrelate with other person (e.g., gender), contextual (e.g., support system), and experiential/learning factors" (Lent et al 1994:79). Using these factors, SCCT provides "a conceptual framework that

attempts to explain central, dynamic processes and mechanisms through which (a) career and academic interests develop, b) career-relevant choices are forged and enacted, and (c) performance outcomes are achieved” (Lent et al 1994:80).

This research sought to determine how Bosworth’s interests developed, how his career choices were forged and enacted, and how his performance outcomes were achieved (Lent et al 1994:80). Determining Bosworth's self-efficacy beliefs, outcome expectations, and goals, were derived from an analysis of the events and experiences in his life that pointed to the cognitive factors in his career development.

This research was started with the belief that one could have looked at Bosworth’s childhood and predicted his career path as a famous healing evangelist. It was believed that Bosworth’s childhood would provide evidence that pointed to his future work in the ministry. Since SCCT is used to help people determine their career paths, the researcher hypothesized that one could use the SCCT model to better understand Bosworth’s development. It was found, however, that while his childhood experiences played a significant role in his development, it would have been difficult to review these experiences and predict his future as a healing evangelist. Actually, it would have been easier to predict his work as a musician or businessman. The evidence for his interest in preaching and praying for the sick is more clearly seen during his adulthood, beginning when he was 29 and living in Zion City (Perkins 1921 & 1927; Bosworth no date a).

This finding allows for two possible interpretations: First, it supports Lent et al’s (1994) claim that a person’s career path can take a turn: “...[I]nitial career choices are subject to revision by a variety of additional factors...” (Lent et al 1994:81). Lent et al further note: “Interests and skills developed during the school years ideally become translated into career selections—although social and economic factors frequently intervene to affect the level and content of choices pursued” (Lent et al 1994:81).

In Bosworth’s case, this turn or “revision” occurred dramatically in 1906 when he received his call to the ministry. It was influenced by his surroundings in Zion City where

a number of people, including Charles Parham, were teaching on the baptism in the Spirit and speaking in tongues.

Second, the finding might suggest that Bosworth continued with his interests in music and business, but in a different way. Instead of becoming a secular musician and businessman, he became a preacher who incorporated music and business into his spiritual vocation.

### **5.3.2.1 Self-efficacy, Outcome Expectations, Goals**

“Self-efficacy,” “outcome expectations,” and “goals,” are critical to understanding the SCCT model. According to Lent et al (1994), “Self-efficacy refers to “‘people's judgments of their capabilities to organize and execute courses of action required to attain designated types of performances’” (Bandura 1986:391 in Lent et al 1994:83). Self-efficacy asks the question: “Can I do this?”

“Outcome expectations” refers to “personal beliefs about probable response outcomes” and involves “the imagined consequences of performing particular behaviors” (Lent et al 1994:83). It asks the question: “If I do this, what will happen?”

“Goals” refers to “the determination to engage in a particular activity or to effect a particular future outcome” (Bandura 1986 in Lent et al 1994:85). Lent et al contend that “goals” have a significant role in SCCT:

While environmental events and personal history help shape their behavior, people are seen as more than just mechanical responders to deterministic forces; by setting goals, people help to organize and guide their behavior, to sustain it over long periods of time even in the absence of external reinforcement, and to increase the likelihood that desired outcomes will be attained (Lent et al: 1994:84).

The SCCT model suggests that self-efficacy and outcome expectations come directly from learning experiences. These experiences, according to Bandura, consist of performance accomplishment, vicarious learning, verbal persuasion and emotional arousal. What follows is a brief description of the route through which Bosworth's self-efficacy and outcome expectations may have come about for his work as a healing evangelist.

Bosworth's performance accomplishment might be seen in his business endeavors during his youth and early adulthood. As noted in several places in this thesis, Bosworth's background in sales, which involves persuasive speaking, provided a foundation for certain aspects of his ministry. As a child, he accomplished his first sale when he traded a cow and calf in exchange for a cornet, and "went home happy" (Bosworth no date a:2). While still a teenager, he and brother experienced success while working as traveling salesmen (Perkins 1921). Perkins writes about them, at one point, having a "flourishing but unlawful business" (Perkins 1921:22). In 1906, after his Pentecostal experience, he successfully sold pens as a way to make money and to share the Gospel with people (Gardiner 1990).

Bosworth's vicarious learning occurred through the ministry of several people who had prominent healing ministries. These included Mattie Perry, John Alexander Dowie, Cyrus B. Fockler, John G. Lake and Maria Woodworth-Etter, among others (Bosworth no date a; Perkins 1921; Woodworth-Etter 1916; Fockler 192?; Cook 1996). For many years he ministered in an environment that was saturated with divine healing ministry.

In regard to verbal persuasion, it began when Maude Green invited him to a church meeting: "She urged me to go to this church and I went for three successive evenings and on the third night, because I did not like to grieve my friend, I was persuaded to go to the altar and was saved" (Bosworth no date a:3). This verbal persuasion resulted in Bosworth's conversion. Later, after he contracted TB, Mattie Perry gave him a word of

prophecy about his future and told him that God had a special work for him to do. Before praying for his healing, she said:

Fred Bosworth, you are young. You are a Christian, and if you died today, you would go straight to Heaven. But I am here to tell you that if you die today, it will be the most selfish act you have ever committed. God's plan is that we should live to be at least three score and ten (Ps. 90:10). What about all the people that God has ordained for you to reach? (Bosworth 2000:243-244).

Finally, in regard to emotional arousal, this factor in his development might be suggested by his experiences during and following his Pentecostal experience in 1906. On the day that he received the baptism in the Holy Spirit, he "leaped to his feet, burst out in tongues, and sat down" (Gardiner 1990:334). This emotional experience was followed by a feeling of urgency to share his experience, and the Gospel, with other people. According to Gardiner (1990), he "began at once to tell abroad the good news, and although at that time he was a quiet, unassuming brother he became an outstanding herald of what God was doing" (Gardiner 1990:334). Bosworth's "winning smile, [and] his fervor in telling his story" were effectively used to win over people to his presentation (Gardiner 1990:334-335). Before this Pentecostal experience, Bosworth said he was afraid that God would call him to preach. However, after the experience, he was afraid that God would not call him to preach (Bosworth no date a:7-8).

In light of the data collected for this research, it can be said that Bosworth's development as a famous healing evangelist was impacted by his self-efficacy beliefs, outcome expectations, and goals, as well other factors. His development began with experiences in his childhood and youth that were shaped by his personal achievements, vicarious learning, social support and his reaction to various barriers in his life. Though known for having held many jobs during his early years, Bosworth's primary interests were in music, and some form of business, which included jobs in sales and marketing, and retail.

He also owned his own business. These experiences were later used to catapult him into an international ministry of preaching and divine healing.

Evidence for Bosworth's self-efficacy, out-come expectations and goals, was quite clear in certain instances. For example, he became so confident of his healing ministry that he once issued a challenge to skeptics and critics (Hofferbert 1950:2). He also engaged in a number of debates on the subject. Such confidence could also be seen in his later years when he boldly invited people with illnesses to come up first for prayer. Once healed, he would use their cases as object lessons in faith (Bosworth 1954a, 1954b & 1954c).

Bosworth believed that the work he was doing was not only biblical, but a proven way to inspire conversions. Because of this view, he aggressively promoted his meetings, traveled widely, and constantly sought to reach larger numbers of people with his message (Perkins 1921 & 1927).

For this study, the researcher analyzed data that showed what Bosworth believed, or seemed to believe, about possible response outcomes in his secular and spiritual career engagements. Key events, comments and experiences in his life were analyzed to see if they pointed in any way to his ministry as a healing evangelist. The theoretical framework was based on Lent et al's three-part SCCT model, which was designed to explain and predict career behavior (Lent et al 1994; Swanson & Fouad 1999:126). Lent et al's model emphasizes three components: interest, choice and performance. Each of these components was used in the analysis of Bosworth's development. The analysis and the overview that follows focuses on the four most prominent features in his career path: music, business, preaching and divine healing.

### **5.3.2.2 Interest**

"Interest" is determined by outcome expectancies and self-efficacy beliefs (Lent et al 1994:89-91. Lent et al propose: "An individual's occupational or academic interests at any point in time are reflective of his or her concurrent self-efficacy beliefs and outcome expectations" (1994:91). The interest model is illustrated in Figure 4.



According to Swanson and Fouad (1999), “Interests (together with self-efficacy beliefs and outcome expectancies) predict goals, which in turn lead to behaviors related to choosing and practicing activities, which then lead to performance attainments” (1999:127). In illustrating “interest” as a segment of Lent et al’s model, Swanson and Fouad use an illustration that closely resembles the actual experiences of Bosworth:

For example, a young man may have developed an interest in playing the drum based on his self-efficacy beliefs that he is competent as a drum player. He also expects positive outcomes from playing the drums, such as social interaction with friends or enjoying the music, as well as verbal reinforcement from his family. He then is predicted to intend to continue to play the drums and perhaps to form a goal to join a band. This leads to his increased choice to practice the drums and eventually to his skill development in drum playing (Swanson & Fouad 1999:127).

Bosworth discovered a love for music at a very young age. His exact age at the time is not known. However, he developed an interest in music while attending a Civil War reunion with his father. This led to his efforts to purchase a cornet. Then, without a teacher or formal training, he used an instruction manual to teach himself how to play the instrument. He practiced relentlessly and soon began playing in a local band (Perkins 1921 & 1927; Bosworth no date a).

Bosworth’s business interests were linked, in the beginning, to his music. “When he was nine years old, he traded his cow and a calf for a cornet” (Sumrall 1995:38). This, according to Bosworth, was his “first piece of salesmanship” and something of which he seemed proud (Bosworth no date a:2). Soon after this experience, Bosworth’s “parents moved to University Place, a suburb of Lincoln, where [his] father kept a feed store” (Bosworth no date a:2). While still a child, Bosworth assisted his father in the store (Bosworth no date a:2). A few years later, while in his teens, he and his brother took a job as traveling salesmen and set out to make their “fortunes” (Bosworth no date a:3). This

job was followed by another job in sales in which he was successful. While the data does not explicitly show that he set goals during his time in sales, such may be suggested in this instance because of the nature of the job.

Bosworth went from job to job, but most of the jobs required the use of some type of business skill. For this reason, one may conclude that his primary employment interest during his early years was business related.

Though it would be years later before Bosworth showed an interest in preaching, the first spiritual step in that direction was his conversion at the age of 16 or 17 (Bosworth no date a:3; Perkins 1921:24-25). His interest in divine healing was probably developed when he was healed of TB through the prayers of a female evangelist (Bosworth no date a:5-6). Through this experience, he undoubtedly developed a strong conviction about healing through prayer. It is likely the first indication that he would have a future in praying for the sick.

Later, while in his early 20s, Bosworth began reading *The Leaves of Healing* by John Alexander Dowie. His interest in healing and the ministry of Dowie prompted him to leave Fitzgerald and move to Zion City, a place that was known for divine healing (Perkins 1921:35-36). While living in Zion City, Bosworth's interest in divine healing was further strengthened by his environment, which included thousands of people and many leaders who believed in divine healing (Hardesty 2003:51-53; Cook 1996). More on this will be seen in the "choice" segment of this discussion.

### **5.3.2.3 Choice**

"Choice" is determined by person input (e.g., gender, race, disability, personality and predisposition) and background context. These factors influence one's self-efficacy beliefs and outcome expectations (Lent et al 1994:93, 96-97). Lent et al (1994:97) propose: "People will aspire to enter (i.e., develop choice goals for) occupations or academic fields that are consistent with their primary interest areas". For Lent et al,

“choice goals” is defined as “the intention to engage in a particular action or series actions...” (1994:94). The choice model is illustrated in Figure 5.

In their comments on “choice,” Swanson and Fouad (1999) cite Lent et al (1996) in noting “the process of making a career choice involves choosing a goal (e.g., becoming a scientist), taking action to implement that goal (completing courses in a biology major), and the subsequent consequences of those actions (successful graduation in biology) (1999:129).

Evidence for Bosworth’s choosing music as a career goal can be seen in his practice, his passion and his willingness to seize opportunities that allowed him to showcase his talent.

Impatient to advance in his music, Fred procured a book for cornetists called Arban’s method, the most advanced book-instruction obtainable. To the study of this carefully worked-out method, he applied himself with a devotion seldom excelled by any youth in any pursuit. He helped in his father’s store, and behind the counter when business was dull he was forever tooting away, mastering with accuracy and precision each lesson before attempting another, so that, in one winter, he had absorbed and incorporated as a part of himself Arban’s knowledge of cornet-playing and had become a finished artist.... (Perkins 1927:21).

