"THE WORLD-WIDE EVANGELIST"—
THE LIFE AND WORK OF MARTHA INSKIP

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Many fine studies have been done in recent years which touched the life and ministry of John S. Inskip, but only one article considered the team ministry of John and Martha Inskip. This is indeed unfortunate, for those who knew this couple were aware that they worked together as a team, a fact that has been lost to the present generation of holiness scholars. It should have been obvious to any reader of the *Life of John S. Inskip* (by William McDonald and John E. Searles), but until the recent discovery of the "Diary" of Martha Inskip, no one recognized this couple as a team in holiness evangelism. And no one saw Martha Inskip as the remarkable woman she really was—organizer, teacher, gifted singer, children’s worker, fund raiser, pastor, evangelist, missions worker, founder of a church and tireless ambassador for the message of personal Christian holiness.

Born on August 11, 1819, Martha Jane Foster and her eleven brothers and sisters were raised on the Methodist church and campmeeting services in and around Cecil County, Maryland. At such a campmeeting, held near Elkton, Maryland, in 1828, Martha became converted in good Methodist fashion, and joined the church under the ministry of William Cooper of the Philadelphia Conference. In 1836 that conference appointed young John S. Inskip as junior minister to the Cecil Circuit, serving under Edward Kennard, and while there a ministerial friend, P. Combe, introduced him to Martha Foster. It was love at first sight, and on November 1, 1836, with Martha just seventeen years of age, the couple joined in marriage. Their action created a stir in the conference, because the rule which restricted ministers getting married too soon had just been lifted—and this was John’s first year in the conference. The senior minister, a bachelor, let the young couple live in the parsonage, and they made the house ring with life. Here they established themselves as a single unit, a team in ministry, and this oneness became the foundation for their life together. When John died in 1884, after nearly fifty years of marriage, Elwood Stokes, an intimate


friend and president of the Ocean Grove Camp Meeting, spoke of their
closeness: "From the time of their marriage until his death, the two must
be regarded as one in more than the ordinary sense. The life of the one was
the life of the other. In labors and success . . . they were one and in-
separable." 4

John Inskip had the good sense to give credit where credit was due,
and on many occasions said with great emphasis that to Martha "under
God, more than anyone else, he owed his ministerial success, as well as his
domestic bliss." 5 This statement is remarkable when one considers the vast
energies Inskip had, and the amounts of work he could perform. Their
pastoral career, for such it must be considered, began on the Cecil Circuit,
but in rapid succession they served churches near Easton, Pennsylvania,
Philadelphia, several churches in Ohio and finally moved back east to
serve in the New York area. In each place successes came their way, and,
of course, John stood in the limelight much of the time. However, Martha
found many ways to work which complemented his ministry, sanded off
his rough edges and made the lasting results much more fruitful. She
always had prayer and testimony meetings during the revivals, and the
couple often sang together or she sang alone. When they moved to Cincin-
nati, she organized and directed the first "infant school" west of the
Alleghenies. 6 At Dayton, Ohio, she worked as hard as John for the erec-
tion of a new sanctuary, and the official board voted their "warmest
thanks" for the labor of love. 7

During their pastorate at Urbana, Ohio, John became involved in the
controversy over "promiscuous sittings," and the Ohio Conference voted
its disapproval. John appealed to the General Conference of 1852, and
backed up his actions with his first book, Methodism Explained and
Defended, published in 1851. While in Boston for the General Conference,
he received the following note from Martha:

In your address manifest a Christian spirit; keep cool; pray for grace. You will not
lose by being kind. But at the same time be as firm as the Rock of Gibralter. Do not
give an inch. If I thought you would be like some I know, I would be ashamed of you,
but thank God, you are not that kind. 8

The message had its desired effect, and when John gained the floor he
spoke for six hours to a crowded auditorium and completely won the day. 9

4 Elwood Stokes, "The World-Wide Evangelist," in The Christian Witness and Advocate of
Bible Holiness, January 29, 1891, p. 2.
by E. I. D. Pepper (Philadelphia: National Publishing Association for the Promotion of
6 McDonald and Searles, The Life of John Inskip, p. 63.
7 Ibid., p. 81.
8 Ibid., p. 108.
9 For an excellent treatment of this see Paul H. Boase, "Let the Men and Women Sit Apart,"
The General Conference reversed the action of the Ohio Conference, and Inskip wisely transferred to the New York Conference.

