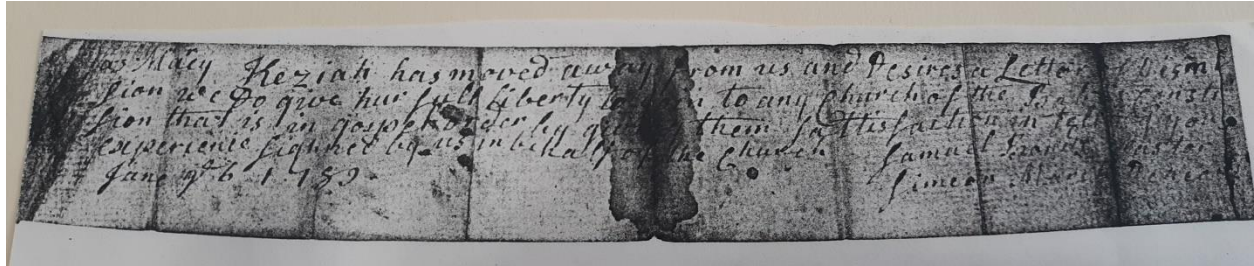


MACY KEZIAH DISMISSION FROM HER CHURCH, 1780
Research by Wanda Tucker, 9 February, 2023

This document is a dismission from a church, dated 1780, for Macy Keziah, Dunning Keziah's wife. A dismission is given when someone wants to change churches, or leave church membership.



We know that Macy is Dunning's wife because of a deed dated _ Jan 1785, in Mecklenburg County, North Carolina, which Macy signed with her mark. The name is spelled Mascey in the deed.

Mecklenburg County, North Carolina Deed Book 12, p536

Unfortunately, there is no *certain* way of knowing which church it is. But there are clues within the document that lead to the most likely possibility. Tracing the men who signed the dismission yielded a probable answer.

According to Essie May Keziah Outen's notes, this document was found among Keziah papers. I do not know who holds the original. I have only a photocopy. The document reads:

as Macy Keziah has moved away from us and desires a letter of dismission we do give her full liberty to join to any church of the Baptist constition(?) [constitution?] that is in gospel order by giving them satisfaction an telling your experience sighted [cited?] by us on behalf of the church. June 26 1780 Samuel Bonds Pastor Simeon Marsh Deacon

The document tells us Macy was a Baptist, and by the wording, likely converted by the church she was attending. Stating her "experience" with this church as admission to another would seem to me to indicate a conversion.

The pastor of this church is Samuel Bonds. Tracing Bonds' life leads to the church Macy may have been a part of.

TRACING PASTOR SAMUEL BONDS' ORIGINS

Samuel Bonds is mentioned in *South Carolina Baptists, 1670-1805*, by Leah Townsend:

<https://archive.org/details/southcarolinabap0000town/page/92/mode/2up?q=Bonds>

South Carolina Baptists, 1670-1805, Thompson, Leah, 1974. Baltimore: Genealogical Pub. Co. Reprint of the 1935 ed. published by Florence Print. Co., Florence, S.C. Originally presented as the author's thesis, University of South Carolina, 1926. Pp. 92-93, 102

According to a reference provided by Townsend, Samuel Bonds originated with a family in Perquimans County, North Carolina. A Samuel Bonds was born there in 1706:

Name: Saml. Bond

Sex: Male

Birth Date: 25 Apr 1706

Birthplace: Perquimans, North Carolina, British Colonial America

Birthplace: Perquimans County, North Carolina, United States

Father's Name: Saml. Bond

Father's Sex: Male

Mother's Name: Elizabeth

Mother's Sex: Female

Event Type: Birth

Household	Role	Sex	Age	Birthplace
------------------	-------------	------------	------------	-------------------

Saml. Bond	Father	M		
------------	--------	---	--	--

Elizabeth	Mother	F		
-----------	--------	---	--	--

"North Carolina Births and Christenings, 1866-1964", database, *FamilySearch* (<https://familysearch.org/ark:/61903/1:1:HRQP-ZXZM> : 12 February 2020), Saml. Bond, 1706.

