



Old Hay Bay Church, Canada's oldest Methodist building,  
erected in 1792, and now a national historic site.  
Samuel Coate preached here frequently.

# *Fallen Meteor:* *Rev. Samuel Coate*

by J. William Lamb (2010)

*Editor's Note: J. William Lamb is a resident of Toronto, and historian of Old Hay Bay Church, a historic landmark of Canadian Methodism. A past president of the Canadian Methodist Historical Society, he is also editor of the Hay Bay Guardian, an annual journal of Methodism of Upper Canada, and author of several books. His subject, Samuel Coate, was once stationed in Philadelphia, and until now little was known of him, beside the inclusion of his name on the marble slab of pastors hanging in the sanctuary of Old St. George's.*

[Meteor: a shooting star; small mass of matter from celestial space rendered luminous by collision with earth's atmosphere. Meteoric: dazzling, rapid, transiently brilliant.]

By many standards, Samuel Coate (1776-1813) excelled and stood head and shoulders above the average Methodist preacher. He was a star: handsome, gifted, eloquent, well-mannered, devout, energetic, and an effective soul-winner. He married a Canadian lady, daughter of proud loyalist and Methodist lineages. From his first appearance in Canada in the summer of 1796, his fame spread quickly. John Carroll wrote of him:

He was evidently a very extraordinary person for such a day and country. He swept like a meteor over the land, and spell-bound the astonished gaze of the wondering new settlers. Nor was it astonishment alone he excited. He was the heaven-anointed and successful instrument of the conversion of hundreds. His success, in the early part of his career, was like that of Whitefield.<sup>1</sup>

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<sup>1</sup>John Carroll, *Case and His Cotemporaries, Being a Biographical History of Methodism in Canada, from its Introduction Till the Death of the Rev. William Case*, 5 vols. (Toronto: Methodist Book Concern, 1867-1874), I:20.

To be compared to the Rev. George Whitefield, Wesley's colleague, and the man who was so instrumental in forwarding the Great Awakening in America, was praise indeed. George F. Playter, in 1862, added this assessment of Coate:

As a preacher, and for natural eloquence, he excelled all who went before him; and, on the testimony of some good judges, no one has equaled him who has come after him ...flowing oratory ...bred as a gentleman ...educated ...affable and polite.<sup>2</sup>

Samuel Coate was born with the American War of Independence, in Lumberton, Evesham Township, Burlington County, New Jersey, on January 17, 1776. His parents, Daniel and Sarah Coate, were members of the Society of Friends (Quakers), but became Methodist converts. In his nineteenth year Samuel offered himself for the itinerant ministry. His brother Michael (1767-1814) soon followed him. Received on trial by the New York Conference in 1794, he served two years, was ordained deacon, and volunteered for missionary work in far-off Canada. Ten of his sixteen years in the itinerancy were spent in the British provinces of Upper and Lower Canada (now Ontario and Quebec), as this list of his appointments shows:

1794	Flanders, NY (Received on trial)
1795	Albany, NY
1796, 97	Bay Quinte, UC <sup>3</sup> (Ordained Deacon)
1798	Oswegatchie, UC (Ordained Elder)
1799	Bay Quinte, UC
1800,01	Burlington, NJ
1802	Philadelphia, PA
1803	Baltimore, MD
1804-05	Presiding Elder, Upper Canada District.
1806-09	Presiding Elder, Lower Canada District.
1810	Located, <sup>4</sup> Montreal, LC

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<sup>2</sup>George F. Playter, *The History of Methodism in Canada* (Toronto: Anson Green, 1862), 55.

<sup>3</sup>UC = Upper Canada (now Ontario); LC = Lower Canada (now Quebec).

<sup>4</sup>"Located" meant retirement from the traveling ministry; one who located might continue preaching locally, but was no longer a member of conference or subject to appointment. Presiding Elder is the counterpart to today's District Superintendent.

When he first came to Canada in 1796, there were three circuits (membership in brackets): 1) Oswegatchie (140), along the north shore of the St. Lawrence river west of Montreal, with a few appointments on the US side; 2) Bay Quinte (270), west of Kingston along the north shore of Lake Ontario; and 3) Niagara (64), peninsula. These were regions where thousands of loyalist refugees from the American colonies had been settled in 1784.