The coming of John and Martha Inskip to New York at this time might well be seen as providential to their lives. John had become a national figure in American Methodism, and large prominent churches desired his pastoral services. Martha, however, had become dissatisfied with her spiritual life, and began to attend the Tuesday Meeting for the Promotion of Holiness which was held weekly in the parlors of Dr. and Mrs. Walter Palmer. Mrs. Phoebe Palmer had become an outstanding advocate for the doctrine of Christian holiness, and Martha Inskip had become a seeker for that experience. According to her personal testimony, she had often felt her need for a “deeper work of grace,” and resolved to have a larger measure of the “baptism of fire.” But after every such effort on her part the feelings would pass away for she did not know how to live a “life of faith.” In that frame of mind she attended the Tuesday Meetings and the famous Sing-Sing Campmeeting sessions of 1864. During that August campmeeting Martha Inskip closely examined the motives of her heart, the understanding of her head, the consecration of her life, the very terms she used, and she publicly became a seeker for what she called “entire sanctification.”

Although John Inskip had been a professor of that experience, he had become quite critical of it, and part of Martha’s agony of decision involved him. She knew she would have to tell him, and he had not liked it when she had gone to the Tuesday Meeting! Nevertheless, Martha attended the holiness meetings held by Mrs. Sarah Lankford, sister of Phoebe Palmer, and on the last day of the campmeeting claimed for herself, “The blood of Jesus Christ, his Son, cleanseth me.” She wrote, “The bliss of that movement will never be forgotten: to life’s last hour and through all the rolling ages of eternity, I shall think of it with increasing gratitude and delight.”

But when the news reached John, he claimed to be greatly afflicted and mortified. Well he might, for they no sooner reached home when Martha gave clear testimony to her experience at the prayer meeting and in church. One of the leading members approved her action, and claimed that the whole church should seek it at once! John recorded in his diary, “Glorious meeting at night. Looks as if the Lord was about to do a great work among us. Members came forward for prayers.” Nevertheless, he was greatly embarrassed.

10 Ibid., p. 151.
These events stood behind and led up to the now-famous holiness experience of John Inskip. Martha had done all she could to lead him into that experience, and she succeeded. Her testimony and personal life convinced him more than anything else, and he felt that the Spirit of God had begun to deal with him through her. As his biographers put it, he became "fully convinced that his wife's experience was not only genuine, but in harmony with the Word of God, and that, should he attain unto this grace, his usefulness and enjoyment would be greatly increased." On Sunday, August 28, 1864, while preaching from the text of Hebrews 12:1, John Inskip made his personal covenant for the experience of holiness, and "exclaimed with unutterable rapture, I am, O Lord! Wholly and forever thine!" His biographers wrote, "The bliss, the peace, the triumph of that hour, he never lost sight of. It was to him a new life."

Events had followed quickly. Both Martha and John Inskip had become holiness advocates within nine days' time, and the news began to travel. Revival broke out in their church, John attended the Tuesday Meeting for the Promotion of Holiness, and began to walk a path that soon led him into the national limelight as a holiness evangelist. He became one of the moving spirits behind the great holiness campmeeting held in Vineland, New Jersey, in 1867, and was elected President of the National Camp Meeting Association for the Promotion of Holiness which grew out of it. He literally filled the twenty years which followed his holiness experience with aggressive evangelism, preached in many states, went on an around the world preaching tour, accepted the editorship of two periodicals at the same time and assisted in revivals during the winter months. Martha Inskip fully joined her husband in this work, and it may be safely said that her support and backing made it such a genuine success. She almost always travelled with him, and during revivals and campmeetings she often led the testimony meetings, sang during regular services and helped conduct the children's work.

