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Interview with T. L. Osborn

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INTERVIEW WITH REVEREND T. L. OSBORN

ROBERT LIARDON:

I understand that your ministry started in your early years. Could you expound on those early years -- how you got started, and some of the obstacles you have overcome?

T. L. OSBORN:

Yes, I was converted at the age of 12. I was teaching a Sunday School class of teenagers up to age 21 when I was 13 and 14. I started preaching at 15, traveling with another evangelist. At 16 and 17, Daisy and I met; at 17 and 18 we married; at 19 and 20 we were pastors; at 20 and 21 we were missionaries in India; at 24 and 25 we were preaching to the masses. And as of this date, we've done nothing but that, preaching overseas in almost 70 countries for 34 years as of today. Practically never to less than 10 or 15,000, and up to 50,000, 100,000, up to a quarter of a million. The papers say a lot more, but I don't think that there were. That's a lot of people. That's a quick report.

ROBERT LIARDON:

I understand that you worked with Oral Roberts in your early years. Could you tell me how you met, and some of the obstacles you worked out together as you worked for the ministry?

T. L. OSBORN:

I don't remember when I met Brother Roberts. When he was a pastor of the little church in Sand Springs, Oklahoma, my brother was one of his deacons, so he knew about me. He found out, I suppose, from my brother about me. He used to come out to the farm, and he would get me. I played the accordion, and we'd go downtown. He had a wonderful street meeting on Saturday in connection with his church. I'd play the accordion, he'd do the preaching, and we had some wonderful meetings. And so we've been friends all this time--real personal friends.

KAREN ROBINSON:

Was that in Tulsa that you would have the street meetings?

T. L. OSBORN:

In Sand Springs. They were big meetings -- successful. I think he was a good preacher. I must have been a good player. He played the guitar and I played the accordion. I don't remember if we sang or not; I don't think we ever sang together; we played together, and had a lot of fun. It didn't happen a lot of times, but it happened.

ROBERT LIARDON:

I understand that F. F. Bosworth and William Branom were ministers who you knew and followed closely. What were some of the characteristics in their lives and
ministries that you thought were outstanding and used in your own personal ministry?

T. L. OSBORN:

William Branham is a name that, unfortunately, we don't quote much now because of the repercussion of the foolish ideas among the people who followed him after his death. For many years I wrote and told it, wherever I spoke, the impact he had upon my life. It happened like this. I told you we were missionaries in India when we were very young; we went there because we wanted to help people. I've always believed in helping people. When we got out to India, the Moslems, and Hindus were very kind to us, especially the Moslems. I was surprised to find out they knew about God. I thought they were heathen. Now I wasn't very well prepared admittedly, but I wanted to help them. We went to tell them about Jesus, and they already knew about him, so I went to tell them about his miracles and they already knew about that. I was shocked, but I found out that they believed He was a good man, He was a good teacher, He was a miracle worker, He was a healer, and He was a prophet. I didn't know any of that. I went out to convert them; I found out they didn't believe He was born of a virgin, conceived of the Holy Ghost; that He was the Son of God, that His blood was divine, or that God raised him from the dead. Well, I knew those were the fundamentals of the Christian faith. They said, "Prove these things to me." I got my Bible to prove it. They said, "We don't believe that." I said, "What do you mean?" I thought anybody would know the Bible was God's Word. They got another book, it was a Koran. They said, "This is God's Word." I said, "What?" They said, "This is the Word of God as it was revealed to his holy prophet Mohammed." "No," I said, "this is God's Word." I showed them the Bible. There I was a young man in India, there were two black books—both of them had gold print. They said theirs was God's Word; it denied everything about Jesus. I said mine was God's Word; it told everything about Jesus. I couldn't prove the difference; the consequence of that was I went home. Daisy and I abandoned India and went home. I think it was a good decision, but we had seen the masses, we knew they needed help; we knew they ought to know about Jesus, but we were incapable of proving to them that Jesus was the Christ. They considered Christianity just a religion. We prayed and we fasted for the answer; God gave the answer to us in this way. It was the answer as it applied to us, to our search.

One morning at 6:00, Jesus appeared in our bedroom. I saw him, Daisy didn't. I was awakened; I saw him standing there in the room just like I'd see anybody. I couldn't move a finger or a toe; water poured out of my eyes though I wasn't conscious of weeping. I couldn't move; it was like I was dead—physically. Finally, I was able to get out of bed and lie on the floor face down. I crawled in a little anteroom, which was my study, and there I lay on my face until afternoon. When I came out of that room I knew Jesus was alive. I knew I was not preaching a dead religion. Now, you ask about Brother Branham; I told you that as a background. Right after that experience, Brother Branham came to Portland, Oregon—we lived near there. I heard of the miracles that were happening in his meetings. We went to see; I saw what I still think was the most remarkable demonstration of the gift of healing that I have ever witnessed. We sat in the third balcony and watched him preach; he was very humble. Now I'm saying this, not withstanding all of the foolishness that's happened since then, and the crazy ideas that followers of Branham seem to propagate. Barring all of that, at that time I saw what I considered was the most beautiful
representation of the life of Jesus I have ever seen. He talked about Jesus, 
he attracted people to Jesus. He made an invitation and over 400 people came 
and accepted Jesus. That was what I wanted to be able to do. I couldn't do 
that in India, so then he called for the sick and he prayed for them in the 
most remarkable way. Now, I had come from maybe we would say a fanatical 
background; we made a lot of noise. I don't know how much power we had, but we 
made a lot of noise, but we didn't get much done. Brother Branham, when he 
prayed for people—for example, a deaf mute came before him born that way—he 
asked everybody to bow their heads; this was his prayer. "Thou deaf and dumb 
spirit, I adjure thee by the name of Jesus, that you leave the child and enter 
her no more." Now that's all he prayed, I thought, wow, I was getting ready to 
help him make noise, but for him he was over—he was finished. He said, 
"Audience, you can lift your heads and look now, the girl is healed." Now I've 
ever seen anything like that, I prayed a lot, I believed in healing, but I'd 
ever seen anything like that. The little girl is perfectly healed.

A little cross-eyed boy came to him, very cross-eyed. He showed us—we could 
see even in the distance his little eyes locked behind his nose. He prayed the 
same kind of a prayer. Something like, you spirit of infirmity that has 
crossed the eyes of this little boy, I adjure thee in the name of Jesus, come 
out of the child and leave the child, and that's all. Then he said, "Now you 
could look, I haven't looked, but I know the child is healed." He turned 
around, he said, "I've turned the child around towards you, look and see for 
yourself, I know the child is healed, I haven't seen, you could look first." 
His eyes were perfect. Well, now that impressed me, to say the least that 
impressed me, and one after another all night he prayed for people. Ok, it 
seemed like a thousand voices whirled over my head saying, you could do that, 
that's the way Jesus did it; that's the way Peter did it, that's the way Paul 
did it. That proves the Bible way will work today; you can do that, over and 
over. I was weeping, I went out of the auditorium, changed for life. I 
believed I could do that, because that was the way they did it in the Bible. 
Now, right after that I found books by two people, E. W. Kenian, who to this 
day I think has given to the world the most wonderful, remarkable collection of 
books, next to the Bible that exists—the E. W. Kenian Collection of Books. 
It's my only Bible school. I wasn't fortunate enough to go to Bible school, so 
I read his books.

You ask about Brother Fosworth; I got his book Christ The Healer. To my 
delight right after that, of course, we began to do what we saw Brother Branham 
do and it worked. Right after that we went to visit another one of his crusades 
and F. F. Fosworth was teaching in the afternoons and the evenings prior to 
Reverend Branham coming and praying for the sick. That's where I got to hear F. 
F. Fosworth, an old gentlemen, 75 years old at that time, and I was 25. The 
thing that intrigued me, and impressed me about F. F. Fosworth, he preached a 
great sermon; for example, one day on confession, when he got all through with 
the sermon, everybody was thrilled, everybody was convinced he made a great 
impact upon us. He chuckled in his lovely way, and said, "Now, you can get 
that from Brother Kenian's books; here it is I've just been preaching to you 
what Brother Kenian wrote years ago." I felt that was humility, I felt that 
was credibility, it impressed me. He wasn't claiming anything special, he was 
just passing on truth; he said, I got it from him, you can get it from me. 
I've always been a believer in that whatever God will do for one he will do for 
anyone under the same circumstances. What he did for me he will do for you, 
what I've got you've got or you can have. Anybody can have it, everybody can
have it who follows Jesus. That's the impact that those two men made on me. Reverend William Branom showed me first. I saw Jesus in a vision; in Reverend Branom, I saw Jesus in a man. That's where he's got to be before he'll do us any good. In F. F. Goshworth, I saw Jesus in simplicity, in compassion, in love, in teaching, in powerful teaching. The Bible said in Luke 5, "It came to pass as Jesus was teaching the power of the Lord was present to heal." I saw that in F. F. Goshworth; as he was teaching, hundreds of people were healed. Now for 34 years we've taught all over the world to multitudes of people, and most all of the great miracles that we have witnessed in almost 70 countries never happen when I prayed for them personally. For in all those years, I have practically never laid my hands on the sick. The miracles have taken place as we taught the Word publicly to the people. I say that's the gospel according T. L. Osborn; Mark had a gospel, Luke had a gospel, John told us his way, T. L. told it his way. Jesus is real to me; that's how he is real to me.

ROBERT LIARDON:

You have had great overseas miracle sermons. What are some of the miracles that God did, that astounds you, and stands out in your mind now, like from the very beginning up to latest one you have had?

T. L. OSBORN:

When I saw Reverend Branom pray for that little deaf and dumb girl, those voices said you can do that, you can do that, Peter did that, Paul did that. I said, "Yeah, I can do that, I know I can do that." In one of the earliest meetings that we had, a little deaf and dumb girl was brought to us, almost exactly like that little girl I saw in Branom's meeting. I had looked forward to that. I drew her to me after we had preached, I laid my hands on her, and I repeated the same prayer that I had heard Bro. Branom pray. I said, "Thou deaf and dumb spirit, I adjure thee by the name of Jesus, that you come out of this little girl and leave her, and enter her no more." And that's all I prayed, and that little girl was perfectly healed, instantly. Now, I say that to say, we went to Jamaica right after that, and in 13 weeks we prayed for the sick individually. I have just said before, most of the great miracles all over the world—never prayed for. But when I first went to Jamaica, 13 weeks we prayed for the sick individually. We thought we were supposed to. We hadn't caught on to how big God is, so we prayed one-by-one, one-by-one, one-by-one. During those 13 weeks, 125 deaf-mutes received their healing; they could hear, and they could speak. Many of them are alive today in Jamaica; some are in England that have immigrated there. I have met them in England; they were deaf-mutes in Jamaica—they are well today. Now, the fact that there were 125 of them, at least many of them partially healed, but 125 of them perfectly healed—that impressed me as a great miracle. There were 90 totally blind people healed in that crusade; now that was 13 weeks one by one. Since then, I think in Nicutou, Kenya, the Finnish missionary tabulated 63 totally blind people who were healed in one crusade, but I never prayed for any of them individually. All of those were healed out on the field among the people. I didn't know anything about it happening. That's impressed me. Now, a great individual miracle.

Harold Kon in Trinidad, one leg was 5½" shorter than the other, and smaller, comparatively smaller than the other. He was a Moslem lad; he was injured when he was 12; he was healed when he was 14. Those were the two years that, like
boys usually do, he began to grow rapidly, but that leg never grew. So it was smaller, about 5½" shorter than the other. In an instant of time, while he was sitting out on the field, that leg became perfect. Now, that's a well known case in Trinidad today because he was furnished with a brace by the government hospital. His case is known by the government, it's a government case, the records are there. Harold Kon in a moment was healed, and the leg became as big as the other one. Now, I can't explain that, but it has been documented—photographed. We photographed him, we made him take off his shoes, we photographed him close up from behind on his feet, so you could see the evenness of them. It shocked San Fernando, Trinidad. Harold's perfect.

Wan Sompthus in Puerto Rico was shot through the spine; his spine was destroyed. Now, I don't think you would call that paralysis. His spinal cord was destroyed; the result was his legs from his waist down, his body just deteriorated, his legs drew up and became tense. You have often seen a paralysis person and how their hands would become clenched, well his legs did like that, and his feet were gathered under him and twisted, they become like a mummy's legs, and that's the way it was for 16 years. One night as we were preaching and we prayed for the multitude of people—I knew nothing about him being there—obviously Jesus visited him and he was instantly healed. A policeman who had been converted was standing by him, and got excited and took him by the hands, and said Won stand up in the name of Jesus, and lifted him up and his legs were healed. He stood up on his legs, and in 4 days his legs became as normal as anybody's legs. Now, he has given his life, going to auditoriums, school auditoriums, public auditoriums, churches, meetings, conventions, just showing himself, what Jesus did for him.

A little boy in Kenya, was born without eyeballs, no openings for the eyes. He's from a tribe, a village near Nicudo, in the Rith Valley, Providence of Kenya. His name is Simenin; he's from the tribe of President Moi. Now that happens to be the smallest tribe in Kenya; President Moi knows the village. The mother brought the little boy to the crusade, no eyeballs, nothing. The village knew about him, some people in the provincial capital of Nicudo knew about the boy. The boy was healed one night; eyes formed in the boy's head, they grew, openings appeared and the boy's eyes were quite little, but he could see. By the next morning the boy's eyes were normal in size. They brought the boy, showed him on the platform, he could see anything. Two years later, Daisy, my wife, went back; we were going to have another crusade there, so I said go see Simenin--get pictures. She did, a great crowd gathered, Simenin was there, a two-year old boy then, beautiful, beautiful eyes, could see anything. Daisy had to minister in the village that day, and a bunch more miracles took place because the people were so excited. They brought the boy back, the mother testified, and for over a year that village became almost a mecca for people in that area who would travel long distances, to go see the boy with the miracle eyes. I think that's a great miracle. I could tell a lot more wonderful things, but that's a great miracle.