This dedication to practice led to opportunities. Blomgren (1963:16) writes: “He loved his music and the opportunity to play his cornet in local bands. He loved school somewhat less.” Bosworth eventually played a leading part in the Nebraska State Band. He also was frequently asked to perform for several literary societies near his home (Perkins 1927:21).

While living in Fitzgerald, Bosworth directed “a large band, composed of two smaller bands which had united, because each wanted him for Director” (Perkins 1921:31).

During the early 1900s, Bosworth's love for music led to a full-time position as band leader for Dowie in Zion City.

As Bosworth made progress with his music, he also made progress with his employment. When he moved to Fitzgerald, he learned of a barber shop that was up for sale. He secured finances, purchased the business, and became successful (Bosworth no date a; Perkins 1921 & 1927). Later, he learned of an opportunity to become a city clerk. He was elected to the position and frequently published meeting reports in the local newspaper. When his term in office was expired, he sought re-election, but lost. His candidacy was announced in the November 7, 1900 issue of the local newspaper, along with another contender:

Mr. Fred F. Bosworth announces himself a candidate for re-election to the office of City Clerk. He has filled thh [sic] office in a highly satisfactory manner for two years and will if re-elected discharge the duties devolving upon him to the best of his ability.

We are authorized to announce the name of I.G. McCrary for the office of City Clerk. Mr. McCrary is an Ohio colonist. He graduated at the Springfield High School and is well qualified for the duties of the office (*The Fitzgerald Enterprise* 7 Nov 1900b:3).

The December 19, 1900 issue of the newspaper lists Willis Smith as the newly elected clerk (*The Fitzgerald Enterprise* 1900b:1). Soon after the loss, Bosworth found a job at a local bank. After a short stint with the bank, he moved to Zion City, where he took a job in a store until he was hired to work as a band leader (Perkins 1921 & 1927).

Before his job as a band leader, Bosworth seemed destined to work in some capacity as a businessman or in a field in which he would use business-related skills, such as sales and marketing, customer service or administration. All of this changed, however, following a religious experience that resulted in his choice to become a preacher.

The data suggest that his personality, background, predisposition and environment afforded him the means, the learning experience, and the opportunity to pursue the career path of a pastor, and later, evangelist in the healing ministry.

In October 1906, Bosworth received the baptism in the Holy Spirit with the evidence of speaking tongues (Gardiner 1990:5-7, 334). At this time he also received his calling to be a minister of the Gospel. However, leading up to the experience, he faced a crisis: “I feared that if I gave up all to God that He would ask me to preach the Gospel” (Bosworth no date a:7) While attending a meeting with others who had received the Pentecostal experience, Bosworth reported “in an instant the Lord Baptized” him with the Holy Spirit (Bosworth no date a:7). He noted: “After I had been Baptized with the Holy Ghost I was afraid God would not call me to preach” (Bosworth no date a:8). During this experience, he also reported being healed of a lung condition (Bosworth no date a:7). He started preaching almost immediately:

...Fred Bosworth, began at once to tell abroad the good news, and although at that time he was a quiet, unassuming brother he became an outstanding herald of what God was doing. Partly to make a living, but more that he might have access to people, he began selling fountain pens! He would go about the city fairly “collaring” people, and at once he would tell them of the wonders God was performing (Gardiner 1990:334).

The experiences in Zion City represent the “revision” in his career path as suggested by Lent et al (1994:81). It resulted in a career path in which music and business would take a backseat to preaching. At the same time, they would be interwoven in a vocation in which they would be used for a single religious cause. Instead of being only a musician or only a businessman, Bosworth became a preacher who incorporated his music and business skills into evangelistic healing campaigns.

In light of these experiences, a few words should be noted about his personality, the time in which he lived, and his background context.

Bosworth's personality seemed to have made him uniquely suitable for the work of the ministry. The evidence suggests he was compassionate, as can be seen in his nursing a pig back to health during his childhood (Perkins 1921):

He had an uncle, Byron Bosworth, living about three miles from his home. He also had a Texas pony named Moses. One day he got on Moses' back and rode over to see his uncle whom he found surveying a litter of new pigs. One of the pigs was so feeble it could scarcely stagger, so Uncle Byron had decided to kill it. "Don't kill him, Uncle By; give him to me," said Fred. His uncle consented, and Fred, gathering the abandoned offspring under his arm, mounted Moses and went home. With a teaspoon, he fed the "titman" and saved his life. After a few months, the pig was sold for ten dollars, with five of which Fred bought a calf (Perkins 1921:20).

During the latter part of his ministry, compassion can be seen as he wept while talking about the needs of other countries (Bosworth 1954a, 1954b & 1954c). This capacity to be moved with compassion might also be related to his belief about Christian love. In the article, "The Call to Love," he writes: "The first commandment is not to serve the Lord, but to love Him. And love is the simplest thing in the world" (Bosworth 1917:2). He goes on to suggest that the job of every preacher, teacher and Christian writer is "to get people to see the importance of this call to love" (Bosworth 1917:2).

In addition to being compassionate, Bosworth was daring and often willing to take on new jobs or try new experiences; he was bold in his debates where he defended his teachings (Perkins 1921 & 1927). He also was resilient. This can be seen in his ability to quickly recover from disappointments, including the loss of his loved ones, and a broken heart caused by a former fiancé (Perkins 1921 & 1927). The same quality can be seen in

his tenacity to find employment whenever one job failed (Perkins 1921 & 1927; Sumrall 1995; Jacobsen 2003).

Bosworth, it appears, was quite persuasive. His persuasiveness can be seen in his success as a salesman, and his earlier efforts to accompany his father to a Civil War reunion: “I teased my father until he let me go with him to the soldier’s reunion” (Bosworth no date a: 1-2; Perkins 1921 & 1927). He also was entertaining and had a sense of humor, which he used in his sermons and in personal conversations (Sumrall 1995; Mitchell 2007).

William Branham mentioned Bosworth’s humor in his sermon, “Marriage of the Lamb,” which he preaches in 1962:

An old friend of mine, which has just gone home to be with the Lord...  
Many of you might've knowed him: Dr. F. F. Bosworth. Many of you...  
He was here in Phoenix, I believe, with me one time, a very gallant soul.  
And he was--had a--he was a sainted old man, but had a sense of humor.  
And he said to me once; he said... I kept talking about fellowship.  
And he said, "Brother Branham, you know what fellowship is?"  
And I said, "Well, I think so, Brother Bosworth."  
He said, "It's two fellows in one ship."  
And so that's... And that's about right, sharing room with each other  
(Branham 1962: <http://www.nathan.co.za/message.asp?sermonum=804>).

Bosworth also was known for being highly disciplined, especially when it came to practicing for a musical performance (Perkins 1921 & 1927). His discipline also is suggested by his willingness to sacrifice and live by faith during his ministry (Bosworth no date a). Another trait seen in his life was his sense of humility. Whether he was working with Evangelist William Branham during the later years of his life, or with his brother and local preachers in his early years, he often deferred to others in various aspects of ministry (Perkins 1921 & 1927; Lindsay & Branham no date). The May 1948 issue of *The Voice of Healing* reports: “The sweet humility of Brother Bosworth, not

seeking for himself, but always seeking to defer to Brother Branham, and the latter manifesting the same spirit, makes a remarkable combination” (1948b:5).

Another issue that was pertinent to his calling was the time in which he lived. Today, it may seem strange for the sick to choose prayer over medicine. However, in Bosworth’s time, it was not unusual. “One should ... remember that in this era hospitals were closer to charity institutions than medical establishments,” writes Hardesty (2003:58). “The medical equipment and advanced technology we take for granted had not yet been dreamed of....The vast majority of sick people were cared for at home by family or hired help.” Scientific, reliable medications that are common today were not readily available until the 1950s and 1960s (Hardesty 2003:79).

Hardesty notes that it was “not until the 1890s, when work shifted away from the home and families became smaller and less able to care for the sick, that hospitals began to be built” (2003:58-59). She further writes:

Nineteenth-century medicine was deeply divided and largely ineffective. Indeed until the late nineteenth century “domestic medicine,” centered in the household, was most common. Only in the twentieth century did medicine become a profession, with specialists (Hardesty 2003:73).

Given the limitations of science, medicine and physicians, and the apparent willingness of people to seek prayer for healing, Bosworth’s venture into the ministry would appear to be well-timed for the era in which he lived. His tendency to minister at pivotal times, and in key places, in Pentecostal history is something that would occur throughout his life. According to Faupel, he “kept showing up in all the right places” (Faupel 2008).

In addition to his personality, and the time of his calling, Bosworth’s call to the ministry was probably strengthened by his background context. According to Lent et al (1994:108), a person’s choice goals can be affected by his or her contextual background. They suggest that contextual factors help to shape one’s learning experiences. Contextual



factors consist of “the real and perceived opportunity structure within which career plans are devised and implemented”(Lent et al 1994:107). In discussing this topic, Lent et al suggest that “certain environmental events may also exert direct, potent effects on choice formation and implementation...” (1994:107). They hypothesize:

The relation of interests to choice goals will be moderated by opportunity structures (e.g., job availability, economic conditions, costs associated with occupational entry, perceived and actual barriers to entry) and support systems (e.g., financial, emotional, and instrumental support). Interest-choice goal relations will be stronger when opportunity and support are perceived to be high versus low. Conversely, these relations will be attenuated when perceived barriers (e.g., discrimination, disapproval of significant others) are high versus low” (Lent et al 1994:108).

Bosworth’s contextual background, from a secular standpoint, consisted of his work as a musician, traveling salesman, business owner, political campaigner, administrator and bookkeeper. The spiritual aspects of his chosen career path was probably influenced by his healing of TB, and his support from the Pentecostal leaders in Zion City and the highly charged, revivalistic environment in which he worked (Gardiner 1990; Cook 1996). At the time, Zion City had an environment that was saturated with the subject of divine healing. “Dowie’s teaching and practice of Divine Healing were so close to the heart of his thinking that he could hardly speak of any subject without at least an allusion to this doctrine” (Faupel 2007:233). According to Cook (1996), large numbers of the people living in Zion City reported being healed and “could testify of their former illnesses and deliverances” (1996:120). He writes:

The dedication of the community to the principles of divine healing precluded any reliance on doctors or medicine. The prophet taught that if a person did not receive his healing, this was taken as evidence of sin in his life” (Cook 1996:120).

In a discussion on Dowie's beliefs, including the messages that were preached in Zion City, Faupel (2007) writes:

Dowie, summed up his message by stating: "Zion stands for Salvation, Healing and Holy Living," which he referred to as the "Full Gospel." Included in this summation is the understanding that Christ's atonement had a three-fold dimension: Jesus as Savior, Sanctifier, and Healer" (Faupel 2007:231).

Another point about Dowie's preaching should be noted, as it shows a link between his messages and business. Dowie, who was known for being flashy and ever ready to promote himself, often used business imagery in his sermons. According to Burpeau, Dowie and John G. Lake "frequently presented God to their congregations using sales pitches, replete with commercial jargon and even business-type 'puffing' of personal experiences" (Burpeau 2004:37). Burpeau cites another researcher who wrote of Dowie's admonition to "make business of religion" (2004:56). Such practices must have resonated with Bosworth, given his background in business.

This background, it seems, provided Bosworth with "certain environmental events" (Lent et al 1994:107) that apparently exerted direct, potent effects on his choice to become a preacher with a ministry of divine healing. It probably was further enhanced by the leaders with whom he associated following Dowie's death.

Soon after his Pentecostal experience, Bosworth began working with Cyrus B. Fockler, and John G. Lake. Both of these men, who had served under Dowie, held strong convictions about divine healing; they also would become known for having successful healing ministries. In addition to preaching with these men, Bosworth joined them in praying for the sick (Gardiner 1990; Fockler 192?). In 1908, he traveled across Indiana and held revival meetings.

#### 5.3.2.4 Performance

For Lent et al, “performance” includes “level of accomplishments (e.g., course grades) as well as indices of behavioral persistence (e.g., stability of academic major) (1994:98). They suggest that performance attainments are partly affected by a person’s goals, “which help to mobilize and sustain task-relevant actions” (Lent et al 1994:98). The performance model is illustrated in Figure 6.

According to Swanson and Fouad: “Interests (together with self-efficacy beliefs and outcome expectancies) predict goals, which in turn lead to behaviors related to choosing and practicing activities, which then lead to performance attainments” (1999:127).

Having chosen a career as a minister, Bosworth set out to win the world and to minister to the sick in the process. His success began with single cases of sick people in homes and within small groups (Fockler 192?; Bosworth 1954a, 1954b, 1954c). This led to experiences that included larger meetings and more severe cases of sickness and disease. In preaching, he began ministering to individuals and held small meetings. He eventually began preaching to thousands of people, using city-wide meetings, radio, a ministry magazine and books (Bosworth no date a; Perkins 1921 & 1927; Bosworth 2000).

