

## AFRICAN AMERICAN METHODISTS

### ***African American Methodists in the Antebellum and Reconstruction Periods:***

#### **A Timetable, 1760-1876**

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This timetable focuses upon the African Americans membership in the Methodist movement as it emerges in the 1760s in the British American colonies and their subsequent presence in the Methodist Episcopal Church and the several bodies derived from it—the Methodist Episcopal Church, South, The African Union Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored (now Christian) Methodist Episcopal Church. During the Antebellum period the overwhelming majority of Black members were found in the Methodist Episcopal Church and then after 1845, the Methodist Episcopal church, South, Membership records indicate that African Americans were present in most congregations from the beginning of American Methodism and constitute between ten and twenty percent of the membership in most areas of the church through the Antebellum period.

The African Union Church, the African Methodist Episcopal Church, and African Methodist Episcopal Zion Church remained relatively small denominations based primarily among free blacks in northern states through the 1850s. Only with the successful conclusion of the Civil War by Union forces and the establishment of congregations in the former confederacy did the AMEs and AMEZs suddenly emerge as significant denominations, while the African Union Church (aka the African Union Methodist Protestant Church), which did not move into the South, fell by the wayside. Emerging in the 1870s, the CME Church also became a major force in the Reconstruction era.

The history of African American Methodism was completely reoriented in a dramatic manner as the Civil War came to an end. Both the AME and AMEZ Churches begin to gather in former members of the MEC,S and doubled their pre-war membership several times over in just a five-year period. Previously limited to activity in the northern states, both churches suddenly acquired a large southern-based membership that shifted the center of their life southward. Another significant but smaller group of former MEC,S members re-affiliated with the MEC which initially founded integrated conferences that soon divided along racial lines. Finally, those African American members remaining in the MEC,S at the end of the 1860s formed the CME Church.

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## 1770s

### 1771

- First known writing penned by an African American Methodist, a letter by an unnamed slave sent to Joseph Pilmoor, the text of which is preserved in Pilmoor's journal.

### 1774

- John Wesley publishes his anti-slavery pamphlet, *Thoughts Upon Slavery*.

### 1776

- American Revolution begins. During this period, more than half of all African-Americans reside in Virginia and Maryland. Most Blacks live in the land around Chesapeake Bay (i.e., the Eastern Shore of Maryland and the Tidewater area of Virginia), where they constitute 50 to 60 percent of the population. Most are slaves, but a considerable and growing number are free. Both Maryland and Virginia become major centers of Methodism.
- Asbury meets black class at Fells Point, Maryland. He chastises the white who forbade their servants' attending Methodist meetings.

### 1778

- Peter Williams begins his long tenure as sexton of John Street Church in New York City.
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## 1780s

### 1781

- Following Cornwallis' surrender at Yorktown, many Blacks who had identified with the British cause move to Nova Scotia where they form the
- first African Canadian congregation (and later to Sierra Leone, where they form the first Methodist congregation on the continent).
- *May 13*. Harry Hosier preaches first known sermon by an African American.

### 1782

- Following close of the American Revolution, a number of Black Methodists (especially from New York City) move to Nova Scotia.

### 1783

- Upper Canada (Ontario) passes law for the gradual elimination of slavery.

#### 1784

- Christmas Conference held in Lovely Lane Church, Baltimore. Harry Hosier and possibly Richard Allen are present.
- Richard Allen and Absalom Jones are granted licenses as local preachers in Philadelphia.

#### 1785

- Following Christmas conference, Harry Hosier travels with Bishop Thomas Coke.
- Richard Allen travels with Richard Whatcoat (white).

#### 1786

- Listings of membership figure of Black members are first made in the Church minutes. Of a total of 18,791 Methodists, 1,890 are Black.
- Hosier preaches several times in New York City.