Coate was not the first Methodist preacher to venture north. Asbury had privately ordained William Losee to deacon's orders in Baltimore in 1789 for that purpose.<sup>5</sup> When Coate arrived at his first Canadian appointment in 1796, Hezekiah Calvin Wooster was his neighbor on the Oswegatchie Circuit; James Coleman was at Niagara; Darius Dunham was their Presiding Elder. With 269 members, the Bay Quinte Circuit was well established. The preachers would exchange circuits after six months and attend the quarterly meetings on each circuit if possible. The Bay Quinte Circuit hosted the first Methodist meeting house in the province, erected in 1792, and which still stands. Known today as the Old Hay Bay Church, it is located on the south shore of Hay Bay in Adolphustown Township, Lennox and Addington County, in eastern Ontario. It is the only Canadian site on the United Methodist Church's Register of Historic Sites (No. 278), and is a National Historic Site of Canada.

Coate and Wooster were the instruments of a great revival that greatly increased the numbers in Society. At the end of his first year, Coate reported an increase of 176 members on the Bay Quinte. There had also been much opposition, including a threat to kill Dunham. Coate sent a report of the revival to Bishop Asbury (see below) which appeared in the denomination's new publication, *The Methodist Magazine* in 1798.

## THE BARBARA HECK CONNECTION

While serving in Canada, Samuel met and married Ann Dulmage (1776-1862). She was the daughter of Lt. John Dulmage and his wife Sophia Heck, sister of Paul Heck. Ann was thus the niece of the celebrated Paul and Barbara Heck, who had been members of the first Methodist Society in New York City in 1766.

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<sup>5</sup>Elmer T. Clark, ed., *The Journals and Letters of Francis Asbury*, 3 vols. (Nashville: Abingdon Press, 1958), 1:608.

## Coate's 1797 Letter to Bishop Asbury

*The following excerpts from a letter of Coate to Francis Asbury appeared in the Methodist Magazine (Philadelphia, 1798), 325-329.*

Bay of Quinte, April 22, 1797

Rev. and Dear Sir,

My intention in this letter, is to give you a brief account of the work of God in the province of Upper Canada: at the same time wishing you glorious success in your ministerial labors; and that the smiles of heaven may rest upon you and those under your charge; that it may appear to all the world, that the Lord is the God of the Methodists.

I believe it would be impossible for the pen of the learned, or the tongue of the eloquent, fully to set forth the wonderful displays of God's power, that have been exhibited in this province, in the space of two months. But I shall relate, in my weak manner, what I have both seen and heard. It was with much reluctance that I turned out last fall, and through much difficulty came to this place. I had to endure wet and cold, and laid on the ground three and twenty nights...

Then, at our quarterly meeting at Adolphus-town meeting house, the flame burst forth – sinners were brought to cry out bitterly for mercy; and believers for perfect love. On Saturday night, and on the Sabbath, there were mighty breakings forth of the power of the Highest. I cannot justly assert the number that were blessed, but it was considerable. From that time brother D. and myself went on labouring with good courage, and glorious success...

This one thing I know, there is nothing raises persecution so soon as the doctrine of sanctification; and this makes me believe it is injurious to Satan's kingdom, or the old lion would not roar so violently. Before I began to enforce this doctrine, I had little or no persecution to speak of; but now my name is cast out as evil – they call me a troubler of the land – a setter forth of strange things – a spreader of heresies – a breaker of the peace – and a seditious fellow. But I hope I can bear all these invectives, and as many more, for Christ's sake. Dear father, excuse my boldness in writing to you, who am the least of all – Adieu.

I am your humble servant,  
S[amuel] C[oate]

Samuel and Ann were referred to as “the handsome pair.” At that time Samuel had long hair which flowed down on his shoulders, turning up in graceful curls, and Ann was a fair beauty. She frequently shared in her husband’s ministry. Playter wrote that “she used to hold meetings in her house with females, and would often mount a horse and accompany her husband to his appointments.”<sup>6</sup> Bishop Asbury baptized their daughter Sophia in Baltimore in 1802. A second child, Samuel Cochrane Coate, was born in 1808, but died within the year.