KAREN ROBINSON:

Let me ask a question here. Why do you think it is that so many of these phenomenal miracles occur overseas, and it doesn't seem to me that it happens very much in the United States? It just seems to occur in foreign countries so much more, or we hear of it, I guess.
T. L. OSBORN:

Well, there's more people who hurt overseas than there are here. They don't have an alternative, we do. We have doctors, medicine, medical science, insurance. We've got it made coming or going. People ask me why I don't pray for the sick over here like I do overseas. We have insurance, I have insurance, I believe in insurance, we have doctors, we have so much; but let's not forget that we do also, America is filled with remarkable cases like this. It would seem logical that if these things happened, they would fill the newspapers. They don't. I don't know why, I think they ought to, but the same reason the bad things fill our news. I don't know why, I don't understand that about America, but these things do happen in America—remarkable things all across this land—they're here.

KAREN ROBINSON:

It's probably like you say, because the newspapers just put the bad news in.

T. L. OSBORN:

Yeah, they're here. Just as great as anything that happens overseas. If you read F. F. Fosworth's book, Christ The Healer, read the testimonies. The most incredible things happened. Dr. John G. Lake, I was just reading the other day, a woman operated on, a hysterectomy. Everything connected with conception and the development of a child, and giving birth to a child, removed by operation, but she came to him for prayer. She was healed; nine months later she gave birth to a beautiful baby. So, America has it. Fosworth tells the most fantastic stories. The other day someone stood up in one of our meetings, said "Brother Osborn, I came to your meeting with holes in my lungs from tuberculosis." He told how big they were, he had to be carried there on a cot. He couldn't stand on his feet; we prayed for him. I didn't remember about this at all, but he got up, and was healed and walked home three miles and is a big robust man today—perfect. Another man came to one of our meetings just recently and said, "Brother Osborn you prayed for me. I have had a rib removed by operation, one lung removed, you prayed. I went back, I had a new rib, I had a new lung, I'm well today, it still last." So, these things happen in America just like they do overseas. Probably more of them happen overseas, like someone said to me the other day, "T. L., you and Daisy must have such great faith." I said, "No, not at all, we've just been lucky enough to give the gospel of Jesus to so many hurting people."

ROBERT LIARDON:

Do miracles always excite you, or do they kind of get old?

T. L. OSBORN:

No, they always excite me.

ROBERT LIARDON:

Always excites.
T. L. OSBORN:

They always excite me, definitely.

ROBERT LIARDON:

How do the gifts of the Spirit operate in your services?

T. L. OSBORN:

You're asking that question because you're an American. I never was asked that question anywhere outside of the United States. We've made a religion in the charismatic world about gifts. Nothing wrong with it, it's good. The gifts are there; I've never made a study indepth of the gifts. I hope I'd be taken right. I guess I've been too busy demonstrating the gifts to study the gifts. Because to minister and help people the gifts of the Spirit are placed in the body of Christ to help people, not to make us feel good, and make us important but to lift people. So, if we go out and lift people, and touch people, heal, bless, save, and encourage people, that is the operation of the gifts of the Spirit. I think, I'm sure it's true.

ROBERT LIARDON:

How do you deal with the witch doctors and demon-possessed people who you come in contact with overseas? Or even in America?

T. L. OSBORN:

Demon possessed and people affected by witchcraft, witch doctors, priestesses and priests of witchcraft fill our crusade audiences. They're there from everywhere. Almost always, there are witches there, trying to put some curse on us or affect us or stop us. It worries them because we change people. Example, in the great city of Ebodon, Nigeria, the greatest of all black cities on the continent of Africa, we conducted a great crusade on the race field and it was filled with people standing up—we never furnished chairs—just standing up, thick, as far as you could see to the tree line any direction. I never preached against witchcraft, I never preached against charms, or fetishes, or juju or anything like that. I only lift up Jesus and convince people that Jesus is wonderful and all powerful. Now, one of the times in our ministry that people reacted outwardly to that—I'm talking about witchcraft now. You being an American, you probably never even seen real witchcraft like it is overseas, I should say. It's more sophisticated here. Overseas they'll take, for example (excuse these terms), an owl's eye, a monkey's toe, and (Can you stand it?) a duck's bladder, and, what else could I think of—something hideous—lion's tooth, and pound it all up, and mix it together. That's a powerful thing to them, wow, that's important. Then they will make a powder out of that, and mix and roll that up in a piece of skin and sew it. All the ceremony that goes on while the noise and the drums goes on while they do that. Then tie that with a leather string around your arm and you are protected from demons; now that's a bunch of nonsense to us, but to them that's power. They'll put it around their belly—excuse me, I'm thinking African now. They call it belly like it is, around their waistline, or around their thigh, around their knee or their ankles. A businessman one day said—ridiculing preachers—he said all these preachers that claim they've got faith in God drop their pants, and you'll see
their juju on their belly anytime. Now that's kind of crude, but his point was, you've got your platform full of preachers that are supposed to believe what they're preaching but half of them, if you would take their clothes off them, you would see they're wearing some of it. Pointing up the depth of the influence of jujuism and fettishism among the people.

Now, what I was going to tell, there on that racetrack, the people began to get the idea that Jesus, if you have him come in you, he is the greatest power in the world, that He's all we need. We don't have to be afraid of nothing, and they began pulling these fettishes off their arms and throwing them on the platform. Now, I don't ever tell them to do that, maybe I should. I know preachers would tell me, "Oh, that's what you should do," Paul had a bon fire." Well, ok, I wouldn't want to disagree with anybody. I'm just saying that we haven't done that, we haven't made a practice of that, but I rather get people delivered from it than make a big fuss about it. But they got to throwing that stuff, I couldn't stop them. Do you know what? We had six gunnie sacks full of that stuff that they piled on the platform, that we had to haul off, rotten stuff they took it off and destroyed it. I don't know what they did with it, it's too dirty, I didn't want to get close to it. The people got free from devils, they were happy, that's all I wanted. Now, you say how do I handle them. Ok, here's an example, a man came to our meeting who was demoned possessed, crazy, crying out, screaming, fettishes on his arms and legs. I was preaching, I didn't know he was there. I just knew once in a while there was a bunch of noise out there in the crowd, and the people would look, and I said to the people, "Is someone out there demon possessed? Don't pay him any attention, let him yell, leave him alone, you listen to the Word of God. Jesus cast out the spirit with His Word, you listen to God's Word; God's spirit will take care of that demon." I passed it off on the preaching; while I was preaching unbeknownst to me the guy yelled, and he said, now they interpreted, he said so loud above the voice of the people, "You can't cast us out, we run this machine." Now the interpreter told me what he said; well I laughed. I said the devil's getting worried. I said listen to me, don't listen to him. I just went on preaching. Three times he yelled that, I never gave him any attention. The devil wants the attention, the Gospel is the power of God unto salvation, not a screaming devil. If the devil gets me to shut up and people listen to him, then he'd have the show. I'm jealous for God to have the show. I was the one in charge of that meeting. I didn't want to give attention to the devil. Now, you say couldn't you have stopped him and went out and cast the devil out of him? Sure, but I didn't want to take the time, I didn't want to give the devil that kind of attention. I said pay him no attention, listen to me, kept preaching. I was interested in all these thousands of people there needing to be saved. After he did that three times, I didn't hear him anymore, I didn't pay him any more attention; the people didn't either. I kept saying look at me, don't look at him. He fell in the dirt, the people around him told me later what he did. He fell, foam poured out of his mouth, and his body bounced up and down on the ground. Now, that's weird to say, that seems superstitious to even say that. That's what they told me. And then all of a sudden he became peaceful, looked up and said, "Where am I? What am I doing here?" They helped him, cleaned him, brought him to the platform. He was saved, he received the baptism of the Holy Ghost, he was changed, and he became a preacher.

Now, how do I handle these devils? That's the way I handle them. The Bible says, when the even was come, they brought unto him many that were sick and
those possessed with devils. I forget just how it says it. Matthew 8:16-17, and he cast out the spirits with his word, and healed all that were sick that it might be fulfilled which was spoken by Isaiah, the prophet, saying he will bear all our sicknesses and so forth. The Word of Jesus, the Word of the Gospel is the most powerful influence today because when we preached the Word, God is in His Word, Jesus is the Word, Jesus is in His Word. You turned the Word loose on a crowd, you've turned Jesus loose on the crowd, you've turned the Holy Spirit loose on the crowd and the devil's in trouble. And I've just never had any trouble with the devil at all. I was in the meeting the other day where they were talking about casting out devils and catching them in buckets and all that stuff, and my hair stood right up on the back of my head. I thought what in the world. I was over here in America, I'm sorry, I didn't mean to make fun of them, but I said, "My goodness you sound like a bunch of pagans to me. I been out there in Africa and they tell them weird stories, I didn't know you were doing that over here in America." I said, "I've cast out more devils than all of you carrying your buckets. I never had to have a bucket to catch a devil. Jesus cast forth His Word, I preached the Gospel. The Gospel is the power of God to salvation to everyone that believes it, and if a sinner has got a devil in him, well when Jesus comes in, the devil is going to get out. Now, that don't mean to say, you don't need to cast out devils, but I'm telling you, you don't need to cast them out if you get Jesus in them. He'll do that, we can cast them out, but the idea is to help people receive Jesus; when you get Jesus the devil's going to be gone." Now that's been my position and I'll tell you we've seen more demon-possessed people, demoniacs, witch doctors, oh, I could tell you scores of witch doctors, cleaned and delivered. I never laid my hands on them--now we can that's our ministry--we can do it. But the power of the Gospel will handle those devils; I don't like to give them that much attention. I just don't like to give them that much attention. If I be lifted up, Jesus said, "I'll draw all men to me." Lift Him up, He's got the power, He can do the work when He comes in. Like those Africans said, "Wow, I don't need all this juju on me, Jesus is in me. The devil can't touch me anymore." See, that's the real deliverance. Now, ok, example--here's someone who comes to the meeting, they're a homosexual, a prostitute, someone really in trouble, or maybe they're on dope. All sorts of (excuse the term) screwed up ideas and tendencies. Ok, now I can preach a long sermon on homosexuality. I can get that fellow and I can put my hands on him and go through the formality, and say I cast out this devil of homosexuality. Go through the whole rigamarole and probably help the guy if he is a believer, if he's this close to belief, probably help the guy. I can work him over again, and cast out the devil of lust. Maybe he's a thief, ok, cast out the devil of thieving, I could spend six weeks casting devils out of him. What's the use going to all that trouble? I like just to do it easy. Jesus has done all the fighting for me, He's won all the battles for me. I'm in charge, in His name, I just tell that old boy about Jesus. Jesus died for him, Jesus borne his sins, he needs to accept Jesus, repent of his sins, change his mind, accept the Gospel--let Jesus come in him. Do I have to worry about them devils? If he's got 19 or 376 they'll all go out when Jesus comes in. He's a new creature in Christ Jesus, old things passed away, all things become new. Now, to me that's the easiest way. Someone asked me the other day, said "Brother Osborn I want to go with you when you go to your next crusade overseas. We will stay down in the audience and help you cast out devils." I thought my Lord you're going to get in trouble. Them devils will swarm you; I don't need you down there. I got Jesus and the Holy Ghost, and in His Word He'll do it all, and we don't need nobody standing down in the crowd to run
around and lay their hands on people to feel important. Now, I believe in laying hands on sick, but isn't it better to give the Word to everybody? What God will do for one, He'll do for everybody. Jesus bought salvation for everybody; He bought healing for everybody. Everything He bought on the cross is for everybody that wants it; just give him a chance to get it. Pray a prayer for everybody, lead them in a prayer all at once, and they can all have it. And that's 34 years I've lived doing that all over to the world to the masses. When I come home, people ask me more funny questions about demons and all this stuff and I don't want to be ridiculous, but I just think somehow there's an easier way. It's been easier for me. I can handle 10,000 at a time. Jesus said I gave you power to cast out all devils, big ones, little ones, skinny ones, fat ones, ugly ones, pretty ones, mean ones, good ones, all of them. They all have to go, because He gave us power over all. That's what Jesus is all about.

KAREN ROBINSON:

That makes a whole lot of sense.

ROBERT LIARDON:

That's the first time I have ever heard it put that way.

KAREN ROBINSON:

It's so much easier.

ROBERT LIARDON:

Could you tell me some of your experiences with the dignitaries and political leaders you have met?

T. L. OSBORN:

Well, we've had a theory, you know, let me preface that by saying this. The biggest problem in reaching the unreached, is to do it and not insult those who are reached. The biggest challenge is how to reach the unbeliever and not offend the already believer. In other words, how to reach sinners and not offend the church. Religion and denominationalism dissects Christians into all these different little groups. That's a problem. To go and reach a city, an area, a province shouldn't we at least have the accord, the goodwill, the understanding, the cooperation, the participation of all of those who call themselves Christians? Yes. Ok, but you go to those Christians and one group will say, well I want to be a part of it, if this other bunch is not a part of it. Ok, another group says, I want to go there, but I don't believe in this bunch; if they're coming, I don't want to be there. That's the problem. Solution: Go to the top; go to the government, go to the head of state, go to the head of the province, go to the head of the department of the city, to the mayor, to the provincial commissioner, to the premier. Go to the top. If you go to the top and get the accord of the top government, then you come back to the preacher and they say, oh, we all want to be in on it. This is going to be important, we want to be in on it. So Daisy and I have had a little trick all these years; we just ignore the preachers and go to the top, and then we come back to the preachers and they all want to be apart of it. Because of that
we've had some remarkable opportunities to deal with heads of state. President Moi, in Kenya, is a personal friend of ours, has been for many years. We've been to his home on different occasions, ate with him, prayed with him, talked the Bible with him. We've shared with him, we've had a part in building one of their universities there, we had the privilege of making possible the construction of a chapel on another university grounds that President Moi had inaugurated.

