

CHAPTER 4 Biographical Overview and Discussion of Patterns

4.1 Introduction

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

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

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

4.2 Biographical Overview

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

4.2.1 His Legacy

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

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

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

4.2.2 His Controversy

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

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

4.2.2.1 Speaking in Tongues

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

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

4.2.2.2 Healing in the Atonement

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.2.2.3 British Israelism

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

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

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

4.2.2.4 Ministry Associations

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.2.3 His Media coverage

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

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

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

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

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

4.2.4 His Collection of Healing Testimonials

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

Woman healed of TB, trouble has never returned

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

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

One ear totally deaf for 45 years now healed

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

Woman healed of bleeding tumor

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

Deaf ear becomes normal

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

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

Boy wonderfully healed

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

4.2.5 His Work as a Pioneer

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

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

4.3 Pattern #1: Employment

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

4.3.1 Secular Employment

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

4.3.1.1 His work in Nebraska

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

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

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

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

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

http://www.calisphere.universityofcalifornia.edu/themed_collections/subtopic1f.html).

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

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

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

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

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

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

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

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

4.3.1.2 His Work in Fitzgerald, Ga.

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

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

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

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

Notice Tax Payers.

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

This Aug 6, 1900.

William B. Moore, Acting Mayor

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

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

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

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

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

4.3.1.3 Possible Reasons for Changing Jobs

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

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

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

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

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

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

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

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

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

4.3.2 Religious Employment

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

4.3.2.1 His Work in Zion City, Ill.

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

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

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

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

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

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

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

4.3.2.2 His work in Indiana

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

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

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

4.3.2.3 His Work in Texas

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

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

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

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

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

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

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

4.3.2.4 His Work Across the United States and Canada

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

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

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

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

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

4.3.2.5 His work in South Africa

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

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

4.3.3 Summary and Propositions

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

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

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

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

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

4.4 Pattern #2: Music

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

4.4.1 Discovery and Development

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

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

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

4.4.1.1 Music in Nebraska

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

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

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

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

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

4.4.1.2 Music in Fitzgerald

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

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

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

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

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

4.4.2 Music as full-time ministry

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

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

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

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

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

4.4.3 Music and Church Planting

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

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

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

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

4.4.4 Music and Funerals

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

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

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

4.4.5 Music in City-wide Healing Campaigns

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

4.4.5.1 Music as a Family Affair

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

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

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

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

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

4.4.5.2 Music in Promotions

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

4.4.5.3 Music on Radio

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

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

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

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

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

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

4.4.6 Music and Race Relations

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

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

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

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

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

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

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

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

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

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

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

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

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

4.4.7 Music and the Post-World War II Revival

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

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

[Brother Bosworth gives a solo--Ed.]

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

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

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

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

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

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

[Brother Bosworth gives another solo--Ed.]

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

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

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

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

(47-0412) Faith is the Substance:

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

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

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

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

4.4.8 Summary and Propositions

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

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

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

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

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

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

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

4.5 Pattern #3: Crises/Conflicts

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

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

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

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

4.5.1 Early Risk and Injuries

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

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

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

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

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

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

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

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

4.5.2 Tuberculosis and a Broken Heart

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

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

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

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

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

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

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

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

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

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

4.5.3 Loss of an Election

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

4.5.4 Problems in Zion

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

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

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

4.5.5 Trouble in Dallas

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

4.5.5.1 Sacrifices

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

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

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

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

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

4.5.5.2 Beating

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.5.5.3 Resignation and Church Split

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

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

4.5.5.4 Loss of loved-ones

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

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

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

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

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

4.5.6 Questioning Healing

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

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

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

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

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

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

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

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

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

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

4.5.7 Handling Critics

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

4.5.8 Heresy

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

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

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

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

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

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

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

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

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

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

4.5.9 Ageing and Diabetes

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

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

4.5.10 Summary and Propositions

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

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

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

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

4.6 Pattern #4: Women Ministers

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

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

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

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

4.6.1 His Conversion and Reported Healing

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

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

4.6.2 His First Marriage

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

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

4.6.3 His Pentecostal Experience

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

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

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

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

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

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

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

4.6.4 His early revival Meetings

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

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

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

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

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

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

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

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

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

4.6.5 His Work in Texas

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

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

Later on she came to the meetings and got blessed and then she told us how she had come to give us those things that morning. She said she was passing the house, and the Lord told her to leave food there. She hesitated because she did not even know who lived there, and she walked on thinking it must have been her own imagination. But the Lord told her again, and felt she must obey" (Bosworth no date a:9-10).

4.6.5.1 Speaking in Tongues

According to Loftis (1992:7), Bosworth was the person who introduced the Pentecostal message to Dallas. He and his assistant minister, the Rev. Elias G. Birdsall, began holding revival meetings in their homes, something Bosworth had done in Zion City, Illinois. At times, he and Birdsall held meetings outdoors with seats made of logs. In 1911, when he was holding open air meetings, a woman by the name of Miss Harriet

Watson "received the baptism of the Holy Spirit, becoming the first known person in Dallas, Texas, to 'speak with other tongues'" (Loftis 1992:7).

Bosworth later invited a well-known woman evangelist to help him with his meetings (See Section 4.2.2.3). Inspired by the writings of Maria Woodworth-Etter, Bosworth felt prompted to write her a letter and invite her to his church. In April 1912, he made a personal visit to one of her meetings in Indianapolis, Ind. He wrote:

During the three days' visit I witnessed some wonderful healing by the power of God, and met personally many who were wonderfully healed by the laying on of hands. Brother and Sister Etter also felt that God was leading to Dallas, so they came and began labor with us July 25th, 1912" (Woodworth-Etter 1916:172-173).

4.6.5.2 Major Revival Meetings

From July to December, the 68-year-old woman evangelist ministered to thousands of people, many of whom were saved and instantly healed of all sorts of sickness and disease, according to Bosworth (1912). Many frequently fell prostrate on the floor (or on the ground) under the power of the Spirit. Warner (1986:164) wrote that the meetings proved to be a key Pentecostal rendezvous. As word spread about the meetings, people from all over the U.S. began to flock to the church. Jacobsen writes:

Many believed that Bosworth's church in Dallas might become the new center of the Spirit's work as the power faded from Los Angeles and the Azusa Street Mission. The Dallas revival was not, however, a mere reduplication or continuation of the Azusa revival. Evangelism and healing played a much larger role at Dallas than had been the case in Los Angeles, where most participants in the meetings had been previously converted Christians who were seeking the additional blessing of the baptism of the Holy Spirit (Jacobsen 2003:292-293).

Of all the women Bosworth had worked with, Woodworth-Etter was the most famous. She also was probably the one who had the greatest impact on his ministry. For several years he had read her writings religiously and he publicly endorsed her biography (Woodworth-Etter 1916:172, 160). Now, in person, he had the privilege of being an eye-witness to what God was doing through her. He eagerly watched as God used her to spur church growth by leading thousands of people to Christ. Through this relationship, he met some of the most prestigious names in the Pentecostal movement, including Carrie Judd Montgomery, a healing evangelist and editor of *The Triumphs of Faith* (Warner 1986:165; Riss 1988d:893).