#### 1787

- Free Blacks from the Light Street church in Baltimore organize an independent prayer meeting that will become the seed for the later Sharp Street congregation.
  - Richard Allen and others organize the Free African Society, a mutual aid society for Philadelphia's Black residents.
  - *November*. Traditional date when, reputedly, Richard Allen led a group of Black members out of St. George's Church in Philadelphia. The group will later split over the affiliation of new independent congregation, and two congregations emerge. Absalom Jones leads some into the Episcopal Church. Allen and his group remain Methodists. They form Bethel church. (The dating of the leaving of St. George's is disputed; see 1792, below.)
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#### 1790s

#### 1790

- First U.S. Census reports 59,557 Free Blacks and 697,624 slaves, in a total population of 3,929,625. Virginia has the most slaves-292,627.
- Hosier travels in New England with Freeborn Garrettson.
- Methodists report 11,682 Black members, though no figures indicate the proportion of slave/free.

#### 1791

- *Spring*. Richard Allen is expelled from Free African Society.

- *August.* Absalom Jones and members of the Society publicize plans for an African Union Church.
- Ezekiel Cooper preaches at the chapel erected by "a number of religious black people" at Oxon Hill, Maryland. That congregation is now known as the St. Paul United Methodist Church, the oldest known congregation of African American Methodists.

#### 1792

- *February.* Lot purchased as site for a future African Union church in Philadelphia.
- *June.* Most likely date for Allen's and Jones' walk out of St. George's Methodist Church.
- Minister in charge of St. George's threatened excommunication of Allen and others associated with African Union Church.

#### 1793

- *February 12.* Congress passes a Fugitive Slave Act that allows slave owners (or their agents) to capture fugitive slaves who make it to the free states and territories, and makes it a crime to offer refuge or assist slaves to escape.
- Virginia passes a law forbidding free blacks from coming into the state.
- Richard Allen and Absalom Jones publish an account of service by Blacks in recent Yellow Fever epidemic in Philadelphia.
- Leadership at African Union Church votes to affiliate with the Episcopal Church. Allen breaks with the group as he wishes to remain a Methodist.

#### 1794

- *May.* Allen and other Philadelphia Black Methodists meet to erect and furbish a church building, which is named Bethel.
- *May 30.* Asbury meets with Black Members in Baltimore about forming an African church. Trustees move to purchase a lot for said church.
- *June 2.* Lot is-purchased on Sharp Street (Baltimore) for school to be operated by the Abolition Society.
- *June 29.* Bishop Francis Asbury dedicates Bethel Church in Philadelphia.
- *July 12.* the African Union Church building is dedicated as St. Thomas' African Episcopal Church. Jones is licensed as a lay reader.
- *October 17,* Episcopal diocese formally receives St. Thomas' Church.

#### 1795

- *August 6.* Absalom Jones is ordained as a deacon in the Episcopal Church.
- *October 25.* Asbury complains of unique demons made by African members in Baltimore.

## 1796

- Zoar Church founded as second African congregation in Philadelphia.
- *August 4.* Bishop Asbury and John Dickens dedicate the building for the Zoar MEC in Philadelphia.
- Following a meeting with Bishop Asbury, Black members of John Street Church in New York City organize an African American congregation.
- 12-year-old David Smith, soon to become well-known as a teenage preacher in Baltimore, joins the Sharp Street Church.

## 1799

- Richard Allen is ordained a deacon by Francis Asbury.
  - School for African children in Baltimore closes.
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## 1800s

### 1800

- There are 1,002,037 African Americans in the United States of which 108,435 are free
- Gabriel Prosser, intending to create a free slack state in Virginia, plots with other slaves in the spring of 1800 to seize the arsenal at Richmond and kill whites. Upon learning of the plan, Governor James Monroe dispatched the
- state militia. Prosser and some 35 of his comrades were captured and executed.
- Virginia passes a law forbidding African-Americans to assemble between sunset and sunrise for religious worship or instruction.
- Free African members in New York form Zion congregation.
- August. Gabriel Prosser's planned slave attack on Richmond, Virginia is foiled when he is betrayed. As the attack proceeded, Prosser had planned to kill all of the whites with the exception of Quakers, Methodists, and Frenchmen.