In Nigeria, we got caught in a coup d'etat; they moved into the capital and shot the president while we were way back on the backside of the country. Our ministry was known in Nigeria. Nigeria is the most populous country in Africa, almost 100 million. The Army General knew about our ministry, when this coup d'etat took place. Public meetings were forbidden; they couldn't have more than 5 people gather togethered in any one place. We were in a meeting with 100,000 people coming. The General sent his adjunct to us privately. Now, this was at a time when the country's closed down, airports all closed; there were over 30,000 or 60,000, now that's a big difference, I don't remember the figure. 30 or 60,000 white people in the Conno and Lagos Airports, trying to get out of the country because it was very dangerous. All the airports were locked down, nobody could move, nobody could travel. It was very dangerous; the Army General sent his adjunct to us with a private message. "Reverend and Mrs. Osborn you may continue your crusade. What you say to people, to our people, is what our country needs." So there we were privileged to have a 100,000 people come in and it was against the law to have 5 people gathered together. Now that shows if you go to the top, see, then you can do good.

We need to go to the top because these people who head government are just people. They need to know that we are coming to bless their people. Now if we're going to go in there bigotted and prejudice, and we're going in there to raise up another denomination, and preach and teach the people that everybody else is wrong and we're the only ones that's holy and good, then no use to try to get the government's approval. But if you're going to go in there, see, the reason we go to government is because we believe the Gospel is good for the country. We believe, if people can hear the Gospel, what's wrong with people is they don't believe in themselves, they don't see themselves like God sees them. God sees people as important, but religion teaches people that they are not important. So religion has hammered it into the brains of people out in some of these poor countries that they are no good, that they are poor, that they are beggars, that they are worthless, that they need to grovel, that they need to beg, that they'll never amount to anything, that God is going to get them, God's going to kill them, God's going to hurt them, God's going to make them sick, God's going get them in trouble. And so the poor things act like that, because religion gets them back that way. When we come into a country, I tell them accept the Jesus way. He shows you God's way, He'll lift you, He'll make you smarter, He'll make you richer, He'll give you ideas of success, He'll make you creators, He'll make you inventors. You'll learn better ways to take this country and run with it. A lot of countries they've been ex-colonies; I say you have been blaming the colonists for coming here and taking all your riches and your resources and taking them home and getting rich on it. Well, they're gone now, now you get them, now you can get rich. But you need God, when God comes to you, he'll make you great; you'll get inventive ideas, you'll learn how to build bigger businesses, you'll learn how to build bigger government—better government. You'll learn how to have better ideas in transportation, in communication, in medicine. You're going to learn all these good things from God; you're going to be a great country instead of having a little
bitty business, you're going to have a big business. Instead of having a little village, you're going to have a big city. Instead of having a little building, you're going to build a skyscraper. You're going to become great, the government wants that. That's what I believe the Gospel is for. I don't believe the Gospel puts us in the ditch and makes us grovel, so you ask our experiences with the top, that's why we go to the top. Governments appreciate it, governments esteem it, government wants us to come and tell the people about a God that will make their country great, a God that will make their people good, a God that will lift their people, a God that will give their country success. That to me is the Christian message, and governments want it.

ROBERT LIARDON:

What do you think the next great thrust in the church role will be?

T. L. OSBORNE:

I think the only great thrust that's ever been defined for the church is the thrust of sharing Jesus with everybody. Therefore, we should get rid of a lot of our old so-called missionary ideas that dictate to us out of sixteenth-century theology that we should pray for some kind of a missionary call. There was never anything further from the scripture. Somehow religion has given us the idea that we have a perfect right to sit here at home in what we call our country and enjoy our wealth, our riches, our Jesus, our power, our gifts, and our glory and let the world go to hell. So, the only thrust that the church has ever had or will ever have--the true church of the living Christ--is to tell everybody that Jesus wants them to be like him, and that if they will believe on him, He'll give them the power to become good, healthy, happy, and successful like He was. Now that's the Christian message for the world. Our thrust must be the world; we don't have a choice, we don't have an option, we only have one thing to do--take what we have and share it with the world. Now here's why. Our reward is not money, though we get it, our reward is people. God is a people God. The Gospel is a people Gospel, the commission of the church is a people commission. People are our reward; therefore, when Christians discover that people are our reward, we will go to the world with the Gospel. Now, you say that's strange Osborne, that's an old missionary message. No, look at Coca-Cola, the churches are so dumb and the world is so smart; the Bible says the children of this world are wiser than the children of light. Coca-Cola says who be people, is our reward, people means money. Let the Christian discover people make money, if the church will ever discover that people are what it's all about. Volkswagen is sitting over there in Germany, they don't send many missionaries in the world, but they believe in people; people buy Volkswagens, people buy batteries, people buy steel, people buy lumber, people build houses. Capitalism is concerned with people; the stars, the movie actors, actresses, listen to their fan rallies. Some reporter comes on and says you're a great person, how do you sing so beautiful, how did you get so great. They say no, no, no, it's the fans, it's the fans. If we didn't have the fans to buy our records we wouldn't be what we are. But the church sits in her corner; sucks her thumb, mumbles, grumbles, and feels sorry for herself because she hasn't learned the secret--people. Beautiful people, customers, money, programs, products, houses, lands, records, books, tapes, people.... people. Let's go to the world and get people. That's our thrust. Now, that is the next thrust of the church. That's where the church is going because the church is beginning to discover, ahhhh, there's people out there.
The world's becoming smaller; it's a shame to say it, but the church is going
to be motivated by money; it's a shame to admit that, but when they find that
they can go to people and get more money, then they will go to people. It's as
simple as that.

KAREN ROBINSON:

So you don't think we have to have a specific call to mission field as I heard
one person say that the scripture it says, go ye into all the world and preach
the Gospel, that is our call for every Christian?

T. L. OSBORN:

Yeah, that's a tradition that we have to have a call. That day is gone. That
day died with colonialism. That doesn't mean we won't have anymore mission-
aries, but the word missionaries is not in the Bible. What we are are
messengers, preachers, apostles, witnesses, communicators, tellers, talkers,
and everybody that comes to Jesus has just one thing to do. Two things to do,
he needs to have faith, and he needs to have a ministry. He needs to believe
something, and needs to do something about it. He needs to believe on Jesus
and do something about it. When he believes on Jesus, what he'll do about it
is talk about Jesus, and that's all there is to Christianity. Believe on
Jesus, talk about Jesus. Believe on Jesus your faith, talk about Jesus, your
ministry, so that's all there is to it. Missionary call--that's absurd.
That's absurd, talk about Jesus. Everybody's supposed to do that. To who?
Everybody. Everybody you can reach. Paul said reach out. So, we'll talk
about Jesus to everyone who will listen. In the Living Bible, it says that in
the the first chapter of Colossians, so we'll talk about Jesus to everyone
who'll listen. I haven't got that just right, but it's close to it. He said
this is our work, as though this is all we've got to do, and we do it because
of the power of Jesus at work within us is the way Paul said that. Our call is
to talk about Jesus, then people motivated; if you were going to sell dresses,
who would you sell them to? People. Well, if you get a chance to sell them to
10,000 women in Los Angeles, you would put a shop in Los Angeles. If you can
find you can get a million customers in China and they give you freedom to do
it, you would put a dress shop in China, because money would motivate you.
Well we ought to be motivated higher than that, but it's not wrong to be
motivated by money because Jesus is the one who had the idea--give and you get
a lot more. Give me a little and I will give you a whole lot. So He must have
known that we wanted a whole lot, so He could get us to give him a little bit,
and I will give you a whole lot. So it's not bad to be motivated by money. So
the church can be motivated by money, if we won't be motivated by love. But if
we be motivated just to reach people and then whatever product we've got to
give them the people will get it. They want it, of course, our best product is
love and we all want that, but I learned several years ago, do not bellyache
about people not being motivated by love. Just figure some other way to turn
them on. Any way to get the Gospel to people. Just give Jesus to people. To
the most people that you can get the opportunity to give it to them. That is
what a businessman does; he sounds out contract possibilities all the time.
Any company's got fellows out on the road exploring contract possibilities.
Wherever the potential of the biggest contract shows up, then that business
will launch into that area and go assign contracts in that area because it's
logical, that when we got a good product let's get it to the most people and
get the most money. Because people are money, people are respondent, it's
people that we are after. So in the Gospel, hadn't we ought to at least be that good, and say hey we got the best product in the world--Jesus and His love? Let's give it to the most people we can reach. Let's find where there's the most people that need it and the fewest people telling about it. Let's go there; you don't need a call to do that, that's just good business sense.

ROBERT LIARDON:

You publish a lot of gospel literature. How much gospel literature, tapes, films, books have you given out over the years? Do you have words on it?

T. L. OSBORN:

For many, many, many years, we've published an average of a ton of gospel literature per working day. A ton per day. We publish in 132 languages. And I think probably the only one that publishes more is the Wycliffe Bible Translators. That's a lot of languages—132 languages. Now, there may be others, I don't know about it, if there are I'm glad. Thank God. I'm not trying to be the one to publish the most. Like I said people, I want to reach the most possible, and the last shipment went to east Africa. We leased two DC-8 jets, and it cost us over $100,000 to lease them. We took 132 tons of literature, projectors, generators, tapes, tape players, and books into east Africa and had the leaders of eight African nations gather there, and distributed every parcel, every bit of that 132 tons in one afternoon. We sent it all over Africa. We rented another plane and sent a whole load of it into Sudan, southern Sudan, Moslem country. Because a preacher was there and he said I've got a friend in customs and I can get it through. I said that is the time to do, let's load it up. So, we loaded another plane, sent it into Khartoum for the south of Sudan. That preacher has written us since; he said now we have been able to reach the authorities in government and they say you can come have a crusade there. So maybe we can. That's what we hope for. Hope someone goes there. I would like to go there if I could, but I hope someone goes.

ROBERT LIARDON:

Where do you get your fund raising?

T. L. OSBORN:

We publish one magazine "Faith Digest", and we send that to everybody who wants it, free. Then to everyone who receives that, we also write a letter every month and give them a bit of a report and challenge them to be a part of what we're doing, and that's the only outreach we have. At this point, we have no radio program of any kind, and never have. I say never have; many, many years ago we were on the radio. No radio program, no television program, no way of communicating to people except through the magazine and through a monthly letter. But you see, Christian people are interested in giving to God, in sharing the Gospel with people who haven't received it yet. They know that if they put money in their hands we are committed to that. We're constituted with one express purpose. We call it our general purpose. Oklahoma Statutory Law demands that you declare a general purpose of your organization. Ours is "to express and propagate the Gospel of Jesus Christ to all mankind throughout the world." People like that; people want to put their money into that. I say what Oswald J. Smith has said for many years. Everyone cannot go. If you
cannot go, you can send a substitute. Billy Graham says your money represents your life in the form of currency. After you keep what money you need to take care of your own household, the rest of it is your potential for going with the Gospel. I think that's a beautiful idea, and I've promoted that idea among whom we call our partners. Promoting the idea, always fanning that flame. The money that you have represents your life, when you put that in Gospel enterprise to give the Gospel to those who haven't received it, then that's like you going, and so that is the way we have supported it. It works beautifully. It keeps on working. Everybody tells me it's a miracle for 34 years we hadn't spent hardly any time in America. Hadn't preached in American churches, except here in Tulsa, in 34 years. One or two times we had a few small meetings in auditoriums just to meet our partners. But when I came back recently, we felt we should give a little bit of time to the Christians to share with them at home. I began to realize what a miracle it is that people support our ministry because there are so many voices in America, they're such good voices. I almost went into shock; I said what in the world are people giving to us for? They're hearing all these good things, all these good radio broadcasts and telecasts. These wonderful messages and they are so good. I'll tell you I hear Oral Roberts, I just feel like I'm king. I hear Robert Schueller and I just turn on; I hear Pat Roberts, Jim Bakker; I hear Rex Humbard; I hear Jimmy Swaggert. I hear all these preachers, all these radio preachers, and I just get to walking taller and taller. They are what's lifting America, saving America, making the church what it is. I said man, lucky I have been doing a good thing, they would have forgotten all about me. But you know what we've been doing the greatest thing in the world there is nothing, nothing equal to giving the Gospel to people who haven't had it. It's the greatest challenge in the world; people love it. Christians love it, they support us, it pours in. We give it out to the people and it keeps going.

ROBERT LIARDON:

Karen, do you have anything?

KAREN ROBINSON:

Yeah, I was going to ask you--and this is sort of personal, too--how do you share with Americans about Jesus Christ, comfortable Americans? They say I'm happy, I'm content, I've got a house, a car, so on. How do we let them know that they need Jesus?