Another area in which Bosworth may have been influenced by Woodworth-Etter was her preaching style. She exhibited a style that was simple and yet fervent. In an article for *Triumphs of Faith*, Montgomery writes (Woodworth-Etter 1916): "Mrs. Etter preaches the gospel in great simplicity and power, backing up all her remarks by quotations from the Word of God" (Woodworth-Etter 1916:170). A similar style would become the trademark of Bosworth's own healing campaign (Nelson 1921; Perkins 1921). Her emphasis on salvation, and not healing, would also be duplicated by Bosworth throughout his ministry (Perkins 1927).

Although she was known for having visions and falling into trances for extended periods of time (Warner 1988:900-901; Stewart 1999:19), Woodworth-Etter frequently discouraged fanaticism and sensationalism in an attempt to maintain dignity and order in her meetings. Bosworth, in later years, would take similar steps to maintain order (Perkins 1921; Nelson 1921).

It seems apparent that Woodworth-Etter treated young Bosworth as her spiritual son. At the conclusion of her five-month campaign, Frodsham (Woodworth-Etter 1916:167-168) made this observation: "Especially pathetic was her farewell to Bros. Bosworth and Birdsall [Bosworth's assistant minister], 'these two dear boys,' as this mother in Israel called them. She appealed to all to stand by them."

4.6.5.3 ‘Peculiar’ Preaching

By 1915, the revival meetings in Dallas were still growing in attendance and in the number of people being saved, healed and filled with the Spirit. It was during this time that Bosworth invited a 72-year-old woman preacher to fill his pulpit. Her name was Elizabeth Sisson. Dubbed the "Shaking Matron" by the press because of her peculiar shaking motion when preaching (Warner 1986:228), she was a former missionary to India and a friend of Marie Woodworth-Etter, whom she met in 1889. She also had once served as the associate editor of *Triumphs of Faith* (Robeck 1988b:788-789). Interestingly enough Sisson also had a controversial past. Back in the 1800s she promoted a mistaken prediction that Oakland and San Francisco, Calif., would be destroyed. Despite her past error in judgment, for four months, Sisson ministered with Bosworth in his Dallas church.

Throughout his experiences in Dallas, Bosworth engaged in learning experiences that included the four factors on which self-efficacy and outcome expectations are developed. Those factors, as seen in other periods of his life, are performance accomplishment, vicarious learning, verbal persuasion and emotional arousal. In addition to performing successfully with his revival meetings, he learned through the ministry of others such as Woodworth-Etter and Sisson. He also received encouragement from Woodworth-Etter. The meetings resulted in such emotional responses as praise and jubilation. As a result of these experiences, which reportedly lasted for 10 years, he developed confidence for a more extensive work of evangelism. He also came to expect results in conversions and healing. This confidence and sense of expectations illustrate the “self-efficacy” and “outcome expectations” of SCCT.

4.6.6 His loss of Loved-ones

It should be noted that throughout the revival in Dallas, Bosworth also worked closely with his wife, Estella. Not infrequently, she worked to exhaustion, even to the point of illness, in her efforts to support her husband's ministry. Each time, however, she found healing and strength following prayer and rest. But in 1919, she contracted influenza and TB, illnesses that would lead to her death on November 16 of that year.

The death affected Bosworth in a number of ways, despite his efforts to remain strong in the presence of the church (Perkins 1921). After all, this was the second loss in his family; his son, Vernon, had died earlier (Perkins 1921:100). Aside from the grief that was brought on by the deaths, the loss probably had an impact on Bosworth's view of healing. For over 10 years he reportedly had witnessed miraculous healings in answer to prayer. At the same time, he witnessed many people who were not healed. Consequently he believed it was not always God's will to heal the sick. Of course, his view would later change (Perkins 1921:114). But at this time, his view was possibly reinforced by the loss of his wife. While his theology was possibly changed by the loss, his faith in God and in Heaven remained strong.

Through this brief marriage, Bosworth discovered the importance of having a godly wife and the critical role that she could play in his life and ministry. Not long after this tragic loss, he threw himself into his work as an evangelist. He soon found success in the ministry of divine healing, through which thousands of people, and eventually one million, discovered faith in Christ (Gardiner 1990:7). Despite losing his wife, he became convinced by Scripture that healing was in the atonement of Christ and that it was absolutely God's will for all believers to be healed (Perkins 1921).

4.6.7 His Authorized Biography

The decade of the 1920s would prove to be a time of extraordinary growth for Bosworth. As usual, he worked side-by-side with women leaders in many areas of his ministry. On the heels of his successful evangelistic healing campaigns in 1920 and 1921, he began the new decade with an authorized biography that was written by Eunice M. Perkins. The author, who lived in Detroit, Michigan., the place of an early Bosworth campaign, was both humbled and grateful to write the biography. She entitled the book, *Joybringer Bosworth: His Life Story* (1921). In the Preface of the book, she writes:

It is a satisfaction to have part in announcing that hundreds who lived in gross darkness have verily seen the Light of the world. It is a privilege to aid in making known that thousands of thirsty wayfarers are drinking copiously of the Fountain which is eternal. It is a delight to help tell abroad that heart-hungry multitudes have been finding the Bread that forever satisfies (Perkins 1921:11-12).

In recent years, it has been suggested that Bosworth was not pleased with Perkins' work. According to Wayne Warner, former director of the Flower Pentecostal Heritage Center, Bosworth's son, Robert V. Bosworth, once said his dad “was not happy with the book” (Warner 2005). Whether this is true or not may be debated. But one thing is certain: Bosworth frequently promoted the book with full-page advertisements in his ministry magazine, *Exploits of Faith* (1930). Like other evangelists of his day, Bosworth used his biography as a vehicle to further his ministry. Because of the literary efforts of Eunice M. Perkins, readers throughout the United States came to know the man behind the message of “Christ the Healer.”

The publication of his biography might be seen as an aspect of his performance or his further attempt to succeed and expand his ministry. Having chosen the work of an evangelist, he continued to employ new methods of outreach in an attempt to successfully win converts. His activities in this regard are supported by SCCT (See Section 1.8.3).

According to SCCT, his success in one area will enhance his self-efficacy beliefs and lead him to set goals that could lead to further success. Even though the data does not specifically state that he set goals, the process of doing so is strongly indicated by his record of growth and success, as well as by his emphasis on the size of the crowds that attended his meetings.

4.6.8 His Second Marriage

It was about three years after his wife's death that Bosworth met a young lady by the name of Florence Valentine, a post-graduate student at Nyack Bible School in New York. She also was a licensed evangelist and supply minister for C&MA. The timing was perfect for the 45-year-old evangelist who was now lonely and feeling the need for both a companion and co-worker in the ministry. He initially felt he would spend the rest of his life as a single preacher, but he and Florence shared a mutual attraction for one another, something that could not be ignored.

According to his biographer (Perkins 1927:189-190), Florence filled a need in his life in several ways. Besides protecting him from the throngs of adoring women, she was a gifted preacher who could help Bosworth nightly with his evangelistic healing campaigns. The couple married in October 1922 and would spend the rest of their lives together in the ministry.