In 1871 the Inskips closed their thirty-five year pastoral career and entered full time into the work of holiness evangelism. In a letter to the Advocate of Christian Holiness, John told of their leaving the parsonage of the Eutaw Methodist Church and their many friends in Baltimore and heading on their "Western Evangelistic Tour." They had been invited by Bishop Edward Ames to conduct holiness meetings at his annual conferences that year, beginning in St. Louis, and the work went very well. Both came in for high praise for the quality of their evangelism by Dr. John Reid in his letters to the North-Western Christian Advocate.
Following these annual conferences, the Inskips joined other members of the National Association for an extended evangelistic tour in the West, holding meetings in the large canvas “tabernacle” owned by the association.

In late April, 1871, the first of the western services began in Sacramento, California. Interest in the meetings spread, and people for miles around attended the services, filling the four-thousand seat tabernacle to capacity. One Sunday morning a hermit who lived in a lonely cabin five miles away attended the meeting. He seemed affected by John’s sermon, but when Martha followed it by singing, “My All to Christ I’ve Given,” he could restrain himself no longer. He stepped up to the platform, and when Martha recognized him she flew into his arms and they wept together tears of joy and love. This hermit was none other than her long lost brother, Charles Foster. He told Martha that when he read in the papers that she and John would be so close he had to come see them, and when he heard his sister sing, he had to let her know who he was. Charles attended other meetings, and after his conversion in one of them, he decided to go back East to rejoin his family. He died shortly afterward.21 The incident helps to illustrate how useful and rewarding Martha’s work had become.

As John found an ever widening view in his work as president of the National Association and as an holiness evangelist, so did Martha in her total support and involvement in that work. She was not known as the song evangelist in the terms of our modern understanding of that work, but she could well have qualified for that position. A contemporary wrote that her voice possessed a “remarkable sweetness and power,” and that God had used her gift of singing to bring “many precious souls into the kingdom.”22 She became famous for this, and thousands were stirred by her rendition of “Sing of His Mighty Love,” “I am Coming, Lord to Thee,” “I’m the Child of the King,” “The Cleansing Stream,” “The Sweet By and By,” “Is Not This the Land of Beulah,” “There’s a Better Day a Coming” and “The Old, Old Story.”23 Along with this work, however, Martha came to be known far and wide as the “Children’s Apostle,” or, as she was called in her page in the Christian Standard, “Auntie Inskip.”24 Martha helped pioneer children’s work as a part of the national campmeetings, leading that work at the Manheim, Pennsylvania, encampment in 1868.25 At one time she had a file of the names and addresses of nearly three thousand children and youth who had been converted in her

21McDonald and Searles, Life of Inskip, p. 236 ff.
22Wood, “Mrs. Martha Inskip,” op. cit.
25George Hughes, Days of Power in the Forest Temple (Boston: Published by John Bent and Co., 1873), p. 185.
meetings. She constantly kept in touch with them, and carried on a voluminous correspondence. By the time of her death it was said that ten thousand children had been converted under her ministry.

Through the years of pastoral ministry, as she led services and was constantly in the public eye, Martha became an excellent public speaker, and as their evangelistic ministries grew this gift came more and more into flower. In 1880 a friend wrote of her speaking abilities in the following terms:

She is... successful in leading other meetings. Whether it be for women, for charity, for temperance, a class service, or the promotion of holiness, the hour will remain fragrant in the memory of those present, with the manifestation of the presence and power of Christ. She does not talk long nor loud, though she has a voice that is easily heard by a large audience. She never pretends to preach. Her addresses are always on religious experience, illustrated by facts which have transpired under her own observation. She is direct and pointed, earnest and enthusiastic, tender and faithful. She thoroughly believes what she utters, and those who listen believe it too, and many are led into the light of pardon or purity.