T. L. OSBORN:

Ok. One of the representatives, business manager for Harrison House Publishers here in Tulsa, who publishes all of our books asked me the other day that very question. He said Bro. Osborn, what are you saying to America; what is your message to America? I said I'm finding that in America where we have such a profusion of teaching, preaching, I find what American Christians need is to discover who they are in Christ. To discover their importance, to discover their status with God, to discover their power, discover their standing, discover their potential, discover their origin, discover their roots, discover their heredity. Discover, what is a person who has come to Jesus Christ, religion does not tell us. Religion gives us religion. Religion is nothing. It's a form. Jesus is a life. So I tell America what God's plan was for every human being and how that Jesus came to enact that plan. To show us how we can
be that plan, and how that He paid the price in his sacrificial death and resurrection. So that everyone of us can have everything that God's original dream encompassed for people. Now, that's what I tell American people. God thinks you're great; if you don't believe it, look to Jesus on the cross. Look what God paid for you; how much do you think He's worth? What are you worth? Stand up and be somebody, stop groveling, stop begging, stop putting down what God made holy, stop condemning what God paid so much to forgive. Stop belittling and negating what God paid so much to make wonderful, great, and powerful. Religion is a put down, Jesus is a pickup. That's what I'm telling America. I told this to the business manager of Harrison House. He said but wherever you go you make alter calls, and so many people come forward and get saved everywhere you preach. And I said yes, because when I preach that message, it applies as equally to traditional Christians as it does to unconverted sinners. God's message is for everybody. When I tell Christians you've been begging, don't beg, stand up and rule this thing, run this world. I tell Christians you've been groveling, you've been acting like a worm; stand up and be somebody for God; walk tall. When I say those things, I turn to a sinner and say you want to do that. You want to come and walk tall; come on and I will show you the way to receive Jesus. He'll just come running. He don't want these old dead preachers tell him that he has got to crawl, and be pitiful, and be sick, and suffer, and be poor and humble and all that junk. Excuse me, I said humble, don't confuse that—there's a true humility. But most folks claim they've got it haven't. I say to a sinner you can come and talk tall, walk tall with God, and be big, and be a success, and be an achiever and be a winner. Everybody wants to be a winner, so I find I can preach and lift the church, and turn right around and make an alter call. All the sinners there say wow, that's what I want; I don't want that other stuff. I'll get saved now. And so it works beautiful both ways.

ROBERT LIARDON:

What advice would you give a young minister just starting out? What would you tell him to do?

T. L. OSBORN:

What I would say to young preachers, take a long new penetrating look at what God's original dream for people was. It was good, it was creative, it was productive, it was healthy, it was happy, it was victorious, it was loving, it was generous, it was beautiful, it was bountiful. Everything about God's dream was good. The devil came and spoiled it. What followed was bad; I believe what Oral says the devil is bad, God is good. Jesus came to give us another look at God; he said, hey world look again, look at me. I'm the Son of God, watch me, I'll show you what God's like, get another look at God, you forgot. All of those religions that have happened down through the generations in the Old Testament have distorted your idea of God; let me show you again. He said, "Lo, I'm come to do thy will oh God." So He came. What was He? Good, happy, kind, peaceful, healing, lifting, victorious, triumphant, never bad, always good, never mean, always kind, never a put down, always a pickup, never called anybody a sinner, always told them how they could be a saint, never told them they were bad, always told them how they could be good, never told them they were losers, told them you can be winners, never put them down, always picked them up. He took a beggar, naked, dirty. He said hey, I can make you beautiful;
you can be my messenger; it worked. He took a prostitute ashamed, caught in
the act. He said I'll make you beautiful like a lady. He always did that. I
would say to a preacher, look at God's dream, the devil spoiled it. Jesus
came, look again at God's dream. It's good. Get in your mind God is good,
God's plan is good, God's idea is good, God's way is good, successful, happy,
prosperous, every thing good, good, good. Then my next appeal to them would be
now, wipe everything of religion that emphasizes the bad, the negative, the
down put, then wipe it, kill it, get it out of your vocabulary, destroy it,
forget it, obliterate it, get a cleansing. After you're cleansed from your
sins, get a cleansing in your theology, and stand up tall and say, "Me, I'm
going to be a good news proclaimer." Good news—I'm not going to give bad
news. I'm going to give good news. I'm going to tell people hey, I've got
something good for you to listen to. And I would say to any young preacher, if
you'll build your ministry like that, you will always have a crowd. People
will travel a long way, pay an unbelievable price, and make incredible sacrifices
to come and find the church or the preacher or the voice that tells them they
are important and that they can be good like Jesus. People want that message.

I said in the earlier part of this talk that we preached all over the world in
almost 70 countries, almost never to less than 10,000, usually 50,000, 100,000,
up to a quarter of a million at a time. Why in almost 70 countries after 34
years, why have we never seen a failure? Every place we've ever gone, the
crowds have come—enormous crowds. Why? The shint religions of all the world.
Why? We must be doing something right. I say we're giving the good news.
People want good news—they don't want bad news—they want good news. I could
take any crowd of 100,000 and preach three nights in a row like some preachers
preach that I heard over here, and I wouldn't have any more people left in that
100,000 than preachers got over here because people don't want to hear that
stuff. They've got troubles of their own; they don't want to come to the
preacher and get some more. And these preachers that are pointing their
fingers and condemning people, they're only announcing that they have got a
problem, psychologically, themselves. They haven't found out who they are in
God, so they're mean inside, so they're taking out their meanness on everybody
else. They're vindictive inside, so they're taking out their vindictiveness on
people and using God as their billy club to beat them over their heads. Let
the preacher discover himself in God, let him believe in forgiveness, let him
discover that he is forgiven, and he'll have nothing left but good things to
tell people, and the world will come to hear that preacher because they want to
hear good news. That's what I would say to a preacher. Learn the good news.

KAREN ROBINSON:

I like that, that's good preaching. I have about covered all my questions.
Oh, I was going to ask you about—have there been, I know there have been—do
you have copies of newspaper and magazine articles that have been written about
you and your ministry? Do you have somebody that kind of stays behind after
all your meetings and cuts them out of papers?

T. L. OBSBORN:

We have not accumulated them as such. I know we have them. You know that
never impressed me.
KAREN ROBINSON:

It probably didn't impress you.

T. L. OSBORN:

I should have done it, because it does impress people. The newspaper is kind of a Bible to people, isn't it? The newspaper says it, then it's supposed to be so, and I know that what the newspaper says is the least apt to be so. And so it has never impressed me, and sometimes they call me bad; that didn't make me do any less. Sometimes they called me a saint; that didn't make me do any more, but yes, we have a lot. For example, I think the other day in the archives we were looking, and for five weeks straight we were on the front page of the Sante Diego de Chile newspapers--five weeks straight every day. Every day we were on the front page, not a day missed it in five weeks; now I know that collection is up there somewhere. I say up there; the building is two stories, and I know the archives are upstairs. I know we probably have some hundreds of others. But no, it never impressed me because I know that is the least apt to be fact.

ROBERT LIARDON:

Do you have a lot of reporters come here asking for interviews or wanting statements from you?

T. L. OSBORN:

Our profile is very low here because we're not a known personality in America. Because we are not on TV and we're not on radio, and some know we don't have that problem. Many times that has happened. Overseas we are plagued by them; it's a plague. I shouldn't say a plague, that's a put down word, but I mean you just can't give all the time to them and it's a problem overseas. And you can talk all day, and they don't ever put very much in the newspaper; well they can't, they've got a problem. You know one reason they can't.

KAREN ROBINSON:

You said you took photographs of Harold Kon, Wan, and Simenin. Do you have them in your archives, too?

T. L. OSBORN:

Oh, yes. Thousands, and thousands, and thousands of others.

ROBERT LIARDON:

How many reported miracles have you got recorded?

T. L. OSBORN:

Oh my, I have no idea. Thousands of them.
KAREN ROBINSON:

Somebody like Robert would sit down and count them.

T. L. OSBORN:

You know what, Robert? In one of our early meetings in Puerto Rico, there was a, excuse the term, he was a Catholic priest, now back in those days that was in 1951. You weren't even born yet. You were just born. Now back in those days the Catholics fought the Protestants, Protestants fought the Catholics. Thank God we have passed that day; thank God we have passed that day. May God give us the grace to gain more on that, because, ask me if I'm Catholic or Protestant, I say both. I am both; I am everything; anything connected with Jesus, I'm that, too. Methodist? Sure I'm Methodist. Baptist? Yes. Pentecostal? I'm that, too. Nazereth? Oh, I'm that, too. I love them, too. Anything for Jesus. But back then to this Catholic priest, he got so mad, he was a Jesuit priest from Spain, that they sent down there because we were having so many miracles, that it was upsetting the Catholic church. I never preached against them, but they took offense because the people came and got healed and you know. He became so annoyed, he went to the radio, and he went to the newspapers, and the big articles in the newspaper and on the radio, saying please prove one miracle. Please prove one miracle. Just one miracle, Mr. Osborne. We'll all believe on you if you just prove one miracle. Now, here we were in these big campaigns, thousands of people getting healed. I was young and I thought, hey, this is wonderful; we can make a convert out of him. I didn't learn that you never make converts that way. But I thought you should. We had seven doctors on the platform we set up as a board. We said, everyone that testifies you're going to have to be examined by all these 7 doctors. Oh, I thought I had it beautiful. Then we said we want you to go back to your doctor tomorrow and get new x-rays, if it's something that an x-ray would show, or get a new examination, new medical records and bring us the old and the new. We got so many piles of that stuff we filled a big file with x-rays, before and after. Really formidable stuff. We offered all that on radio down there. They didn't have TV then. That never made one dent in Padre Hunkedas position. He never would accept a one of them. We begged him, come and get them, we've got a whole file for you. He'd go back to radio, can you prove just one, just one. We've got them. Tell them. We never could get the paper to publish one of them; we never could get a radio station to publish one of them. I learned a great lesson in those early years. Medical proof never proved to anybody that Jesus is real because an unbeliever is an unbeliever in his spirit—not in his eyes or not in his ears, he is an unbeliever—unbelief is a spirit; faith is a spirit. I am a believer, I'm born again, I'm a believer, and without a conversion, nobody will ever be believers because when you become a believer, you become a convert. For me that cured me, and I never did collect them anymore; it soured me. I saw right then. Shoot! Excuse the term, but I just felt that way about it. Rats, on this whole deal. Shoot, that's a bunch of bologna. I can go out here on a field and preach to a 100,000 and make 20,000 converts and all that bologna I went through filing it and putting it away, taking care of it and getting signatures, and I never made a convert. Rats, on it. I can go out here and make converts a lot easier than that. I just quit. I ain't interested anymore and never have been. I'm just happy making everybody else I can make happy. They that are not happy I'm sorry for them. They're not believers anyway; too bad for them. If they'll believe my way the Jesus way is a good way, a happy way, I got good news. You
want good news, I got it. You can be happy to. That's what it is all about. Maybe that's ridiculous, maybe that's naive, maybe that's evasive, but to me, it made me a lot happier, and I'm going, and I'm just so happy. I find out everywhere I go I make people happy. I'll tell you something funny. We were in a great campaign, so many people healed. There were a lot of blind people, crippled people, and some professors who were unbelievers got in there and said that's psychology. They said that silly and so they got the word out that they just think their healed—mental suggestion. And so they cornered me after the meeting one night and said them people just think they are healed. I said, yeah, but aren't they happy, isn't that wonderful? Don't spoil what they think. Let them stay happy. Before they thought they were sick, and they were unhappy, isn't that what the psychologist does? Doesn't he make people happy, I said. But the funny thing is, did you see that blind guy going home tonight? He thinks he can see, but he is not stumbling. And that old cripple boy carrying his crutches, he thinks he can walk without them, they're on his shoulders, and one more thing on that. In the great crusade in Monterey, Mexico, they really made an issue. The psychologist from the university got into this and they made a big issue of the deal. Osborn is a master psychologist, genuine miracles are not taking place, only psychological effects are transpiring, so here come the reporters. I told them, I said well now here's what I'm going to tell you. You be fair with me. If that's true, write about it, commend me, because I'm not charging anything for it. I'm doing it free. Isn't that to my credit? I said, psychologists, how much do they charge here in Monterey? They charge quite a bit for every interview. Oh, yes and every time you come you have to pay more? Oh, yes. Well, I said people come out to my meeting every day and they don't ever have to pay anything. Now, if you say that I'm master psychologist and I'm making blind people think they see, isn't that a remarkable effect I'm getting? Do you know any psychologists here in Monterey who have made blind people think they can see? No. Any psychologists here who can work on deaf people? I understand to work psychology on someone you have got to get them to listen to you. Do you know the psychologist who can work a psychological effect on a deaf person and get him to think he can hear? I said after all, there are scores of deaf people who think they can hear now. And you talk to them, and you'd think they could hear too, because they will answer everything you say. You can get behind them and whisper and they'll answer everything you say. Is that just psychology? But I said here's the other thing. Did your professional psychologist here in the city, did it take him a long time to learn it? Yes. It takes years. Years? Yes, it takes years. And they can't make blind people think they can see? No. After years? No. They can't make deaf people think they can hear? No. After years? No. After years studied? Now you say I'm a master psychologist. Here's the boomer in it all. I never studied psychology, and yet here I'm a master at it. So I said by any measure at least you should go say this man is doing a good thing; he didn't study it. We did, and we can't do what he does. So we ought to go learn from him how he does it. He don't charge; he does it free and gets most remarkable effects. I think that is to be commended. So, I said I must be the greatest psychologist who ever hit your city and I never studied it. But I'm glad it's helping people, but then I said we have to give an answer. What about the one who had the cancer, and they don't have it? What about the lady who came up from Veracruz a dying? She went back happy, her cancer all gone. What about the man who was hauled down from Monte Muldez dying? And he got up and he walked; he's well. What about the little boy with the twisted foot? The little foot is straight. Is that psychology? What about the woman who was brought out here to the hospital with a machine? They said if she takes the
machine off her kidney, because she didn't have a kidney, she'll die. Now she's living and doing wonderful and has no machine. How are we going to explain that? Are they psychological effects? No, they're miracles. God is alive. God's real. He's real today.

