

children. Her brother came with a lot of other fellows too Arkansas. "Everybody was coming either here on too Texas." Mr. David Gates at DeValls Bluff sent her a ticket to come to his farm. Her brother was working for Mr. Gates Wattensaw plantation and that is where she has been till a few years ago she moved too Hazen and lives with her son and his wife. She remembered when the Civil War soldiers took all their food, mules and hitched Mrs. Sellers driving horses to the surry and drove off. Her Mistress cried and cried. She said she had a hard time after she left Mr. and Mrs. Sellers, they was sure good to them and always had more than she had ever had since. She wanted to go back to South Carolina to see the ones she left but never did have the money. Said they lived on Mr. Dick Small's place and he was so good to her and her children but he is dead too now.

This information given by Hannah Hancock

Place of Residence Hazen, Arkansas

Occupation Work in the cotton field - Cook and wash. Age 90

She is blind. She gets \$8.00 pension, she is proud to tell.

DUNKERS AND SABBATARIANS IN SOUTH CAROLINA

(A summary of research notes relating to early residents of upper Lynches Creek.)

By Max Emery Miller

German immigrants of the German Baptist Brethren faith, commonly referred to as Taufers, Dunkers, Dunkards, or Tunkers, were amongst the early settlers along Lynches Creek from Flat Creek to Hills Creek in Lancaster and Chesterfield Counties in South Carolina. While there were earlier Baptists in Germany, this particular group was organized in 1708 in Swarzenau and Krefield. The first members came from other parts of the Palatinate and the Rhineland and had assembled in Krefeld because that city was in Prussia and the Prussian King was more tolerant of non-conformist religions.¹ Almost the entire membership came to Philadelphia in three ships, one each arriving in 1719, 1722 and 1729.² Germantown was their headquarters, the membership grew rapidly, and congregations were spread throughout southeastern Pennsylvania. As a group they were small in number when they arrived, but they were evangelical and sought members from amongst the Mennonites, and from the pietists who were then in the Lutheran Church and also in the German Reformed Church. The Dunkers also recruited from amongst the radical pietists who were outside the established churches. As a result, a major portion of their early members in Pennsylvania were former members of the Lutheran, German Reformed and Mennonite churches.

Conrad Beisel, the minister in charge of the Brethren Church in Conestoga in Lancaster County (Pennsylvania) withdrew from his congregation in 1728 and went into the forest near Mill Creek and started a somewhat mystical cloister that was later known as Ephrata. In 1734, the Conestoga congregation split along the lines of those loyal to the Ephrata Cloister and those loyal to the Brethren Church headquartered in Germantown. With his followers, Beisel launched a new church, the German Seventh Day Baptists (the Sieben Taegers)³. Considerable competition existed between the Ephrata Church and the Germantown Church but some followers in the valley of Virginia and the Carolinas, as well as a couple of their ministers, seemed to cross the lines freely. The Beaver Creek Dunker Church on Broad River in South Carolina⁴ and part, if not all, of the Dunkers on Lynches Creek were loyal to the Ephrata Cloister.

The origin of the Germanic people affiliated with these movements is complex. Generally speaking, they were known as Anabaptists or simply as Baptists and their recorded history begins in Switzerland, Eastern France (Alsace) and the Rhineland in Germany. Related theology and similar customs may be found with the Waldensians, Swiss Brethren (from whom the Amish originated), the Hutterites, the Moravians, the Schwenkfelders and the Mennonites. In their early years in Pennsylvania there was some tension between the Mennonites and the Brethren because the Brethren tended to proselyte the Mennonites. For many years, however, the two groups have had a close relationship and, to the outsider, their basic theology and customs appear to be quite similar, the principal difference being in their method of baptism - the Brethren baptize by immersion (in time, three times forward in a flowing stream) and most Mennonites baptize by pouring.⁵ According to Martin Grove Brumbaugh, a historian, the Brethren prefer to be called "Taufers" rather than "Dunkers." The two German words convey a similar meaning - baptizing by immersion.