4.6.9 His Writings and Radio Broadcast

Throughout Bosworth's early years of ministry, women held prominent places in his work and often shared his pulpit. Now they would hold prominent places on the pages of his publications. For instance, in 1924, three years after the publication of his biography, Bosworth published a collection of his sermons and called it, *Christ the Healer*, the book for which he would become most famous. In addition to its five sermons, the first edition of the book included eight healing testimonies, seven of which highlighted the experiences of women (Bosworth 1924b:145-172).

In 1927, Bosworth began publishing *Exploits of Faith*, a monthly ministry magazine that featured sermons, meeting reports, testimonies and the itinerary of the Bosworth Campaigns. Each issue featured the works of women in the ministry, including articles by Bosworth's wife, Florence, and foreign mission reports about her sister, Erma Valentine. It was also during this decade that Bosworth launched a radio program from Chicago, Ill., called, the National Radio Revival broadcast. His wife, who shared regularly on the program, was especially popular among women (*Exploits of Faith* 1931:12-15). When testimonies of healing were reported by the listeners, they were published in the magazine. Once again, there were many testimonies by women.

In the 1940s, Bosworth came out of semi-retirement to work with William Branham, Gordon Lindsay and T.L. Osborn. He served as an advisor and teacher, and he became a mentor to them, as well as to many other tent revivalists of the 1950s (Harrell 1975; Weaver 2000; Burgess & McGee 1988). Through these relationships, and his book, *Christ the Healer*, Bosworth passed on his doctrine of healing in the atonement. His conviction that healing belongs to Christians because it is “in,” and not merely “through” the atonement, is a view he held until his death in 1958. During the final years of his life, his wife worked closely by his side. She assisted him with teaching, preaching, and prayer meetings (*Voice of Healing* 1948b:1-2). In 1954, while speaking in Chicago, Ill., Bosworth talked about her revival meetings and her many talents (Bosworth 1954a, 1954b, 1954c).

4.6.10 Summary and Propositions

These events and experiences in Bosworth's life show that he was consistent in how he viewed women. He respected them, supported them and relied on them for spiritual nourishment; and though it was unpopular in his day, he also viewed them as partners in the ministry.

This section has outlined the role of women in his life and ministry. It has shown how they contributed to many aspects of his work as a healing evangelist. From his conversion as a teenager and his healing as a young man, to his Pentecostal experience and his healing revival meetings, women had been a constant and critical factor.

This research uncovered two common features. It showed that most of the women who were most influential shared either a Methodist or holiness background. This may be due to the fact that Bosworth's parents were Methodist. The research also showed that the women who were most influential were older than Bosworth. Although the woman who led him to Christ was only a few years his senior, the woman who prayed for his healing, including the ones who led revival meetings in his Dallas church, were much older.

The evidence for this section of the study provides support for the following propositions: First, it was through the ministry of women that Bosworth experienced conversion, healing and the baptism in the Spirit, all of which were key turning points in his life. Second, his ministry as a revivalist began and grew as a result of his work with women preachers. His ministry began in Zion, operated in Indiana and continued in Texas before spreading throughout the nation.

Despite his respect for women, however, there is one point worth noting. In his book, *Christ the Healer* (1948:45-48), he includes a section entitled, "What eminent men have to say" on divine healing. Surprisingly, he does not mention women or cite them throughout the book, except for the section on testimonials. Perhaps he felt that given the view of men during that time in history, their names and perspectives would have provided more weight or credibility for his argument.

In terms of implications, the above evidence suggests three things: It confirms the commonly held view that the involvement of women was essential to the spread of Pentecostalism in the United States (Riss 1988d:893). It further suggests that when it comes to ministry, women have a role that far exceeds that of wife and motherhood. The evidence also shows that women may indeed be gifted for evangelism and discipleship,

and have ministries that are comparable to men. The next section will discuss the topic of divine healing in relation to Bosworth's development. It will show how his experiences with healing contributed to his understanding and methodology in the healing ministry.

4.7 Pattern #5: Divine healing

Bosworth has attributed his success to such practices as prayer and fasting, the baptism in the Holy Spirit, along with simple faith in the Word of God and the confession of the Word (Perkins 1921 & 1927; Bosworth no date a; 1948). Yet, his actual experiences, like the support of women ministers, may have played a more important role in his success than he or others have noted. When viewed from the prospective of SCCT, his experiences give insight into his development and how he became a famous healing evangelist. For instance, his personal healing was undoubtedly a turning point and one of the reasons he believed strongly in divine healing. It might also be the time in which he first developed an interest in healing. As he surrounded himself by people who believed in healing as a ministry, he eventually made the choice to pursue a ministry that emphasized healing. His success, as noted in other parts of his life, led to growth and more ambitious methods of ministry. This process is explained by SCCT.

The purpose of this section is to examine the role of experience in Bosworth's healing ministry, and explain how it served as a catalyst for his success as a healing evangelist. By seeing the ministry of healing in this light, the church can know more about the value of experience in preparing one for future ministry. His experiences with divine healing are discussed on four levels: Personal, Corporate, Theological and Developmental.

4.7.1 Personal Level

It was through his experience on a personal level that Bosworth discovered healing as an answer to prayer. A woman prayed for him and he was reportedly healed of TB (See Section 4.5.2). This experience would leave an indelible impression on Bosworth, prompting him to mention it in his sermons and literature for the rest of his life. In

October 1906, he received another healing on the day he was baptized in the Holy Spirit (See Section 4.4.2). Throughout his ministry, Bosworth would mention various illnesses he overcame by his faith in God. He often used these personal experiences as examples of faith in action, and to show that he was not immune to the attacks of the enemy. His personal experience, it seems, had given him a foundation on which to build his ministry.

4.7.2 Corporate Level

Bosworth's healing on a personal level enabled him to see the availability of divine healing in answer to prayer on an individual level; but it was through his corporate experience, his work with others, that he came to see healing as a tool for evangelism. Soon after his Pentecostal experience, he started preaching and praying for the sick. In April 1907, while working with Cyrus B. Fockler, he witnessed the dramatic healing of a girl (See Section 4.6.4). That event was followed by a series of revival meetings in which divine healing played a key role in drawing people to Christ. Later his reports of healings in Dallas attracted people from all across the United States. The healings occurred in a corporate environment that involved daily prayer meetings by hundreds, if not thousands, of people (Woodworth-Etter 1916:151-175). A few years after this Bosworth became convinced of divine healing in the atonement and in the belief that it was God's will for all to be healed. At the same time, he made a conscious decision to use healing as a tool of evangelism. In his book, *Christ the Healer*, he writes:

If Christ and His apostles could not draw the multitudes without miracles, does He expect more from us? We preached for 13 years before the Lord led us to preach this part of the Gospel in a bolder and more public way. Instead of the "ministry of healing" diverting from the more important matter of salvation for the soul, we have seen more happy conversions in a single week than we ever saw in a whole year of evangelistic work before (Bosworth 1948:79).