Evidence of Bosworth’s performance can be seen in the progressive nature of his work, which grew in size, scope, and notoriety. His aim and determination can be seen in his prayers and new ventures in ministry, beginning with his work as an evangelist in Indiana and Texas, and later in his work of evangelism across the nation and in foreign countries. His sermon, “How to Have a Revival” (Bosworth no date b; Perkins 1921) gives insight into his sense of faith and determination for succeeding in his type of ministry. He believed that prayer was essential to revival and that it should be done with persistence:

Nearly every one goes through a daily routine of prayer, but there is just one here and there who asks with his mind made up to prevail with God for the answer, and it is not real prayer until he is thus determined...If it is

right to pray for a revival, then it is wrong to stop praying until we know we are heard” (Perkins 1921:179-180).

In this same message, Bosworth refers to an 1859 Irish revival to illustrate the role of people in persistent prayer. He suggests that people must take definite actions, and be determined in those actions, in order to see spiritual renewal:

They continued to pray, and by degrees the little company increased until it became “two bands” Gen. 32:10. They wrestled on, until they prevailed with God. Gen. 32:24-28. Then the power of God came down like a mighty tornado, and swept one town after another in a way almost unparalleled in history. Those who knew nothing of the prayer that preceded it, supposed that it was the sovereign power of God working without human instrumentality, but the instrumentality was the prevailing prayer I have just mentioned (Perkins 1921:183-184).

Bosworth concludes that a single Christian could use persistent prayer to accomplish more than entire assemblies without it (Perkins 1921:193).

Another, and perhaps striking, example of his determination can be seen in his persecution for preaching to blacks in Texas. He ministered in spite of the risks, including the risk of his own life (Bosworth no date a; Perkins 1921 & 1927).

While in Dallas, Bosworth started a church and began holding revival meetings. He was determined to impact his community and see many conversions. He wanted his church to witness revival on a major scale. However, he needed help to accomplish this. So in 1912 he invited Evangelist Woodworth-Etter to come and minister. Not content with asking her by mail, he personally traveled to her home where he spent three days (Woodworth-Etter 1916). Woodworth-Etter came, and she ministered for about five months. The meetings proved to be a major success for Bosworth and his church (Woodworth-Etter 1916; Warner 1986 & 1988; Alexander 2006). In a letter to his brother, B.B. Bosworth,

he writes about the conversions and miracles of healing that occurred in the meetings. He notes how the meetings were growing:

The meetings are increasing in interest and power and the people are coming from many states. A man got here yesterday morning coming from Minnesota on purpose to attend this meeting. Another from the Pacific Coast, some from Illinois, Michigan, and other states. Many drive forty and fifty miles and they were here yesterday from Galveston, Houston and many other towns in Texas ...

I am receiving many letters from all over the U.S. and Canada, inquiring about the meetings. The best citizens in Dallas are co-operating in the meetings. They say they never saw anything like it. We expect to begin to build a large tabernacle a hundred by a hundred and fifty feet; will be built in sight of six car lines. We are expecting great things during the coming weeks. Many will take advantage of the excursion rates to the State Fair, in August and come to the meetings....We expect the power to increase more and more as the people are taught and see the displays of God's power.... (Bosworth 1912).

This excerpt from Bosworth's letter reveals his mind-set and aspirations for the success of his meetings. He could have settled for a small, quiet congregation with no attention from the press. However, he wanted more, as in more conversions, more baptisms (in water and in the Spirit), and more Spirit-charged meetings; therefore, he took the steps necessary to make all of this happen.

The concept of performance, or being goal-oriented, might also be seen in Bosworth's continuing labor to reach *more* people with his message. His determination is suggested by a number of sources, including an Addendum to an article on his life story:

There were two distinctive features of Mr. Bosworth's campaigns. First, he prayed until he knew it was God's will to go to a certain place. Second, having ascertained that fact, he determined to stay until there was a breakthrough and then to continue as long as God led him to do so. ...Often there were no results at first, and the meetings seemed doomed to be a fiasco, but believing prayer and faithful preaching of the Word won the day.

With the coming of radio, Evangelist Bosworth saw the tremendous possibility of reaching even wider and vaster audiences. For fourteen years he conducted the National Radio Revival broadcast from a Chicago station (Bosworth 1981:11-12).

At various times in his career, Bosworth's performance was aided by the press. In 1919 during meetings in Pittsburgh, he received the full support of the local newspaper, The National Labor Tribune. Editor J. H. Vitchevstain featured reports about Bosworth's campaign and circulated the papers to thousands of people. The papers were sent to places ahead of Bosworth's meetings (Perkins 1921:123-124). It was reported:

Probably never before has there been a secular paper "featuring the gospel of Jesus Christ and its marvelous power on earth." And this paper has been used of God in spreading His fame abroad. There can be no doubt that God specially raised up Mr. Vitchevstain to help, even at a financial loss to himself – from the now current viewpoint, whatever the future may reveal—in this wonderful evangel for these closing days of the present age (Perkins 1921:124).

This experience might be compared to the famous press incident in Billy Graham's ministry. In 1949, during Graham's meetings in Los Angeles, William Randolph Hearst ordered his papers to "Puff Graham" (Pollock 1966/1969:63-64). This resulted in national

coverage of Graham and served to make his name a household word. “Someone told Graham, ‘You’ve been kissed by William Randolph Hearst’” (Pollock 1966/1969:64).

In 1922, Bosworth penned a letter which shows his marketing prowess as a healing evangelist. It was published in *Word and Witness*:

Dear Brother Humbard:

Your good letter received. I don’t have a minute to write for any paper. I enclose herewith a dodger announcing our meetings.

We could not seat our first audience in the Midway Tabernacle seating 2,000. Sunday night we had the service in the Minneapolis Auditorium, and when we sang our first song at 7:30 there were one thousand people standing on the street, trying to get in, but had to be refused on account of the fire ordinance. Next Sunday afternoon and night we hold the meetings in the St. Paul Auditorium, seating about eight or nine thousand. May possibly spend the entire last week here.

Your Brother in Christ,

F.F. Bosworth (Bosworth 1922:3)

This letter, though brief, indicates a number of important points about Bosworth’s development. First, it shows how he kept his name and ministry in the news. Prior to this, he had published scores of letters and articles in various newspapers and magazines. In this same issue of *Word and Witness*, his article, “Do All Speak in Tongues?” is featured on the front page, along with another article about his meetings in Lima. Second, the letter indicates his recognition in the ministry and writing opportunities. The editor had apparently invited him to write articles for the paper. Third, the letter shows his penchant for self-promotion, a skill from his background as a businessman. Instead of accepting the invitation to write for the paper, he used the invitation as an opportunity to promote

his meetings in Minneapolis. Fourth, as was typical in his experiences, the letter shows how his meetings continued to grow in attendance. Fifth, the letter gives insight into his networking abilities. Since his time in Zion and in Dallas, he consistently worked or affiliated with editors, reporters, publishers and other people who could help his ministry in some way. The editor of *Word and Witness* was Alpha E. Humbard, the father of the famous evangelist, Rex Humbard (1919-2007). Alpha Humbard had established an organization that issued credentials to more than 250 preachers (Rodgers 2008:57-61). He was one of a long list of reputable church leaders with whom Bosworth associated. Their relationship, undoubtedly, was fruitful for both of them.

In the 1920s, when Bosworth began his radio broadcast, he viewed the technology as a new way to further his ministry: “Fred Bosworth decided he must find a new way to reach people. Not a thousand at a time—not five thousand at a time, but millions” (Blomgren 1964:14). On this issue, Blomgren writes:

As the number of stations increased, Fred Bosworth’s sermons were recorded and sent out through an entire network achieving his objective of reaching the minds and hearts of millions.

The meetings were not discontinued. Thousands still flocked to them, and the gentle Bosworth raised their hopes and faith—showed them the benefits of the full Gospel. No one will ever know just how many people this great and good man brought to Jesus Christ, nor how many true miracles of healing God wrought through him (Blomgren 1964:14-15).

During the early 1950s, Bosworth ministered in South Africa in what would become “the crowning outward achievement of his ministry” (Bosworth 1981:12). When he returned to the United States, he specifically stated he was inspired to reach larger numbers of people in other countries (Bosworth 1954a, 1954b, 1954c). He became so passionate about this goal that he spent the rest of his life ministering on foreign soil (Bosworth 2000; Sumrall 1995). In 1954, when he spoke about an upcoming trip to Japan, he



suggested the needs of the country made his heart ache, and that he couldn't think about the people without crying (Bosworth 1954c).

Bosworth dedicated his final years to missionary work. He and William Branham traveled to Germany, Switzerland and Cuba (Sumrall 1995:44). “Before his death, at the age of eighty, in 1958, it was estimated that more than a million souls had been converted under his ministry” (Bosworth 1981:12).

Based on the above data and analysis, it seems that the research on Bosworth’s life history confirms elements of SCCT. In reviewing this discussion, it might appear that the argument for his development is as follows: A person is automatically a product of his or her environment and will naturally do in adulthood what he or she did in childhood. However, this is not the case, particularly where SCCT is used. Lent et al write:

...[T]he social cognitive position attempts to highlight specific theoretical mechanisms, such as self-efficacy, which may account for the relation between past and future behavior. Simply asserting that past learning experience begets future behavior or that a cumulative, non-specific “reinforcement history” is responsible for career outcomes does not provide a sufficient explanation of the means by which prior experience exerts its impact on future behavior, let alone what factors produced the past behavior. We take the view that the effects of learning experiences on future career behavior are largely mediated cognitively.... (Lent et al 1994:86-87).

In other words, Bosworth did not automatically become a famous healing evangelist because of his childhood and early adulthood experiences. While important, those experiences alone cannot be credited with his development and ultimate success. Instead, there were cognitive elements, as well as other factors, that were involved in his career choice and performance as a famous healing evangelist.

### 5.3.2.5 Inherent Weaknesses

In and of itself, SCCT is not a guaranteed method or process for determining a career path. Over the years, it has been proven as a legitimate and useful instrument for helping people select careers that are best suited for them. While it can serve as a means to predict a person's future employment, it was not intended to offer guarantees or to answer all questions about the vocational process. According to Nauta: "SCCT doesn't claim to explain all of a person's career decisions. Rather, it attempts to explain some of the variability in people's career decisions while holding open the possibility that other influences or pure chance are also influential" (Nauta 2007).

For these reasons, and others, the conclusions reached concerning Bosworth should be viewed as probable and not as statements of fact. This careful understanding allows for the influence and intervention of other factors not accounted for in the SCCT model.

Given the historical nature of this study, there are four inherent weaknesses that should be noted: First, SCCT is generally used in quantitative research. However, this study was conducted using the qualitative approach. This difference alone would suggest certain limitations. Second, SCCT usually requires face-to-face interaction with a subject, including interviews. Such was not possible with Bosworth. Third, SCCT typically involves the use of certain types of instruments to measure and analyze the response of the subject. Again, the use of such methods was not possible with Bosworth. Fourth, SCCT was not designed to analyze religion or to gauge and explain one's spiritual encounters. For this reason, there are dynamics in Bosworth's life that cannot be addressed by the SCCT model.

Although limited in its application to a historical figure, SCCT still serves as a viable lens through which Bosworth's career can be better understood.

## 5.4 Biblical Analysis

One of the over-riding arguments in this study is the claim that a person's spiritual gifting or calling may be linked to his or her secular experiences. This would mean that a person in the ministry may draw on his or her past experiences in order to find success in a current religious endeavor. Although the past experiences may be secular and seemingly unrelated to ministry, it is believed that God may use the experiences, to one degree or another, as a training mechanism for a spiritual vocation.

This perspective can be seen in the Scriptures, in both the Old Testament and New Testament. Moses and the Apostle Paul may be viewed as examples. An overview and analysis of these men follow.

### 5.4.1 Similarities to Moses

Moses was “the national hero who delivered the Israelites from Egyptian slavery, established them as an independent nation, and prepared them for entrance into Canaan” (Schultz 1963/1964/1967:557). Known for having written the Pentateuch, the first five books of the Bible, Moses has been described as “meek in spirit, simple in diction, wise in understanding, far-sighted, and a lover of social justice in his code. He is the mold of a people upon whom his impress lingers to this day....” (De Haas 1938/1934:370-371).

Aside from the call of God on his life, there were at least three factors from Moses' past that may have contributed to his spiritual work for God: His education, his leadership qualities, and his shepherd's staff.

