

F.F. Bosworth and the Role of Women in His life and Ministry

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Abstract

F.F. Bosworth was one of the few Pentecostal pioneers who played a key role in two major revival movements in the United States. As a young man during the early 1900s, he participated in the revival that spread from Azusa Street; and in his later years, he participated in the post-World War II revival that swept over the United States. Though he died in 1958, the impact of his ministry remains strong to this day, especially among Word of Faith churches. His book, *Christ the Healer*, is still in print and is required reading at Rhema Bible Training Centre. Although much is known about Bosworth's teaching on divine healing, especially his emphasis on 'word confession' and the belief that healing is in the atonement, there is little known about his personal life. This article sheds light on the people who may have had the greatest impact on his development as a famous healing evangelist.

Introduction:

Fred Francis Bosworth (1877-1958), author of *Christ the Healer* (2002), was considered one of the most successful healing evangelists of the 20th century (Chappel 2003:368; Osborn 1950:83; Sumrall 1995:3; Lindsay, *Voice of Healing* April 1948:4). Today, when his name is mentioned, it is often associated with the men who were part of the Healing and Pentecostal movements of the early and mid-1900s. Surprisingly, however, there is little said about the women he knew (Burgess, McGee & Alexander 1988; Jacobsen 2003; Weaver 2000; Simmons 1997).

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While the focus on the men in his life may be justified, the evidence suggests that much of his success as a healing evangelist may be attributed to the work of women, some of whom were full-time preachers. At a time when women were viewed as being subservient to men, and women preachers were generally frowned upon (Stewart 1999:16, 17), Bosworth resisted the status quo and eagerly engaged their assistance in many areas of his ministry. From his conversion as a teenager, to the end of his ministry at 81, he relied on women in all aspects of his work (Perkins 1921 & 1927; Gardiner 1990; Woodworth-Etter 1916).

At the dawn of the Pentecostal movement in the United States, women held leadership roles and key positions throughout the church (Riss 1988: 83). This was especially true in the case of Bosworth.

The purpose of this article is to identify the women in Bosworth's life and explain how they contributed to his development as a famous healing evangelist. This will help today's Pentecostals to remember the past and get thereby orientation for the potential and presence of women in the ministry. The basic argument for this study was derived from a historical case study of Bosworth that sought to identify the people who were most influential in his life and ministry.

His conversion and reported healing

Bosworth was born on Jan. 17, 1877, on a farm near Utica, Nebraska. He was the son of Burton and Amelia Bosworth (Perkins 1921; Sumrall 1995:38). In 1894, when he was 16 years of age, Bosworth worked as a travelling salesman. One day while travelling throughout Nebraska, he visited a friend by the name of Maude Green. She was several years his senior and she lived in Omaha. During the visit, Green invited young Bosworth to attend a revival meeting at the First Methodist Church. He agreed to go and once he was there, she urged him to go up to the altar and find salvation. Bosworth did as she requested and became a born again Christian (Perkins 1921:24, 25; Jacobsen 2003:291).

This experience, initiated by an older woman, would prove to be a turning point in Bosworth's life as it changed his outlook and set the path for his future as a minister of the gospel.

During the winter of 1896, Bosworth became ill after assisting a doctor who was treating a man with a gunshot wound. Bosworth's illness grew worse and resulted in tuberculosis. Believing he would soon die from the disease, Bosworth wanted to say goodbye to his family that had moved to

Fitzgerald, Georgia. So he took train to the south, coughing severely along the way (Perkins 1921:28; Jacobsen 2003:291, 292).

While in Fitzgerald, Bosworth attended a Methodist church where a woman by the name of Mattie Perry was holding revival meetings. When he went up to meet Perry, she told him he was too young to die and that God had a work for him. She said:

Fred Bosworth, you are young. You are a Christian, and if you died today, you would go straight to Heaven. But I am here to tell you that if you die today, it will be the most selfish act you have ever committed. God's plan is that we should live to be at least three score and ten (Ps 90:10). What about all the people that God has ordained for you to reach? (Bosworth 2002:243, 244).

Bosworth then asked her to pray for him, which she did, and he was instantly healed. This moment of crisis in Bosworth's life may be viewed as another critical step in his development as a healing evangelist. Once again, a woman was used of God to assist him in a significant way. Years later, Perry would assist him in one of his large evangelistic healing campaigns (Perry 1939:230)

His first marriage

While living in Fitzgerald, Bosworth held numerous jobs, which included such work as a city clerk, barber and postmaster. It was during this time that he also fell in love. He was 23 when he married 18-year-old Estella Hyde, who was the daughter of a Chicago, Ill., pioneer family (Perkins 1921:32). Their wedding took place on 8 November 1900, followed by a honeymoon in Savannah, Georgia (*The Fitzgerald Enterprise* 1900: 4).