One of Bosworth's most successful campaigns occurred in 1924 in Ottawa, Canada, where more than 12,000 people sought salvation. Bosworth attributed this success in part to the hundreds of people who received healing (Bosworth 1948:79). With regard to corporate experience, it should be noted, a common feature of Bosworth's meetings was his use of his brother, B.B. Bosworth, and local ministers to assist him in praying for the sick. Together, they provided a corporate environment in which the sick could be healed.

4.7.3 Theological level

Bosworth's theology and ministry practice often drew criticism from church leaders who did not believe in divine healing as practiced by the Pentecostals. The church leaders believed that healing and miracles had passed away with the Apostles. Whenever they criticized Bosworth, he typically responded by explaining his theology with Scripture and the personal testimonies of people who had been healed. Bosworth believed that personal testimonies, experiences of people who were healed, were a valid argument for defending the doctrine of divine healing. Though he stressed the importance of believing in the Word alone, he often included experience as a means to generate or support faith. His strong belief in healing and in the proof he had personally witnessed, made him a leading apologist on the subject (*Voice of Healing* 1948a:4). Such can be seen in his ministry in 1924 during the highly publicized campaign in Ottawa, Canada. In an article titled, "The Critics Answered," *The Alliance Weekly*, published by the C&MA, reported on the criticism Bosworth received from three Catholic priests and a Presbyterian minister. He responded in public during the Ottawa campaign.

Mr. Bosworth had reserved, before the meeting opened, a section of about 500 seats on the ground floor; and when he arose to begin his address he said: "Some of the critics are saying there is nobody being healed in these meetings. Now, if there is anyone present who has been healed, or who are being healed during the campaign, will you please stand up."

People immediately sprang to their feet in all parts of the auditorium. He

then requested them to come forward and occupy the reserved section.
...the audience realized that the critics were already fully answered even before the Evangelist had an opportunity to begin his reply (Bosworth 1924a:77-78).

Another incident that shows his use of experience in the form of testimonies occurred in 1920 during an evangelistic healing campaign in Detroit. According to his biographer, a local newspaper called, *The News*, published a challenge to Bosworth on the subject of divine healing. Bosworth responded to the challenge during a Sunday evening service in the Palace Roller Rink. He called on the critics and the local Health Department to report on a number of people who had been healed in answer to prayer. As would become typical of his ministry practice, he provided the names and addresses of those healed (Perkins 1921:136-137). By the end of his ministry in 1958, Bosworth had collected over 200,000 written testimonies included the names and addresses of people who claimed they had been healed through his ministry (Osborn 1950:83).

4.7.4 Developmental Level

Given his extensive background in the healing ministry, one would think that Bosworth had seen it all, so to speak. But during his final years of ministry, he encountered two experiences that eclipsed everything he had learned about healing. As a result, he came to see divine healing as an ever-learning process that can supersede one's theology or traditional beliefs. Despite being in his 70's, the insight he gained from the new experiences allowed him to grow even more in his development as a healing evangelist.

The first experience grew out of Bosworth's recognition of the spiritual gifts in the ministry of William Branham, the acknowledged leader of the post-World War II revival (Harrell 1975:27-41). When Branham burst onto the scene, he astonished crowds with his "gift of healing" and his ability to supernaturally diagnose illnesses. Gordon Lindsay, Branham's biographer, said the evangelist had "received a ministry that was beyond any that we had witnessed before." Bosworth was among those who watched Branham in

amazement. He writes: "I have never seen or read of anything to equal the healing ministry of William Branham"(Stadsklev 1952:37).

Bosworth had often preached that faith comes by hearing the Word of God. But while working with Branham, he and his wife, Florence N. Bosworth, told the sick to pray for faith, something that was uncharacteristic for them. At a meeting in Fort Wayne, Ind., Bosworth's wife advised a young lady with crossed eyes to "ask God to lift your faith to the healing level, and you will pull from the gift the healing virtue [in Branham]"(Stadsklev 1952:43-44). The lady did as she was told and later on, Branham pointed her out in the audience and said she was healed. Bosworth believed that the gift of healing operated on a certain level of faith. In order for the sick to be healed, his or her faith must rise to that level and draw on the power of the gift. To be healed then, a person could simply ask God to raise his or faith to the required level (Bosworth 1954a, 1954b & 1954c). This new method of ministry became a regular part of Bosworth's ministry. It was something he did "hundreds of times" (Bosworth 1954a, 1954b, 1954c).

It was while working with Branham and Ern Baxter in South Africa, that Bosworth personally discovered the power of "mass faith" and "mass healing" and how they result in "healing *en masse*" (Bosworth 1954a, 1954b & 1954c). According to T.L. Osborn, author of *Healing the Sick*, "Mass faith and mass healing means that a mass of people believe the same truths at the same time; that they all accept it and act upon it simultaneously. That is when healing *en masse* results" (Osborn 1958:35).

Prior to his trip to South Africa, his method of ministry to the sick consisted primarily of: preaching (to build faith), long prayer lines, anointing of oil, prayer cards and prayer cloths, and the laying on of hands. In South Africa, however, he faced crowds that were too large for prayer lines or individual prayer. Praying *en masse* became a practical solution. Bosworth concluded that mass faith produces mass results and that it is much easier to pray a single prayer for large groups of people needing healing, than it is to pray for them individually. While it is possible that he first witnessed this method of ministry through T.L. Osborn, who prayed for the sick in this manner at a meeting in 1949 in

Flint, Mich., it was in South Africa that Bosworth first applied the method in his own ministry (Osborn 1958:11-17). These experiences indicate a new phase in Bosworth's understanding of divine healing. As such, it sheds light on his spiritual development as an aging healing evangelist.

4.7.5 Summary and Propositions

In light of the aforementioned points and discussion, it seems clear that the role of experience is important in the development of one's ministry. Even more, experience can indeed be a catalyst for a healing ministry. The life history of F.F. Bosworth is a good model for study. It provides support for the following propositions: First, Bosworth's personal experience with healing follows a number of ministers who began healing ministries after they were personally healed. These ministers include A. B. Simpson (Jeter 1977:62), Andrew Murray (Hardesty 2003:63-64), P.C. Nelson (Jeter 1977:63), Oral Roberts (Roberts 1971), Kenneth Hagin (1996), Leroy Jenkins (Zeigler 1988:480), Don Stewart (Shemeth 1988:832), William Freeman (Stewart 1999:52), Lillian B. Yeoman (Robeck 1988:907) and Lorne Fox (Jeter 1977:63; Stewart 1999:34).

Second, the evidence suggests that personal experience is a critical factor that reinforces one's belief while providing a foundation upon which future ministry may be developed. Third, it suggests that ministry in a corporate environment takes the focus off the individual minister and allows the church to fulfill its mission in evangelism. Fourth, the evidence in Bosworth's life history shows that aging is not necessarily a barrier to growth or further development in the healing ministry.

This section has reviewed the role of experience in Bosworth's life on four levels: Personal, Corporate, Theological and Developmental. The section that follows will focus on missions as the sixth pattern for discussion in Bosworth's life history.