Samuel Bonds, Sr. died in 1721. He left a will naming his children:

BOND, SAMUEL

October 12, 1721. March 26, 1723. *Sons*: SAMUELL (land on Perquimans River), LUKE (land on Perquimans River). *Daughters*: MARY, SUSANA, ELIZEBETH BOND, JANE BOND. *Friends*: JOSEPH SMITH, TIMOTHY CLEARE, JOS. JESSOP. *Executor*: SAMUELL BOND (son). *Witnesses*: JAMES SMITH, SUSANA SMITH, JOSEPH JESSOP. Will proven before C. GALE, Chief Justice.

Samuel was his father's executor, although he was only 15 years old at the time.

Samuel appears on a list of tithables in Perquimans County in 1740 with his brother Luke; they are adjacent on the list.

<http://www.genealogytrails.com/ncar/perquimans/1740taxlist.html>

The following record shows Samll and Luke Bonds on a list of jurymen for Pequimons [Perquimans] County, NC in 1740.

<https://docsouth.unc.edu/csr/index.php/document/csr04-0162>

The Colonial records of North Carolina : published under the supervision of the trustees of the public libraries, by order of the General Assembly. V. IV. p518

Samuel and Luke Bonds appear in Perquimans County in 1754 on the *North Carolina Perquimans County An <torn> Muster Roll of the Regiment of sd. County Commanded by Leiut. Coll. John Harvey*. The men are listed as **Quakers**. Given this information, it would appear the Bonds family was originally of the Quaker faith.

<http://www.rafert.org/colonial/Harvey1754.html>

Samuel Bonds, Jr. appears in two deeds, filed back-to-back in Perquimans County in the October Court of 1757. In the first deed, Samuel Bonds, Jr. and Luke Bonds sold land to Abraham Willson on 20 Oct 1756:

Perquimans County, NC Deed Book F p248

In the second, Samuel Bonds, Jr. sold land to Joseph Murdaugh on 4 Aug 1757:

Perquimans County, NC Deed Book F p249

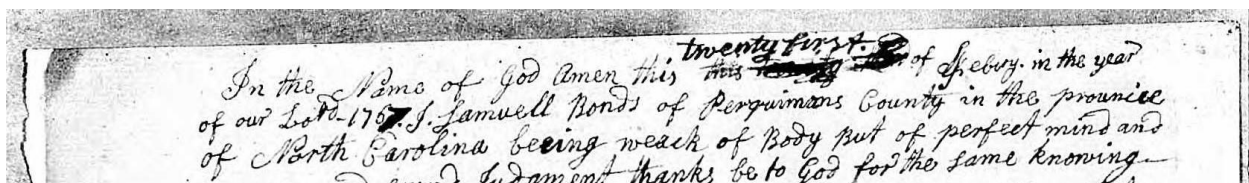
Luke Bonds died in Perquimans County in 1757. Wife Hannah was the administratrix of his will, and was given leave by the court on 18 Jul 1757 to sell his effects to discharge his debts. Therefore, the deeds above were filed after his death. We can assume he was fairly young when he died. I was unable to find a birth record, but his brother, who was executor of their father's will, and almost certainly the eldest, was born in 1706.

Samuel Bonds, Jr. purchased items from Luke's estate, as did John Chappell (this name is significant later). Whether or not there were children is unclear. None are named, but it is possible that Luke had young children.

<https://www.familysearch.org/ark:/61903/3:1:3QS7-L9CZ-7Q9M?i=1&cc=1911121>

Samuel Bonds, Jr. died in Perquimans County in 1767, leaving a will which named a son Samuel. He also named wife Elizabeth; other sons William, Job, and Pritlowe; daughter Leah; daughter Rachel Talor; and son-in-law John Talor. The will states that sons Job, Samuel and Pritlowe "shall be at the age to receive their estates at the age of seventeen years," If the will were written on 21 Feb 1767, this would mean the boys were all born after 1750. However, it appears the date on the will may have been earlier, and altered. I believe Samuel to have been born prior to 1750. Wife Elizabeth and son William were named executors.

Here is an image of the date at the beginning of the will:



The full estate file is available at Ancestry.