Before his call to become a deliverer, Moses studied in the Egyptian school system. Raised as the son of the Pharaoh's daughter, he received what may be considered the best education of that day. The Scriptures note: “And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water” (Ex 2:10). De Haas (1938/1934:370-371)

and Schultz (1963/1964/1967:557) write that he was educated in the royal courts where he spent the first 40 years of his life. Schultz asserts:

Moses was not only instructed in the science and learning of the Egyptians but also was endowed with oratorical ability and distinctive leadership qualities. The court of Egypt provided educational facilities for royal heirs of tributary princes from city-states of the Syro-Palestinian territory subject to Egyptian pharaohs (Schultz 1963/1964/1967:557).

From the above statements and Scripture reference, it can be assumed that Moses had the skills and the writing ability that God would use for the recording of the Scriptures. Though one would be hard-pressed to argue that God called Moses *because* of his writing ability, it is clear that God used what Moses already possessed. God, with His unlimited power, could easily have chosen an illiterate person to write the books of the Bible. However, he chose a man who was educated. In doing so, he used what Moses had in terms of his secular skills and natural ability.

While the argument can be made that Moses' prior experiences may have contributed to his work as a leader and deliverer, one cannot escape the belief that his life was ultimately shaped by the divine will of God. No doubt, there were probably other men who shared some of his experiences in terms of education. However, it was Moses that God chose to become the leader of His people.

The second factor in regard to his development was his leadership qualities and compassion for the weak. Before his call to the work of God, Moses saw the mistreatment of another man and immediately took action to protect him. Schultz writes that his "first valiant attempt to aid his own people ended in failure" (1963/1964/1967:557). The Scriptures describe the account as follows:

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an

Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known (Ex 2:11-14).

Scheindlin (1996:14) argues that he killed the Egyptian “because of his outrage at the mistreatment of Hebrew slaves by their Egyptian taskmasters....” The writer of the Book of Hebrews mentions Moses and describes his actions as a demonstration of his faith:

By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Heb 11:24-27).

Judging from these passages of Scripture, it seems that Moses bore certain characteristics that would help him in his future work as a deliverer. Though occurring in a secular environment, Moses’ acts of courage and compassion as seen at this time of his life would later be seen during his time as a leader of the children of Israel. According to Goldberg and Benderly (1929), his passion for justice was an important quality in his character:

“The leading trait in the character of Moses, his passion for justice, is well illustrated in three of the incidents of his early life recorded in the passage

that follows: his slaying of the Egyptian taskmaster, his remonstrances with the Hebrew who smites his fellow, and the help he brings the maidens at the well in Midian” (Goldberg & Benderly 1929:108).

In addition to his education, and leadership qualities, a shepherd staff (called a “rod” in the King James Version of the Bible) was another important factor in his development. Long before he saw the burning bush where he accepted his call to become a deliverer, Moses worked as a shepherd (Ex 3). His staff was an essential tool for his job. When he was called to deliver the children of Israel out of bondage, the staff remained an essential tool for his work. The staff is mentioned in several places in the Scriptures:

And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee (Ex 4:2-5).

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea (Ex 14:15-16).

Moses’ use of the shepherd’s staff *before* and *after* his spiritual calling may serve to illustrate how God can use one’s natural resources, abilities and experiences in the work of the ministry. Whereas Moses initially used the staff to care for sheep, he continued to use the staff, but for spiritual and religious purposes. According to J. Vernon McGee, the rod was a badge of authority because Moses used it in many different ways. He says:

“That rod in your hand will become an instrument that will convince the elders. So God puts into that rod, when it’s used according to the will of God in the hand of a man that’s yielded to God, it will become his badge of authority” [sic] (McGee no date: 02015 Ex 4:1-4:

[http://www.blueletterbible.org/audio\\_video/mcgee\\_j\\_vernon/Exd/Exodus\\_template.html](http://www.blueletterbible.org/audio_video/mcgee_j_vernon/Exd/Exodus_template.html)).

What is seen here in the life of Moses can be seen in the life of Bosworth. Before his call to the ministry, Bosworth worked as a salesman, business owner, city clerk, bookkeeper and musician. After his call to the ministry, he continued to engage in these practices, but in a different manner, and for a religious purpose. Like Moses, he continued to do what he had always done; however he did it on a spiritual level. Instead of working to sell pens or other secular products, he worked to promote the Gospel; and he advertised his meetings, published magazines, circulated press releases, and sold religious books in the process. Instead of playing music for mere entertainment, he used his music as a form of worship. Instead of campaigning to become a city clerk, as he had done in Fitzgerald, he held evangelistic healing campaigns to lead people to faith in Christ. Finally, instead of using his administrative skills to run a secular business, he used those skills to manage his ministry. As Moses continued to be a shepherd, so Bosworth continued to be a businessman of sorts.

#### **5.4.2 Similarities to Paul**

The Apostle Paul is remembered for his major contributions to Christianity through his missionary journeys and his writings, which form much of the New Testament. His conversion on the road to Damascus and the miracles that followed his work are renowned. However, before his conversion and call to the ministry, he had a background that seemed to have made him uniquely qualified for some aspects of his ministry. The Scriptures do not say that Paul was chosen *because* of his natural abilities and secular experiences; however, it seems clear that these abilities (and former experiences) were used throughout his career. Even the time in which he lived seemed to play a part in his development and success. “Providentially,” writes Hiebert (1963/1964/1967: 627), “three

elements of the world's life of that day, Greek culture, Roman citizenship, and Hebrew religion met in the apostle to the Gentiles.”

Before his call to the ministry, Paul received a quality education. He studied with one of the most respected teachers of his time. His education, in all likelihood, enabled him to develop both his reasoning abilities and aptitude for writing. “Intellectually he was a man of outstanding ability, one of the world's great thinkers” (Hiebert 1963/1964/1967:631). Luke, the author of the Book of Acts, recounts Paul saying:

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day” (Acts 22:3).

Gamaliel was “the most famous Jewish teacher of his time and traditionally listed among the heads of the schools.” (The NIV Study Bible 1985:1653). He also is mentioned in Acts 5:34: “Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space.” Given the reputation that Gamaliel had, it is probably safe to say that Paul had a highly respected education. This might be equivalent to a reputable university of today.

At some point before his entry into ministry, Paul also learned to speak more than one language. His language abilities are noted in the Book of Acts:

And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying, Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) I am verily a man which am a Jew, born in Tarsus, a



city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day” (Acts 21:40 & 22:1-3).

Some scholars believe the language mentioned in the above text was most likely Aramaic and not Hebrew (The NIV Study Bible 1985:1689). Even so, the fact remains that he spoke more than a single language. As noted in Acts. 21:37, he also spoke Greek: “And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?” On this point, Horton (1981:251) writes: “So Paul spoke in Greek to the tribune. He seemed surprised that Paul knew Greek and asked Paul if he were not the Egyptian who turned things upside down....”

In addition to being a Jew, Paul was born a Roman citizen. Hiebert suggests that Paul was proud of his heritage and he wisely used its distinction and advantages to further his cause. “...Paul knew how to use that citizenship as a shield against injustice from local magistrates and to enhance the status of the Christian faith. His Gentile connections greatly aided him in bridging the chasm between the Gentile and the Jew” (Hiebert 1963/1964/1967:627).

Before his call to the ministry, Paul also exhibited zeal and a passion for his faith. “He was characterized by native zeal and ardor, giving himself wholly to his work” (Hiebert 1963/1964/1967:631). In his letter to the Phillippians, he writes:

Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:  
Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;  
Concerning zeal, persecuting the church; touching the righteousness which is in the law blameless” (Phil 3:4-6).

Paul writes that he “profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers” (Gal 1:14).

What the above shows is that Paul’s past experiences, including his education and natural abilities, were not cast aside when he entered the ministry. Of course, their level of importance was no longer the same because of the respect he held for the kingdom of God:

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Ph 3:7-10).

Even with this perspective, Paul continued to use certain skills from the pre-conversion stage of his life; however, he used them for a different purpose and with the enabling power of the Holy Spirit. He continued to be zealous; but instead of persecuting churches, he became a builder of churches.

Such was the case with Bosworth. The skills he honed as a traveling salesman, including his business acumen, continued to play a role in his life, following his call to the ministry. The same was true of his musical talent, which he discovered and developed during his childhood. His love for music could be seen throughout his life.

While still a teenager, Bosworth contracted TB while assisting a doctor with a boy who had been shot. In a sense, he put his own life at risk in order to help another. This happened before his call to the ministry (Bosworth no date a; Perkins 1921 & 1927).

Later, after he had entered the ministry, he put his life at risk by preaching to people of another race in Texas (Bosworth no date a; Perkins 1921 & 1927).

Another factor that bears resemblance to Bosworth is Paul's return to secular work during his time of ministry. Acts 18:3 notes that during his visit to Corinth, he worked as a tentmaker. This was apparently a trade he learned long before his call to the ministry. Bosworth, who had worked as a salesman before his calling, quickly returned to the occupation following his Pentecostal experience. He sold pens and used the job as an opportunity to share the Gospel (Gardiner 1990).

This section has focused on Moses and Paul to provide biblical support for its arguments on ministry development. However, a study of the Scriptures would likely reveal other instances where the argument of this discussion can be seen. One example is the disciples who had worked as fishermen:

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (Mt 4:18-20).

Christ's message to the disciples was clear: They would continue to fish, but they would do so in a different way and for a different purpose. They would work for the kingdom of God. In doing so, their work would no longer be secular, but spiritual. As suggested above, it was in this way that Bosworth transitioned from a musician and salesman to a minister of the Gospel.

## 5.5 Research Propositions

This chapter has identified the influential factors in Bosworth's career development. It has provided answers to the guiding research questions for this study and presented an analysis of his development using two theoretical references, and Scripture. Efforts were made throughout the presentation to link the research to the related literature. An analysis and interpretation of the data shown provides support for the following propositions:

First, a person is shaped to a large degree by the experiences and events in his or her youth. The findings in this research underscore the importance of one's childhood and early adulthood experiences in the training and development for ministry. It supports the view that the experiences of one's early years may be linked to the experiences of his or her later years. This is a claim that is supported by a theory in *Interpretive Biography* (Denzin 1989). In a review of Ernest W. Burgess' work (1930 & 1966:190) on biography, it is noted that his reading of life stories "led him to conclude that the personality is fixed in a child's early years" (1989:53). In a reference to the works of Jean-Paul Sartre (1971 & 1981), Denzin writes that "all life histories have their origins in early childhood" (1989:65). The importance of childhood experiences is also shared by Lent et al (1994), who suggest: "Interests and skills developed during the school years ideally become translated into career selections—although social and economic factors frequently intervene to affect the level and content of choices pursued" (1994:81). They further suggest:

Over the course of childhood and adolescence, people's environments expose them to a wide array of activities of potential career relevance. They also observe or hear about others performing various occupational tasks. Not only are they exposed (directly and vicariously) to diverse

activities but also they are differentially reinforced for pursuing certain activities from among those that are possible and for achieving satisfactory performance in those activities. Through repeated activity engagement, modeling, and feedback from important others, children and adolescents refine their skills, develop personal performance standards, form a sense of their efficacy in particular tasks, and acquire certain expectations about the outcomes of their performance (Lent et al 1994:88-89).

Second, secular experiences can be critical to the development and success of a person's ministry. The data on Bosworth's life history illustrate the possibilities of what can happen when secular and religious experiences merge or are combined for a single purpose. Most of the literature on Bosworth has focused on the religious aspects of his life with little or no analysis of his secular background.

Third, God is interested in the whole person: spirit, soul and body. This includes the whole life, spiritual and physical, and the whole realm of human experience, heavenly and earthly.

Fourth, all experiences, including those before conversions, play an integral part in one's development. Whether the experiences are positive or negative, major or minor, painful or joyous, personal or corporate, they are all essential to a person's preparation for ministry or other career endeavors.

Fifth, ministers engaged in healing ministries often have much in common. In some cases, they might share similar doctrine or theology. In other cases, they might have similar experiences in terms of life style, development, and sometimes personal crises involving healing through prayer.

Finally, the suggestion that a Christian's experiences before conversion can be instrumental in the preparation for ministry is supported by models and principles in

Scripture. In light of this support, the suggestion is one that merits further study as a tool for helping Christians to determine their career path into ministry.

## **5.6 Significance of Findings**

The findings in this research speak directly to a Christian audience. They are important because of the insight they provide, however small, in understanding the development for ministry and the will of God. The findings provide vivid examples and analysis of how the divine merges with the natural in preparing one for ministry. On a more specific level, in terms of audience, the findings hold significance for Pentecostals and Charismatics, which comprise “the largest and most important Christian movement of this century” (Synan 2001:1-2). The reason is that “Bosworth is a very important figure” in Pentecostal history (Faupel 2008). The findings also are important to this audience because of their emphasis on divine healing. As noted in Chapter 1, Bosworth’s ministry inspired many of the healing evangelists in the 1950s and it continues to influence churches today, especially those in the Word of Faith movement. With this perspective in mind, the significance of this work is presented as follows:

First, the findings suggest that self-efficacy, outcome expectations, and goals, can play a critical role in a person’s ministry development and in understanding a subject from a historical perspective. Ministry is generally viewed as a vocation that requires a divine calling that is spiritual in nature. However, the research on Bosworth’s life history suggests that other natural elements, particularly social cognitive factors, may be part of a person’s divine calling.