KAREN ROBINSON:

I could ask you a million more questions, but I'll spare you.
INTERVIEW WITH REVEREND T. L. OSBORN

ROBERT LIARDON:

I understand that your ministry started in your early years. Could you expound on those early years -- how you got started, and some of the obstacles you have overcome?

T. L. OSBORN:

Yes, I was converted at the age of 12. I was teaching a Sunday School class of teenagers up to age 21 when I was 13 and 14. I started preaching at 15, traveling with another evangelist. At 16 and 17, Daisy and I met; at 17 and 18 we married; at 19 and 20 we were pastors; at 20 and 21 we were missionaries in India; at 24 and 25 we were preaching to the masses. And as of this date, we've done nothing but that, preaching overseas in almost 70 countries for 34 years as of today. Practically never to less than 10 or 15,000, and up to 50,000, 100,000, up to a quarter of a million. The papers say a lot more, but I don't think that there were. That's a lot of people. That's a quick report.

ROBERT LIARDON:

I understand that you worked with Oral Roberts in your early years. Could you tell me how you met, and some of the obstacles you worked out together as you worked for the ministry?

T. L. OSBORN:

I don't remember when I met Brother Roberts. When he was a pastor of the little church in Sand Springs, Oklahoma, my brother was one of his deacons, so he knew about me. He found out, I suppose, from my brother about me. He used to come out to the farm, and he would get me. I played the accordion, and we'd go downtown. He had a wonderful street meeting on Saturday in connection with his church. I'd play the accordion, he'd do the preaching, and we had some wonderful meetings. And so we've been friends all this time--real personal friends.

KAREN ROBINSON:

Was that in Tulsa that you would have the street meetings?

T. L. OSBORN:

In Sand Springs. They were big meetings -- successful. I think he was a good preacher. I must have been a good player. He played the guitar and I played the accordion. I don't remember if we sang or not; I don't think we ever sang together; we played together, and had a lot of fun. It didn't happen a lot of times, but it happened.

ROBERT LIARDON:

I understand that F. F. Fosworth and William Branom were ministers who you knew and followed closely. What were some of the characteristics in their lives and
ministries that you thought were outstanding and used in your own personal ministry?

T. L. OSBORN:

William Branam is a name that, unfortunately, we don't quote much now because of the repercussion of the foolish ideas among the people who followed him after his death. For many years I wrote and told it, wherever I spoke, the impact he had upon my life. It happened like this. I told you we were missionaries in India when we were very young; we went there because we wanted to help people. I've always believed in helping people. When we got out to India, the Moslems, and Hindus were very kind to us, especially the Moslems. I was surprised to find out they knew about God. I thought they were heathen. Now I wasn't very well prepared admittedly, but I wanted to help them. We went to tell them about Jesus, and they already knew about him, so I went to tell them about his miracles and they already knew about that. I was shocked, but I found out that they believed He was a good man, He was a good teacher, He was a miracle worker, He was a healer, and He was a prophet. I didn't know any of that. I went out to convert them; I found out they didn't believe He was born of a virgin, conceived of the Holy Ghost; that He was the Son of God, that His blood was divine, or that God raised him from the dead. Well, I knew those were the fundamentals of the Christian faith. They said, "Prove these things to me." I got my Bible to prove it. They said, "We don't believe that." I said, "What do you mean?" I thought anybody would know the Bible was God's Word. They got another book, it was a Koran. They said, "This is God's Word." I said, "What?" They said, "This is the Word of God as it was revealed to his holy prophet Mohammed." "No," I said, "this is God's Word." I showed them the Bible. There I was a young man in India, there were two black books—both of them had gold print. They said theirs was God's Word; it denied everything about Jesus. I said mine was God's Word; it told everything about Jesus. I couldn't prove the difference; the consequence of that was I went home. Daisy and I abandoned India and went home. I think it was a good decision, but we had seen the masses, we knew they needed help; we knew they ought to know about Jesus, but we were incapable of proving to them that Jesus was the Christ. They considered Christianity just a religion. We prayed and we fasted for the answer; God gave the answer to us in this way. It was the answer as it applied to us, to our search.

One morning at 6:00, Jesus appeared in our bedroom. I saw him, Daisy didn't. I was awakened; I saw him standing there in the room just like I'd see anybody. I couldn't move a finger or a toe; water poured out of my eyes though I wasn't conscious of weeping. I couldn't move; it was like I was dead—physically. Finally, I was able to get out of bed and lie on the floor face down. I crawled in a little anteroom, which was my study, and there I lay on my face until afternoon. When I came out of that room I knew Jesus was alive. I knew I was not preaching a dead religion. Now, you ask about Brother Branom; I told you that as a background. Right after that experience, Brother Branom came to Portland, Oregon—we lived near there. I heard of the miracles that were happening in his meetings. We went to see; I saw what I still think was the most remarkable demonstration of the gift of healing that I have ever witnessed. We sat in the third balcony and watched him preach; he was very humble. Now I'm saying this, notwithstanding all of the foolishness that's happened since then, and the crazy ideas that followers of Branom seem to propagate. Barring all of that, at that time I saw what I considered was the most beautiful
representation of the life of Jesus I have ever seen. He talked about Jesus, he attracted people to Jesus. He made an invitation and over 400 people came and accepted Jesus. That was what I wanted to be able to do. I couldn't do that in India, so then he called for the sick and he prayed for them in the most remarkable way. Now, I had come from maybe we would say a fanatical background; we made a lot of noise. I don't know how much power we had, but we made a lot of noise, but we didn't get much done. Brother Branom, when he prayed for people—for example, a deaf mute came before him born that way—he asked everybody to bow their heads; this was his prayer. "Thou deaf and dumb spirit, I adjure thee by the name of Jesus, that you leave the child and enter her no more." Now that's all he prayed, I thought, wow, I was getting ready to help him make noise, but for him he was over—he was finished. He said, "Audience, you can lift your heads and look now, the girl is healed." Now I've never seen anything like that, I prayed a lot, I believed in healing, but I'd never seen anything like that. The little girl is perfectly healed.

A little cross-eyed boy came to him, very cross-eyed. He showed us—we could see even in the distance his little eyes locked behind his nose. He prayed the same kind of a prayer. Something like, you spirit of infirmity that has crossed the eyes of this little boy, I adjure thee in the name of Jesus, come out of the child and leave the child, and that's all. Then he said, "Now you could look, I haven't looked, but I know the child is healed." He turned around, he said, "I've turned the child around towards you, look and see for yourself, I know the child is healed, I haven't seen, you could look first." His eyes were perfect. Well, now that impressed me, to say the least that impressed me, and one after another all night he prayed for people. Ok, it seemed like a thousand voices whirled over my head saying, you could do that, that's the way Jesus did it; that's the way Peter did it, that's the way Paul did it. That proves the Bible way will work today; you can do that, over and over. I was weeping, I went out of the auditorium, changed for life. I believed I could do that, because that was the way they did it in the Bible. Now, right after that I found books by two people, E.W. Kenian, who to this day I think has given to the world the most wonderful, remarkable collection of books, next to the Bible that exists—the E.W. Kenian Collection of Books. It's my only Bible school. I wasn't fortunate enough to go to Bible school, so I read his books.

You ask about Brother Fosworth; I got his book Christ The Healer. To my delight right after that, of course, we began to do what we saw Brother Branom do and it worked. Right after that we went to visit another one of his crusades and F. F. Fosworth was teaching in the afternoons and the evenings prior to Reverend Branom coming and praying for the sick. That's where I got to hear F. F. Fosworth, an old gentlemen, 75 years old at that time, and I was 25. The thing that intrigued me, and impressed me about F. F. Fosworth, he preached a great sermon; for example, one day on confession, when he got all through with the sermon, everybody was thrilled, everybody was convinced he made a great impact upon us. He chuckled in his lovely way, and said, "Now, you can get that from Brother Kenian's books; here it is I've just been preaching to you what Brother Kenian wrote years ago." I felt that was humility, I felt that was credibility, it impressed me. He wasn't claiming anything special, he was just passing on truth; he said, I got it from him, you can get it from me. I've always been a believer in that whatever God will do for one he will do for anyone under the same circumstances. What he did for me he will do for you, what I've got you've got or you can have. Anybody can have it, everybody can
have it who follows Jesus. That's the impact that those two men made on me. Reverend William Branom, showed me first. I saw Jesus in a vision; in Reverend Branom I saw Jesus in a man. That's where he's got to be before he'll do us any good. In Fosworth, I saw Jesus in simplicity, in compassion, in love, in teaching, in powerful teaching. The Bible said in Luke 5, "It came to pass as Jesus was teaching the power of the Lord was present to heal." I saw that in F. F. Fosworth; as he was teaching, hundreds of people were healed. Now for 34 years we've taught all over the world to multitudes of people, and most all of the great miracles that we have witnessed in almost 70 countries never happen when I prayed for them personally. For in all those years, I have practically never laid my hands on the sick. The miracles have taken place as we taught the Word publicly to the people. I say that's the gospel according T. L. Osborn; Mark had a gospel, Luke had a gospel, John told us his way, T. L. told it his way. Jesus is real to me; that's how he is real to me.

ROBERT LIARDON:

You have had great overseas miracle sermons. What are some of the miracles that God did, that astounds you, and stands out in your mind now, like from the very beginning up to latest one you have had?

T. L. OSBORN:

When I saw Reverend Branom pray for that little deaf and dumb girl, those voices said you can do that, you can do that, Peter did that, Paul did that. I said, "Yeah, I can do that, I know I can do that." In one of the earliest meetings that we had, a little deaf and dumb girl was brought to us, almost exactly like that little girl I saw in Branom's meeting. I had looked forward to that. I drew her to me after we had preached, I laid my hands on her, and I repeated the same prayer that I had heard Bro. Branom pray. I said, "Thou deaf and dumb spirit, I adjure thee by the name of Jesus, that you come out of this little girl and leave her, and enter her no more." And that's all I prayed, and that little girl was perfectly healed, instantly. Now, I say that to say, we went to Jamaica right after that, and in 13 weeks we prayed for the sick individually. I have just said before, most of the great miracles all over the world—we never prayed for. But when I first went to Jamaica, 13 weeks we prayed for the sick individually. We thought we were supposed to. We hadn't caught on to how big God is, so we prayed one-by-one, one-by-one, one-by-one. During those 13 weeks, 125 deaf-mutes received their healing; they could hear, and they could speak. Many of them are alive today in Jamaica; some are in England that have immigrated there. I have met them in England; they were deaf-mutes in Jamaica—they are well today. Now, the fact that there were 125 of them, at least many of them partially healed, but 125 of them perfectly healed—that impressed me as a great miracle. There were 90 totally blind people healed in that crusade; now that was 13 weeks one by one. Since then, I think in Nicotou, Kenya, the Finnish missionary tabulated 63 totally blind people who were healed in one crusade, but I never prayed for any of them individually. All of those were healed out on the field among the people. I didn't know anything about it happening. That's impressed me. Now, a great individual miracle.

Harold Kon in Trinidad, one leg was $5\frac{1}{2}''$ shorter than the other, and smaller, comparatively smaller than the other. He was a Moslem lad; he was injured when he was 12; he was healed when he was 14. Those were the two years that, like
boys usually do, he began to grow rapidly, but that leg never grew. So it was smaller, about 5½" shorter than the other. In an instant of time, while he was sitting out on the field, that leg became perfect. Now, that's a well known case in Trinidad today because he was furnished with a brace by the government hospital. His case is known by the government, it's a government case, the records are there. Harold Kon in a moment was healed, and the leg became as big as the other one. Now, I can't explain that, but it has been documented—photographed. We photographed him, we made him take off his shoes, we photographed him close up from behind on his feet, so you could see the evenness of them. It shocked San Fernando, Trinidad. Harold's perfect.

Wan Sompthus in Puerto Rico was shot through the spine; his spine was destroyed. Now, I don't think you would call that paralysis. His spinal cord was destroyed; the result was his legs from his waist down, his body just deteriorated, his legs drew up and became tense. You have often seen a paralysis person and how their hands would become clenched, well his legs did like that, and his feet were gathered under him and twisted, they become like a mummy's legs, and that's the way it was for 16 years. One night as we were preaching and we prayed for the multitude of people—I knew nothing about him being there—obviously Jesus visited him and he was instantly healed. A policeman who had been converted was standing by him, and got excited and took him by the hands, and said Win stand up in the name of Jesus, and lifted him up and his legs were healed. He stood up on his legs, and in 4 days his legs became as normal as anybody's legs. Now, he has given his life, going to auditoriums, school auditoriums, public auditoriums, churches, meetings, conventions, just showing himself, what Jesus did for him.

A little boy in Kenya, was born without eyeballs, no openings for the eyes. He's from a tribe, a village near Nicudo, in the Rith Valley, Providence of Kenya. His name is Simenin; he's from the tribe of President Moi. Now that happens to be the smallest tribe in Kenya; President Moi knows the village. The mother brought the little boy to the crusade, no eyeballs, nothing. The village knew about him, some people in the provincial capital of Nicudo knew about the boy. The boy was healed one night; eyes formed in the boy's head, they grew, openings appeared and the boy's eyes were quite little, but he could see. By the next morning the boy's eyes were normal in size. They brought the boy, showed him on the platform, he could see anything. Two years later, Daisy, my wife, went back; we were going to have another crusade there, so I said go see Simenin—get pictures. She did, a great crowd gathered, Simenin was there, a two-year old boy then, beautiful, beautiful eyes, could see anything. Daisy had to minister in the village that day, and a bunch more miracles took place because the people were so excited. They brought the boy back, the mother testified, and for over a year that village became almost a mecca for people in that area who would travel long distances, to go see the boy with the miracle eyes. I think that's a great miracle. I could tell a lot more wonderful things, but that's a great miracle.