<https://www.ancestry.com/discoveryui-content/view/1742768:9061?tid=&pid=&queryId=ac76e9f65d4e5383d78071b9a9cfafcd&phsrc=mNs2557&phstart=successSource>

Pritlowe Bonds remained in Perquimans County, and appears on the 1800 and 1810 censuses there. Significantly, he lives next-door to Joab Chappel. Robert Chappell was granted land on the Perquimans River in 1755. Samuel Bonds, the pastor, named one of his sons Chappell. As a first name, Chappell is unusual enough to tie this Samuel Bonds to the Perquiman's family. Pritlowe himself was given the name of a Perquimans family, and a man named Pritlowe Elliot witnessed Samuel Bonds, Jr.'s 1767 will.

Pritlowe died in Perquimans about 1818 (see page 9 in the link below for the date). He left orphans William, Millicent, Elizabeth, and Samuel. Since this Samuel was an orphan in 1818, he was too young to be our man, but it shows that the name persisted in the family.

<https://www.familysearch.org/ark:/61903/3:1:3QS7-89CZ-73TL?cc=1911121&personaUrl=%2Fark%3A%2F61903%2F1%3A1%3AKFSW-XYF>

William Bonds died in Perquimans about 1803, leaving orphans Josiah, John, Job, and Sarah, with Thomas Moore as guardian.

<https://www.familysearch.org/ark:/61903/3:1:3QS7-99CZ-73G9?i=19&cc=1911121>

A Samuel Bonds appears in Stokes County, North Carolina, in the 1790 and 1800 censuses with a family. In his will in 1812, he names a son Samuel who is “married and gone.” Samuel who died in Stokes also left sons Thomas (born 1778), Joseph (born 1790) also “married and gone.” This would appear to make his son Samuel too young to be the man in Mecklenburg in 1780, even if this family was related.

NOTE: The man above is from another Bond family in North Carolina in this time period, with a well-known family member, Elizabeth Beales Bond. Elizabeth was a prominent Quaker minister. She and her husband married in Guilford County, North Carolina, and lived in Surry County. As far as I can determine, this family is unrelated to the Bonds family from Perquimans County.

CONCLUSION – SAMUEL BONDS’ IDENTITY

All of this information leaves us with the son of the Samuel Bonds who died in Perquiman’s County, North Carolina in 1767 being the most likely candidate to be the pastor who signed Macy Keziah’s dismissal in 1782 This Samuel would have been born about 1750 or earlier, making him around thirty years old in 1780.

SAMUEL BONDS IN MECKLENBURG COUNTY, NORTH CAROLINA

Samuel Bonds went to Mecklenburg, County North Carolina as early as 1780. Linard Green and wife Ann sold 68 acres on the Rocky River to Bonds. The land cost Bonds 750 pounds, which was a substantial amount of money. Was there something special about the property?

Mecklenburg County, North Carolina Deed Book 11, p9

Samuel Bonds sold this land to **Michael Garmon** on 29 Jan 1789 for **68 pounds**:

<https://rockyrivernc.com/2016/01/22/pt-3-the-deeds-of-samuel-bonds/>

I found this to be extremely puzzling. Why would Bonds pay 750 pounds for land which he then sold nine years later for only 68 pounds? Was this an error, and he paid 75 pounds? I doubt it, because the deed that follows it in the deed book is for 100 acres sold for 500 pounds.

I may have found the answer in a trail of earlier deeds. This same 68 acres was sold by Burdig Howard to Peter Kizer in 1771, for seven pounds. But in the deed, this appears:

“...said sixty eight acres of land and premises are free and clear from all other gifts grants dowers conditions limitations and encumbrances whatever to alter change or ____ the same one fourth part of the **gold or silver mines ___ or tenth part of the ore of all other mines or minerals...**”

Mecklenburg County, NC Deed Book 6, p128

In 1772, Peter Kizer sold the land for nine pounds to Joseph Garrot. It would seem he had prospected and found nothing. This deed excepted “**one fifth part all gold and ____ (silver?) mines and one tenth part of all other mines and minerals,**” so it appears if anything were found, he would get a share.

Mecklenburg County, NC Deed Book 6, p135

In 1774, Joseph Garrot sold the land to William Mitchell for twelve pounds. In this deed, there is no mention of gold, silver, mines or minerals. It was a straight sale.