Second, the findings show that SCCT can be a viable tool for shedding light on a subject who is both religious and historical. In this context, the research advances aspects of SCCT by demonstrating its use beyond current applications, where it is used to help people determine their career paths. When used retroactively, SCCT can provide a better understanding of a subject’s motivations, personality and social influences in his or her ministry development.

Third, the findings present a method by which Christians can use Church History to gain insight for determining their own spiritual calling and career path. In other words, SCCT might be used as a model to help one determine God's will for his or her life.

Fourth, the findings have interdisciplinary implications in that they cross disciplines and provide a link between religious vocation and secular theory. This research also is the first known attempt at using the SCCT model to explore a topic in history. For the most part, "[r]esearch on social cognitive theory in career psychology...has focused largely on the role of self-efficacy beliefs in vocational and academic interest, choice, and performance" (Lent et al 1994:109).

Fifth, the findings provide an alternative view to the ministry of healing as practiced and promoted today by Charismatics and Pentecostals. In particular, they present a perspective that is not commonly seen in televangelism, where suffering is denounced and prosperity reigns supreme.

In short, this research provides knowledge that goes beyond career studies in a social science context. In addition to shedding light on the life history of Bosworth, it explores the topic of healing, in a unique way and gives pertinent data that can facilitate a better understanding of a divine healing ministry.

## **5.7 Conclusion**

This chapter has presented an analysis and a report of the research findings on the life history of F.F. Bosworth. With a focus on his development as a famous healing evangelist, the chapter sought to present evidence and interpretations that would shed light on the factors that contributed to his growth and success.

When discussing his success, people tend to highlight his spiritual encounters at the expense of his secular experiences. This chapter, however, has shown that his secular

experiences were in many ways linked to his work in the ministry. It was argued that his development and success were based on several critical factors. These factors included his childhood and early adulthood experiences, his hardships and experience as a traveling salesman, his conversion and personal healing, his Pentecostal experience, and strong Christian women. His association with ministers engaged in healing ministries also were influential in his ministry. His background in marketing and self-promotion prepared him for the promotional aspects of his ministry, even as his business knowledge probably aided him in the management and administrative areas of his work.

Within the context of these factors, there were a series of major turning points that served to shape his life, transform his belief system and catapult him to notoriety as a healing evangelist. Two of the most significant turning points were his healing of TB and his Pentecostal experience, which he described as the baptism in the Holy Spirit. Other major turning points included his revival meetings in Dallas, his epiphany on healing in Lima, and his epiphany on healing *en masse* in South Africa.

One of the factors underscored in this chapter was the importance of Bosworth's experience in business and the role it played in his development. It was suggested that his business acumen and skills in salesmanship were essential to his success. This suggestion was illustrated by the ministries of William Branham and Oral Roberts. Branham, who was considered spiritually gifted, lacked the business skills that were held by Roberts. Consequently, Roberts succeeded in areas, especially financial, where Branham failed.

Some of the experiences that Bosworth encountered along the path to a healing ministry were shared by other healing evangelists. The evidence surrounding his life history seems to support the research of Eve Simson (1977). She studied more than 60 healing evangelists and found they had much in common. She found that some of the evangelists were born and reared in a rural town. They often had little education and held different types of jobs that included factory work and sales, as well as work in the entertainment field. Many of them grew up with families that frequently changed their place of residence. Some of them were poor and suffered hardships during childhood. Many were



sick during the early part of their lives and reported being healed through prayer. Simson concluded the evangelists also required a certain type of personality in order to excel in this form of ministry.

Some of the factors noted in Simson's study can be seen in the career development of Bosworth. Everything from the birth in a rural setting, the hardships, healing, traveling, entertainment, and work in factories and in sales, are factors that can be seen in Bosworth's life history.

In addition to Simson's work, the research on Bosworth seems to support and confirm aspects of Social Cognitive Career Theory. The research suggests that self-efficacy and outcome expectations, as well as personal goals, played a role in his development. Events and experiences in his early years seemed to point to a career in music and business. However, at the age of 29, he experienced a revision in his career path following a religious experience that involved speaking in tongues. From this point on, he became known as a minister of the Gospel; and he consistently sought ways to expand his ministry by reaching more people with the message of salvation and healing. Analysis of Bosworth's development was made using Lent et al's (1994) three-point model that emphasizes a person's interest, goals and performance.

From a biblical standpoint, the experiences in Bosworth's life seem to mirror some of the experiences of Moses in the Old Testament and the Apostle Paul in the New Testament. Both of these men had experiences and skills in their early years, or before their religious calling, that they drew on in their service for God. Tools and attitudes that they used in a secular or pre-calling setting were later used in ministry. Such experiences appear to be replicated in the life of Bosworth as he drew on his musical talent and business background to establish himself as a famous healing evangelist.

The next chapter, the last one for this study, will present the conclusions and implications for this research. In addition to providing an overview of preceding chapters, it will show what was attempted by this study and what was discovered. The chapter will summarize

the findings as they relate to SCCT and Bosworth's development as a famous healing evangelist. It will include the implications of the study as they relate to Christian leaders and laypersons in the Pentecostal/Charismatic tradition. Other features will include the significance of the research and the limitations of the findings.

## Chapter 6 CONCLUSIONS AND IMPLICATIONS

### Introduction

This research presents a historical case study of Fred Francis Bosworth (1877-1958) with a focus on the influential factors in his life and ministry. Its purpose is to explore his life history in order to identify and analyze the factors that may have contributed to his success as a famous healing evangelist. This exploration was done in order to explain how certain factors, both secular and religious, may be used in the preparation for a healing ministry or other religious vocation in a Christian context. It is believed that knowledge of these factors, and how they work in a person's life, will allow the church to know more about the role of various experiences and events in ministry development and in the shaping of a life for other religious work.

This research was guided by a number of questions. However, the central question was: How did Bosworth develop from a small town farm boy into a famous healing evangelist? In other words, what were the secrets to his success?

Current research has emphasized his Pentecostal experience, his faith, and teachings on healing, and other spiritual elements as the keys to his success, however, this thesis sought to determine whether there were other contributing factors. It also sought to show how these factors might interact and possibly serve as signals (or guideposts) for choosing ministry as a career.

To determine how Bosworth rose to fame and success, an investigation was made of his entire life history. This was followed by an analysis of the data using Social Cognitive Career Theory. SCCT is normally used to help people in a contemporary setting determine a suitable career or vocation. It emphasizes self-efficacy, outcome expectations and goals. This research used the three-point SCCT model of Lent et al (1994), which builds on the original SCCT concepts, while focusing on a person's interest, goals and performance.

This chapter will present a summary of what was attempted and what was learned in this research (Wolcott 1990:56). In addition to interpretations and significance of the findings, it will include their implications for specific audiences, along with new questions raised in light of the findings. These issues will be addressed in the following sections: summary of chapters, summary of findings, conclusions, contributions, limitations, implications, and recommendations for further research. The chapter will end with a concluding thought.

## 6.2 Summary of Chapters

The structure of this thesis was based primarily on models suggested by Creswell (2003) and Leedy and Ormrod (2001), and other qualitative researchers (Taylor & Bogdan 1984; Wolcott 1990; Bogdan & Biklen 1992/1982; Golden-Biddle & Locke 1997; Yin 1994; Meloy 1994; Glesne 1999; Biklen & Casella 2007). Ideas for the format also were informed by the works of Yin (1994), Denzin (1989), Madsen (1992), Booth, Colomb and Williams (1995), Dunleavy (2003), Pears and Shields (2004/2005), and Vyhmeister (2001). The thesis begins with the traditional format that includes an introduction, literature review and a section on methodology. It then follows the case study format suggested by Leedy and Ormrod (2001). Below is a summary of what the chapters contain.

Chapter 1 presented the Introduction, which provided background and the rationale for the study. It highlighted the purpose of the study, which was to explore the life history of Bosworth and analyze the influential factors that may have contributed to his success as a famous healing evangelist. It gave an overview of Bosworth's status as a Pentecostal pioneer and noted his impact on today's Word of Faith movement. Bosworth is remembered primarily as the author of *Christ the Healer* (1948) and for his resignation from the Assemblies of God over the issue of evidential tongues. The chapter noted that much has been written about his theology of healing; however, little has been written about his life history. Even less has been written about his development.

Chapter 2 discussed the literature that addresses the research questions related to Bosworth's life history and development. Among other things, the chapter noted the scarcity of information on his life history. Perkins wrote a biography in 1921 and a revised edition in 1927. The work, however, was not a critical treatment of the evangelist. It also ended with his work in 1927, with no mention of his life in later years. During the early 1960s, Blomgren published a non-critical biography as a series of articles for *Herald of Faith*. Since then, most writings have focused on Bosworth's theology of divine healing and his resignation from the AG. Recent writings have discussed his link to E.W. Kenyon and his influence on T.L. Osborn, Kenneth E. Hagin, and the Word of Faith movement.

Chapter 3 explained the research methodology. It highlighted the use of the historical case study approach using the qualitative research methodology. The qualitative method was selected for this research because of a number of factors, including the lack of information on Bosworth. It also seemed suitable because of the aim to explore Bosworth's life history. In describing the method of research, the chapter described the type of data that would be needed. It also noted the data would be acquired through such sources as personal interviews, periodicals, audio recordings, photographs, books and letters. Most of the sources used are housed in archives available through Flower Pentecostal Heritage Center (<http://ifphc.org>), Holy Spirit Research Center (<http://www.oru.edu/university/library/holyspirit>) and David du Plessis Archives at Fuller Theological Seminary Library (<http://www.fuller.edu/archive>). Other material is available through the Christian & Missionary Alliance National Archives (<http://www.cmalliance.org/howeare/archives/alifepdf.jsp>). The chapter also explained the use of SCCT as the theoretical framework. It reported how the data would be organized using Lent et al's three-point SCCT model. The model incorporates self-efficacy, outcome expectations and performance, and it focuses on a person's interest, choice and goals.

Chapter 4 provided an overview of his childhood, adulthood and his final years of ministry. The chapter began with Bosworth's legacy in Pentecostal history. It included the areas in which he generated controversy. These areas consisted of his stand on evidential tongues, his affiliation with controversial ministers, his teaching on divine healing in the atonement, and his embrace of British-Israelism. Following this section, the chapter presented a discussion of the patterns and common themes that emerged from the data. These patterns were categorized and given the following labels: Employment, Music, Crises/Conflicts, Women ministers, Divine healing and Missions. The chapter revealed how music held a special place in Bosworth's life before and after his call to the ministry. Throughout his childhood and youth, he held many different jobs and even seemed indecisive about his career path. However, most of the jobs were related in some way to business and sales. At different times in his life, he encountered a number of major crises. As a teenager, he contracted TB and was healed after receiving prayer. In Texas, he suffered a brutal beating for preaching to blacks. He also suffered the loss of his first wife and son. When he resigned from the AG, his church in Dallas underwent a split. Despite the pain brought on by these experiences, Bosworth recovered from each of them and found the strength to continue on in his ministry.

The chapter revealed that strong Christian women were key influences throughout his life and ministry. In terms of healing, it was something on which he developed and established his ministry. In addition to defending the doctrine and practice of faith healing, he eagerly used healing testimonies to validate and promote his work. During the post-World War II revival movement, he worked with William Branham and served as a mentor to other tent revivalist. Later, while in his 70s, he ministered in South Africa and discovered a new method of ministering to thousands of sick people in a simultaneous manner.

Chapter 5 offered the findings and analysis of the research. It provided the results and interpretations of the findings. It included answers to the original research questions and discussed the major turning points in Bosworth's life. It also made a comparison of the findings to Simson's (1977) research on healing evangelists. This was followed by an

analysis of the research using the SCCT model. A biblical analysis also was included that showed the similarities of Bosworth's development to those of Moses and the Apostle Paul. The chapter also presented several propositional claims and noted the significance of the findings.

This summary of the chapters, while not intended to list every critical detail on the research, touches on the most prominent and essential elements involved with Bosworth's development. Additionally, it showcases the overall structure of the study, which indicates how the chapters are connected and how each of them contributes to different parts of the thesis. In the section that follows, a presentation is given of the findings that emerged from these chapters.