KAREN ROBINSON:

Let me ask a question here. Why do you think it is that so many of these phenomenal miracles occur overseas, and it doesn't seem to me that it happens very much in the United States? It just seems to occur in foreign countries so much more, or we hear of it, I guess.
T. L. OSBORN:

Well, there's more people who hurt overseas than there are here. They don't have an alternative, we do. We have doctors, medicine, medical science, insurance. We've got it made coming or going. People ask me why I don't pray for the sick over here like I do overseas. We have insurance, I have insurance, I believe in insurance, we have doctors, we have so much; but let's not forget that we do also, America is filled with remarkable cases like this. It would seem logical that if these things happened, they would fill the newspapers. They don't. I don't know why, I think they ought to, but the same reason the bad things fill our news. I don't know why, I don't understand that about America, but these things do happen in America—remarkable things all across this land—they're here.

KAREN ROBINSON:

It's probably like you say, because the newspapers just put the bad news in.

T.L. OSBORN:

Yeah, they're here. Just as great as anything that happens overseas. If you read F. F. Fosworth's book, Christ The Healer, read the testimonies. The most incredible things happened. Dr. John G. Lake, I was just reading the other day, a woman operated on, a hysterectomy. Everything connected with conception and the development of a child, and giving birth to a child, removed by operation, but she came to him for prayer. She was healed; nine months later she gave birth to a beautiful baby. So, America has it. Fosworth tells the most fantastic stories. The other day someone stood up in one of our meetings, said "Brother Osborn, I came to your meeting with holes in my lungs from tuberculosis." He told how big they were, he had to be carried there on a cot. He couldn't stand on his feet; we prayed for him. I didn't remember about this at all, but he got up, and was healed and walked home three miles and is a big robust man today—perfect. Another man came to one of our meetings just recently and said, "Brother Osborn you prayed for me. I have had a rib removed by operation, one lung removed, you prayed. I went back, I had a new rib, I had a new lung, I'm well today, it still last." So, these things happen in America just like they do overseas. Probably more of them happen overseas, like someone said to me the other day, "T. L., you and Daisy must have such great faith." I said, "No, not at all, we've just been lucky enough to give the gospel of Jesus to so many hurting people."

ROBERT LIARDON:

Do miracles always excite you, or do they kind of get old?

T. L. OSBORN:

No, they always excite me.

ROBERT LIARDON:

Always excites.
T. L. OSBORN:

They always excite me, definitely.

ROBERT LIARDON:

How do the gifts of the Spirit operate in your services?

T. L. OSBORN:

You're asking that question because you're an American. I never was asked that question anywhere outside of the United States. We've made a religion in the charismatic world about gifts. Nothing wrong with it, it's good. The gifts are there; I've never made a study indepth of the gifts. I hope I'd be taken right. I guess I've been too busy demonstrating the gifts to study the gifts. Because to minister and help people the gifts of the Spirit are placed in the body of Christ to help people, not to make us feel good, and make us important but to lift people. So, if we go out and lift people, and touch people, heal, bless, save, and encourage people, that is the operation of the gifts of the Spirit. I think, I'm sure it's true.

ROBERT LIARDON:

How do you deal with the witch doctors and demon-possessed people who you come in contact with overseas? Or even in America?

T. L. OSBORN:

Demon possessed and people affected by witchcraft, witch doctors, priestesses and priests of witchcraft fill our crusade audiences. They're there from everywhere. Almost always, there are witches there, trying to put some curse on us or affect us or stop us. It worries them because we change people. Example, in the great city of Ebodon, Nigeria, the greatest of all black cities on the continent of Africa, we conducted a great crusade on the race field and it was filled with people standing up—we never furnished chairs—just standing up, thick, as far as you could see to the tree line any direction. I never preached against witchcraft, I never preached against charms, or fetishes, or juju or anything like that. I only lift up Jesus and convince people that Jesus is wonderful and all powerful. Now, one of the times in our ministry that people reacted outwardly to that—I'm talking about witchcraft now. You being an American, you probably never even seen real witchcraft like it is overseas, I should say. It's more sophisticated here. Overseas they'll take, for example (excuse these terms), an owl's eye, a monkey's toe, and (Can you stand it?) a duck's bladder, and, what else could I think of—something hideous—lion's tooth, and pound it all up, and mix it together. That's a powerful thing to them, wow, that's important. Then they will make a powder out of that, and mix and roll that up in a piece of skin and sew it. All the ceremony that goes on while the noise and the drums goes on while they do that. Then tie that with a leather string around your arm and you are protected from demons; now that's a bunch of nonsense to us, but to them that's power. They'll put it around their belly—excuse me, I'm thinking African now. They call it belly like it is, around their waistline, or around their thigh, around their knee or their ankles. A businessman one day said—ridiculing preachers—he said all these preachers that claim they've got faith in God drop their pants, and you'll see
their juju on their belly anytime. Now that's kind of crude, but his point was, you've got your platform full of preachers that are supposed to believe what they're preaching but half of them, if you would take their clothes off them, you would see they're wearing some of it. Pointing up the depth of the influence of jujuism and fettishism among the people.

Now, what I was going to tell, there on that racetrack, the people began to get the idea that Jesus, if you have him come in you, he is the greatest power in the world, that He's all we need. We don't have to be afraid of nothing, and they began pulling these fetishes off their arms and throwing them on the platform. Now, I don't ever tell them to do that, maybe I should. I know preachers would tell me, "Oh, that's what you should do," Paul had a bonfire." Well, ok, I wouldn't want to disagree with anybody. I'm just saying that we haven't done that, we haven't made a practice of that, but I rather get people delivered from it than make a big fuss about it. But they got to throwing that stuff, I couldn't stop them. Do you know what? We had six gunnie sacks full of that stuff that they piled on the platform, that we had to haul off, rotten stuff they took it off and destroyed it. I don't know what they did with it, it's too dirty, I didn't want to get close to it. The people got free from devils, they were happy, that's all I wanted. Now, you say how do I handle them. Ok, here's an example, a man came to our meeting who was demoned possessed, crazy, crying out, screaming, fetishes on his arms and legs. I was preaching, I didn't know he was there. I just knew once in a while there was a bunch of noise out there in the crowd, and the people would look, and I said to the people, "Is someone out there demon possessed? Don't pay him any attention, let him yell, leave him alone, you listen to the Word of God. Jesus cast out the spirit with His Word, you listen to God's Word; God's spirit will take care of that demon." I passed it off on the preaching; while I was preaching unbeknownst to me the guy yelled, and he said, now they interpreted, he said so loud above the voice of the people, "You can't cast us out, we run this machine." Now the interpreter told me what he said; well I laughed. I said the devil's getting worried. I said listen to me, don't listen to him. I just went on preaching. Three times he yelled that, I never gave him any attention. The devil wants the attention, the Gospel is the power of God unto salvation, not a screaming devil. If the devil gets me to shut up and people listen to him, then he'd have the show. I'm jealous for God to have the show. I was the one in charge of that meeting. I didn't want to give attention to the devil. Now, you say couldn't you have stopped him and went out and cast the devil out of him? Sure, but I didn't want to take the time, I didn't want to give the devil that kind of attention. I said pay him no attention, listen to me, kept preaching. I was interested in all these thousands of people there needing to be saved. After he did that three times, I didn't hear him anymore, I didn't pay him any more attention; the people didn't either. I kept saying look at me, don't look at him. He fell in the dirt, the people around him told me later what he did. He fell, foam poured out of his mouth, and his body bounced up and down on the ground. Now, that's weird to say, that seems superstitious to even say that. That's what they told me. And then all of a sudden he became peaceful, looked up and said, "Where am I? What am I doing here?" They helped him, cleaned him, brought him to the platform. He was saved, he received the baptism of the Holy Ghost, he was changed, and he became a preacher.

Now, how do I handle these devils? That's the way I handle them. The Bible says, when the even was come, they brought unto him many that were sick and
those possessed with devils. I forget just how it says it. Matthew 8:16-17, and he cast out the spirits with his word, and healed all that were sick that it might be fulfilled which was spoken by Isaiah, the prophet, saying he will bear all our sicknesses and so forth. The Word of Jesus, the Word of the Gospel is the most powerful influence today because when we preached the Word, God is in His Word, Jesus is the Word, Jesus is in His Word. You turned the Word loose on a crowd, you've turned Jesus loose on the crowd, you've turned the Holy Spirit loose on the crowd and the devil's in trouble. And I've just never had any trouble with the devil at all. I was in the meeting the other day where they were telling about casting out devils and catching them in buckets and all that stuff, and my hair stood right up on the back of my head. I thought what in the world. I was over here in America, I'm sorry, I didn't mean to make fun of them, but I said, "My goodness you sound like a bunch of pagans to me. I been out there in Africa and they tell them weird stories, I didn't know you were doing that over here in America." I said, "I've cast out more devils than all of you carrying your buckets. I never had to have a bucket to catch a devil. Jesus cast forth His Word, I preached the Gospel. The Gospel is the power of God to salvation to everyone that believes it, and if a sinner has got a devil in him, well when Jesus comes in, the devil is going to get out. Now, that don't mean to say, you don't need to cast out devils, but I'm telling you, you don't need to cast them out if you get Jesus in them. He'll do that, we can cast them out, but the idea is to help people receive Jesus; when you get Jesus the devil's going to be gone." Now that's been my position and I'll tell you we've seen more demon-possessed people, demoniacs, witch doctors, oh, I could tell you scores of witch doctors, cleaned and delivered. I never laid my hands on them—now we can that's our ministry—we can do it. But the power of the Gospel will handle those devils; I don't like to give them that much attention. I just don't like to give them that much attention. If I be lifted up, Jesus said, "I'll draw all men to me." Lift Him up, He's got the power, He can do the work when He comes in. Like those Africans said, "Wow, I don't need all this juju on me, Jesus is in me. The devil can't touch me anymore." See, that's the real deliverance. Now, ok, example—here's someone who comes to the meeting, they're a homosexual, a prostitute, someone really in trouble, or maybe they're on dope. All sorts of (excuse the term) screwed up ideas and tendencies. Ok, now I can preach a long sermon on homosexuality. I can get that fellow and I can put my hands on him and go through the formality, and say I cast out this devil of homosexuality. Go through the whole rigamarole and probably help the guy if he is a believer, if he's this close to belief, probably help the guy. I can work him over again, and cast out the devil of lust. Maybe he's a thief, ok, cast out the devil of thieving, I could spend six weeks casting devils out of him. What's the use going to all that trouble? I like just to do it easy. Jesus has done all the fighting for me, He's won all the battles for me. I'm in charge, in His name, I just tell that old boy about Jesus. Jesus died for him, Jesus borne his sins, he needs to accept Jesus, repent of his sins, change his mind, accept the Gospel—let Jesus come in him. Do I have to worry about them devils? If he's got 19 or 376 they'll all go out when Jesus comes in. He's a new creature in Christ Jesus, old things passed away, all things become new. Now, to me that's the easiest way. Someone asked me the other day, said "Brother Osborn I want to go with you when you go to your next crusade overseas. We will stay down in the audience and help you cast out devils." I thought my Lord you're going to get in trouble. Them devils will swarm you; I don't need you down there. I got Jesus and the Holy Ghost, and in His Word He'll do it all, and we don't need nobody standing down in the crowd to run
around and lay their hands on people to feel important. Now, I believe in laying hands on sick, but isn't it better to give the Word to everybody? What God will do for one, He'll do for everybody. Jesus bought salvation for everybody; He bought healing for everybody. Everything He bought on the cross is for everybody that wants it; just give him a chance to get it. Pray a prayer for everybody, lead them in a prayer all at once, and they can all have it. And that's 34 years I've lived doing that all over to the world to the masses. When I come home, people ask me more funny questions about demons and all this stuff and I don't want to be ridiculous, but I just think somehow there's an easier way. It's been easier for me. I can handle 10,000 at a time. Jesus said I gave you power to cast out all devils, big ones, little ones, skinny ones, fat ones, ugly ones, pretty ones, mean ones, good ones, all of them. They all have to go, because He gave us power over all. That's what Jesus is all about.

KAREN ROBINSON:
That makes a whole lot of sense.

ROBERT LIARDON:
That's the first time I have ever heard it put that way.

KAREN ROBINSON:
It's so much easier.

ROBERT LIARDON:
Could you tell me some of your experiences with the dignitaries and political leaders you have met?

T. L. OSBORN:
Well, we've had a theory, you know, let me preface that by saying this. The biggest problem in reaching the unreached, is to do it and not insult those who are reached. The biggest challenge is how to reach the unbeliever and not offend the already believer. In other words, how to reach sinners and not offend the church. Religion and denominationalism dissects Christians into all these different little groups. That's a problem. To go and reach a city, an area, a province shouldn't we at least have the accord, the goodwill, the understanding, the cooperation, the participation of all of those who call themselves Christians? Yes. Ok, but you go to those Christians and one group will say, well I want to be a part of it, if this other bunch is not a part of it. Ok, another group says, I want to go there, but I don't believe in this bunch; if they're coming, I don't want to be there. That's the problem. Solution: Go to the top; go to the government, go to the head of state, go to the head of the province, go to the head of the department of the city, to the mayor, to the provincial commissioner, to the premier. Go to the top. If you go to the top and get the accord of the top government, then you come back to the preacher and they say, oh, we all want to be in on it. This is going to be important, we want to be in on it. So Daisy and I have had a little trick all these years; we just ignore the preachers and go to the top, and then we come back to the preachers and they all want to be apart of it. Because of that
we've had some remarkable opportunities to deal with heads of state. President Moi, in Kenya, is a personal friend of ours, has been for many years. We've been to his home on different occasions, ate with him, prayed with him, talked the Bible with him. We've shared with him, we've had a part in building one of their universities there, we had the privilege of making possible the construction of a chapel on another university grounds that President Moi had inaugurated.