### 1801

- Daniel Coker moves to Baltimore and affiliates with Sharp Street,
- James Clarey (a Quaker) reclaims land on Sharp Street formerly, housing the African school.

### 1802

- Deed to Sharp Street church executed. Black members purchase land from James Clarey.

### 1803

- Hosier travels with John Walker in New Jersey.
- Gum Swamp MEC (now Smith Chapel UMC) is founded in Bolton, North Carolina.

#### 1804

- Absalom Jones is ordained as a priest in the Episcopal Church.

#### 1805

- Virginia passes law giving free Blacks one year to leave Virginia after gaining freedom.
- Free Black members in Wilmington, Delaware, form Ezion MEC and erect building.

#### 1806

- Virginia requires any slaves freed after May 1 to leave the state.
- *May 18.* Asbury ordains James Varick, Abraham Thompson, and June Scott as deacons in New York City.
- *May 18.* William Colbert attends the funeral of Harry Hosier in Kensington (Philadelphia).
- Richard Allen briefly detained after being accused of being a fugitive slave.

#### 1808

- *January 1:* Congress prohibits further importation of slaves to the United States. The measure is only partially effective in slowing the slave trade.
- Asbury ordains Daniel Coker as a deacon for the Sharp Street church in Baltimore.

#### 1809

- Bishop McKendree ordains John Charleston, a former slave in Virginia of Methodist minister Stith Mead.
- Asbury ordains Jacob Tapsico and James Champion for Zoar church. After ordaining eight Blacks (1806-1809), Asbury refuses further requests.

#### 1810s

#### 1810

- African American population reaches 1,377,828, of which only 186,466 are free.
- *January 19.* Lot purchased for erection of Mt. Zion Church in Georgetown, Maryland (now part of Washington, D.C.).
- George White, a Methodist preacher in Virginia and former slave: publishes autobiography.
- Henry Evans, who built a congregation in Fayetteville, North Carolina, dies.

- Black members in Baltimore purchase lot adjacent to their property on Sharp Street.

#### **1812**

- Asbury Church, an African American congregation, first appears in city preaching plan for Baltimore.

#### **1813**

- *June 1.* Peter Spencer et al in Wilmington, Delaware, leave Ezion and form the African Union Church.
- Some members of Zion church in New York City leave to form Asbury Methodist Church.

#### **1814**

- Daniel Coker leads a group from the Asbury and Sharp Street churches in Baltimore into an independent Methodist congregation.
- African American members of the Dumbarton Oaks MEC who reside in
- the Georgetown section of Washington, D.C., form Mt Zion Church.
- *August 24-25.* The british burn Washington, D.C, African Americans in Baltimore and Philadelphia are mobilized to defend the cities.

#### **1815**

- African American Quaker Paul Cuffee leads 38 Black people to settlement in Sierra Leone. His actions would inspire the Colonization movement.
- *June 12.* As a result of a civil court case over an expelled member, Bethel
- church was auctioned by the sheriff. Richard Allen repurchased the property and building with his personal funds.

#### **1816**

- *April 9.* Meeting held in Philadelphia to form the African Methodist Episcopal Church. Richard Allen is ordained an elder and then consecrated as a bishop by Absalom Jones and others. Those in attendance include Daniel Coker, Jacob Tapsico, and James Champion
- An independent Black congregation is founded in Charleston, South Carolina, under the leadership of Morris Brown. Two years later, it affiliates with the AME Church and Brown is ordained, but turns down the election to the bishopric.
- *1816-1824.* John Stewart is active as a missionary to Wyandott people in Ohio.

## 1817

- *January.* American Colonization Society formed. April 1. AME Conference meets in Baltimore.
- Morris Brown travels to Philadelphia and is ordained a deacon by Bishop Allen.
- African American Methodists in Nashville, Tennessee, found an African Church, which survives to the present as the Capers Memorial CME Church.