### **6.3 Summary of Findings**

An examination of the data used for this research uncovered a number of facts and interesting ideas about Bosworth's development as a healing evangelist. Although his teaching on healing and his Pentecostal experience had a tremendous impact on his life, they were not the only factors that contributed to his success. This research revealed that his development as a healing evangelist was shaped by experiences that were secular and spiritual, negative and positive. They were experiences that occurred in his childhood and adulthood. These influential factors, and others, are noted in the summary of findings that follow.

#### **6.3.1 Biographical Findings**

As noted in Chapters 4 and 5, Bosworth's development was shaped by factors that involved his employment, music, crises and conflicts, Christian women, divine healing experiences and his experience in missionary evangelism. Through these factors, he encountered turning points that left an indelible impression on his life. These turning points included his healing of tuberculosis, his Pentecostal experience in Zion City, his

revival meetings in Dallas, his resignation from the AG, his epiphany in Lima, and his epiphany in South Africa.

With regard to the people who impacted his life, it was found that women had the greatest influence. Men were influential in some aspects; however, women were instrumental in the key experiences in his success. This claim was made and supported in Chapters 4. It was shown, for instance, that a woman played a role in his conversion and in his healing of TB. It was also shown that women were involved with his Pentecostal experience. Women assisted him with his first revival meetings, and they later contributed to his work in Dallas, as well as his first published article, and his official biography.

In addition to the influence of women, the data on Bosworth's life history shows that his work as a minister was linked to some of his childhood and early adulthood experiences. During his early years, he held many jobs, most of which consisted of sales or some form of business related enterprise. The skills he developed at this time were later seen in his work as an evangelist.

Music also played a critical part in his life. He developed his skills to such a degree that he began playing for local bands. He performed in Indiana and later in Fitzgerald. He also toured the country. His ultimate success as a musician occurred in Zion City when he became a band leader for John Alexander Dowie. Music became an essential part of his ministry.

Before his Pentecostal experience in 1906, Bosworth seemed destined to become either a famous musician or a successful businessman. However, as explained in Chapters 4 and 5, his career path took a turn when he received the baptism in the Holy Spirit with the evidence of speaking in tongues. It was at this time that he received his call to become a preacher. From this point on, he focused on preaching the Gospel and leading people to faith in Christ. Still, he continued to engage in music, but he used it as a part of his



ministry. He also continued to use his business skills, however, he used them in the context of ministry.

In view of these experiences, it was argued that his background in business was a vital part of his success in ministry. This was highlighted in Chapters 4 and 5. These chapters presented data that showed his business skills were used to promote his ministry through books, tracts, magazines, public speaking, fundraising and radio.

Classical Pentecostals have emphasized tongues and the baptism in the Spirit as an essential key to power and success in ministry (Brandt 1981; Horton 1981 & 1976; Lindsay 1983; Nelson 1948/1971/1981; Pearlman 1937). However, this study has shown that one can be successful, and experience the Gifts of the Spirit, without emphasizing the Classical Pentecostal approach to ministry. In terms of evangelism and success in praying for the sick, Bosworth surpassed the work of many Pentecostals. As noted in Chapters 1 and 4, a number of scholars and church leaders have recognized his success. Paul Chappell, T.L. Osborn, Gordon Lindsay, Lester Sumrall and Oral Roberts each has said that he held some of the largest evangelistic healing campaigns and was one of the most successful healing evangelists. Bosworth's success allowed him to become a mentor to the healing revivalist of the 1940s and 1950s. His work with Branham and their trip to South Africa resulted in an epiphany that affected his way of ministering to the sick.

Bosworth also experienced a number of conflicts throughout his life. However, he managed to grow from the experiences and turn them into positive encounters, including opportunities for ministry. In Chapter 4, it was shown how his personal healing of TB provided him a foundation for the healing ministry, and his debates with critics aided him in becoming an apologist for divine healing. As an apologist, he seemed to be fearless. For several decades, he offered his own challenge to critics who questioned his ministry of healing.

Despite his level of fame and success, Bosworth also was known for controversy. In addition to his position on evidential tongues, this controversy included his teachings on divine healing, his embrace of British-Israelism, and his association with controversial ministers.

### **6.3.2 Theoretical Findings**

With respect to theory, it was found that Bosworth had much in common with other healing evangelists. The research on his development supports the findings of Simson (1977), who studied more than 60 faith healers. She found that they had similar backgrounds and experiences with regard to childhood, family life, struggles, education, employment, personal healing and involvement with Pentecostal and Holiness churches, among other things.

The research on Bosworth also confirms aspects of SCCT. The model, which is typically used to predict career paths and pursuits, is designed to assist people in choosing a suitable vocation. It explains how certain cognitive elements may interact in a person's life and lead to a particular career choice. In using this model, it was found that Bosworth's development included a number of cognitive elements that pointed to his future as a famous healing evangelist. This finding provides insight into the making of a healing evangelist. It also underscores the role of self-efficacy, outcome expectations and goals in the growth of such a ministry.

Although attention was given to a number of non-religious factors that contributed to Bosworth's success, it should be noted that he personally emphasized his Pentecostal experience as possibly the most significant factor in his development. He later emphasized faith and the confession of God's word as essential elements of his ministry.

### **6.3.3 Biblical Findings**

In addition to confirming the aforementioned theory and research, this study found that certain aspects of Bosworth's development are supported by the Scriptures. It was shown that some of the factors leading to his success were similar to the experiences of Moses and the Apostle Paul (Exodus & Acts). For example, it was shown that after Moses and Paul had accepted their call to the ministry, they continued to use knowledge and skills from their secular (or pre-conversion) background. After entering the ministry, they used their past experiences, including their knowledge and skills, for a spiritual purpose related to the things of God. Such was the case with Bosworth.

These findings, undoubtedly, may vary in importance. However, each one gives insight into Bosworth's life history and his development as a Pentecostal pioneer and famous evangelist. The significance of the findings will be discussed in the following section.

### **6.4 Conclusions**

As has been shown, Bosworth's life history was anything but simple. Instead, it was multifaceted, and at times, complex. In addition to ministry, his history covered a wide range of issues. These issues include business, politics, music, healing, death, writing, travel, marriage, and controversy. Each of these issues was analyzed and interpreted in relation to his development. Although Bosworth was the focus of the study, the analysis led to conclusions that relate not only to him and his development, but to generalizations of other issues, as well. These conclusions are presented as follows:

The first conclusion is that divine healing, on both a personal and corporate level, can be a catalyst for developing a healing ministry. This was shown in the ministry of Bosworth and the ministry of others who prayed for the sick.

The second conclusion is that divine healing is a complex and diversified phenomenon that is not restricted to simplistic formulas or even one's theology. It is a divine action

that is not always predictable. It also involves an ever-learning process that may require risks, flexibility or the willingness to adapt to various situations.

The third conclusion is that a person's development in the healing ministry may be linked to his or her childhood and early adulthood experiences. These experiences are critical whether they be positive or negative, solitary or corporate, religious or secular.

The fourth conclusion is that God may use a person's pre-conversion experiences as preparation for future ministry. This may be explained as follows: People have a natural bent or tendency toward a particular career endeavor. Consequently, they will do what comes naturally, depending on opportunities and circumstances. After a religious conversion, they may continue to do what comes naturally, but they will likely do it on a spiritual level and for a spiritual purpose. From the standpoint of Christianity, this would mean that God might use a person's natural abilities and experiences for His divine purpose.

It may also be said that secular jobs and non-religious aspirations may be indicative of one's future calling. Certain aspects of the secular pursuits may be minimized after conversion (or spiritual calling), while some may be incorporated into the ministry. In this sense, secular experiences would be critical to a person's development and success in ministry. In Bosworth's case, his love of music and his business acumen pointed to a future in entertainment and business. Following his Pentecostal experience, he began preaching and used both as part of his ministry.

The fifth conclusion is that all experiences in a person's life are critical to his or her development. However, some experiences may be more important than others. For instance, Bosworth's healing of TB proved to be a major turning point in his life. Additionally, it was after his Pentecostal experience that he became a preacher (Bosworth no date; Perkins 1921 & 1927). His work with William Branham also proved to be a life-changing experience that prompted him to modify his healing methods (Lindsay 1950; Stadsklev 1952; Bosworth 1954a, 1954b & 1954c).

The sixth conclusion is that environment is a substantial factor in the development of a healing ministry. Even though Bosworth had limited education, through his association with people engaged in the ministry of healing, he apparently learned about the ministry and soon established his own. While living in Zion City, he served God in an atmosphere that was saturated with the theme of divine healing. When Charles Parham came preaching about the baptism in the Holy Spirit, prayer meetings were held in Bosworth's home. Later, Bosworth worked with a number of other preachers, both men and women, who had healing ministries. These experiences afforded him an environment in which he could learn by example, receive on-the-job training, and continue to grow as a healing evangelist.

The seventh conclusion is that SCCT can be a legitimate tool for shedding light on a subject that is both religious and historical. Bosworth's environment was a part of his development; however, he did not automatically succeed because of his environment. Instead, there were cognitive elements involved (Lent et al 1994:81). The evidence shows that his self-efficacy beliefs, outcome expectations and goals, as used in SCCT, were other essential factors that contributed to his development.

The eighth conclusion is that a divine healing ministry is not dependent on perfect theology or ministry practice. Despite the controversy that surrounded Bosworth's ministry, including questionable doctrine and his association with controversial preachers, he still succeeded in evangelism and in praying for the sick. This might support the view that God uses imperfect vessels, and He blesses them in spite of their weaknesses because of His grace. This perspective is seen throughout the Scriptures, where both the success and flaws of biblical characters are noted. These characters include David, Moses, Peter, Samson and Jonah, among others. Furthermore, the Scriptures state: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor 4:7). In other words, God works through human vessels with feet of clay.

The final conclusion is that the story of Bosworth illustrates the power of simple faith, prayer, and determination. Bosworth was a simple preacher and he emphasized the need for simple faith (Perkins 1921 & 1927; Bosworth 1948). He also insisted that prayer -- both prevailing prayer and the prayer of faith -- were essential to revival and evangelistic healing campaigns (Perkins 1921 & 1927). He demonstrated the potential of these elements through his own success in ministry.

The above conclusions may serve to reinforce the importance of Bosworth to Pentecostal history, as well as his contributions to evangelistic healing revivals. The next section will address the contributions as they relate to church history, ministry and the field of cognitive science.

## **6.5 Contributions**

This research is significant primarily because of the new knowledge it provides on Bosworth and the method of analysis that was used to understand his development. It contributes to the field of knowledge in several ways. In addition to shedding light on the influential factors in Bosworth's ministry, the research provides lessons and new information that may be relevant to Pentecostal ministries and researchers of church history and social cognitive science. It also provides confirmation of other research on faith healers. A summary of the contributions, and how they relate to specific audiences, is presented below:

First, this research is the first critical study of Bosworth's entire life history. This alone has significance because of his status as a pioneer in Pentecostal history, and his influence on the Word of Faith movement, one of the fastest growing church movements of today (Weaver 2000:171). Other works have dealt with certain phases of his life, such as his teaching on healing, his view on evidential tongues, and his work with William Branham. Additionally, some writers have presented brief profiles of his life, while others have published work that is not critical in nature. However, this thesis provides a

critical look at his entire life, while examining his development as a healing evangelist. In short, it sheds new light on the man whose influence is still seen in churches today.

In regards to the influential factors that contributed to his success, the research confirms the importance of childhood and early adulthood experiences. It shows that these experiences, especially his background in business, were more critical to his success than has been previously noted.

Second, this study is the first known attempt to use SCCT in the analysis of a religious subject in a historical setting. The study extends the SCCT model by taking it out of its contemporary, social science context, and applying it to church history. This interdisciplinary approach presents a new way to analyze and interpret a life story in history. While not suggesting a method of psychoanalysis, the use of SCCT provides a worthy instrument that can be used to critically analyze a subject's motivations, while shedding light on the subject's career choice and development.

One of the conclusions reached by use of SCCT is the belief that secular experiences were key to Bosworth's success. Given the significant role they played in his development, it is believed that secular (or natural) experiences can be used by other ministers as guideposts for determining God's will.

Third, it may be said that by emphasizing the role of secular experiences, the study offers an alternative view on career choice and development for a healing ministry. The study confirms the research of Simson (1997) on healing evangelists, but it goes further by its incorporation of the SCCT model.

Fourth, on an individual level, the study provides a practical way for a Christian to use church history as a guide for determining his or her own spiritual calling. Specifically, one may use the model described in this study, and apply it to his or her own life.