4.8 Pattern #6: Missions

In 1951, Bosworth made a trip to South Africa that would prove to be a turning point in his life and ministry. For several months he ministered to massive audiences with Evangelists William Branham and Ern Baxter (Stadsklev 1952). Though considered one of the most successful healing evangelists of his time and a leading authority on divine healing (Osborn 1950:83; Sumrall 1995:37; Chappell 1988:368), it was during his visit to South Africa that he reportedly witnessed conversions, healings and miracles on a scale that he had never known. He also ministered to his largest crowd ever (Bosworth 2000:245-246).

Bosworth's success at this point in his life is a clear example of the "performance" element in SCCT (See Section 1.8.3.4). It was a time when he discovered new methods of ministry and felt the need to preach beyond the borders of the United States and Canada. Despite his old age, he sought to minister to more people than he had ministered to previously. He continued to grow and became even more passionate about ministry. He seemed driven. His work with Branham also provided an environment in which he found vicarious learning, verbal persuasion, emotional arousal and performance accomplishment, all of which are critical features of SCCT (See Section 5.3.2.1). These features allowed him to develop his self-efficacy beliefs and outcome expectations for missionary evangelism in other countries, as well as set goals for making progress (See Section 5.3.2.1).

This section will focus primarily on the last ten years of Bosworth's life with particular emphasis on his experiences in South Africa in 1951. Its purpose is to show how his healing methodology changed as a result of his new experiences on foreign soil. An understanding of his changes and development in the healing ministry will shed light on Bosworth's ministry of healing as it relates to missionary-evangelism. This section will also allow the church to know more about the ministry potential of aging Christian

workers, and the gospel of healing as a universal message. Five areas will be considered: his struggle with aging; his recognition of spiritual gifts; his use of healings as object lessons; his discovery of mass faith; and his burden for foreign missions.

4.8.1 His Struggle with Ageing

At the close of World War II in the mid-1940s, Bosworth was 68 years of age and thought his ministry was over; but a few years later, while in his 70s, he discovered that while growing old can have its limitations, it is not a barrier to fruitful ministry. By the late 1940s, Bosworth had moved to Florida and retired from active ministry. Because of gas rationing during the war, he found it difficult to travel to meetings. "Yet it was difficult [for him] not to be preaching continually," according to his son, Bob Bosworth (Bosworth 2000:245).

His contemporaries, some of whom were leaders in the divine healing and Pentecostal movements, had passed on. They included: John G. Lake, Smith Wigglesworth, E.W. Kenyon, Aimee Semple McPherson and Charles S. Price, among others (Osborn 1950:240). Their passing meant that Bosworth was one of the last of the Pentecostal pioneers who had made his mark on an earlier generation. Now in semi-retirement, he wondered about his future. Ageing, and the limitations that come with it, was something he did not appreciate. Bosworth's son notes: "There was a period of frustration. Was his ministry over? Had he run his course? He did not believe in the worldly doctrine of retirement. What was he to do?" (Bosworth 2000:245).

The answer to these questions came in 1948 when Bosworth began working with Evangelist William Branham. He served as a teacher, advisor and mentor (Lindsay 1948b:1, 5). Again, Bosworth's son notes: "God raised up a healing revival following the war. Many evangelists were raised up who needed the experience and wisdom of a mentor. He again began to teach the truths he knew, and found great satisfaction" (Bosworth 2000:245).

Bosworth's new lease in ministry began in early 1948 in Miami, Fla., where William Branham was holding an evangelistic healing campaign. Bosworth attended some of the services and was astounded at the miraculous healings that took place, especially those that occurred on the first night. He met with Branham and was invited to speak at one of the services. According to Gordon Lindsay, when the two first met, it was mutual love and respect at first sight. Bosworth later found it possible to join Branham's ministry (*Voice of Healing* 1948b:5).

Owen Jorgensen, author of *Supernatural: The Life of William Branham* (1994), gives a colorful report of how Bosworth joined the Branham party. He notes that it happened after a long, friendly conversation between the two men. He writes:

Suddenly Fred Bosworth forgot about his retirement. "Brother Branham, would you have a use for my expertise? I would love to travel with you and help you out wherever I could."

"Brother Bosworth, I would be honored to have your company. I've been praying about getting a manager."

Leaving the hotel, they strolled along the beach..." Bill noticed a spring in Fred Bosworth's step, so different from his own dragging footsteps. Bill felt exhausted, even though he had slept well into the day. It seemed like he could barely lift his feet out of the sand. He asked, "Brother Bosworth, how old are you?"

"Seventy-one."

"When were you at your best?"

"Right now, Brother Branham. I'm just a kid living in an old house"
(Jorgensen 1994:96-97).

After Bosworth had officially joined Branham's ministry, Gordon Lindsay, editor of *The Voice of Healing*, wrote an article that mentioned the evangelist's role. He notes:

Brother Bosworth has reached the age where he, though in striking health for a man of his age, is nevertheless unable to carry on the responsibility of great campaigns himself. However, he still is able to minister the Word of God in incomparable fashion, and give the party the benefit of his many years of experience (*Voice of Healing* 1948b:5).

Over time, however, Bosworth would engage in ministerial duties that went far beyond those mentioned by Lindsay. For instance, in the May 1949 issue of *The Voice of Healing*, Thomas H. Nelson, president of the National Bible Academy, described Bosworth's ministry with Branham during meetings at Grace Missionary Church of Zion, Ill., in April of that year. Besides carrying a full teaching schedule, Bosworth also prayed directly for the sick. Nelson reports:

Four days before Brother Branham arrived, Brother Bosworth taught every afternoon and evening from the Bible in crystal-clear language and in unmistakable terms, showing God's way of salvation and healing, through Christ's death on the cross. Those services laid a good foundation of faith for the meetings to follow (Nelson 1949:1).

When Branham arrived, he would often minister for hours and become so exhausted, he would be physically carried off the platform. Whenever that happened, Bosworth would step in. "Often after Brother Branham had gone, Brother Bosworth would remain and pray for the sick until long after midnight," writes Nelson (Nelson 1949:1).

Overcoming the crisis of ageing is another example of Bosworth's resiliency. It also is an illustration of successful performance in ministry, a factor noted in SCCT. After seeing what he could accomplish, in spite of his age, he sets out once again to engage in

ambitious ministry outreach. Bosworth's ministry with Branham also led to associations with other young evangelists, including T.L. Osborn, Oral Roberts, and tent preachers affiliated with the Voice of Healing organization. Bosworth's teaching on divine healing would become a model for the revivalists of the 1940s and 1950s (Simmons 1997:295; Weaver 2000:67; Chappell 1988:368).

4.8.2 His Recognition of Spiritual Gifts

Bosworth came to believe that the gift of healing operates at a certain level of faith. In order for a sick person to be healed, his or her faith has to rise to that level and draw on the power of the gifts of healing. To make that happen, the sick could simply ask God to raise their faith to the required level so they could be healed (Bosworth 1954a). But why the change? Why did Bosworth see the need to adapt and add a new method of ministry? The answers lie in the ministry of Evangelist William Branham. When Branham burst onto the scene in the late 1940s, he mesmerized audiences with an amazing gift of healing that included the supernatural ability to diagnose sickness and diseases. Branham's ministry appeared as something new, different and very dramatic. His biographer, Gordon Lindsay, attended one of his meetings and describes:

Certainly the service that we witnessed that night was different than any we had ever been in before. Never had we known of any preacher calling deaf mutes and blind people to pray for, and then to see those people delivered on the spot (Lindsay 1950:116).