## 1818

- Samuel Snowden moves to Boston to pastor African church (established on May Street).
- James Varick assists the formation of a Black Methodist church in New Haven, Connecticut.
- South Carolina Conference of the MEC reports a lost Black membership in excess of 5,000 from two years previously.
- Morris Brown travels to Philadelphia and is ordained an elder by Bishop Allen.
- African members of the predominantly white Sands Street MEC in Brooklyn, New York, withdraw, form an independent congregation, and affiliate with the AMEC.

## 1819

- *c. 1819.* Richard Allen gives Jarena Lee a license to preach.
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## 1820s

### 1820

- African American population reaches 1,771,656 of which 233,634 are free.
- *March 3.* Congress adds teeth to anti-slave trade legislation by offering rewards to informers concerning illegally imported slaves and death penalties for those convicted of importing slaves.
- Members leave Ebenezer church in Washington, D.C., to form AME congregation.
- In New York, William Sillwell (a former MEC minister) forms an independent Methodist organization with two congregations, one white and one (Asbury church) Black.
- William Lambert, a member of Asbury Methodist Church in New York City, leaves to form a African Methodist Episcopal Church congregation,
- James Varick and others separate the Zion congregation from the MEC. On July 21, the Asbury and Zion congregations declare themselves a new autonomous organization—later to be known as the African Methodist Episcopal Zion Church. Within a year, similar independent congregations in New Haven and Long Island, along with two in Philadelphia, affiliate,
- Daniel Coker joins first organized emigration of free black colonists as their chaplain, They sail from NYC destined for Sierra Leone.



- The African Methodist Episcopal Zion Church holds its first conference on June 21 and accepts the membership of four churches from New Haven, Philadelphia (2), and Long Island.
- Women of the AMEZ organize the Daughters of Conference, the first African American Methodist women's organization.

#### **1822**

- The colony of Liberia established by the American Colonization Society.
- Denmark Vesey slave plot uncovered in Charleston, South Carolina. Over the next several years, all independent Black Methodist work in the city is suppressed. The AME congregation is disbanded, and Morris Brown moves to Philadelphia.
- An unnamed Black man becomes the first African American to join the Methodist church in Texas.

#### **1823**

- Mississippi passes laws against the teaching of reading and writing to Blacks and the holding of meetings of more than five slaves or free blacks.

#### **1824**

- Methodist Episcopal Church General Conference refuses to endorse the American Colonization Society.
- The General Conference passes a policy statement to the effect: "The Annual Conference may employ colored preachers to travel and preach where their services are judged necessary: provided that no one shall be so employed without having been recommended according to the form of the Discipline.
- A split in the Black congregation in Cincinnati leads to formation of an AME congregation, now Allen Temple.

#### **1825**

- Orchard Street (now Metropolitan UMC), the third African Methodist congregation in Baltimore in Baltimore is founded.

#### **1826**

- Joseph Cartwright is the first African American to receive elders' order in the Methodist Episcopal Church. The conference assigns him as a local elder to Ebenezer MEC in Washington, D.C.
- Daniel Payne (later an AME bishop) joins Cumberland Street MRC in Charleston.

#### **1827**

- Black Members of Ebenezer Church in Washington, DC, leave to form Little Ebenezer Church.

- July 4. New York's remaining slaves became free as the emancipation law passed a decade earlier takes effect.

#### **1828**

- Josiah Henson is licensed as a Methodist preacher in Davis County, Kentucky.

#### **1829**

- MEC initiates the Plantation Mission as an effort to reach those Blacks isolated on rural plantations in South Carolina.
  - September. David Walker, a member of May Street Methodist Church in Boston, publishes An Appeal to the Colored Citizens of the World, which launches the abolitionist movement. The new movement distinguishes itself from the older anti-slavery organizations by its demand for immediate emancipation of all slaves. Most Methodists at the time favor a process of gradual emancipation.
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#### **1830s**

#### **1830**

- African American population reaches 2,328,642, of which 319,599 are free. The largest numbers reside in Maryland, Virginia, New York, and Pennsylvania.