Fifth, the study reaffirms the role of women in ministry. The examples of those who contributed to Bosworth's development may serve to illustrate the talent and potential that women have in today's churches. The importance of this perspective is shared by Benvenuti (1997) in the article, "Pentecostal Women in Ministry: Where Do We Go From Here?" She writes:

In view of the need for practical solutions which will work to encourage women in this endeavor, the historical context from which we function is vitally important for Pentecostal women in ministry simply because it not only sets precedent for what we do, but also because history has a way of teaching some invaluable practical lessons (Benvenuti 1997).

Finally, this study provides further evidence for the view that success in evangelistic healing campaigns is not dependent on one's acceptance of evidential tongues. Bosworth strongly opposed the teachings on tongues as held by many Pentecostals. Yet, he held meetings and reported results that surpassed many who insisted on the standard Pentecostal view.

These contributions, however large or small (in terms of importance), have value that extends beyond the aforementioned concepts and applications. Because of the subject investigated, the contributions lend themselves to future dialogue on Pentecostalism, evangelism and divine healing. The attention here is given to the subject of development and the ways it can be studied through church history and the SCCT Model. However, the issues of tongues and the practice of divine healing remain topics of debate in some churches. The interest in these topics may be due to the growth of the Pentecostal movement and the rise of leaders who espouse a gospel of prosperity (Perriman 2003; Simmons 1997). A growing number of these leaders use electronic media and new forms of technology to propagate their teachings, some of which are based on the teachings of Bosworth. They also create their own schools, colleges and Bible institutes, to help train others in their theology and ministry practices.



In light of these happenings, it is believed that the contributions of this study will add to the ongoing discussion. Perhaps they will inspire a closer look at today's teaching on divine healing and tongues, as well as the preachers who engage in healing ministries.

## 6.6 Limitations

This research focused on a single individual in a single case study. As such, it may not be representative of most ministers engaged in healing ministries. Yin (1994:130) contends that “the description and analysis of a single case often conveys information about a more general phenomenon.” However, other researchers, such as Leedy and Ormrod (2001), note that a single case study has a major weakness: “...[W]e can't be sure that its results are generalizable to other situations” (2001:149). Vyhmeister (2001) holds a similar view: “However, as case studies deal with individuals or small groups, they may not be representative of the total population. They do not lend themselves to generalization” (2001:143).

The study also is limited by its focus on history. Because the research topic was historical in nature, attempts to generalize its findings to a contemporary subject would be limited, and even speculative, without further research.

Another limitation is the application of SCCT. It is normally used in the context of social science and not in a theological (or spiritual) context that addresses one's faith. For this reason, it could not account for certain experiences in Bosworth's development. It also should be noted that SCCT typically involves face-to-face interactions with subjects and instruments used to analyze their responses. However, such engagement was not possible with this study.

Since the focus of this study was Bosworth's development and the influential factors in his life and ministry, it did not expound on his theology or the views of his critics. Those issues were mentioned in the context of his development, but they were not treated in

depth. His views on divine healing were noted. However, no attempt was made to discuss, for instance, his hermeneutical method.

Another limitation in this study has to do with the experiences of other ministers. In other words, the study does not explain or account for successful healing evangelists whose experiences did not mirror those of Bosworth. The study also does not explain why the people who shared his experiences did not become famous healing evangelists. These issues merit further study.

This research also has limitations because of restricted access to certain primary data. During the data collection phase of this study, the researcher was informed that a granddaughter of Bosworth held numerous documents, personal papers and audio recordings of the famous evangelist. Unfortunately, when contacted by telephone, the granddaughter said she was not ready to grant interviews. She also withheld response to the researcher's emails. Similarly, the grandson of B.B. Bosworth did not return telephone calls. He also did not reply to emails from the researcher. Bosworth's son, Robert V. Bosworth, also declined to be interviewed. At the time of this research, he was bedridden, having suffered a major stroke. His illness made it impractical, if not impossible, to assist the researcher.

These experiences are mentioned here because of the primary data these people could provide on Bosworth. Perhaps in the not too distant future, these family members will grant interviews and make public what they know about Bosworth.

As has been shown, the limitations indicate the inherent weaknesses of this study, which restricted certain avenues of investigation and analysis. Such weaknesses, however, may be viewed as an opportunity for more research and constructive dialogue on Bosworth's life history.

## 6.7 Implications

Even though a number of limitations exist in this research, it still provides new information on Bosworth that has implications for church leaders and other researchers. These implications are presented as follow:

First, the findings in this research have implications for church leaders or counselors who assist Christians in identifying their spiritual gifts or calling in the ministry. This study, with its use of the SCCT model, might serve as a method for determining God's will regarding ministry or other religious vocation. Admittedly, scores of books have been written to help Christians determine their spiritual gifts. Amazon.com shows a listing of more than 1,300 titles on the subject (Amazon.com no date: Web site: [http://www.amazon.com/s/ref=nb\\_ss\\_gw/104-6713831-6467908?url=search-alias%3Dstripbooks&field-keywords=how+to+know+the+will+of+god](http://www.amazon.com/s/ref=nb_ss_gw/104-6713831-6467908?url=search-alias%3Dstripbooks&field-keywords=how+to+know+the+will+of+god)). However, this research provides an alternative approach that uses history and the SCCT model. By using the concepts of self-efficacy, outcome expectancies and goals, it provides a unique paradigm for career guidance in a ministry context.

Second, this study has applications for researchers of both secular and religious history. Specifically, it presents a new way for analyzing and interpreting historical data. By combining two disciplines, social cognitive science and Church History, the study offers an innovative approach to understanding the career development of a historical subject. This method can be used to shed light on a subject's background, motivation, aspirations and career choices.

Third, this research has implications for women in ministry. As discussed previously, women had the greatest influence on Bosworth's development. These women were shown to have roles that exceeded that of simply wife and mother. It appears that they were gifted for evangelism, healing, and discipleship in a way that was comparable to the men. Given their impact on Bosworth's ministry, it may be said that what they accomplished then, they can accomplish now. It may also be argued that women of today

should be recognized for their leadership skills in the church. This need for recognition is noted by Benvenuti (1997):

...[T]here is some disappointment at the present state of women in ministry in our Pentecostal fellowships. While there are indications that a few of our denominations are experiencing a small increase in the total amount of women who serve in those fellowships, the figures reveal that there will be a slow upward climb ahead for women who are called to serve (Benvenuti 1997).

In some churches, the issue of women in ministry remains a subject of debate (Benvenuti 1997; Reiher 2003). However, this study has demonstrated that women can play a major role in revival meetings, healing ministries and other areas of religious vocation. This suggests a need to not only appreciate their contributions to Pentecostal history, but also a need to take a fresh look at their potential in a contemporary setting.

Lastly, another audience for which this study has implications is the evangelist or church that seeks to engage in revival meetings and evangelistic healing campaigns. This research presents a record of revival meetings that implies the need for caution and spiritual discernment when conducting revivals. In recounting the meetings in Bosworth's day, the study showed that such meetings began in earnest with intense prayer, and with the best intentions, yet many resulted in controversy and disappointment. This perspective is particularly relevant today. In fact, as this thesis is being written, a revival meeting is occurring in Lakeland, Fla. It has generated much controversy and even division in the church (Grady 2008). Miracles of healing are being reported along with strange doctrine and bizarre methods of ministering healing (Grady 2008).

The researcher agrees with Grady (2008), editor of *Charisma*, who called for discernment. In his article, "An Appeal for Unity in a Divisive Season," he writes: "The Lakeland Revival has created tensions over doctrine and ministry styles. To avoid a

crippling rift in the church we need strong leadership, clear discernment and a lot of love” (Grady 2008: <http://charismamag.com/forums/viewtopic.php?f=8&t=2504>).

Details about the revival would be beyond the scope of this thesis. However, the concern cited suggests a need for sound teaching on revival meetings, divine healing and ministry development. Perhaps church leaders who contemplate holding revival meetings could learn from the experiences and events highlighted in this study.

In his response to criticism and concerns raised about the meetings, Grady writes:

In our nation today thousands have been swept into the current of the Lakeland Revival in Florida, which began in early April [2008] in evangelist Todd Bentley’s meetings at Ignited Church. The fervor quickly spread because of God TV’s broadcasts, and today up to 10,000 gather nightly at a venue near the city’s airport. In recent days, people who were touched in Lakeland have started similar meetings in Atlanta, Chicago, Charlotte N.C. and other cities. Bentley and his colleagues believe this is the beginning of a worldwide healing revival that will cover the globe.

But not everyone in the charismatic/Pentecostal community is convinced. Some say this is the last end-time revival while others maintain it is a demonic counterfeit. Cult-watchers and anti-heresy bloggers post Bentley’s comments on YouTube as evidence of a theological scandal. Revival advocates respond by posting documented evidence of healings. It all begins to resemble a childish competition.

Still others worry that Lakeland represents a questionable mixture of truth and error. Since the initial eruption of the revival, my inbox has been full of messages from charismatic leaders who are concerned about weighty issues as well as trivial ones: Everything from Bentley’s tattoos and body piercings to his claim that he once interviewed the apostle Paul in heaven

(Grady 2008:

<http://charismamag.com/forums/viewtopic.php?f=8&t=2504>).

In discussing these implications, it is important to note some of their other strong points. For instance, one of the strengths of the implications is how they cross traditional lines and barriers within the church. They cross the gender line by addressing specific concerns of women in an environment in which men hold the most prominent positions. They speak to church leaders and laity about practical ways for either group to determine the will of God for their lives. They also address issues of concern to both denominational churches and independent ministries.

In addition to crossing lines in the church, the value of these implications may lie in the opportunities they present to further validate this study, and the questions they raise for future research. Some of the issues that merit additional study are identified in the section below.

## **6.8 Recommendations for Further Research**

A number of propositions were stated throughout this thesis, and every attempt was made to make the study as thorough as possible. Despite the depth of research involved, however, there remain a number of unanswered questions. Furthermore, because of the narrow focus of the thesis, including its inherent weaknesses, subsequent research is recommended to support its claims on a broader scale.

As noted above, this research focused on a single case study, which is limited in terms of its generalization value. Future studies may extend this work by applying the SCCT model to multiple ministries. Such could be done in both a historical and contemporary setting.

Whereas the present study looked at a healing evangelist in a Pentecostal context, future investigations could examine evangelical ministers or others not affiliated with

Pentecostalism. Future studies also may use the SCCT model to examine other forms of Christian ministry. These forms could include Christian writing, administration, music or art. Findings from such a study may confirm or disconfirm some of the claims made in this present study.

Another area that should prove enlightening would be a comparative study of today's healing ministries in relation to Bosworth's ministry. While many preachers, particularly those in the Word of Faith movement, are strong proponents of Bosworth's teachings, they do not seem to have the type of results that Bosworth reported in his meetings. Today's preachers have the large crowds and some pastor mega churches. Yet, their reports of healing do not seem to rival those of Bosworth. An investigation of this phenomenon might shed further light on Bosworth, and how his theology relates to results in healing. If healings do not occur when his teachings are presented, it might suggest that Bosworth's experiences were unique and that he had a special calling. Or, it might suggest that something is missing in today's ministries. A study of this issue should provide answers or other questions worth investigating.

Finally, members of Bosworth's family merits research, especially B.B. Bosworth. He was the brother who worked with F.F. Bosworth during the 1920s when they held some of the largest evangelistic healing campaigns at the time. When F.F. left C&MA after embracing British-Israelism, B.B. remained in the denomination. Despite B.B.'s contributions as a preacher and musician, there is little known about his life and ministry. There is even less known about Clarence, the older brother with whom F.F. worked as a traveling salesman. It would be helpful to know what became of Clarence and what he thought about F.F.'s ministry. Future research could also investigate the lives of the Bosworth sisters to see if or how they may have contributed to F.F.'s work.