In Nigeria, we got caught in a coup d'etat; they moved into the capital and shot the president while we were way back on the backside of the country. Our ministry was known in Nigeria. Nigeria is the most populous country in Africa, almost 100 million. The Army General knew about our ministry, when this coup d'etat took place. Public meetings were forbidden; they couldn't have more than 5 people gather togethered in any one place. We were in a meeting with 100,000 people coming. The General sent his adjunct to us privately. Now, this was at a time when the country's closed down, airports all closed; there were over 30,000 or 60,000, now that's a big difference, I don't remember the figure. 30 or 60,000 white people in the Conno and Lagos Airports, trying to get out of the country because it was very dangerous. All the airports were locked down, nobody could move, nobody could travel. It was very dangerous; the Army General sent his adjunct to us with a private message. "Reverend and Mrs. Osborn you may continue your crusade. What you say to people, to our people, is what our country needs." So there we were privileged to have a 100,000 people come in and it was against the law to have 5 people gathered together. Now that shows if you go to the top, see, then you can do good.

We need to go to the top because these people who head government are just people. They need to know that we are coming to bless their people. Now if we're going to go in there bigotted and prejudice, and we're going in there to raise up another denomination, and preach and teach the people that everybody else is wrong and we're the only ones that's holy and good, then no use to try to get the government's approval. But if you're going to go in there, see, the reason we go to government is because we believe the Gospel is good for the country. We believe, if people can hear the Gospel, what's wrong with people is they don't believe in themselves, they don't see themselves like God sees them. God sees people as important, but religion teaches people that they are not important. So religion has hammered it into the brains of people out in some of these poor countries that they are no good, that they are poor, that they are beggars, that they are worthless, that they need to grovel, that they need to beg, that they'll never amount to anything, that God is going to get them, God's going to kill them, God's going to hurt them, God's going to make them sick, God's going get them in trouble. And so the poor things act like that, because religion gets them back that way. When we come into a country, I tell them accept the Jesus way. He shows you God's way, He'll lift you, He'll make you smarter, He'll make you richer, He'll give you ideas of success, He'll make you creators, He'll make you inventors. You'll learn better ways to take this country and run with it. A lot of countries they've been ex-colonies; I say you have been blaming the colonists for coming here and taking all your riches and your resources and taking them home and getting rich on it. Well, they're gone now, now you get them, now you can get rich. But you need God, when God comes to you, he'll make you great; you'll get inventive ideas, you'll learn how to build bigger businesses, you'll learn how to build bigger government—better government. You'll learn how to have better ideas in transportation, in communication, in medicine. You're going to learn all these good things from God; you're going to be a great country instead of having a little
bitty business, you're going to have a big business. Instead of having a little village, you're going to have a big city. Instead of having a little building, you're going to build a skyscraper. You're going to become great, the government wants that. That's what I believe the Gospel is for. I don't believe the Gospel puts us in the ditch and makes us grovel, so you ask our experiences with the top, that's why we go to the top. Governments appreciate it, governments esteem it, government wants us to come and tell the people about a God that will make their country great, a God that will make their people good, a God that will lift their people, a God that will give their country success. That to me is the Christian message, and governments want it.

ROBERT LIARDON:

What do you think the next great thrust in the church role will be?

T. L. OSBORNE:

I think the only great thrust that's ever been defined for the church is the thrust of sharing Jesus with everybody. Therefore, we should get rid of a lot of our old so-called missionary ideas that dictate to us out of sixteenth-century theology that we should pray for some kind of a missionary call. There was never anything further from the scripture. Somehow religion has given us the idea that we have a perfect right to sit here at home in what we call our country and enjoy our wealth, our riches, our Jesus, our power, our gifts, and our glory and let the world go to hell. So, the only thrust that the church has ever had or will ever have--the true church of the living Christ--is to tell everybody that Jesus wants them to be like him, and that is if they will believe on him, He'll give them the power to become good, healthy, happy, and successful like He was. Now that's the Christian message for the world. Our thrust must be the world; we don't have a choice, we don't have an option, we only have one thing to do--take what we have and share it with the world. Now here's why. Our reward is not money, though we get it, our reward is people. God is a people God. The Gospel is a people Gospel, the commission of the church is a people commission. People are our reward; therefore, when Christians discover that people are our reward, we will go to the world with the Gospel. Now, you say that's strange Osborne, that's an old missionary message. No, look at Coca-Cola, the churches are so dumb and the world is so smart; the Bible says the children of this world are wiser than the children of light. Coca-Cola says who be people, is our reward, people means money. Let the Christian discover people make money, if the church will ever discover that people are what it's all about. Volkswagen is sitting over there in Germany, they don't send many missionaries in the world, but they believe in people; people buy Volkswagens, people buy batteries, people buy steel, people buy lumber, people build houses. Capitalism is concerned with people; the stars, the movie actors, actresses, listen to their fan rallies. Some reporter comes on and says you're a great person, how do you sing so beautiful, how did you get so great. They say no, no, no, it's the fans, it's the fans. If we didn't have the fans to buy our records we wouldn't be what we are. But the church sits in her corner; sucks her thumb, mumbles, grumbles, and feels sorry for herself because she hasn't learned the secret--people. Beautiful people, customers, money, programs, products, houses, lands, records, books, tapes, people.... people. Let's go to the world and get people. That's our thrust. Now, that is the next thrust of the church. That's where the church is going because the church is beginning to discover, ahhhh, there's people out there.
The world's becoming smaller; it's a shame to say it, but the church is going to be motivated by money; it's a shame to admit that, but when they find that they can go to people and get more money, then they will go to people. It's as simple as that.

KAREN ROBINSON:

So you don't think we have to have a specific call to mission field as I heard one person say that the scripture it says, go ye into all the world and preach the Gospel, that is our call for every Christian?

T. L. OSBORN:

Yeah, that's a tradition that we have to have a call. That day is gone. That day died with colonialism. That doesn't mean we won't have anymore missionaries, but the word missionaries is not in the Bible. What we are are messengers, preachers, apostles, witnesses, communicators, tellers, talkers, and everybody that comes to Jesus has just one thing to do. Two things to do, he needs to have faith, and he needs to have a ministry. He needs to believe something, and needs to do something about it. He needs to believe on Jesus and do something about it. When he believes on Jesus, what he'll do about it is talk about Jesus, and that's all there is to Christianity. Believe on Jesus, talk about Jesus. Believe on Jesus your faith, talk about Jesus, your ministry, so that's all there is to it. Missionary call—that's absurd. That's absurd, talk about Jesus. Everybody's supposed to do that. To who? Everybody. Everybody you can reach. Paul said reach out. So, we'll talk about Jesus to everyone who will listen. In the Living Bible, it says that in the first chapter of Colossians, so we'll talk about Jesus to everyone who'll listen. I haven't got that just right, but it's close to it. He said this is our work, as though this is all we've got to do, and we do it because of the power of Jesus at work within us is the way Paul said that. Our call is to talk about Jesus, then people motivated; if you were going to sell dresses, who would you sell them to? People. Well, if you get a chance to sell them to 10,000 women in Los Angeles, you would put a shop in Los Angeles. If you can find you can get a million customers in China and they give you freedom to do it, you would put a dress shop in China, because money would motivate you. We ought to be motivated higher than that, but it's not wrong to be motivated by money because Jesus is the one who had the idea—give and you get a lot more. Give me a little and I will give you a whole lot. So He must have known that we wanted a whole lot, so He could get us to give him a little bit, and I will give you a whole lot. So it's not bad to be motivated by money. So the church can be motivated by money, if we won't be motivated by love. But if we be motivated just to reach people and then whatever product we've got to give them the people will get it. They want it, of course, our best product is love and we all want that, but I learned several years ago, do not bellyache about people not being motivated by love. Just figure some other way to turn them on. Any way to get the Gospel to people. Just give Jesus to people. To the most people that you can get the opportunity to give it to them. That is what a businessman does; he sounds out contract possibilities all the time. Any company's got fellows out on the road exploring contract possibilities. Wherever the potential of the biggest contract shows up, then that business will launch into that area and go assign contracts in that area because it's logical, that when we got a good product let's get it to the most people and get the most money. Because people are money, people are respondent, it's
people that we are after. So in the Gospel, hadn't we ought to at least be that good, and say hey we got the best product in the world--Jesus and His love? Let's give it to the most people we can reach. Let's find where there's the most people that need it and the fewest people telling about it. Let's go there; you don't need a call to do that, that's just good business sense.

ROBERT LIARDON:

You publish a lot of gospel literature. How much gospel literature, tapes, films, books have you given out over the years? Do you have words on it?

T. L. OSBORN:

For many, many, many years, we've published an average of a ton of gospel literature per working day. A ton per day. We publish in 132 languages. And I think probably the only one that publishes more is the Wycliffe Bible Translators. That's a lot of languages--132 languages. Now, there may be others, I don't know about it, if there are I'm glad. Thank God. I'm not trying to be the one to publish the most. Like I said people, I want to reach the most possible, and the last shipment went to east Africa. We leased two DC-8 jets, and it cost us over $100,000 to lease them. We took 132 tons of literature, projectors, generators, tapes, tape players, and books into east Africa and had the leaders of eight African nations gather there, and distributed every parcel, every bit of that 132 tons in one afternoon. We sent it all over Africa. We rented another plane and sent a whole load of it into Sudan, southern Sudan, Moslem country. Because a preacher was there and he said I've got a friend in customs and I can get it through. I said that is the time to do, it let's load it up. So, we loaded another plane, sent it into Khartoum for the south of Sudan. That preacher has written us since; he said now we have been able to reach the authorities in government and they say you can come have a crusade there. So maybe we can. That's what we hope for. Hope someone goes there. I would like to go there if I could, but I hope someone goes.

ROBERT LIARDON:

Where do you get your fund raising?

T. L. OSBORN:

We publish one magazine "Faith Digest", and we send that to everybody who wants it, free. Then to everyone who receives that, we also write a letter every month and give them a bit of a report and challenge them to be a part of what we're doing, and that's the only outreach we have. At this point, we have no radio program of any kind, and never have. I say never have; many, many years ago we were on the radio. No radio program, no television program, no way of communicating to people except through the magazine and through a monthly letter. But you see, Christian people are interested in giving to God, in sharing the Gospel with people who haven't received it yet. They know that if they put money in their hands we are committed to that. We're constituted with one express purpose. We call it our general purpose. Oklahoma Statutory Law demands that you declare a general purpose of your organization. Ours is "to express and propagate the Gospel of Jesus Christ to all mankind throughout the world." People like that; people want to put their money into that. I say what Oswald J. Smith has said for many years. Everyone cannot go. If you
cannot go, you can send a substitute. Billy Graham says your money represents your life in the form of currency. After you keep what money you need to take care of your own household, the rest of it is your potential for going with the Gospel. I think that's a beautiful idea, and I've promoted that idea among whom we call our partners. Promoting the idea, always fanning that flame. The money that you have represents your life, when you put that in Gospel enterprise to give the Gospel to those who haven't received it, then that's like you going, and so that is the way we have supported it. It works beautifully. It keeps on working. Everybody tells me it's a miracle for 34 years we hadn't spent hardly any time in America. Hadn't preached in American churches, except here in Tulsa, in 34 years. One or two times we had a few small meetings in auditoriums just to meet our partners. But when I came back recently, we felt we should give a little bit of time to the Christians to share with them at home. I began to realize what a miracle it is that people support our ministry because there are so many voices in America, they're such good voices. I almost went into shock; I said what in the world are people giving to us for? They're hearing all these good things, all these good radio broadcasts and telecasts. These wonderful messages and they are so good. I'll tell you I hear Oral Roberts, I just feel like I'm king. I hear Robert Schueller and I just turn on; I hear Pat Roberts, Jim Bakker; I hear Rex Humbard; I hear Jimmy Swaggert. I hear all these preachers, all these radio preachers, and I just get to walking taller and taller. They are what's lifting America, saving America, making the church what it is. I said man, lucky I have been doing a good thing, they would have forgotten all about me. But you know what we've been doing the greatest thing in the world there is nothing, nothing equal to giving the Gospel to people who haven't had it. It's the greatest challenge in the world; people love it. Christians love it, they support us, it pours in. We give it out to the people and it keeps going.

ROBERT LIARDON:

Karen, do you have anything?

KAREN ROBINSON:

Yeah, I was going to ask you--and this is sort of personal, too--how do you share with Americans about Jesus Christ, comfortable Americans? They say I'm happy, I'm content, I've got a house, a car, so on. How do we let them know that they need Jesus?