Some fifteen to twenty years prior to the founding of the Brethren Church in Germany, there was a controversy in the Quaker Society in Philadelphia. George Keith led a breakaway group known as the Keithian Quakers. Within the group there was another faction led by Abel Nobel that became known as Quaker Baptists or Quaker Seventh Day Baptists. Their first church was in Newton Square in Delaware County in 1691, the second was in Penepect (not to be confused with the historic Pennepeck Baptist Church), the third was on French Creek in East Nantmeal Township in Chester County (this church was the primary source of English Tunkers who moved to South Carolina), the fourth in Nottingham, and the fifth in Lost Creek, Virginia (now West Virginia) and finally the Broad River Sabbatarian Church in South Carolina.⁶

The Ephrata Cloister in Lancaster County and the Quaker Baptists in French Creek had similar views and customs and there was a good bit of cooperation between them all the way to Connecocheaque (a creek near Chambersburg) and through the valley to Broad River.⁷ The Coventry Church of the Brethren (affiliated with Germantown) was also in the French Creek area and many of their members moved to Connecocheaque and in the valley,⁸ continuing the Dunker competition southward. In South Carolina, the German Dunker ministers, the Rev. David Martin and the Rev. Israel Seymour, were the first preachers for the English speaking Quaker group, sometimes known as English Tunkers.⁹

This study is an attempt to identify the places of origin in Switzerland, Germany and Pennsylvania of early residents of Lancaster and Chesterfield Counties, South Carolina and is related primarily to the Widener family and their fellow travelers. That family was chosen for the study because they were literate and left a better documentary trail from Pennsylvania to South Carolina than most of the other families who were Sieben Taegers or Sabbatarians. It is extremely difficult to trace a family with a common name like Miller, but it is often possible to research a family with whom they can be identified. The Miller family (of the writer) seems to have had connections with the Weidners in Pennsylvania, and in North and South Carolina. The names Widener and Weidner were the most commonly used forms of the name in the Carolinas. They are believed to be corruptions of Weitnauer or Wittner that are of Swiss origin. Many other variations of the spelling of the name appear on Pennsylvania and Carolina real property documents. A researcher would want to look for Weisner in South Carolina Baptist records.¹⁰ This study also concerns the settlement of the Dunkers and Sabbatarians west of the Catawba River in North Carolina and in South Carolina along the eastern side of the Broad River in Fairfield County.

Quoting directly from an article Mennonites in the Carolinas by Ivan W. Brunk in The Mennonite Heritage, Vol. V, No. 1, January 1982: "In 1763 Benjamin Franklin estimated that ten thousand families, or forty thousand persons, had emigrated from Pennsylvania to North Carolina in the previous few years." While these may seem unbelievably large numbers, "a minister writing from Virginia in 1756 reported that between January and October in 1755 five thousand persons bound for North Carolina had crossed the James River in Bedford County."

"Many of the emigrants were Germans who settled in North Carolina west of the Catawba River. Some came directly from the Palatinate; many had been in Pennsylvania for a few years. Others had moved from Pennsylvania to the Shenandoah Valley, and in a few years their sons went to North Carolina. A number located for a time in Rowan County, about fifty miles east of the Catawba, but hearing of the more fertile lands on the west bank of the Catawba, especially on the South Fork of the Catawba, they soon took possession of these and formed permanent settlements."¹¹ Here might be added the fact that "Germans" in this context also included the Germanic people from Alsace, which was alternately in Germany and France, and from Switzerland.

Henry Weidner (Whitener) was one of the first, if not the first, of the pioneers to the country west of the Catawba River in North Carolina. Some claim that he came from Pennsylvania in 1742, while the North Carolina Colonial Record states that he came in 1745. The Colonial Record states that Weidner came from Pennsylvania in 1745 and settled on Henry River, named for him, that he lived in peace with his Indian neighbors and was a trapper. Later he went back to Pennsylvania, married to Catherina Mull, returned to Henry River with her and a youth named Conrad Yoder. These were the first Dutch settlers in then Lincoln County, North Carolina. Widener and Ramsour family records indicate that Heinrich Whitener was first in North Carolina in 1738 and 1739 with Deterick Ramsour and John Clark hunting for furs which they sold in Pennsylvania.¹² Henry returned to Pennsylvania several times, not only to sell his hides and furs and to get married, but also about 1756 to settle his mother's estate. The deed transferring his mother's land after her death refers to Henry and Catherina as being residents of Lancaster County (Pennsylvania). Perhaps that was still their legal address.