Mecklenburg County, NC Deed Book 7, p385

In 1779, William Mitchell sold the land to Lennard Green for 100 pounds. It would appear Mitchell may have found some gold or other minerals on the land, as the price has jumped considerably. However, again there is no mention of any minerals or mines in this deed, either.

Mecklenburg County Deed Book 10, p475

With this, we come back to the deed wherein Lennard Green sold the land to Samuel Bonds, for 750 pounds. It would appear Green found something valuable on the land. However, there is no mention in the deed of what, if anything, that “something” might have been. It may have been gold; there was gold prospecting going on in North Carolina that early. People knew about it, but it wasn't a “fever” until much later. It could be that the land was “tapped out” when it was purchased by Samuel Bonds, and the value dropped precipitously when he sold it.

SAMUEL BONDS, PASTOR AT HAYNES MEETING HOUSE

Samuel Bonds land was located just below Haynes Meeting House, which was near where Midland, North Carolina is today. Researcher George Thomas believes that Samuel Bonds may have pastored the flock there:

“The next year, Leonard Green and wife Ann sold their land to Samuel Bonds with that transaction being witnessed by William Haynes and Jacob Self. Jacob was also a new arrival from the east from the area of Chatham County, North Carolina. **Samuel Bonds was an important minister who received a land grant and likely built a church nearby in Anson County prior to the accepted founding date for Jerusalem Primitive Baptist church which stands at or near the site along Richardson Creek. I believe Samuel pastored the flock at Haynes Meeting House.** By 1800, Samuel Bonds can be found in service of South Carolina Baptists at which time William Bugg’s father-in-law, Henry Kent, also appears in the same county as Samuel.”

<https://rockyrivernc.com/>

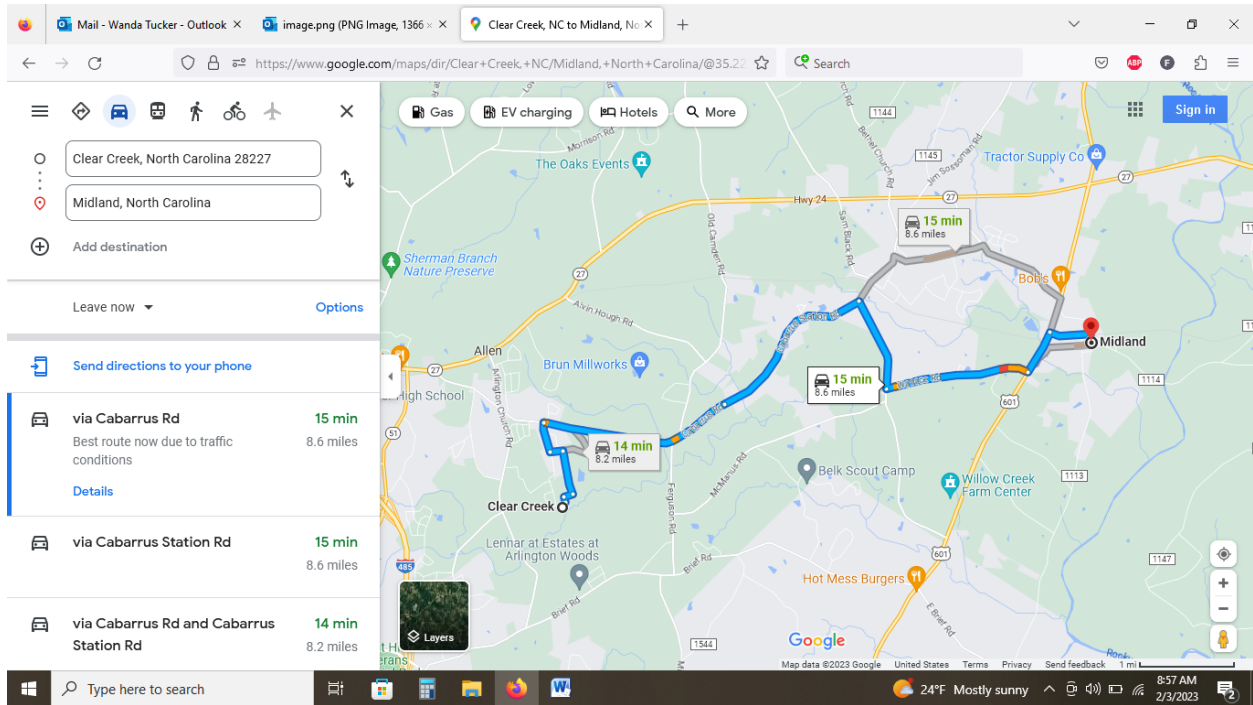
Another deed in this area shows Adam Garmon, and witnesses Leonard Green and **Rees Shelby**. Rees Shelby served on the Clear Creek Militia with **Dunning Keziah** in 1766:

And yet again in the same year, dated 12 Sep 1779, **Adam Garmon** and wife sold to Henry Kent 72 acres (Deed 11-31, Mecklenburg NC) located on “the waters of Rockie River nigh the Baptist Meeting House.” **The transaction was witnessed by Rees Shelby and Leonard Green.** This important and historical tract was originally purchased on 7 Apr 1779 (7-84, Mecklenburg NC) by Adam Garmon from David Oliphant though the attorney Thomas Polk. In this conveyance, the writing is somewhat garbled. However, the description reads “on the waters of Rockie River nigh the Capless Meeting House.” Was this supposed to be Baptist? [I checked the original document; it reads ‘Baptise,’ not Capless] Wm. Polk and Phillip Miller witnessed that transaction. Before further discussing this land, note that Henry Kent sold his land on Utley Creek (F-1, Wake NC) to Davie Strait. Witnesses were Sampson Wood and Sampson Holland.

<https://www.angelfire.com/nc/benjthomasofansonnc/hayne.html>

That Rees Shelby was in this area is another connection between the Haynes Meeting House and Macy and Dunning Keziah.

Here is where the church, in what is now Midland, North Carolina, was in relation to Clear Creek:



That's only about five miles from parts of Clear Creek.

SAMUEL BONDS MOVES TO SOUTH CAROLINA

Samuel Bond platted land on Sammy Swamp, South Carolina in 1784:

Bond, Samuel, Plat For 200 Acres On Pretty Branch, Camden District, Surveyed By Isham Moore. Date: 11/23/1784

South Carolina Archives

In 1789 when Samuel sold his land in Mecklenburg, the deed stated he was of that county, so he had not yet left.

In 1794, a plat for William Richbourgh shows Samuel's son Seth Bonds as a neighbor in the area of Pretty Branch of Sammy Swamp. Seth Bonds appears on plats in Camden and Kershaw Districts of South Carolina as late as 1809, according to South Carolina Archives records.

By 1795 Samuel Bonds was in South Carolina, as the minister at a church called Lower Fork of Lynch Creek. This church was founded in 1789, a date coinciding with Samuel's sale of his Mecklenburg land. The formation of this church may have been his motivation for moving on.

South Carolina Baptists, 1670-1805, Thompson, Leah

By 1798, Pastor Samuel Bonds had caused troubles in the church by accusing the son of a member, said charge being disproved. Some members thought this was an unchristian act by the pastor, and he left the church. *South Carolina Baptists* states that nothing more was known of Bonds after this.

Remember that the Bonds family was associated with the Chappell family in Perquimans County, North Carolina early on. "Chapple" Bonds, another son of Samuel, is found in Kershaw District, South Carolina in 1800, next-door to his brother Seth. Samuel Bonds is five houses away. In between are several households of Marshes. Recall that the second signer of Macy Keziah's church dismissal in North Carolina was Simeon Marsh.

THE ORIGINS OF DEACON SIMEON MARSH

Simeon Marsh, the deacon who signed Macy Keziah's dismissal in North Carolina, was a son of Thomas Marsh, a Congregationalist minister in Mansfield, Tolland County, Connecticut. Thomas Marsh's 1753 will names son Simeon.