T. L. OSBORN:

Ok. One of the representatives, business manager for Harrison House Publishers here in Tulsa, who publishes all of our books asked me the other day that very question. He said Bro. Osborn, what are you saying to America; what is your message to America? I said I'm finding that in America where we have such a profusion of teaching, preaching, I find what American Christians need is to discover who they are in Christ. To discover their importance, to discover their status with God, to discover their power, discover their standing, discover their potential, discover their origin, discover their roots, discover their heredity. Discover, what is a person who has come to Jesus Christ, religion does not tell us. Religion gives us religion. Religion is nothing. It's a form. Jesus is a life. So I tell America what God's plan was for every human being and how that Jesus came to enact that plan. To show us how we can
be that plan, and how that He paid the price in his sacrificial death and resurrection. So that everyone of us can have everything that God's original dream encompassed for people. Now, that's what I tell American people. God thinks you're great; if you don't believe it, look to Jesus on the cross. Look what God paid for you; how much do you think He's worth? What are you worth? Stand up and be somebody, stop groveling, stop begging, stop putting down what God made holy, stop condemning what God paid so much to forgive. Stop belittling and negating what God paid so much to make wonderful, great, and powerful. Religion is a put down, Jesus is a pickup. That's what I'm telling America. I told this to the business manager of Harrison House. He said but wherever you go you make alter calls, and so many people come forward and get saved everywhere you preach. And I said yes, because when I preach that message, it applies as equally to traditional Christians as it does to unconverted sinners. God's message is for everybody. When I tell Christians you've been begging, don't beg, stand up and rule this thing, run this world. I tell Christians you've been groveling, you've been acting like a worm; stand up and be somebody for God; walk tall. When I say those things, I turn to a sinner and say you want to do that. You want to come and walk tall; come on and I will show you the way to receive Jesus. He'll just come running. He don't want these old dead preachers tell him that he has got to crawl, and be pitiful, and be sick, and suffer, and be poor and humble and all that junk. Excuse me, I said humble, don't confuse that—there's a true humility. But most folks claim they've got it haven't. I say to a sinner you can come and talk tall, walk tall with God, and be big, and be a success, and be an achiever and be a winner. Everybody wants to be a winner, so I find I can preach and lift the church, and turn right around and make an alter call. All the sinners there say wow, that's what I want; I don't want that other stuff. I'll get saved now. And so it works beautiful both ways.

ROBERT LIARDON:

What advice would you give a young minister just starting out? What would you tell him to do?

T. L. OSBORN:

What I would say to young preachers, take a long new penetrating look at what God's original dream for people was. It was good, it was creative, it was productive, it was healthy, it was happy, it was victorious, it was loving, it was generous, it was beautiful, it was bountiful. Everything about God's dream was good. The devil came and spoiled it. What followed was bad; I believe what Oral says the devil is bad, God is good. Jesus came to give us another look at God; he said, hey world look again, look at me. I'm the Son of God, watch me, I'll show you what God's like, get another look at God, you forgot. All of those religions that have happened down through the generations in the Old Testament have distorted your idea of God; let me show you again. He said, "Lo, I'm come to do thy will oh God." So He came. What was He? Good, happy, kind, peaceful, healing, lifting, victorious, triumphant, never bad, always good, never mean, always kind, never a put down, always a pickup, never called anybody a sinner, always told them how they could be a saint, never told them they were bad, always told them how they could be good, never told them they were losers, told them you can be winners, never put them down, always picked them up. He took a beggar, naked, dirty. He said hey, I can make you beautiful;
you can be my messenger; it worked. He took a prostitute ashamed, caught in
the act. He said I'll make you beautiful like a lady. He always did that. I
would say to a preacher, look at God's dream, the devil spoiled it. Jesus
came, look again at God's dream. It's good. Get in your mind God is good,
God's plan is good, God's idea is good, God's way is good, successful, happy,
prosperous, every thing good, good, good. Then my next appeal to them would be
now, wipe everything of religion that emphasizes the bad, the negative, the
down put, then wipe it, kill it, get it out of your vocabulary, destroy it,
forget it, obliterate it, get a cleansing. After you're cleansed from your
sins, get a cleansing in your theology, and stand up tall and say, "Me, I'm
going to be a good news proclaimer." Good news—I'm not going to give bad
news. I'm going to give good news. I'm going to tell people hey, I've got
something good for you to listen to. And I would say to any young preacher, if
you'll build your ministry like that, you will always have a crowd. People
will travel a long way, pay an unbelievable price, and make incredible sacrifices
to come and find the church or the preacher or the voice that tells them they
are important and that they can be good like Jesus. People want that message.

I said in the earlier part of this talk that we preached all over the world in
almost 70 countries, almost never to less than 10,000, usually 50,000, 100,000,
up to a quarter of a million at a time. Why in almost 70 countries after 34
years, why have we never seen a failure? Every place we've ever gone, the
crowds have come—enormous crowds. Why? The shint religions of all the world.
Why? We must be doing something right. I say we're giving the good news.
People want good news—they don't want bad news—they want good news. I could
take any crowd of 100,000 and preach three nights in a row like some preachers
preach that I heard over here, and I wouldn't have any more people left in that
100,000 than preachers got over here because people don't want to hear that
stuff. They've got troubles of their own; they don't want to come to the
preacher and get some more. And these preachers that are pointing their
fingers and condemning people, they're only announcing that they have got a
problem, psychologically, themselves. They haven't found out who they are in
God, so they're mean inside, so they're taking out their meanness on everybody
else. They're vindictive inside, so they're taking out their vindictiveness on
people and using God as their billy club to beat them over their heads. Let
the preacher discover himself in God, let him believe in forgiveness, let him
discover that he is forgiven, and he'll have nothing left but good things to
tell people, and the world will come to hear that preacher because they want to
hear good news. That's what I would say to a preacher. Learn the good news.

KAREN ROBINSON:

I like that, that's good preaching. I have about covered all my questions.
Oh, I was going to ask you about—have there been, I know there have been—do
you have copies of newspaper and magazine articles that have been written about
you and your ministry? Do you have somebody that kind of stays behind after
all your meetings and cuts them out of papers?

T. L. OBSBORN:

We have not accumulated them as such. I know we have them. You know that
never impressed me.
KAREN ROBINSON:

It probably didn't impress you.

T. L. OSBORN:

I should have done it, because it does impress people. The newspaper is kind of a Bible to people, isn't it? The newspaper says it, then it's supposed to be so, and I know that what the newspaper says is the least apt to be so. And so it has never impressed me, and sometimes they call me bad; that didn't make me do any less. Sometimes they called me a saint; that didn't make me do any more, but yes, we have a lot. For example, I think the other day in the archives we were looking, and for five weeks straight we were on the front page of the Sante Diego de Chile newspapers--five weeks straight every day. Every day we were on the front page, not a day missed it in five weeks; now I know that collection is up there somewhere. I say up there; the building is two stories, and I know the archives are upstairs. I know we probably have some hundreds of others. But no, it never impressed me because I know that is the least apt to be fact.

ROBERT LIARDON:

Do you have a lot of reporters come here asking for interviews or wanting statements from you?

T. L. OSBORN:

Our profile is very low here because we're not a known personality in America. Because we are not on TV and we're not on radio, and some know we don't have that problem. Many times that has happened. Overseas we are plagued by them; it's a plague. I shouldn't say a plague, that's a put down word, but I mean you just can't give all the time to them and it's a problem overseas. And you can talk all day, and they don't ever put very much in the newspaper; well they can't, they've got a problem. You know one reason they can't.

KAREN ROBINSON:

You said you took photographs of Harold Kon, Wan, and Simenin. Do you have them in your archives, too?

T. L. OSBORN:

Oh, yes. Thousands, and thousands, and thousands of others.

ROBERT LIARDON:

How many reported miracles have you got recorded?

T. L. OSBORN:

Oh my, I have no idea. Thousands of them.
KAREN ROBINSON:

Somebody like Robert would sit down and count them.

T. L. OSBORNE:

You know what, Robert? In one of our early meetings in Puerto Rico, there was a, excuse the term, he was a Catholic priest, now back in those days that was in 1951. You weren't even born yet. You were just born. Now back in those days the Catholics fought the Protestants, Protestants fought the Catholics. Thank God we have passed that day; thank God we have passed that day. May God give us the grace to gain more on that, because, ask me if I'm Catholic or Protestant, I say both. I am both; I am everything; anything connected with Jesus, I'm that, too. Methodist? Sure I'm Methodist. Baptist? Yes. Pentecostal? I'm that, too. Nazareth? Oh, I'm that, too. I love them, too. Anything for Jesus. But back then to this Catholic priest, he got so mad, he was a Jesuit priest from Spain, that they sent down there because we were having so many miracles, that it was upsetting the Catholic church. I never preached against them, but they took offense because the people came and got healed and you know. He became so annoyed, he went to the radio, and he went to the newspapers, and the big articles in the newspaper and on the radio, saying please prove one miracle. Please prove one miracle. Just one miracle, Mr. Osborne. We'll all believe on you if you just prove one miracle. Now, here we were in these big campaigns, thousands of people getting healed. I was young and I thought, hey, this is wonderful; we can make a convert out of him. I didn't learn that you never make converts that way. But I thought you should. We had seven doctors on the platform we set up as a board. We said, everyone that testifies you're going to have to be examined by all these 7 doctors. Oh, I thought I had it beautiful. Then we said we want you to go back to your doctor tomorrow and get new x-rays, if it's something that an x-ray would show, or get a new examination, new medical records and bring us the old and the new. We got so many piles of that stuff we filled a big file with x-rays, before and after. Really formidable stuff. We offered all that on radio down there. They didn't have TV then. That never made one dent in Padre Hunkedas position. He never would accept a one of them. We begged him, come and get them, we've got a whole file for you. He'd go back to radio, can you prove just one, just one. We've got them. Tell them. We never could get the paper to publish one of them; we never could get a radio station to publish one of them. I learned a great lesson in those early years. Medical proof never proved to anybody that Jesus is real because an unbeliever is an unbeliever in his spirit—not in his eyes or not in his ears, he is an unbeliever—unbelief is a spirit; faith is a spirit. I am a believer, I'm born again, I'm a believer, and without a conversion, nobody will ever be believers because when you become a believer, you become a convert. For me that cured me, and I never did collect them anymore; it soured me. I saw right then. Shoot! Excuse the term, but I just felt that way about it. Rats, on this whole deal. Shoot, that's a bunch of bologna. I can go out here on a field and preach to a 100,000 and make 20,000 converts and all that bologna I went through filing it and putting it away, taking care of it and getting signatures, and I never made a convert. Rats, on it. I can go out here and make converts a lot easier than that. I just quit. I ain't interested anymore and never have been. I'm just happy making everybody else I can make happy. They that are not happy I'm sorry for them. They're not believers anyway; too bad for them. If they'll believe my way the Jesus way is a good way, a happy way, I got good news. You
want good news, I got it. You can be happy to. That's what it is all about. Maybe that's ridiculous, maybe that's naive, maybe that's evasive, but to me, it made me a lot happier, and I'm going, and I'm just so happy. I find out everywhere I go I make people happy. I'll tell you something funny. We were in a great campaign, so many people healed. There were a lot of blind people, crippled people, and some professors who were unbelievers got in there and said that's psychology. They said that silly and so they got the word out that they just think their healed—mental suggestion. And so they cornered me after the meeting one night and said them people just think they are healed. I said, yeah, but aren't they happy, isn't that wonderful? Don't spoil what they think. Let them stay happy. Before they thought they were sick, and they were unhappy, isn't that what the psychologist does? Doesn't he make people happy, I said. But the funny thing is, did you see that blind guy going home tonight? He thinks he can see, but he is not stumbling. And that old cripple boy carrying his crutches, he thinks he can walk without them, they're on his shoulders, and one more thing on that. In the great crusade in Monterey, Mexico, they really made an issue. The psychologist from the university got into this and they made a big issue of the deal. Osborn is a master psychologist, genuine miracles are not taking place, only psychological effects are transpiring, so here come the reporters. I told them, I said well now here's what I'm going to tell you. You be fair with me. If that's true, write about it, commend me, because I'm not charging anything for it. I'm doing it free. Isn't that to my credit? I said, psychologists, how much do they charge here in Monterey? They charge quite a bit for every interview. Oh, yes and every time you come you have to pay more? Oh, yes. Well, I said people come out to my meeting every day and they don't ever have to pay anything. Now, if you say that I'm master psychologist and I'm making blind people think they see, isn't that a remarkable effect I'm getting? Do you know any psychologists here in Monterey who have made blind people think they can see? No. Any psychologists here who can work on deaf people? I understand to work psychology on someone you have got to get them to listen to you. Do you know the psychologist who can work a psychological effect on a deaf person and get him to think he can hear? I said after all, there are scores of deaf people who think they can hear now. And you talk to them, and you'd think they could hear too, because they will answer everything you say. You can get behind them and whisper and they'll answer everything you say. Is that just psychology? But I said here's the other thing. Did your professional psychologist here in the city, did it take him a long time to learn it? Yes. It takes years. Years? Yes, it takes years. And they can't make blind people think they can see? No. After years? No. They can't make deaf people think they can hear? No. After years? No. After years studied? Now you say I'm a master psychologist. Here's the boomer in it all. I never studied psychology, and yet here I'm a master at it. So I said by any measure at least you should go say this man is doing a good thing; he didn't study it. We did, and we can't do what he does. So we ought to go learn from him how he does it. He don't charge; he does it free and gets most remarkable effects. I think that is to be commended. So, I said I must be the greatest psychologist who ever hit your city and I never studied it. But I'm glad it's helping people, but then I said we have to give an answer. What about the one who had the cancer, and they don't have it? What about the lady who came up from Veracruz a dying? She went back happy, her cancer all gone. What about the man who was hauled down from Monte Muldez dying? And he got up and he walked; he's well. What about the little boy with the twisted foot? The little foot is straight. Is that psychology? What about the woman who was brought out here to the hospital with a machine? They said if she takes the
machine off her kidney, because she didn't have a kidney, she'll die. Now she's living and doing wonderful and has no machine. How are we going to explain that? Are they psychological effects? No, they're miracles. God is alive. God's real. He's real today.

KAREN ROBINSON:

I could ask you a million more questions, but I'll spare you.
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