#### **1831**

- After being rejected as a preacher by the Methodists, Nat Turner leads a slave revolt in Southampton County, Virginia. More than 50 people die before the revolt is suppressed.
- First annual National Convention of Free People of Color convenes in Philadelphia. Among attendees is Samuel Snowden, pastor of May Street MEC in Boston.

#### **1832**

- In reaction to Nat Turner's activities, Virginia passes new laws to stop African Americans from preaching and to prevent their assembly apart from the presence of a white person.
- In reaction to the Turner revolt, Maryland begins to fund the Maryland State Colonization Society, prohibits further importation of slaves into the state and strengthened provisions against free Blacks from other states taking up residence in Maryland; prohibits free Blacks from purchasing liquor or guns; prohibits Blacks attending religious meetings unless whites were present; and requires any newly freed Black people to leave the state.

#### **1833**

- American Anti-Slavery Society is founded.
- May Street church in Boston splits as some members leave to found an AME congregation.
- *August 28.* Slavery abolished throughout the British colonies, including Canada.

#### **1834**

- South Carolina passes a law against teaching Blacks to read and write. The law forces Methodist Daniel Payne to close his school. He moves to Pennsylvania and joins the AME Church.

#### **1835**

- *April 1.* Daniel Payne closes his school in Charleston and subsequently moves to Philadelphia.
- Riots begin in New York City in the summer following the discovery of abolitionist literature and a denunciation of a mob by one Beverly Snow, a Free Black and tavern owner. During the riots Snow's tavern was trashed and Black churches, schools, and homes attacked. Subsequently legislation was passed in New York designed to limit Free Black participation in business activity.
- African American Methodists form congregation in Louisville, Kentucky.

#### **1836**

- Third MEC black congregation is formed in Philadelphia.
- Black members of Foundry church in Washington, DC, leave to found Asbury MEC.

#### **1837**

- Asbury Church is founded in Lexington, Kentucky.

#### **1838**

- An AMEZ congregation is formed in Washington, DC.
- Mother Wesley Church forms in New Orleans.
- An AMEZ congregation is formed in Boston.
- Future AME Bishop Quinn organizes a church in Chicago which will later take his name.

#### **1840s**

#### **1840**

- African American population reaches 2,873,648
- *October 2.* Indiana Conference (AME) organized.

#### **1841**

- Maryland passes a law making it illegal for any free Black having any materials relating to abolition in his possession.

#### **1843**

- Isabella Baumfree takes new name as Sojourner Truth.
- Under intense criticism, abolitionists in the MEC leave to found the - Wesleyan Methodist Connexion.

#### **1844**

- The first annual conference of all the Black local preachers in Delaware is held at Ezion Church in Wilmington.
- As a result of his church planting activity in Indiana and points west, William Paul Quinn was elected a bishop by the ANME Church.
- Ohio conference (AME) establishes Union Seminary in Ohio.

#### **1844/45**

- Methodist Episcopal Church split into two jurisdictions. The Methodist Episcopal Church, South assumes control of the Plantation Mission.
- May. Williams Capers joins ministers of various denominations to plan for the "Religious Instruction of the Negroes."
- African members (MEC,S) in Savannah, Georgia, establish Andrew Chapel.

#### **1848**

- Liberia becomes an independent nation. John Roberts is selected as its first president.

#### **1848**

- African American members in Pennsylvania, Delaware, and New Jersey petition the General Conference (unsuccessfully) to organize a annual conference and allow Black ministers to assume leadership over Black churches. The conference reaffirms its 1824 ruling on the use of Black preachers.
- September. Members of Asbury Church in Washington, D.C. are involved in the Pearl Incident.
- First plantation missions organized in Texas.

#### **1849**

- Harriet Tubman escapes from slavery on Eastern Shore of Maryland to Philadelphia.
- Colored Methodist Protestant Church formed by former members of Bethel AME Church in Philadelphia and Bethel AME Church in Baltimore.