“She never pretends to preach” are words of tremendous importance for that day, and while Martha Inskip never sought a license to preach and did not want to be considered a preacher, she became a tremendous revivalist, with all the import and meaning of that word.

The extant portion of the “Diary” of Martha Inskip covers nearly a decade of her life, going from June 11, 1881, to May, 1890. These years were among the most active, most sorrowful and most productive of her entire life. She and John had just returned from their world tour of evangelism, and plunged immediately into the hectic season of the National Camp Meetings, the first one being at Round Lake, New York. From here through the campmeeting season of 1882 his work load was extremely heavy, and Martha hinted in her diary that she feared for his health. He had extended periods of rest, but even so, on October 24, 1883, John “was stricken down with a Severe Stroke of Paralysis.”

The pain of that hour and the weeks that followed are apparent in Martha’s diary. She wrote on the day it happened, “Oh what a terrible shock. My husband lies unconscious, and now is the time to trust my kind Father to help us through.” A month later she wrote,

... the past few weeks have been weeks of deep affliction. My precious husband has been as helpless as an infant. ... I have watched day and night and prayed and trusted God all through these weeks of deep affliction. Never have I had such a trial. It does seem my poor heart has been torn to pieces.

30Ibid.
31Ibid., November 20, 1883.
The trial of this illness lasted slightly over four months, and on Friday, March 7, 1884, John S. Inskip passed on to his heavenly reward. Martha confided to her diary about his last hours:

The last hymn my dearest one sang on earth was “The Sweet By and By.” While singing that he pressed me close to his bosom and then taking my hand in his, raised them up together and shouted, “Victory, Triumph, Triumph.” The last word spoken on earth. After lingering a few hours in an unconscious state, sleeping quietly in the arms of Jesus, the spirit took his flight to the heavenly Home, the mansion of the blest without a struggle or a groan.  

News of his death quickly spread, and condolences came to Martha from all over the world. A “Memorial Service” conducted at Ocean Grove, New Jersey, drew large crowds, and as the casket was being carried out Martha asked that they all would kneel there for a time of prayer. The Reverend A. E. Ballard led in prayer, after which Martha followed. In prayer she gave herself “… most fully to my precious Saviour and his work. I earnestly prayed that my dear husband’s mantle might fall on me and mine.” (Emphasis hers.) The burial service took place at Greenwood Cemetery in New York, with all the leading ministers of the National Association present, and most of them participating in some way.

Through the months ahead Martha wrote constantly in her diary about John, whom she always called, “my precious husband.” Reminders of him were presented to her nearly everywhere she went, especially at church or in campmeeting services. In August, 1884, she led the children’s program at the National Camp Meeting which met at Pitman Grove, New Jersey, and the memories of John were overwhelming. Shortly after she felt constrained to sell their home “at a great loss,” and she felt great difficulties in arranging the matters. It hurt her deeply to let go of their home. She records in her diary how she had a “dream” of John at that time, and he came right into her room, held her close and prayed for her to have strength in the matter. She wrote,

In all my waking hours I never saw my precious husband plainer or heard his voice in prayer sweeter. This dream is so deeply impressed upon my mind I never shall forget it. I thank God today that he permitted me to see and hear that sweet voice in prayer. Many times we had knelt together through life in prayer (last night it was just as real). I feel wonderfully strengthened today. I know grace will be given.

Sometime during the late summer of 1884 Martha began to compile materials for a biography of her husband. Her entry of September 20, 1884 mentions this and the fact that she had begun to teach two classes at Ocean Grove. She had begun again to feel her pulse of life and to reach out again for the larger ministry which would be hers. When McDonald and

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32 Ibid., March 7, 1884.
33 Ibid., March 11, 1884.
34 Ibid., August, 1884.
35 Ibid., August 17, 1884.
Searles published *The Life of Rev. John S. Inskip* in 1885, Martha seemed unhappy with it in her diary. It presented so little of his "arduous labors" (sic), "interesting conversions and sanctifications of ministers" and "large benevolent heart." Martha had simply wanted a greater picture of her husband presented to the reading public, and she felt disappointed.36