Lindsay had worked with the likes of John G. Lake and had reportedly witnessed, and heard about, many miracles of healing (Lindsay 2006). However, he concluded that Branham "had reached out into God and received a ministry that was beyond any that we had witnessed before" (Lindsay 1950:116). Like others who believed in Branham's gift, Bosworth was also amazed. On one occasion he said: "I have never seen or read of anything to equal the healing ministry of William Branham"(Lindsay 1950:169). On another occasion, he said: "Let me say a few words about the gift that Brother Branham

has received. I've thanked God thousands of time for that. I've seen the same results for many, many years, but not in that particular way" (Bosworth 1954a).

Those comments are especially significant when one considers what Bosworth said of Maria Woodworth-Etter. He writes: "I wish all the saints in the Pentecostal movement had a copy of Sister Etter's book. It is such a help to faith! There has been no such record written since the 'Acts of the Apostles' recording such continuous victories by the Lord in our day over sin and sickness, as this book" (Woodworth-Etter 1916:160). Apparently, in Bosworth's thinking, Branham's ministry surpassed even the works of Woodworth-Etter, including other great leaders Bosworth had known. Bosworth liken Branham's ministry to the ministry of Christ in Luke 8:46, where a woman was healed by the touch of His garment. Jesus said: "I perceive that virtue is gone out of me." In Branham's case, Bosworth explains it this way:

The two sign miracles which God manifests through Brother Branham to raise the faith of those in the healing line to the right level, are given also to raise the faith of the afflicted in the audience to the same level. This faith draws the same virtue from the in-dwelling Christ Who is operating the gift, and heals those sitting in the audience (Lindsay 1950:175).

As noted previously, Bosworth often encouraged the sick to pray for faith. This new method of ministry was not merely a passing, coincidental practice for Bosworth. Instead, it became a part of his ministry repertoire. It was something that he did "hundreds of times" (Bosworth 1954a).

4.8.3 His Use of Healings as Object Lessons

In addition to linking faith to the faith level of a spiritual gift, Bosworth adopted another feature in his healing ministry that was used to enhance the clarity of his preaching, and thereby generate faith for healing: He began praying for dramatic healings as object

lessons. Explaining the concept, he once said: “I told my son... I'm gonna put myself in jeopardy and make a fool of myself if God doesn't see me through, by asking God to confirm every message I preach with a visible miracle or two, the kind of miracles that can be seen” (Bosworth 1954c).

The use of healing as an object lesson was not a foreign concept to Bosworth, as he often preached that healings and miracles confirmed the Word. He even suggested such in his first published article entitled, "Confirming the Word by Signs Following" (*The Latter Rain Evangel*). The method was well publicized by other healing evangelists, including John G. Lake, Bosworth's contemporary. On one occasion, Lake said:

We do not preach Divine Healing. It is not worth while. We say to the sick people, 'Come up on the platform and get it.' Brother, one man healed in the sight of your audience beats all the sermons that ever you preached in convincing proof in power of the gospel of the Son of God, and the reality of the power of the blood of Jesus Christ (Alexander 2006:94).

Unlike Lake, however, Bosworth typically began his healing services by teaching. He would then commence to illustrate his message by praying for only one or two people with physical ailments. Once they were healed, he would point to them as proof of what faith in God will do. Then he would pray for others who were sick.

When Bosworth started working with William Branham, he began to use the method in what appears to be a more dramatic fashion. Though he had used "object lessons" in the past, he had never used them in relation with the gifts of healing as seen in Branham's ministry. In an article in which he describes Branham's ministry, he writes:

Just as an altar-call or invitation to sinners follows an evangelistic sermon, so after the supernatural diagnosing and healing of those in the healing line, the invitation is now being given to those in the audience who are prepared to receive healing to come or be carried forward to be healed or

saved.

The healing of one at a time on the platform is only preliminary to the main healing service. It is only an object lesson sermon, so to speak, to all in the audience who need the benefits of the healing part of the gospel (Lindsay 1950:178).

In South Africa, the "object lesson" would be taken to a new level and often demonstrated without the presence of Branham and his gifts. Such is indicated by a report on one of Bosworth's meetings in Durban, where he ministered to an audience of 75,000 in the Greyville Race Course arena (Stadsklev 1952:120-121). However, in *The William Branham Sermons: How God Called Me to Africa and Other Sermons*, W.F. Mullan, an Assemblies of God chairman for the meetings, puts the attendance at 40,000 to 45,000 (Lindsay no date:130).

According to author Julius Stadsklev, Bosworth had been teaching on divine healing and how it is received by faith in Christ; but he needed an object lesson to make his point clear. So he called for three people who were deaf in one ear, people who had had a radical mastoid operation. Those people, he said, would have heard him preach the Gospel. Next, he called for a person who was deaf in both ears. Bosworth prayed for all four people. When he tested their hearing, only the three who were deaf in one ear were healed: The fourth person, deaf in both ears, was not. For Bosworth and his team, the healings proved that faith for healing comes by faith in the Word of God and faith comes by hearing the Word. The three people who were healed had heard the Word; but the person who was not healed had not heard the message or the promises of God and therefore had no faith for healing (Stadsklev 1952:121-126).

That public demonstration of God's healing power in 1951 was a compelling moment for Bosworth and the people he taught in South Africa. For Bosworth, it was one of the clearest illustrations of the truth that faith for healing comes by hearing the Word of God. Because of his success in using healing as object lessons, the method became a key

feature of his future ministry.

During his 1954 meeting in Chicago, he explained that he had prayed for healings as object lessons and that God had granted his request. The following year, in August 1955, Bosworth joined William Branham for meetings in Germany and Switzerland. As in South Africa, healing was used as object lessons to confirm the Gospel, as well as a tool to inspire faith. In writing about one of their meetings, Bosworth reports:

In order to help raise the faith of the people in the afternoon services for the ministry of Brother Branham in the night healing services, I usually asked God to confirm my messages with two or three visible miracles such as the healing of totally deaf ears. This he did. Some of these who had ears destroyed by radical mastoid operations were healed instantly" (Bosworth 1955:17).

4.8.4 His Discovery of Mass Faith and Mass Healing

Given Bosworth's years of experience and depth of knowledge about divine healing, one would think that he had all the answers on the topic and that he had gone as far as one could go, in terms of healing methodology. However, in South Africa he discovered another form of ministry known as "healing *en masse*," and he often used it during the main healing service, which followed the healings as object lessons. In short, he found that mass faith, when possessed by massive audiences, could instantly produce mass healings of biblical proportions, all without individual prayers or the laying on of hands.