Thomas Marsh's will was proved on 13 Nov 1753. The will can be found at:

<https://www.ancestry.com/discoveryui-content/view/316467:9049>

Simeon Marsh signed off on his portion on 8 Jan 1755:

A record of Jacob Marsh signing off on the portion he received is shown on page 502 of the same film, FHL #005931. But FHL # 005932 shows Jacob signing off again as well as other children. It appears that Joseph recorded each sibling signing off and then had them recorded together. Amos Marsh signed 8 Jun 1758 (see*) below. Sarah Marsh (Martin Peters points out this is likely John's wife) 27 Nov 1754. Jacob Marsh signed in March of 1755; one record says it was in Lebanon, but Simeon signed 8 January 1755 and William on 17 Feb 1755, and both entries show Jacob as a witness. Elihu Marsh signed 27 Nov 1754, Eunice Abbott signed 20 Oct 1753 with her husband as a witness, and Thomas Marsh signed 12 Feb 1758.

<http://www.myninetravelers.com/his-gg-grandfather-thomas-marsh.html>

That Thomas was a Congregationalist minister is proved by his headstone, found in Old Mansfield Center Cemetery:

<https://www.ancestry.com/discoveryui-content/view/45802955:2900>

The Mansfield City Center is the site of the oldest Congregationalist church in Tolland County, Connecticut, founded in 1710:

<https://mansfieldct-history.org/the-congressional-church-mansfield-center/>

According to a commenter on his WikiTree page, Thomas was imprisoned in January 1746 for preaching without a license.

<https://www.wikitree.com/wiki/Marsh-1478>

He must have been pretty devout to risk jail for his faith. His son Elihu also became a Congregationalist minister in Connecticut.

<https://www.findagrave.com/memorial/83651110/elihu-marsh>

SHUBAEL STEARNS ENTERS THE STORY

Shubael Stearns and his family were members of the Congregational church in Tolland, Tolland County, Connecticut, when in 1745 Shubael heard evangelist George Whitefield. Whitefield preached that, instead of trying to reform the Congregational church over doctrinal issues, members needed to separate from it. They were called “New Light” Baptists. Stearns was converted, became a preacher, and adopted the Great Awakening's view of revival and conversion. The "New Lights" also came to be called the "Separates", in part because they pointed to 2 Cor. 6:17 "be ye separate", ie, from the mainstream "Old Light" Congregational church.

Stearns' church became involved in the controversy over the proper subjects of baptism in 1751. Soon, Stearns rejected infant baptism and sought baptism at the hands of Wait Palmer, Baptist minister of Stonington, Connecticut. By March, Shubal Stearns was ordained into the Baptist ministry by Palmer and Joshua Morse, the pastor of New London, Connecticut. His church of "Separates," by becoming Baptists, was from then on to be known as the Separate Baptists.”

https://en.wikipedia.org/wiki/Shubal_Stearns

Tolland and Mansfield, Connecticut are twelve miles apart. When the great controversy erupted between the old guard Congregationalists, and the “New Lights,” it’s safe to assume that all these parties knew each other. Shubael Stearns traveled FIFTY miles to be baptized in

Stonington, Connecticut by Wait Palmer. Distance alone was not a determiner of religious preference in those days.

About the time that Thomas Marsh died in Tolland County, Connecticut, Shubael Stearns left Tolland and went first to Opequon, Virginia in 1754. He moved on to Sandy Creek, Guilford County, North Carolina on 22 Nov 1755. It is possible that Shubael's destination was known to Simeon Marsh, who ended up in Anson, North Carolina. Simeon would certainly have known of Stearns and his passionate conversion ministry.

Not much is known about Simeon Marsh after the death of his father. His Findagrave listing states he died in 1801 in Anson County, North Carolina.

<https://www.findagrave.com/memorial/75644194/simeon-marsh>

WRAPPING UP THE SHUBAEL STEARNS, SIMEON MARSH, SAMUEL BONDS, MACY KEZIAH CONNECTION

The significance to the Keziah family story of the connection from Simeon Marsh back to Shubael Stearns comes in the next generations of Keziahs. Macy Keziah's brother-in-law Sandifer Keziah had a daughter, Winnie, who was found on the land he acquired in Edgefield County, South Carolina on the censuses in 1790 and 1800. Her daughter Cheriah would marry the grandson of Shubael Stearns brother Peter Starnes, who went down into South Carolina church-building with Daniel Marshall.