An image of Samuel Coate from his 1812 book, *Poikilographia* (see below)

#### DEBATE WITH A CALVINIST

One of the much touted events of his career manifested his gifts as a theologian and skilful apologist. The Rev. Robert McDowell, a minister of the Reformed Protestant Dutch Church serving in the Bay of Quinte area was known as a strong sabbatarian and a strict Calvinist. One Sunday he preached at the Adolphustown courthouse on pre-destination and unconditional election, and offered to publicly debate the point with anyone who disagreed with him. Coate heard of it and responded to the challenge. They met at the Presbyterian Church near Bath, in October 1804, but the crowd was so large that they had to hold it outside. McDowell held forth the first half of the day.

Then Coate took his turn standing on the wagon, to disprove the Calvinist doctrine and uphold the Arminian view that God offers his salvation to *all* men, and that “whosoever will, may come.” After two hours of Coate’s response, the Presbyterians, headed by McDowell, left the ground refusing to hear the rest of the Methodist view. Each side

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<sup>6</sup>Playter, 56.

was certain of their victory. Coate later wrote of it that “there were perhaps a thousand people there, but he [McDowell] was as poor a fool as I ever saw pretend to be a champion.”<sup>7</sup> Coate is reported to have published his address in a pamphlet, but no copy of it has yet been uncovered.

#### CAMP MEETING REVIVALIST

With the advent of camp meetings in the early 1800s, Coate found a new opportunity for his oratorical skills. He often traveled back to his home territory in New Jersey, Maryland and Delaware, where he preached effectively. In a letter from Montreal dated September 25, 1806, he wrote: “I had the honour of attending one of the greatest Camp-meetings last July, near Dover, that perhaps ever was known. Great numbers professed to have received, at that meeting, a sense of pardoning love of God, and others to have had the work of grace greatly deepened in their souls.”<sup>8</sup>

In an 1809 letter from Montreal, addressed to Rev. Joseph Benson in London, England, Coate makes reference to other camp meetings. He wrote:

I have lately been in the United States, and attended some very great Camp-meetings; one in the state of Delaware, on ground belonging to the old Governor, Mr. Bassett; another near Salem, New Jersey; a third in the upper part of Jersey, near Trenton, and a fourth at Croton River in the New York State... At Salem, it was said forty or fifty were awakened under one sermon, the greatest part of whom joined the Society.<sup>9</sup>

We get a more personal glimpse of the power of his preaching from the following eyewitness account written by Rev. James Newell, a local preacher on the Salem Circuit in southern New Jersey. The camp meeting was held in Brewer’s Woods in 1809. Coate was then Presiding Elder of the Lower Canada [Quebec] District:

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<sup>7</sup>Letter from Niagara, March 5, 1805, to Ezekiel Cooper, New York; Ezekiel Cooper Collection, Garrett Biblical Institute, vol. 15, ms. 11.

<sup>8</sup>Letter of Samuel Coate, in *Methodist Magazine* (June 1807), 284.

<sup>9</sup>Coate to Joseph Benson, October 23, 1809, quoted in Carroll, *Case and His Contemporaries*, 1:174.

Rev. Samuel Coates [sic] among other preachers was there. One sermon he preached I shall never forget; it was on the resurrection and the judgment, the appearance of the white throne, etc. He sounded the trumpet and the trembling earth gave forth its unnumbered millions, while the ocean rolled its inmates to the shore, Death and Hell gave up their victims, all taking their course toward, and standing before the great white throne, all trembling to hear the fiat of God, the terrible Judge. The grandeur, the sublimity, the eloquence of this description of the scene at the last days can never be forgotten. All eyes were fastened upon him, streaming tears attested the depth of feeling, while he threw open the portals of the mansions of bliss, and crowned the happy righteous with glory – gave them palms of victory and harps of melody; then moving toward the front of the stand the preacher began to drop the wicked into hell; and at last with a mighty effort plunged the whole of the condemned into the abyss, the bottomless pit of eternal woe. Such an effect I never witnessed before or since. Such screams and cries for mercy; such praying and shouting all over the vast assemblage of the camp ground; from all classes – for all were affected. Many of the Society of Friends were there. Charles Jones, a Quaker, became soundly converted and sprang upon a stump and preached to the people. The most respectable persons were down on the ground, rolling among the leaves, or prostrate among the seats; and a general surrender to the Lord seemed to prevail throughout the encampment. At the close an old Friend turned to me and said, “Thee has some great speakers in thy society; I never heard the like before.” This was a great day for Methodism; it took a position in Salem County and the counties adjoining never occupied before; not merely among the poor and illiterate, but the educated and influential.<sup>10</sup>