Although little is known about the couple's relationship, Estella would apparently play a major role in future revival meetings. For the most part, knowledge about her work is reported after her untimely death in 1919 (Perkins 1921:99-108). It was at this time that Bosworth wrote about her contributions. In a letter to his daughter (20 November 1919) and in an article published in *The Pentecostal Evangel* (29 November 1919: 10), he suggested that Estella's work for the Lord was unmistakable and that she was used mightily as his partner to lead many people to Christ.

His Pentecostal experience

In the early 1900s, Bosworth and his family moved from Fitzgerald, Georgia, to Zion City, Illinois, where he sat under the ministry of John Alexander Dowie (Perkins 1921; Jacobsen 2003). A famous faith healer from Australia, Dowie had founded Zion as a Christian Utopia with strict holiness practices (Cook 1996). When Bosworth arrived, Dowie hired him as a band leader and he soon gained fame as a talented musician (Perkins 1921:36).

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

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

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

One of those seeking the experience was Marie Burgess, who had told her mother that the baptism in the Holy Spirit was the only gift she desired on her birthday, which was 18 October 1906. On the night of 18 October, she attended a meeting at which Jesse Brown was teaching and she received exactly what she had been praying for, and more. In addition to speaking in tongues, she also received a vision that reportedly lasted for several hours (Gardiner 1990:6). Bosworth, who was present during this meeting, watched in awe as Marie Burgess received the Pentecostal baptism. This experience by this godly woman inspired him to press harder in his faith and commitment. Later that night, as Brown talked about praising God in faith for what 'we believed we were to receive,' the Spirit fell on Bosworth. He

jumped out of his seat and burst out in tongues and sat down (Gardiner 1990:334).

Another person who spoke in tongues that day was Jean Campbell, who would later work with Bosworth during his early revival meetings in Indiana. She would gain notoriety for speaking in tongues that were understood as recognized languages by people in her audience (Gardiner 1990:5; *The Latter Rain Evangel* December 1908; *The Tribune* 1907? [sic]; *The Waukegan Gazette* 2 January 1907).

These events on 18 October 1906, show that once again women had been used of God to play a pivotal role in Bosworth's life. Soon after this experience, Bosworth reported he received more than tongues when he was baptized in the Spirit: He also was healed of a lung condition from playing the cornet, and he received the calling to preach. (Bosworth n.d.:78)

His early revival meetings

In April 1907, Bosworth began working with Cyrus B. Fockler, a recent recipient of the Pentecostal experience who had served as an Elder under Dowie's ministry. Fockler became affiliated with Dowie's work in 1899 (Gardiner 1990:12). Incidentally his life also had been transformed by the ministry of a woman. He found Christ as Saviour following the miraculous healing of his mother through the ministry of Evangelist Maria Woodworth-Etter (Warner 1986:211). Since he was an admirer of this woman preacher, it is likely that he was the person who introduced her writings to young Bosworth, who would say later that he read her books continually for five years (Woodworth-Etter 1916:172).

It was while working with Fockler that Bosworth witnessed a dramatic healing that became well publicized. The two men had been invited by John G. Lake to hold revival meetings Milwaukee, Wis. Lake, who would later gain fame as a healing evangelist and missionary to South Africa, had served as a deacon under Dowie (Burpeau 2004; Goodner 2000:17). It was only a few days after the meetings began that Fockler and Bosworth learned of a girl by the name of Alice Baumbach, who was dying of tuberculosis. The following is a report of the event:

She and her mother believed the teaching regarding 'God's loving will for us,' and surrendered themselves entirely to the Lord. On a third visit to the home, Brother Fockler and Brother Bosworth laid hands upon her and prayed. The doctors had said that if she stood on her feet it would mean instant death, but when prayer was offered, she felt the power of God flow

through her body, asked for her clothes rose, dressed, and walked immediately -- perfectly healed! (Gardiner 1990:12, 13)

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

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

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

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

The influence of Charles Parham, and his co-workers, Jessie Brown and Mabel Smith, was clearly seen on Bosworth's ministry during these revival meetings. For he emphasized prayer and the teaching of tongues as the initial evidence of the Spirit baptism. His belief in this doctrine was undoubtedly reinforced by the experiences of the women who ministered with him.

Toward the end of 1908, Bosworth wrote a letter about the Indiana meetings and submitted it to *The Latter Rain Evangel*. It was published as an article entitled, 'Confirming the Word by Signs Following.' This is believed to be the first published report on Bosworth's ministry and it was published by women editors (*Bread of Life* n.d.).

His revival meetings in Texas

After two years of working with Cyrus B. Fockler and the women who ministered with him in Indiana, Bosworth moved to Dallas, Texas. The move occurred in 1909 (Loftis 1992:7). And despite his assurance of being led of God, and his good intentions of starting a church, his work in Texas would be anything but easy. In fact, his work began with a number of sacrifices, one of which was a lack of money for food. Consequently, he found himself praying constantly to have his daily needs met. To his delight, the Lord never failed him. One example of an answer to prayer concerned the provision of food. Bosworth described the experience as follows:

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

Later on she came to the meetings and got blessed and then she told us how she had come to give us those things that morning. She said she was passing the house, and the Lord told her to leave food there. She hesitated because she did not even know who lived there, and she walked on thinking it must have been her own imagination. But the Lord told her again, and felt she must obey' (Bosworth, n.d.:9, 10).