"Healing *en masse*" is a method that originated with T.L. Osborn, who once served as Bosworth's protégé. In his book, *Healing en Masse*, Osborn defines the method as follows:

Mass faith and mass healing means that a mass of people believe the same truths at the same time; that they all accept it and act upon it simultaneously. That is when healing *en masse* results (Osborn 1958:35).

Bosworth had talked about the need for such a method as early as 1949. In fact, he shared his views with Osborn during evangelistic meetings in Flint, Michigan. At the time, Osborn was filling in for Branham who could not attend the meeting. Osborn recalls:

He was concerned about suffering people who waited in long prayer-lines for someone's special prayer when they could embrace God's healing promises as soon as they heard them and be healed. He often discussed this with us....

For some mysterious reason, God chose Mr. Bosworth to seed us with these and many other biblical reasons for faith to help multitudes to be healed at the same time. We had no way of knowing that we would face teeming multitudes of sick people in mass crusades all over the world. *God was using this dear old veteran of the healing ministry to prepare our young hearts for greater and more vast healing ministry than had ever been experienced in the history of humankind* (Osborn 1949:3-4).

It seems then, that while the *practice* of healing *en masse* was first used, and indeed, popularized, by Osborn, the *concept* actually originated with Bosworth. Before his trip to Africa, Bosworth's healing methodology consisted primarily of teaching the Word (to build faith), prayer cards, long healing lines, prayer cloths, anointing of oil and prayer for people on an individual level. Prayer cards were used primarily "to maintain order in a large meeting" (Lindsay 1982:184). However, in Africa he faced a dilemma: He had many thousands of people who were sick. The size of the audience made it impossible for him to offer individual prayers (Bosworth 1954a, 1954b & 1954c).

That dilemma prompted him to begin praying for the sick *en masse*. He reported: "In

Africa there were thousands healed by being taught and ... praying a prayer that we gave the words for. ... In one place, sixty-six blind eyes were open; and I never saw one and never touched one" (Bosworth 1954a). Bosworth came to believe that mass faith produces mass results and that it is much easier to pray a single prayer for large groups of people needing healing, than it is to pray for them individually. In a sermon titled, "Mass Faith," he said:

Because of the cumulative power of mass faith, it's much easier for a whole audience, if they need to be healed at one time, than it is the same number one at a time. I wish I'd known that a few years ago; I wouldn't have worked half so hard. ... The greater the crowd, the easier it is. I always thought we always had to stop and cast out demons in Christ name. No sir. You get mass faith, the demon goes. He can't stand it. It's like throwing a tear bomb (Bosworth 1954a).

Bosworth believed that healing *en masse*, combined with healing as an object lesson, was a restoration of Bible truth. It is a restoration of "an old technique," he often said (Bosworth 1954c). He supported his view with such Scriptures as Rom 15:18, 19: "For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ."

So while it is possible that he first *witnessed* "healing en masse" through T.L. Osborn in 1949 in Flint, Mich., it was in South Africa that Bosworth first *applied* the method in his own ministry.

4.8.5 His Burden for Foreign Missions

Beyond his discovery of new healing methods, including the chance to preach to some of the largest audiences of his career, Bosworth's visit to South Africa also resulted in a new direction for his ministry: He discovered a compassionate calling as a missionary-evangelist, a calling that would lead him to spend the rest of his life (six years) ministering in foreign countries.

Bosworth, it should be noted, had never been unaware of the needs in other countries. After all, he spent many years as a member of C&MA, and his closest friends and relatives had served as missionaries. For over 20 years, his publication, *Exploits of Faith*, featured reports from the mission fields. Additionally, his friend, John G. Lake, known as the "Apostle to Africa," often talked about his own ministry and the miracles he witnessed on foreign soil (Lindsay 2006). So even though Bosworth knew about mission work, he had not personally held evangelistic meetings outside the United States and Canada (Osborn 1949:2). It was his time in South Africa that allowed him to see the needs of the masses up close and on a personal level.

Despite his age, Bosworth carried a full schedule and worked steadily during the South African meetings. In Pretoria, for instance, he preached three and four times a day (Stadsklev 1952:140). Pastor A.H Cooper, who served as chairman of the South African meetings, describes the elderly evangelist as an "Apostle of Faith" who played an important part in each campaign. He reports:

Again and again, under his ministry we saw deaf spirits cast out and eardrums recreated. No case of sickness daunted the enthusiastic faith of this veteran warrior. He labored unceasingly and we certainly learned to love him (Stadsklev 1952:130).

Cooper's view coincides with the thoughts of Pastor John F. Woderson, who describes Bosworth as a "20th century pioneer of the ministry of the miraculous." Woderson states

that Bosworth's teaching on divine healing "inspired and established the faith of many." He adds: "His undaunted faith in prayer for deaf mutes and the results which followed became an incentive to thousands to trust God for their healing" (Stadsklev 1952:136).

All together, the experiences left an indelible impression on Bosworth, so much so, that he felt compelled to enter a new phase of his life and ministry. His son observed:

This was the first time that Fred Bosworth had ever experienced the spiritual hunger of what had been termed "the third world." For almost fifty years he had poured out his life in North America, a place that had become resistant to the Gospel. He asked the Lord to not allow him to continue ministering in America (Bosworth 2000:246).

Following his trip to South Africa, Bosworth became so passionate about missions that he would choke up whenever he spoke about the subject. He often became overwhelmed with a longing to share the gospel with the people who had never heard it. In 1954, when he spoke about an upcoming trip to Japan, he suggested the needs of the country made his heart ache, and that he couldn't think about the people without crying (Bosworth 1954c).

He apparently came to agree with T.L. Osborn, who said, "No one should hear the gospel twice until everyone has heard it once" (Osborn 1967:88, 94). With that view in mind, fired by a burning passion to reach people in other nations, Bosworth dedicated his life to missionary work in Africa. He and William Branham also traveled to Germany, Switzerland and Cuba (Sumrall 1995:44). In January 1958, after a trip to Japan, he returned to his home in Miami, Fla., and announced that his work for God was done and that God was calling him home. He died on Jan. 23, 1958, six days after his birthday, at the age of 81 (Bosworth 2000:246-247; Du Plessis 1958:10).

4.8.6 Summary and Propositions

This section has dealt with the last 10 years of Bosworth's life. It has shown how he continued to learn and grow as a healing evangelist, despite his status as a senior citizen. Most of the more dramatic changes occurred during his work with William Branham in the United States and in South Africa. The changes he made in his belief system and healing methodology as a result of his experiences in South Africa lend support for the following propositions:

First, his experiences may serve as a reminder of the universality of the gospel. They reinforce the view that the gospel is a global message that produces the same results wherever it is believed (Graham 1984:6, 12-13). If it works in one place, it should work in another. What Bosworth saw in the United States and Canada for over 40 years, he also witnessed in South Africa, but on a larger scale. Second, his experiences show that divine healing is a diversified phenomenon, and an ever-learning process, that can supersede one's theology and traditional beliefs. Third, his experiences suggest that success in ministry may sometimes require risks, flexibility or the willingness to adapt to specific audiences. This supports the view of Billy Graham who once said that while the message should not change over time, its methods of delivery may indeed change to fit a particular audience (Graham 1984:6, 12-13). Such was the case with Bosworth in South Africa.