## THE MONTREAL CHAPEL

Montreal was the largest city in the Canadas. A Methodist society was begun there in 1802, though it remained small, claiming less than thirty members in its first decade. As a Presiding Elder, Coate preached there frequently, and seemed enamored of the challenge it presented. He even studied French, hoping to preach in that language,

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<sup>10</sup>Rev. Alexander Gilmore, *Centenary Memorial Sermon* (Camden: S. Chew, 1866); and quoted in Robert B. Steelman, *What God Has Wrought-A History of the Southern New Jersey Conference of The United Methodist Church* (Rutland, VT: Academy Books, 1986), 49.



which of course was the tongue of the majority of its citizens. The Methodists of Montreal determined to build a stone chapel for worship, with a parsonage for the preacher, and so began to lay plans and solicit funds. Coate made it his great cause, though it became his nemesis. He traveled through Upper Canada and the USA, soliciting help and afterwards, with the permission of Conference, he sought funds in England. In an 1807 letter to Ezekiel Cooper, he explained that they had purchased a lot and laid the foundation for a meetinghouse, but that “enemies” had done their worst to hinder the work. He found that “those who have the will have not the money, and others will not lend it.”<sup>11</sup> At the date of that letter he was about to set sail for England; he would return at the end of winter via New York.

The Rev. Laban Clark recorded his memories about Coate in regard to his English venture. He wrote:

[Coate] was a remarkably elegant, accomplished preacher, and combined in his manner a high degree both of force and of beauty. I think his popularity rather waned in the latter part of his life, in consequence of his going to England, when it was thought he had better have been labouring at home. Bishop Asbury, it was understood, had little complacency in his foreign tour. Mr. Coate, at a Conference held shortly after his return, made several motions, one of which the Bishop did not like; and he expressed his disapprobation both of the motion and of the voyage, by saying, “I believe Sammy went to England to learn perpetual motion.”<sup>12</sup>

It is not clear how financially successful his venture was, but an anonymous and cynical letter in the *Montreal Gazette* mocked him for his efforts, also knocking his American citizenship. It certainly confirms that Coate’s concern about “enemies” was no mere case of paranoia:

Does he already forget that when loaded with his pious depredations in England, when fraught with the offerings of his transmarine brothers to build his now fallen tabernacle, he could not find a single officer of the government to give him a passport for Canada? But he alleged that he was an *established* Methodist preacher, that he had landed property in

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<sup>11</sup>Coate to Ezekiel Cooper, July 23, 1807; Ezekiel Cooper Collection, *Ope cit.* vol. 15, Ms. 13.

<sup>12</sup>Letter of Laban Clark, February 20, 1860, in William B. Sprague, *Annals of the American Methodist Pulpit* (New York: Robert Carter & Brothers, 1861), 255-256.

Upper Canada, etc... What then? He smuggled himself into an American vessel in Liverpool, arrived in the United States, and after having passed anew through this scruple of loyalty ...he comes to our provincial Ninevah and dares to boast of his civil rights!!!<sup>13</sup>

The chapel was not completed until 1809 by which time Coate was exhausted. His health failed and he felt unable to continue the labours of an itinerant. In 1810, he is listed in the *Conference Minutes* as "located." He took secular employment with Montreal merchant Daniel Fisher, a grandson of Philip Embury. He preached quite often, but was not able to succeed financially, became a debtor and lost all his property.



The first building erected for the Methodists in Montreal.

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<sup>13</sup>*Montreal Gazette*, November 28, 1808.