According to Loftis (1992: 7), Bosworth was the person who introduced the Pentecostal message to Dallas, Texas. He and his assistant minister, the Rev. Elias G. Birdsall, began holding revival meetings in their homes, something Bosworth had done in Zion City, Illinois. At times, he and Birdsall held meetings outdoors with seats made of logs. Since Bosworth was a noted musician, his music often attracted large crowds to the meetings.

In 1910, Bosworth began holding meetings in an old tent that was given to him. He continued to preach, pray and play his trombone. However, in 1911, he started holding open-air meetings combined with his tent services. It was at one of these services that a woman by the name of Miss Harriet Watson 'received the baptism of the Holy Spirit, becoming the first known person in Dallas, Texas, to "speak with other tongues"' (Loftis 1992: 7).

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Bosworth soon began holding revival meetings in Dallas that would become well attended and highly publicized. It all started with an invitation to a woman evangelist. Inspired by the writings of Maria Woodworth-Etter, Bosworth felt prompted to write her a letter and invite her to his church. In April 1912, he made a personal visit to one of her meetings in Indianapolis, Ind. He wrote:

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

From July to December, the 68-year-old woman evangelist ministered to thousands of people, many of whom were saved and instantly healed of all sorts of sickness and disease, according to Bosworth (Letter to his brother, 19 September 1912). Many frequently fell prostrate on the floor (or on the ground) under the power of the Spirit. Warner (1986:164) wrote that the meetings proved to be a key Pentecostal rendezvous. As word spread about the meetings, people from all over the U.S. began to flock to the church. Jacobsen wrote:

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

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

flocked to the Dallas reads like a 'Who's Who' of early Pentecostalism.' Leaders included Carrie Judd Montgomery, a healing evangelist and editor of *The Triumphs of Faith*, and Stanley Frodsham. Frodsham would later become editor of *The Pentecostal Evangel* and biographer of Smith Wigglesworth (Warner 1986:165; Riss 1988:893).

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

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

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

In 1914, Bosworth served as a delegate for the First General Council of the Assemblies of God at Hot Springs, Ark. He later became one of 16 members of its executive presbytery. However, his position with the Assemblies of God would not last long because he disagreed with the church insistence that 'tongues' was the initial evidence of the baptism in the Holy Spirit (Riss 1988:94). Bosworth believed that 'tongues' was only one of the evidences of the Spirit baptism, and that speaking in tongues was not necessarily a sign of a true baptism (Perkins 1921; Sumrall 1995). On July 24, 1918, he turned in his ordination papers (Bosworth, Letter of Resignation).

By 1915, the revival meetings in Dallas were still growing in attendance and in the number of people being saved, healed and filled with the Spirit. It was during this time that Bosworth invited a 72-year-old woman preacher to fill his pulpit. Her name was Elizabeth Sisson. Dubbed the 'Shaking Matron' by the press because of her peculiar shaking motion when preaching

(Warner 1986:228), she was a former missionary to India and a friend of Marie Woodworth-Etter, whom she met in 1889. She also had once served as the associate editor of *Triumphs of Faith* (Robeck 1988: 788, 789). Interestingly enough Sisson also had a controversial past. Back in the 1800s she promoted a mistaken prediction that Oakland and San Francisco, Calif., would be destroyed. Despite her past error in judgment, for four months, Sisson ministered with Bosworth in his Dallas church.

His loss of a loved-one

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

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

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

His authorized biography

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

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

In recent years, it has been suggested that Bosworth was not pleased with Perkins' work. According to Wayne Warner, former director of the Flower Pentecostal Heritage Centre, Bosworth's son, Robert V. Bosworth, once said his dad 'was not happy with the book' (Warner, email to author, 26 September 1905). Whether this is true or not may be debated. But one thing is certain: Bosworth frequently promoted the book with full-page advertisements in his ministry magazine, *Exploits of Faith* (April 1930; March 1942).

Like other evangelists of his day, Bosworth used his biography as a vehicle to further his ministry. Thanks to Eunice M. Perkins, readers throughout the United States came to know the man behind the message of *Christ the Healer*.

His second marriage

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

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

His writings and radio broadcasts

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

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

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

Conclusion and implications:

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

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

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

In terms of implications, the above evidence suggests three things: 1) it confirms the commonly held view that the involvement of women was essential to the spread of Pentecostalism in the United States (Riss 1988:893); 2) when it comes to ministry, women have a role that far exceeds that of wife and motherhood; and 3) women may indeed be gifted for evangelism and discipleship, and have ministries that are comparable to men.

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