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## 1850s

### 1850

- Nace Duvall emerges as prominent preacher among African Americans in Austin, Texas.
- The African American population is 3,638,808, including 434,495 free Blacks.
- The new Fugitive Slave Law passed in September clears up ambiguities in the law and courts and allows escaped slaves to be captured and brought back to their masters.
- African American Methodists in Houston, Texas, move into their own church building.
- As a result of the Fugitive Slave Law, Harriet Tubman, a Methodist laywoman from the Eastern Shore of Maryland, moves to Canada, and then begins work on Underground Railroad.

### 1852

- Black leaders in Philadelphia and New Jersey petition the General Conference (unsuccessfully) for the formation of an All African American annual conference.
- *June 10*. First gathering of the New England conference (AME).
- First annual convention of Black local preachers (MEC) is held in Philadelphia.

### 1854

- William Wallace Andrews is selected as the pastor of Wesley Chapel (MEC), the first Black Methodist congregation in Arkansas.

### 1855

- *September 13*. Bishop Payne leads the first meeting of the Missouri Conference (AME).

### 1856

- *September 23*. Bishop Daniel Payne (AME) presides over first session of the British Methodist Episcopal Church meeting in Chatham, Ontario.
- *October 14*. In a service in Indianapolis, Indiana, Edward Burns is consecrated as the bishop for the MEC's Liberia Mission Conference.
- The MEC conference in Ohio creates Wilberforce University.

### 1857

- Dred Scott decision suggests that Blacks could not become American citizens.
- Samuel Green, a Black preacher from East New Market, Maryland, is arrested, tried and convicted of possessing what is deemed an abolitionist writing, Uncle Tom's Cabin.

## 1859

- October 16. John Brown leads unsuccessful attack on Harper's Ferry.
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## 1860s

### 1860

- African American population has reached 4,441,830 of which 488,070 are free. The largest free Black population is in Maryland (83,942).
- Petition of Black members to the General Conference to form a separate all-Black annual conference (with the implied desire to be able to ordain ministers to deacons and elders' orders) is again denied
- MEC,S reports more than 200,000 Black members.

### 1861

- *April 12.* Civil War begins with the Confederate forces firing on Fort Sumter.
- Bishop J. J. Clinton assigned to lead the new (on paper) Southern Conference projected to include all the territory south of the Potomac River.

### 1862

- *April 16.* Slavery is abolished in the District of Columbia.
- *June 9.* Wilberforce University closes.

### 1863

- *January 1.* President Lincoln issues Emancipation Proclamation.
- AME Church purchases Wilberforce University and reopens it. The school also assumes the work of the former Union Seminary.
- Both AMEs and AMEZs open work in Union-occupied territory in the Confederacy.

### 1864

- The MEC General Conferences authorizes the formation of two mission conferences as the home of its African American ministers and churches. These conferences could not send delegates to the General Conference, were exempted from voting on any future constitutional amendments, and do not receive any proceeds from the publishing concern annually distributed to the annual conferences.

- The New England Conference (MEC) admits John N. Mars to conference membership as a traveling preacher, the first African American admitted to a White Conference.
- May. Daniel Payne returns to his hometown Charleston to form the AME's South Carolina Conference.
- *July 28-31.* The Delaware Mission Conference, the first of the many African American annual conferences to be formed across the nation in the next decade by the Methodist Episcopal Church, holds its initial session
- *October 27-31:* The Washington Mission Conference is organized.
- *November 1.* Maryland ends slavery in the state.
- *December 17.* Bishop J. J. Clinton organizes the AMEZ's North Carolina Conference.

#### **1865**

- *March 13.* Bishop Clinton organizes Louisiana Conference (AMEZ).
- *April 9.* Lee surrenders to Grant ending the Civil War.
- *May 15.* Bishop Daniel Payne organizes the South Carolina Conference (AME) at Charleston. It originally also included in its assigned territory the states of North Carolina, Georgia and Florida.
- Holston Mission Conference (MEC) organizes with members drawn from Eastern Tennessee and Western North Carolina.
- *November 1.* First meeting of Louisiana Conference (AME).
- *December 25.* Mississippi Mission Conference (MEC) organized with both white and Black members in Mississippi, Louisiana, and Texas.