## POIKILOGRAPHIA

Desperate for funds to support his family, he turned to his hobby of ornamental penmanship for sustenance and to pay debts on the chapel. He undoubtedly had a remarkable gift. When he put his mind to it, his handwriting and lettering showed unusual beauty. Playter described it thus: "He was an exquisite penman. He would sometimes write the Lord's Prayer in the space of an English sixpence, or on his thumb nail. He would write so extremely fine that the letters could not be discerned by the naked eye; but with a microscope, the writing appeared clearly defined and of excellent form."<sup>14</sup>

Coate had received much encouragement for his exquisite work from many sources. Armed with endorsements from such persons as Jacob Mountain, the Anglican Bishop of Quebec, and Sir George Prevost, Commander of British Forces in North America, and the promise of patronage, he took his artwork to England to have it published. It was to be a textbook of ornamental penmanship, for which he chose the title, "Poikilographia, or, Various Specimens of Ornamental Penmanship." Published in 1812, it was "humbly dedicated" to the Prince Regent (later George IV) with his permission, and dropped names of patrons and encouragers, including the Dukes of Gloucester and Norfolk, the Marquis of Blandford, artists Sir William Beechey, RA, Benjamin West, RA, and others. It portrayed great Biblical scenes and texts, instructions in penmanship, and displayed 22 different alphabets, including Greek and Hebrew. Birds and trees were executed in such a way as to consist of one continuous line. The 24 folio pages, nine inches wide by fourteen high, are breath-taking in composition, execution and beauty.

The pages are, of course, an engraver's interpretation of Coate's artwork. The book was engraved and published by E. Stalker in London, "from the originals in the Possession of the Marquis of Blandford," a note on the cover tells us. According to Playter, the cost of engraving the two dozen copper plates was said to be £ 1600. It would seem that Blandford purchased the manuscript from Coate and then proceeded to publish the work.<sup>15</sup> The book must have appeared quite late in 1812, for it included a memorial to General Sir Isaac Brock, who fell at Queenston in the Niagara theatre of the War of 1812, on October 13th of that year. Coate

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<sup>14</sup>Playter, 101.

<sup>15</sup>A recent enquiry to Blandford's heirs at Blenheim Palace indicated that the originals are no longer there.

peddled the work around England for £2 a volume. A copy now in the Royal Ontario Museum in Toronto indicates that they paid \$500 for it.

While in London, Samuel Coate also published another book that year. The title page read: "COATE'S MISCELLANY: A Collection of Treatises and Discourses on Various Subjects in Divinity. By Samuel Coate, Late Minister of the Gospel in America." In its 316 pages, the following six items appeared: "Guide to True Happiness;" "A Witness in favour of Revealed Religion, guarding Men against the dangerous Snare of Infidelity;" "On the Beauties and Excellencies of True Religion;" "An Enquiry into some of the Fundamental Principles of the Church of Rome;" "An Address to the Jews;" and "On the Godhead of Jesus Christ." In the introduction, he indicated that "Guide to True Happiness" – his longest piece at 144 pages – had been published about ten years previously, and had "met with a free circulation." He also gave an account of John Richards, a young man "of learning and very popular talents," who had been sent as a missionary to Montreal by Bishop Asbury. However, a fortnight after his arrival, he "renounced Protestant principles in a formal manner, and professed fully to embrace the faith of the Church of Rome." Coate, as his Presiding Elder, had sought to counsel him, feeling he had acted in haste and needed more time for consideration. The "Enquiry into... the Church of Rome" was written in response to this, and published, he reported, at the "unanimous request" of the New York Conference. According to Coate, it sold 2,000 copies immediately.

## HIS LAST DAYS

In England, Coate fell into evil company and "acquired vicious habits." Playter gives this sad picture of his end:

He never returned to the land in which he had spent useful and happy years, nor to the people who loved and admired him, and who, notwithstanding his fall, would have received him again, even as the Saviour received repenting Peter. The old Methodists clung to the hope that Samuel Coate died a penitent. He sent a letter to one of his friends in the Bay of Quinte, in which he lamented deeply his great downfall... and bitterly condemned his life since he touched the shores of England.<sup>16</sup>

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<sup>16</sup>Playter, 101.