A little over a year after John first suffered the stroke of paralysis which ultimately ended his life, Martha stepped into the field of evangelism and took upon herself the mantle of her fallen husband. She told her diary that she had been assisting the Reverend John E. Searles, pastor of Willett Street Church in New York, and that she had pushed the work "on holiness lines." The meetings lasted two weeks, and during that time she wrote that many members had been revived, quite a number of others converted and several experienced the blessing of "perfect love."37 This first meeting helped set a pattern for her evangelistic work during the closing years of her life, and she seemed to accept it with joy.

Early in 1885 Martha accepted the appointment of two "classes" in Ocean Grove, and she attended to this work faithfully. Her "Thursday Adult Class" was well attended and very fruitful, and often seventy or more children and youth came to the class which she conducted at the local church. That summer she directed the children's work at Pitman Grove Camp Meeting, and the Association invited her to return as children's worker for the next year. She also led the children's work at the National Camp Meeting in Augusta, Georgia, in October.38 Following that work she hastened to Wilmington, Delaware, to conduct revival services in a new church, and reported the meetings a grand success.39 In February, 1886, she began a revival at the West Grove church in which nearly two hundred persons were converted, and one hundred forty-two new members joined the church.40 This meeting received national attention in *The Christian Standard*, which compared her work with John's, and gave her nationwide prominence as an evangelist.41

In December, 1886, a new chapter in the life of Martha Inskip opened as she journeyed with some friends to Jacksonville, Florida. She went to rest, she told her diary, but she preached in several churches, one annual conference and held a revival in the Silver Spring Park M. E. Church. Starting in March, 1887, she conducted revival services at the famous Cookman Institute in Jacksonville, and she wrote, "The work . . . has been glorious."42 A school for blacks, Cookman Institute had been

36Ibid., June 27, 1885.
37Ibid., December 1, 1884.
38Ibid., October, 1885.
39Ibid., November, 1885.
40Ibid., February, 1886.
41*The Christian Standard*, February, 1886, p. 3.
42Martha J. Inskip, "Diary," entry for March, 1887.
founded in 1872, and this revival drew wide attention. Bishop Walden attended several times, and reports of the services appeared in a number of the church papers. Beyond this, however, Martha had other interests in Florida.

Although Lawrence E. Breeze has written that northern Methodists did not become interested in the Jacksonville area of Florida until the early 1880's, present research indicates that this interest went as far back as 1873. A full page advertisement appeared in *The Advocate of Christian Holiness* which told about the "Florida Winter Home Association," and its trustees included William B. Osborn, founder of Ocean Grove Camp Meeting, John S. Inskip, William McDonald and Washington C. DePauw (President, Vice President and Treasurer, respectively, of the National Association). It seems apparent that Martha Inskip knew of the effort to establish a southern "Ocean Grove," and her trip south took her into the midst of its development. The plan had been to build a spiritual resort which would include a church and a campmeeting, but it had not been done by 1886, for Martha wrote in her diary that they had worshipped in "Mrs. Saylor's parlor." The matter became a real burden to Mrs. Inskip, and she began to collect money to build a church there. Mr. O. H. P. Champlin, who had already laid out his land in plots for the village of Eggleston Heights, near Arlington, Florida, donated the land for the new church. Martha sought out her many friends for contributions, and they helped her generously, Mrs. Sarah Palmer donating $200 herself.

The total cost of the new structure reached $640, not including the donations of a new organ and other church equipment, a fence and nice landscaping. On March 24, 1889, Bishop Willard F. Mallalieu led the dedication service of "Inskip Memorial Church," and told Martha that the spirit of her husband seemed to be present. She held services through the next week, and on the following Sabbath organized the Sunday School with eight classes and forty-two scholars. Although no regular pastor had yet been appointed, the people seemed well pleased with their new church, and Martha's heart overflowed with joy in this monument to her husband. Notice of the new church appeared in the local papers and in the *Ocean Grove Record*, several of which Martha clipped and pasted in her diary.