In his book, *Constructing a Good Dissertation*, Erik Hofstee (2006) writes that "one good answer generally leads to several new good questions, and...it is only through asking good questions that we get ahead" (2006:162). This comment sums up the intent of this section. It is hoped that the above recommendations, based on the findings in this study,

will result in good questions that will lead to research that provides a “meaningful connection to the current knowledge base” (Peer reviewed literature no date: <http://www.lib.washington.edu/uwill/cycle/marine%20sciences/peer-review.html>)

## **6.8 Concluding Thought**

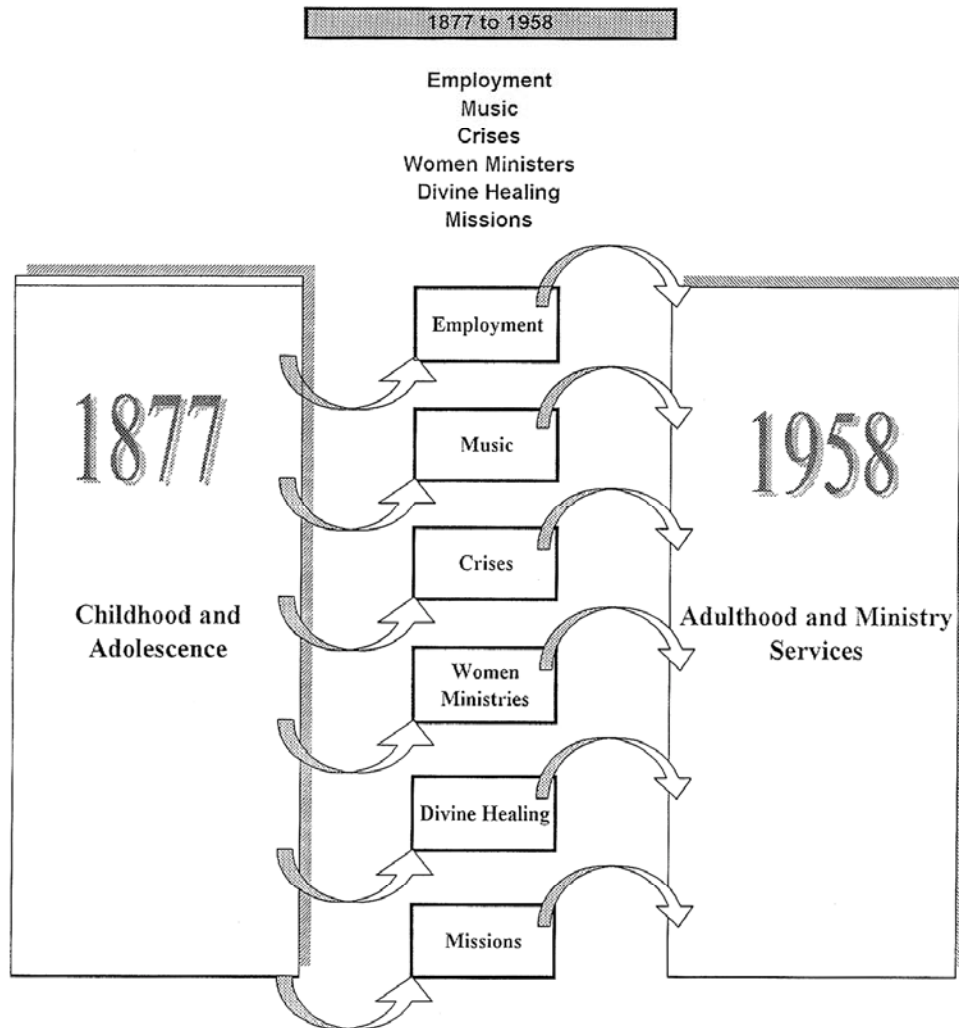
In presenting this research on Bosworth, emphasis was placed on its value from an academic standpoint. However, given the nature of the research, including the narrative on Bosworth’s life history, it is hoped that this work will also be seen for its devotional contribution. It is believed that in addition to the theoretical analysis and critical interpretations presented, this study has a devotional quality that may inspire the average Christian. While it is true that Bosworth had Pentecostal leanings and moments of controversy, his story includes biblical practices that may be appreciated by Christians outside the Pentecostal tradition.

According to Robert Walker, a popular Christian writer: “Next to God, the most significant factor influencing our lives is people. Virtually everything we do or think about is influenced by the effect which other people have on our lives” (Walker 1977:172). May this story of Fred Francis Bosworth be effective in this sense, and have an influence on readers that will bless them for years to come.



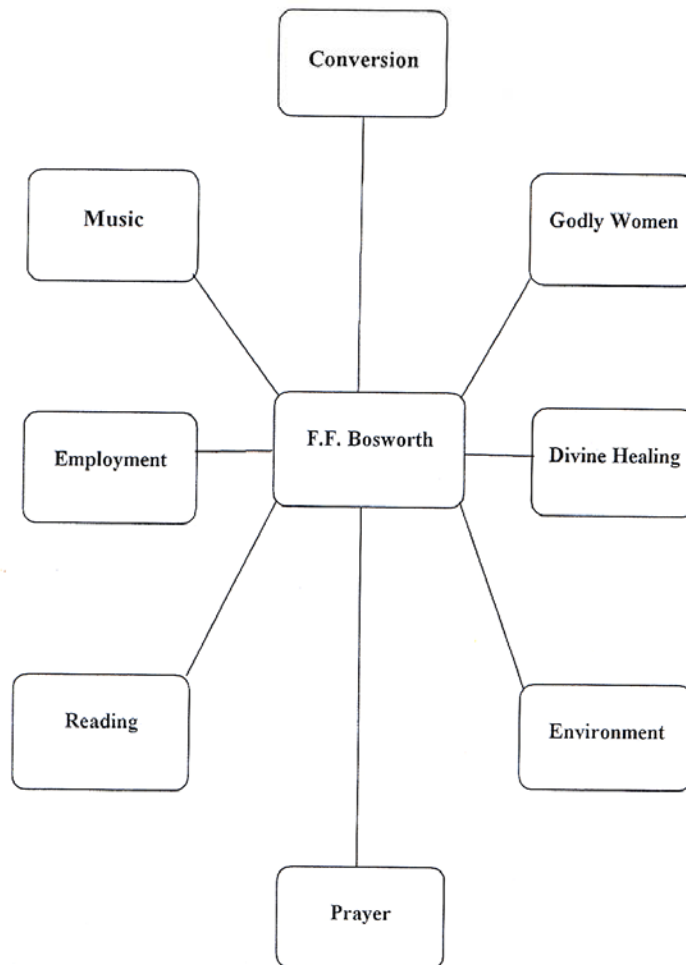
APPENDIX

PATTERNS FOUND IN THE LIFE HISTORY OF  
F.F. BOSWORTH



**Figure 1.** Patterns Found in the Life History of F.F. Bosworth  
SOURCE: Figure constructed and designed by Greg Bolyard, Waynesboro, Pa. U.S.A. (2006). Used with permission.

INFLUENTIAL FACTORS IN  
THE LIFE OF F.F. BOSWORTH

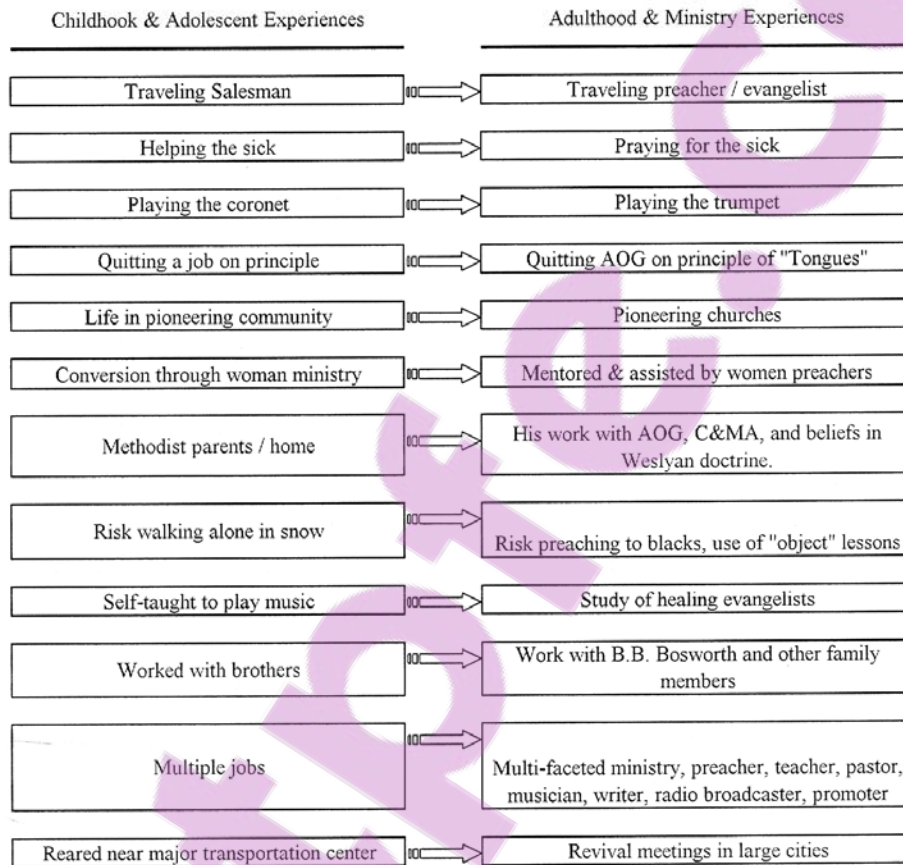


**Figure 2.** Influential Factors in the Life of F.F. Bosworth

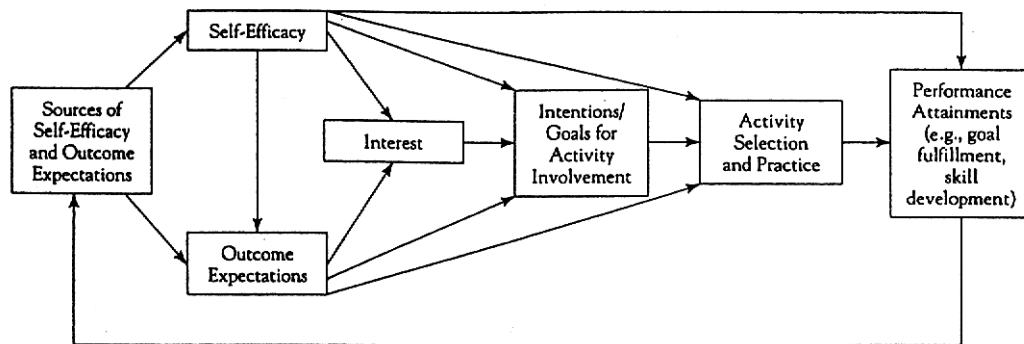
SOURCE: Figure constructed and designed by Greg Bolyard, Waynesboro, Pa. U.S.A. (2006). Used with permission.

**PARALLEL THEMES FOUND IN  
THE LIFE HISTORY OF F.F. BOSWORTH**

The data suggests that F.F. Bosworth's early experiences may have been instrumental in shaping his future work as a healing evangelist.



**Figure 3. Parallel Themes Found in the Life History of F.F. Bosworth**  
SOURCE: Figure constructed and designed by Greg Bolyard, Waynesboro, Pa. U.S.A. (2006). Used with permission.



**Figure 4.** Predicting Interest Development in Social Cognitive Career Theory  
SOURCE: Lent, Brown, and Hackett (1994). Used with permission.

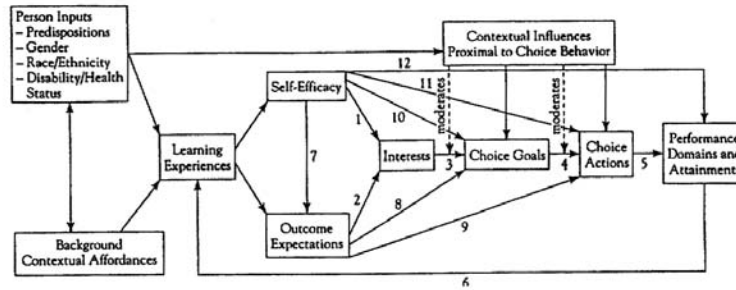
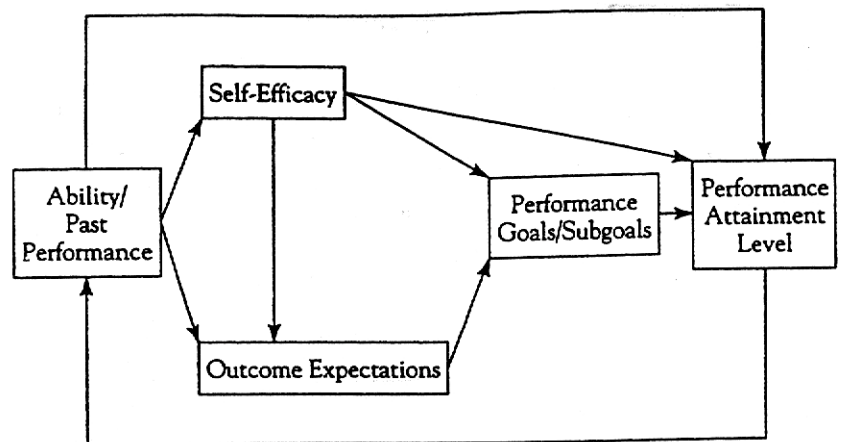


Figure 5. Predicting Vocational Choice in Social Cognitive Career Theory  
SOURCE: Lent, Brown, and Hackett (1994). Used with permission.



**Figure 6.** Predicting Task Performance in Social Cognitive Career Theory  
SOURCE: Lent, Brown, and Hackett (1994). Used with permission.

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