

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 (“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. Vitchechain 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. Vitchechain 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).

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). 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.