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43Ibid., March, 1887.
45*The Advocate of Christian Holiness*, February, 1873, see advertisement for the "Florida Winter Home Association."
46Martha J. Inskip, "Diary," entry for December 26, 1886.
47Breeze, *The Lord First*, p. 3.
48"List of Donors," in the historical collection of the Arlington United Methodist Church.
49Martha J. Inskip, "Diary," entry for March 24, 1889.
50Ibid., March 31, 1889.
In the Spring of 1889 Presiding Elder J. G. Lewton appointed the Reverend Ashley L. Bateman as pastor of the new church, and when Martha returned to Florida the next November, she seemed pleased with the new pastor, and told her diary, "Rev. Mr. Bateman, our minister here, is a wholly consecrated man." Her impressions of him obviously grew stronger, and when she returned north in the spring of 1890, he accompanied her. At Ocean Grove, on September 2, 1890, she married Ashley Bateman, the service being conducted by the Reverend John Thompson, a longtime personal friend. Some took it upon themselves to criticize Martha, thinking that it would have been better for her to remain single, but she felt that the Lord had guided her in the matter and her best friends trusted her judgment. She and Bateman plunged into their work with a renewed vigor, leaving for Florida shortly after the wedding. They both worked on the parsonage, and Martha busied herself with plans for a camp meeting, an "Ocean Grove of the South." Hardly had they begun, however, when she took seriously ill, and on Friday, December 26, 1890, Martha Inskip-Bateman passed on to her eternal reward.

The news of her death flashed around the country, and condolences poured in to her husband. He sent a long touching letter to The Christian Standard, telling of her last days, her funeral at the Inskip Memorial Church and the sermon given by the Reverend Dr. Snyder, pastor of Trinity M. E. Church in Jacksonville. On January 11, 1891, a memorial service was held at Ocean Grove, New Jersey, and The Christian Witness and Advocate of Bible Holiness published the full text of the address given there by the Reverend Dr. Elwood Stokes. The National Camp Meeting Association for the Promotion of Holiness held a memorial service for her on Monday, February 9, 1891, at the Asbury M. E. Church in New York, attended by many members of the association and a host of friends. Although many touching tributes were paid her, Elwood Stokes summed up her life best when he said, "Martha J. Inskip simply did what she could. It was much."

After the funeral service in Florida, her grandson, John E. Inskip, brought the body to New York and laid it to rest beside John's in the

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52 Martha J. Inskip, "Diary," entry for December 16, 1889.
54 "Another Memorial Service," in Ocean Grove Record, February 14, 1891.
55 "Death of a Mother in Israel," in Christian Herald and Signs of Our Times, January 7, 1891, p. 13. See also "A Winter in Florida," in the Ocean Grove Record, October 26, 1889, p. 3.
Greenwood Cemetery. An appropriate marker was placed, and people began to reflect on the life and ministry of this remarkable woman. Her work spanned the globe and literally touched thousands of lives. Elwood Stokes compared her to Lady Maxwell, Hester Ann Rogers, Mrs. Fletcher and Lady Huntingdon in devotion and legacy to the church.

Yet, in view of the greatly enlarged opportunities, long continued labors, the extended evangelistic travels and abundant success in soul-saving work, Mrs. Martha J. Inskip was more abundant than them all, and I do not know where to turn even in the modern church to find her equal in all these things.60

Stokes was right in seeing the legacy of Martha Inskip-Bateman in the light of her Christian work. Although little has been published, she left behind a volume of written material in her letters and diary. According to present research none of her sermons were ever published, and only one of her song arrangements came off the press.61 Her vision to build foresaw the little church in Florida, and another was upon her mind at the time of her death. Her vision also included a camp meeting, which she would have called “The Inskip Memorial Camp Ground,” and those plans were nearing completion when she died.62 Ashley Bateman did conduct the camp meeting for a few years, and reports of it appeared in some northern papers, but the freeze of 1894-5 ruined the prospects of a permanent camp meeting and resort which she had envisioned.63

