**The Ministry of F.F. Bosworth:**

**How He Compares to**

**Other Famous Healing Evangelists of His Time**

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In a number of ways, F.F. Bosworth appeared to be different from some of his well-known contemporaries in the healing revival. They shared much in common, but they were also different in a number of ways. Consider for examples:

**Smith Wigglesworth** (1859-1947): He was known for literally punching people and being rather harsh in his healing methodology (Frodsham 1948/1990; Hudson 2003:293). Literature on Wigglesworth suggests he was very successful in the healing ministry (Susanto 2007; Frodsham 1948/1990). McGee believes that his view of ministering to the sick as a spiritual battle may have been the reason for his actions, especially

during the earlier years of his ministry.

He thought of striking a person where they hurt as actually hitting the devil. Although some reported healing as a result, others thought it best to avoid identifying the location of their pain. In one service, however, he met his match. At Glad Tidings Tabernacle in New York City, after he had struck an Irish immigrant woman who had gone forward for prayer, she immediately drew back her fist and shouted, "Begorra, if it's a fight you want, it's a fight you'll get!" Fortunately, calm prevailed and the service proceeded without further incident (McGee 1998:

<http://enrichmentjournal.ag.org/199801/070_wigglesworth.cfm>)

By contrast, Bosworth was gentle in the way he ministered (Blomgren 1963:8; Perkins 1921:141, 151).

**Aimee Semple McPherson** (1890-1944): She was flamboyant and known for theatrical productions, with loud music and illustrated sermons (Robeck 1988a:568-571; Riss 1988d:894). Bosworth, however, shunned sensationalism (Miller 1920:473; Perkins 1921:120). Nelson recalled: “Evangelist Bosworth is the soul of simplicity. No cant, no buffoonery, no playing to the gallery, no pompousness, no tricks – a simple preacher of the glorious Gospel” (1921:4)

**Charles S. Price** (1887-1947): He was well educated, was somewhat academic in his speaking and was known for people being slain in the Spirit in his meetings (Price 1972; Riss 1988c:726-727; Stewart 1999:31-33; Jeter 1977:63). Bosworth spoke in simple terms so that even children could understand him (Perkins 1921:176). While people were sometimes slain in his meetings, most were reportedly healed by simply believing the Word as it was taught, and through the anointing and laying on of hands (Perkins 1921:126-127; Nelson 1921:5).

**John G. Lake** (1870-1935): His claims of healing exploits appear to be legendary because of his success (Lindsay 2006; Susanto 2007; Burpeau 2004). Lake was loud and demonstrative. He jumped, stomped his foot and shouted when preaching, and was less of a teacher (Burpeau 2004:199-203). His preaching involved dramatic narrative testimony that was similar to black preaching in the United States. When it came to healing, he de-emphasized the role of preaching. He once wrote:

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

Bosworth, on the other hand, was more of a teacher and he emphasized the need for the sick to hear the Word before receiving prayer for healing (Bosworth 1948). Other ministries showcased a single individual, providing a one-man show. Bosworth, however, frequently worked with his brother and their wives (Perkins 1921:151; Nelson 1921:5).