As the years progressed with Bosworth and Branham, the two remained close friends and ministry partners. It is well documented that as Bosworth grew older, he enjoyed success as an evangelist; but Branham, to the surprise of many, became more controversial. Toward the late 1950s, many of Branham's supporters began to distance themselves from him as he started to teach doctrines that were outside mainstream Christianity (King 2006:242, 248; 242, 248; Thom no date:76-94; Harrell 1975:163). Bosworth, however, remained a supporter of his ministry until the end (Branham 1957 : <http://www.spokenwordchurch.com/books/qaheb2.html>).

What is not known is the reason for their bond. What was it that cemented their relationship? Why did Bosworth stand by his side when so many were turning away? It is obvious that Bosworth did not agree with Branham's new doctrines, but there is a lack of research on how he dealt with the issue. Perhaps researchers will take another look at Bosworth's life history, and make an analysis of the final 10 years of his life and his personal relationship with this unusual leader of the post-World War II revival.

4.9 Conclusion

This chapter has presented a discussion of six critical areas in the life history of Bosworth. These areas, categorized under distinct topics, were described as patterns or prominent themes that emerged from the research data. Presented in chronological order, the presentation included discussion of such issues as Employment, Music, Crises and Conflicts, Women Ministers, Divine Healing and Missions.

4.9.1 Summary

The discussion showed that Bosworth's employment history consisted of numerous jobs during his early years. When he began preaching in 1906, his focus shifted from secular work to ministry. As seen by the evidence, his experience in sales, traveling and business may have contributed to various aspects of his ministry.

In terms of music, it was shown that it played a significant role in his life – before and after his call to the ministry. Although self-taught, Bosworth managed to succeed in playing a cornet and trumpet and frequently played before large audiences long before he began preaching. On the topic of crises and conflicts, the chapter explained how several events had a major impact on Bosworth's life. In addition to TB, the events included his persecution in Texas, his resignation from the AG and the deaths of his first wife and son. Some of the experiences became a catalyst for his healing ministry. As a result of the criticism he received for his work, he became a well-known apologist on the subject of divine healing. In regard to women, it was argued that women played a vital role in all

aspects of Bosworth's life and ministry. His conversion, healing of TB, baptism in the Spirit and revival meetings in Dallas and Indiana were all influenced in some way by women. The section on divine healing made a case for experience as a catalyst for healing ministry. It showed how Bosworth's experiences with healing helped to shape his ministry on a personal, corporate, theological and developmental level. The chapter closed with a discussion of Bosworth's work in foreign missions during the final 10 years of his life. The section noted his concern about ageing and examined how his healing methodology changed after he began working with Evangelist William Branham. When he joined Branham for meetings in South Africa, he learned to pray for healing *en masse*. Through his experiences in Africa, he developed a burden for foreign missions. As a result, he spent the rest of his life ministering on foreign soil.

4.9.2 Other Patterns

An interesting feature in Bosworth's life history is the time he spent in pioneer communities. At the time of his birth, Utica, was just being established, and the state of Nebraska was still being shaped by people who moved out west to begin a new life. Later, when he moved to Fitzgerald in the 1890s, it too was a new settlement, as was Zion City, when he arrived there in the early 1900s. In 1909, Bosworth moved to Dallas to begin the pioneer work of church planting. It is not known whether this background in these pioneer communities had an impact on Bosworth's life. However, one may speculate that this background may have strengthened his character for adventure and his penchant for taking risks, as well as nurtured his desire for building churches.

Another pattern seen in this study is Bosworth's tendency to associate with controversial figures. Beginning with Dowie, he went on to work with the likes of Woodworth-Etter, Sisson, proponents of British Israelism and later Branham. This type of association in his early years may be understood in the sense that he was young and simply learning, trying to find himself in God's will. However, this could hardly be said of his later years. Further research into this issue should prove useful.

The third pattern focuses on the state of Illinois, which is mentioned repeatedly in the research data. For instance, when Bosworth contracted TB, he went to Prophetstown, to live with his mother's family before he traveled to Fitzgerald. Interestingly enough, the man who helped to found Fitzgerald lived in Illinois. When Bosworth learned about Dowie, he returned to Illinois and made his home in Zion City. It was also in Chicago that he reportedly met E.W. Kenyon. During the 1920s, Bosworth lived in River Forest, from where he published his magazine and launched his radio broadcast. He also held successful revival meetings in Paul Rader's Gospel Tabernacle in Chicago. In 1954, during his final years of ministry, he returned to Chicago to hold meetings and report on his experiences in South Africa. This link to Illinois merits study, as it could shed more light on Bosworth's life history.

4.9.3 Significant Claims

First, the evidence supports the view that Bosworth's success was based on a number of factors, including a sense of purpose and determination based on his Pentecostal experience and his faith in God; and his personal healing and association with Pentecostal leaders who shared his theology on healing. His drive and ambition for success in ministry can be seen in his prayers, great revivals and his efforts to reach more people through a growing evangelistic outreach. His use of radio and literature is another example of his drive to succeed by reaching larger audiences with his message.

Second, the evidence suggested a correlation between his secular work as a traveling salesman and his later work as a traveling evangelist. His other work experience as a business owner, store clerk, city clerk and bookkeeper provided him with organizational and administrative skills that he used throughout his ministry. His abilities in salesmanship could be seen in the promotional work he did for his ministry.

Third, the evidence showed that in some ways, he was a man of his environments – both secular and religious. Having grown up in a pioneer community, he developed a good work ethic and the wherewithal to face hard times. His later environment, in which he

was surrounded by people with Holiness and Pentecostal backgrounds, helped to nurture him in his healing theology.

Fourth, the evidence suggests that Bosworth's life underwent profound changes after his Pentecostal experience in 1906. These were changes that included his call to the ministry and the power to pray for the sick and the ability to hold on-going, successful revival meetings.

Fifth, the evidence showed that Bosworth was resilient in suffering and persecution. He was the type of person who could recover from a crisis and later use it as a catalyst for some aspect of his ministry.

Sixth, the evidence showed that Bosworth's ministry follows the example of many other ministers who began healing ministries after they were personally healed.

4.9.4 Unanswered Questions

Though presented as a comprehensive discussion of the issues related to Bosworth's development as a healing evangelist, there are several questions that remain unanswered. For instance, there is nothing mentioned about the type of school Bosworth attended or the level of education he received. His views on higher education also were not explained. In regard to music, there is an unanswered question about his musical role models, if he, indeed, had any. Although much was noted about his passion and the inspiration he received while watching bands play at a Civil War reunion, it would be useful to know more about the musicians he admired, both secular and religious, throughout his career. It would also be useful to know more about the details and extent of his musical skills. For instance, what was his range? What were his strengths and weaknesses? Was he better on the trumpet, cornet or trombone? Another unanswered question has to do with women ministers: Why did he gravitate toward women when there were a number of reputable men at his disposal?

The next chapter will present the findings and analysis of Bosworth's life history as it relates to his development as a healing evangelist. It will summarize the data on the influential factors in his life and present interpretations, followed by implications or lessons learned.