Neither the son nor any of the grandchildren of John and Martha Inskip followed them into the work of the Christian ministry. Shortly after John’s death, Martha joyfully recorded in her diary the conversion experience of her grandson, John, and his wife, Emma.64 Her great-grandson, John S. Inskip, became a successful businessman in New York, spending forty-five years in the automobile industry. He later founded his own dealership and became the eastern distributor for Rolls-Royce and Bentley. He died in 1961.65

The church which Martha founded in Eggleston Heights, Florida, grew slowly but surely, and today the Arlington United Methodist Church remembers with pride her work in its founding. On March 24, 1979, the church celebrated its 90th anniversary with special services which included a play, “The Inskip Mission,” written by Dr. George Hallam.66 It was a moment to be proud; proud of a heritage, proud of a woman.

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60Ibid.
61This song, “Heavenly Home,” was published on the back page of the Advocate of Christian Holiness, October, 1877.
64Martha J. Inskip, “Diary,” entry for March 15, 1884.
The life and work of Martha Inskip has much to say for women in ministry. Although her times did not look with approval upon a woman preacher, and she never sought ordination for herself, her life speaks for itself and is her most lasting monument. She found her own work which fully complemented the ordination of her husband, and long before the days of "clergy couples" they were a team in ministry, a fact fully recognized and accepted by many of their friends. This team concept carried them through thirty-five years of pastoral ministry and nearly fifteen years of active evangelism. Early in their pastoral career they moved into a boarding house and sent their son to a boarding school in order that both of them could do the work of ministry. The "call" seemed to belong to them both in a unique way, and while John received the appointments from the Bishop, both of them did the work and both of them got credit for it.

John and Martha Inskip may be seen as forerunners of the modern concept for ministry—both of them as clergy couple, and she alone as woman in ministry. Although Martha's preaching did not come to flower until after John died, the foundation for it lay in their life and work together, the unified sense of ministry which they shared, and in their theological understanding. Both John and Martha had been strongly influenced by the teachings of Phoebe Palmer, whom Nancy A. Hardesty has shown saw the minister as a pentecostal prophet. The arguments of Promise of the Father, Palmer's book on woman in ministry, fit Martha Inskip perfectly because it was based on the biblical motif of Pentecost as the fulfillment of prophecy, the enduement of power for the last days. Moreover, it was a book about woman as seen in the light of Pentecost, which, for Mrs. Palmer, included the work of and witness to the experience of heart holiness. Martha had received that experience in 1864, led her husband into it just nine days later, and together they had walked into a wide national evangelistic ministry with holiness as the watchword. The prophetic aspect of that work was so apparent in the touching scene when Martha knelt beside John's casket and prayed for his mantle to fall on her. She had shared in that ministry completely, but now it was hers alone, and in that vein she could preach and hold revival meetings, minister at the camp meetings and organize a holiness work in Florida. She had become a pentecostal prophet. Furthermore, her contemporaries recognized her ministry, sought her services and included her in the listing

67McDonald and Searles, Life of Inskip, p. 69.
70The biblical imagery here, which Martha employed in her diary, is that of the prophet Elisha praying for the mantle of Elijah. See II Kings 2: 9-15.
of holiness evangelists. Her gifts and abilities were recognized in their own right.

Martha Inskip plunged wholeheartedly into the work of Christian ministry and literally gave it her life. Her work crossed many lines and caused her to live under various roles, but she fully devoted herself to that work because of the high calling in her life through Jesus Christ. Her church offered her no ordination and she asked none. In her eyes a special work of the gospel had been given her to promote the doctrine of holiness, and she did it with a fervor that can be admired. She, like many others, helped pave the way for women in ministry.

71 See the list of holiness evangelists in Illustrated Holiness Year Book for 1889, edited by George Hughes (New York: Palmer and Hughes, 1889), p. 55.