The Rev. William Harvard, a British Wesleyan who later came to Canada to serve a term as President of the Canada Conference, reported that he had attended Coate in his last days, and found that he was indeed penitent and died in confidence of salvation. Further details of his life and end were recently discovered in his obituary, which appeared in the singly printed *Minutes* for the Conference of 1814, but not in the collected *Minutes* (1773-1828). It was customary to only publish obituaries of preachers who died while connected to the Conference. As Coate had located in 1810, thus severing his relation to that body, we had not expected to find his memorial there. A preamble indicates that an exception to that rule was made in this case:

The following Memoir was sent to the Editors by Mr. M. Coate, with a request from Bishop Asbury and the relatives of Mr. Coate, for it to be inserted in the Annual Minutes. From S. Coate's long and reputable standing, we have thought proper to deviate a little from our usual custom, and insert this memoir here, that his numerous friends and acquaintance may see that his end was peace.

The author was the Rev. Michael Coate, Samuel's older brother. (Michael's obituary appeared in the Conference *Minutes* the following year.) He records Samuel's birth, conversion, early lay preaching, and itinerant circuits served. His journey to Canada includes these interesting details:

In 1796, he volunteered as a missionary to Upper Canada, and tore himself from his native country and his father's house to go into a strange land to preach the gospel. On his journey, with his worthy colleague H.C. Wooster (now with God) he had to encounter great difficulties. He laid on the ground twenty three nights with nothing but a blanket and sometimes a little straw; and being longer on the way than they expected, their provisions almost failed, so that they were reduced to two scanty meals a day, and those of an indifferent kind; but at length arriving at the place of their destination they were fully compensated for their sufferings by the cordiality with which they were received. Here they resolved to preach and enforce the doctrine of sanctification, and soon saw the fruit of their labors in a great revival of religion, in which many were made the happy subjects both of justifying and sanctifying grace. The great exertions of our brother Coate in that revival, laid the foundation of those afflictions which followed him to the grave.

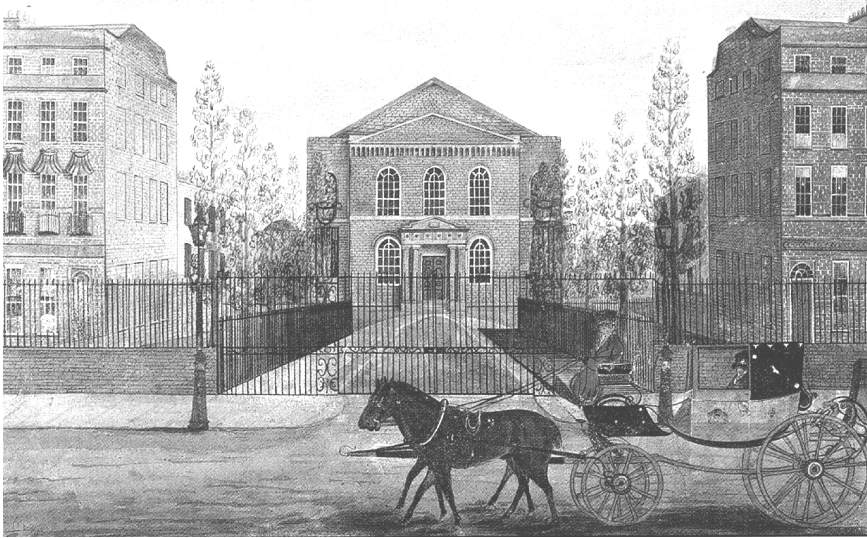
The obituary, too long to be quoted here in full, closes with some details of his inner thoughts and some surprising facts about his latter days:

In 1810, being too infirm to do the duties of a circuit, and feeling some delicacy about asking a supernumerary station (supposing that some in the conference might be opposed to it), he took a location, but afterwards was in such distress about it that he could not rest day or night, for it was like tearing a limb from his body to be separated from the traveling connexion, which he loved as his own soul. After this, he entered into the mercantile business in Montreal, but not succeeding as he expected, he gave it up. He then undertook another voyage to England, partly for his health, and partly to publish a curious piece of penmanship which he had written, and had been advised to print; but just as he was about to put it to press he was taken ill, and in addition to his other afflictions, a white swelling came in his right knee; after suffering from it the most excruciating pain for some months, he submitted to an amputation. He survived this dreadful operation between three and four months, and departed this life on the 20th of December, 1813, in great peace of mind, and in full confidence of entering into the joy of his Lord, aged thirty-seven years and eleven months, and was interred in the new chapel, City Road, London.