There was a lot of controversy in the Baptist faith in this time period. Shubael Stearns "New Lights" were converting many. The question then becomes, was the church Macy was a part of "Regular" or "Separate" Baptist? The answer can be found in the history of the pastors in North and South Carolina.

When Shubael Stearns attempted to get a Baptist minister to ordain his brother-in-law Daniel Marshall, the minister of Welsh Neck Church, probably Nicholas Bedgegood, refused to do it. They eventually reconciled their differences, but this shows that church was probably not aligned with "New Light" teaching, at least when Bedgegood was pastoring.

South Carolina Baptists, 1670-1805, Thompson, Leah

Bedgegood was replaced at Welsh Neck church by Evan Pugh, but the church first attempted to recruit the Reverend Oliver Hart.

...the church records are inadequate for estimating the effect of this rule. Mr. Bedgegood, at his own request, was on March 2, 1765, dismissed to the Charleston Church. Failing to secure the services of **Rev. Oliver Hart**, the Welsh Neck congregation was without a pastor until January 4, 1766, when **Rev. Evan Pugh** accepted their call.¹⁵ During his pastorate two members were excommunicated, and the public notice of this action is given as typical of the procedure in such cases.

<http://baptisthistoryhomepage.com/sc.welsh.neck.bc.townsend.html>

Reverend Hart, mentioned above, was a well-respected Regular Baptist minister.

“Oliver Hart was born in Warminster, Pennsylvania, on July 5, 1723. He was one of the most influential religious, social, and political leaders of the pre-Revolutionary War South. He began his adult life as a carpenter, though he was also licensed to preach by the Philadelphia Association (Baptist) in 1746. In 1749, after receiving a request from the Charleston Baptist Church for help in locating a pastor, the association encouraged Hart to answer the call and ordained him to the ministry. The Charleston church accepted Hart’s unannounced arrival as a sign from God and installed him as minister in 1750, despite his meager education. He would hold that position for thirty years, leading the church in the Regular Baptist tradition. The church’s trust was well placed. After educating himself, Hart became a leader not only to his congregation but to Baptists in the entire region. His Regular Baptist heritage inspired him to recruit worthy young men, including Richard Furman, to enter the ministry and to challenge the Charleston Association and the Charleston Religious Society to raise the funds needed for the education of these ministerial prospects.”

<https://www.scencyclopedia.org/sce/entries/hart-oliver/>

Evan Pugh, the pastor who did answer the call to Welsh Neck, later became the preacher at Black Creek, the church where Samuel Bonds ended up in South Carolina. Pugh was originally a Quaker who became a Baptist convert.

<https://researchworks.oclc.org/archivegrid/collection/data/300074550>

Pugh preached at Black Creek from 1789 to 1797. Another branch of that church was created, and that is the church Samuel Bonds landed.

From May, 1789, to May, 1797, Mr. Pugh generally preached the first Sunday in the month at Black Creek. Rev. James Coleman, licensed preacher and messenger of the Cashaway-Mount Pleasant Church to the Charleston Association in 1795, was meantime

working at Black Creek branch which was constituted a separate body on August 11, 1798, with eighteen members, by Rev. Messrs. David Cooper and Samuel Bonds. Black Creek immediately asked Mount Pleasant to give James Coleman a letter of dismissal, and on November 30, 1798, a presbytery consisting of Rev. Messrs. Samuel Bonds and David Cooper ordained him as pastor of the new church. Mr. Coleman, together with Charles Williams, secretary of the church, appeared at the Charleston Association meeting of 1799 and secured admission. Black Creek Church showed strong effects of revival.

<https://rockyrivernc.com/2016/01/22/pt-3-the-deeds-of-samuel-bonds/>

From these records it would seem that Samuel Bonds was most likely a “regular” Baptist. It would be unusual for an entire church to suddenly “change lanes” and become “Separate.” Thus, I think we can conclude with some certainty that the church at Haynes Meeting House, which Macy belonged to until 1782, was “Regular” Baptist. Did she leave due to the influence of Shubael Stearns, who other research reveals may have been known to the Keziah family for decades by this point? See the article “*A Possible Early Keziah, Free, and Shelby Family Connection*” by your humble researcher for the evidence.