

## CHAPTER 1 INTRODUCTION

### 1.1 General Background for the Study

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

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

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

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

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

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

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

## **1.2 Purpose of the Study**

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

## **1.3 Guiding Questions**

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

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

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

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

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

This research will be limited to a single case study.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## **1.6 Assumptions**

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



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

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

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

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

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

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

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

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

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

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

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

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

## **1.8 Overview of the Findings**

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

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

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

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

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

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

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

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

### **1.8.2 Influential Factors**

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

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

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

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

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

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

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

### **1.8.3.2 His Interest**

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

### **1.8.3.3 His Choice**

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

### **1.8.3.4 His Performance**

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

## **1.8.4 Biblical Examples**

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

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

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

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

## **1.9 Chapter Outline**

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

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

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



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

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

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

## **1.10 Conclusion**

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

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

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

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

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

## CHAPTER 2 REVIEW OF THE LITERATURE

### 2.1 Introduction

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

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

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

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

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

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

## **2.2 Biographical Writings**

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

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

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

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

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

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

### 2.2.1 Early Biographies

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

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

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

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

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

### **2.2.2 Church Movements**

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

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

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

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



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

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

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

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

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

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

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

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

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

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

### 2.2.3 Post World War II

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

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

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

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

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

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

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

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

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

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

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

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

#### 2.2.4 Other Biographical Sources

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

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

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

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

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

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



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

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

### 2.3 Ministry/Personal Writings

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

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

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

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

### 2.3.1 Common Topics

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

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

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

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

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

### **2.3.2 Inter-denominational**

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

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

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

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

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

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

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

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

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

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

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

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

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

### 2.3.3 Famous Book

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

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

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

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

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

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

### **2.3.4 Apologetic**

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

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



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

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

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

Commenting on this passage, Torrey writes:

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

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

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

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

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

### **2.3.5 Testimonials**

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

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

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

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

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

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

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

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

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

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

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

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

### **2.3.6 Dogmatic Tendencies**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **2.3.7 Ministry Magazine**

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



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

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

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

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

### **2.3.8 Recordings**

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

### **2.4 Doctrinal Writings**

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

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

#### **2.4.1 Prominent Critics**

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

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

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

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

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

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

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

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

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

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

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

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

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

#### **2.4.2 British Israelism**

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

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

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

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

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

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

## **2.5 Theory-based Writings**

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

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

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

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



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

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

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

### **2.5.2 Pentecostal Perspective**

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

them in intensely personal ways” (Menzies 2000:

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

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

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

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

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

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

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

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

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

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

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

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

## **2.6 Interview Sources**

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

### 2.6.1 Revealing Interviews

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

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

## 2.6.2 Attempted Interviews

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

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

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

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

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

## 2.6 Conclusion

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

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

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