#### **1866**

- South Carolina Mission Conference (MEC) formed by Black churches in South Carolina and Florida. Florida would be set off as a separate conference in 1873.
- The MEC's General Conference passes plan to organize Black conferences and ordain Black ministers as steps toward the formation of a new independent Black Methodist denomination.
- *June 6.* Bishop Samson D. Talbot organizes the Kentucky Conference (AMEZ).
- The Kentucky Conference (MEC) admits five Black preachers and organizes them into a "Colored Mission District."
- *October.* Bishop Clinton organizes Virginia Conference (AMEZ). October 11. Tennessee Mission Conference (MEC) formed.

#### **1867**

- *January 3.* Texas Mission Conference (MEC) formed

- *March 24.* Bishop Clinton organizes South Carolina Conference (AMEZ).
- *March.* Bishop A. W. Wayman presides over first meeting of North Carolina Conference (AME).
- *April 3.* Bishop Clinton organizes Alabama Conference (AMEZ). *May 3.* Georgia Conference (AME) organized.
- *May 10.* Bishop Wayman presides over first meeting of Virginia Conference (AME).
- *May 30.* Bishop Wayman presides over first meeting of Georgia Conference (AME).
- *June 8.* Bishop Wayman presides over first meeting of Florida Conference (AME).
- *June 15.* Bishop Clinton organizes Georgia Conference (AMEZ).
- *July 25.* Bishop Morris Brown presides over first meeting of Alabama Conference (AME).
- *September 8.* Bishop Payne presides over first meeting of Kentucky Conference (AME).
- *September 10.* Bishop Shorter presides over first meeting of Tennessee Conference (AME).
- *October 8.* Bishop Shorter presides over first meeting of Mississippi Conference (AME).
- *October 10.* Georgia Mission Conference (MEC) formed.
- *October 22.* Bishop Shorter presides over first meeting of Texas Conference (AME).
- *November 19.* Bishop Campbell presides over first meeting of Arkansas Conference (AME).

#### **1868**

- *January 14,* North Carolina Mission Conference (MEC) formed.
- The General Conferences rescinds legislation limiting status of the Washington and Delaware conferences. They are recognized as regular annual conferences.
- Bishop Shorter organizes the Arkansas Conference (AME)
- Bishops Payne and Shorter organize the North Carolina Conference (AME).
- *September 7.* West Tennessee is set apart from the Tennessee Conference (AME).
- *October 6.* Bishop Clinton organizes Tennessee Conference (AMEZ).

#### **1869**

- *January 13.* Black ministers and churches in Louisiana form the Louisiana Annual Conference (MEC).
- *March 2.* Black ministers and churches in Kentucky and states north and west form the Lexington Annual Conference (MEC).
- *April 22.* Bishop Clinton organizes the Florida Conference (AMEZ).
- *October 18.* Black ministers and churches in Mississippi formerly with the Mississippi Mission Conference form the Mississippi Annual Conference (MEC).
- *October.* Bishop Clinton organizes the West Tennessee and Mississippi Conference (AMEZ).
- *November 13.* Bishop Clinton organizes Arkansas Conference (AMEZ)



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**1870s****1870**

- African American population is reported at 4,880,000 (12.7 percent of the total population).
- *December*, Colored Methodist Episcopal Church organized by African Americans formerly members of the Methodist Episcopal Church, South.

**1873**

- *January 13*. Florida Conference (MEC) is organized by congregations and ministers formerly in the South Carolina Conference.

**1874**

- *January 22*. Black membership in Texas (MEC) forms the West Texas Conference.

**1876**

- *October 18*. Black members in Alabama (MEC) form the Central Alabama Conference.
- *November 1*. Black members in Georgia form the Savannah Conference