A letter to the author from Mr. Peter Baugh, Heritage Steward of John Wesley's House and The Museum of Methodism, enclosed the burial record of the Chapel, which shows that "Rev. Samuel Coats" died 20th December 1813, age 38 years, and was buried on 31 December in grave No. 2615. He had been living in Knightsbridge (the street which runs south of Hyde Park), and a Mr. Hatchet of Westminster was the undertaker. The standard fee for the cost of the grave was one Guinea. Excavations in the 1950s revealed that below ground in the Wesley's Chapel precincts is a honeycomb of vaults and bricked-in tombs full of lead coffins – over 5,000 burials – mostly Wesley's preachers, the last being that of Dr. Jabez Bunting in 1858.

#### A COATE BROTHER WHO STAYED HOME

Michael and Samuel had a younger brother Asahel Coate (1781-1815) who remained at their home in Lumberton, New Jersey, where he was a class leader. There, in 1807, Asahel nursed Bishop Asbury during a



Wesley's City Road Chapel, London, as it appeared in the early 19th century. John Wesley is buried there – as is Rev. Samuel Coate.

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twelve week illness in 1814. The Bishop's *Journal* is silent during this period, but in his *Reminiscences*, the Rev. Henry Boehm gives some details of those days:

On reaching home I heard that Bishop Asbury was sick at Brother Sale Coate's, a brother of Michael and Samuel Coate, at Lumberton, New Jersey. On the 3d of May I went there and found him so very low he was scarcely able to breathe... we frequently looked for his departure... The next day he appeared a little better... For ten nights in succession I sat up and watched with him... There was enough for two or three of us to do at Brother Coate's while the bishop was so dangerously ill... He never fully recovered from that sickness, and he was physically unfit to go round his diocese again.<sup>17</sup>

Nevertheless, as we know, Asbury did pursue his rounds until death and glory finally claimed him in 1816, at the age of 70 years.

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<sup>17</sup>J. B. Wakeley, *The Patriarch of One Hundred Years; Being Reminiscences, Historical and Biographical of Rev. Henry Boehm*. (New York: Nelson & Phillips, 1875), 420.

In the old Methodist cemetery in Lumberton, the first row of stones behind the former meeting house are those of the Coate family. There lie Daniel Coate (d. 26 October 1802, aged 63 years) and his wife Sarah (d. 12 July 1825 in her 80th year), the parents. Alongside rest two of their three sons, Rev. Michael Coate (d. 1 August 1814, aged 47 years), and Asahel (d. 16 March 1814, aged 34 y, 8 mos, 7 dys) with his two wives and three daughters.

Samuel's widow, Ann Dulmage Coate, remarried about the year 1815. A widowed Scotsman, Archibald McLean of Yonge Township, near Gananoque, Ontario, became her second husband. She died on February 21, 1862 at the age of 85 years, "while on a visit to the Misses Heck," her obituary states.<sup>18</sup> These would be the spinster grand-daughters of Barbara Heck, still living in Augusta Township. There is no indication that any children survived her. Ann Coate McLean is buried beside her second husband in the Presbyterian cemetery at Yonge Mills.

Samuel Coate's impact was long felt and respected. He laid firm foundations for the Methodist Church in the areas he served, especially in Canada. His theological treatises will be of interest to few, and his penmanship has yet to be recognized. He was brilliant in his day, but his day was not long. He burned out in his Master's service, and seemed to lack the reserves to finish his life well. His story reveals hints of greatness and an obvious personal charisma. It is an intriguing life that calls for further research and recording.

No further seek his merits to disclose,  
Or draw his frailties from their dark abode;  
There they alike in trembling hope repose,  
On the bosom of His Father and his God.

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<sup>18</sup>Her obituary appeared in *The Christian Guardian* (April 2, 1862), 55.