Henry Weidner was from a Dunker family affiliated with the Ephrata Cloister, however, it is doubtful that he was ever a member or active as such. He seemed to be more in communion with the German Reformed Church with which his family was believed to have been first affiliated. Over a period of time he encouraged settlement in the northern part of old Lincoln County, the western part of present day Catawba County, by families of German origin and many of them were Dunkers or shared similar religious views. Weidner had been a friend of the Cherokee Indians, but in May, 1759, the Cherokees attacked the German settlers on the south fork of the Catawba River. In that year Weidner led some of the settlers from the Catawba to safety in Lancaster County, South Carolina, at the home of his brother, Jacob Weidner. In 1758, Jacob and his wife, Barbara, had acquired land on Flat Creek, near its juncture with Lynches Creek. Amongst those who were escorted to Flat Creek were Michael Weidner (Whitener), son of Adam Weidner of Oley in Berks County, Pennsylvania, a friend, former neighbor and perhaps a relative of Henry, James Robinson, son-in-law of Adam Sherrell (Sherrell's Ford), whose son Jesse later became a son-in-law of Henry Weidner, and Isaac Weidner, a younger brother of Henry and Jacob, who was with the Weidner family in Cocalico Township, Lancaster County, Pennsylvania as late as 1752.¹³

Arriving about the same time in the Lynches Creek area, but with no evidence that they actually traveled with Henry Weidner, were Peter Beller, Peter Gyst (German Geist), Friedrich Henrich, Michael and George Miller, all believed to be of German derivation. They could have been led there by

Henry Weidner because all of them purchased land in Lancaster County from James McManus on 20 September 1760. They thought they were in Anson County, North Carolina, and their deeds state that they were residents of "same."¹⁴ Not until 1764 when the state line was finalized in that part of the Carolinas did they know they were in South Carolina.

About the same time, a number of other families with a German background arrived in Lancaster and Chesterfield Counties in the vicinity of upper Lynches Creek. They were Henry, Anthony and Devalt Funderburk, Peter Arrant (a/k/a Aaron and Arndt), Jacob Free (German Fries), Isaac Fortenberry (Falkenburgh), Jacob Plyler, Michael Miers, and John Welsh. Several families claimed to be "Dutch" by reason of a female ancestor of German descent. Lewis Faile's wife was Mary Free¹⁵ and the Eubanks family claimed to be Dutch because of the marriage of a Eubanks to a Dutch woman in Virginia.¹⁶ About 1758, because of the French and Indian War, quite a few North Carolinians moved east and south for safety. Leah Townsend, in his book *South Carolina Baptists* reported an influx of new members at Flat Creek about 1758, chiefly from Fishing Creek in North Carolina, and at the same time an exodus to Coosawhatchie and Euhaw because of the danger from the Indians.¹⁷

According to Anne Williams McAllister, a Weidner researcher and author of the book *Heinrich Weidner 1717-1792, Catherina Mull Weidner 1733-1804: Through Four Generations*, the Weidner family was in Roxboro Township, Philadelphia County (presently in the City of Philadelphia) by the fall of 1724, and in Oley Township in the early 1730s when Peter Weidner, father of Henry, and Adam Weidner, father of Michael, were living on adjoining land. Peter Weidner died about 1734 and his widow moved her family to the Ephrata Cloister in Cocalico Township, Lancaster County, where she purchased land in 1736.¹⁸ The transfer of title to 100 acres of land on Cocalico Creek to Henry Weidner and his wife Catherina, Jacob Widener and his wife Barbara, Peter Widener and Isaac Widener, is recorded in Deed Book H, Lancaster County, Pennsylvania. Catherina Widener, widow, made a will 22 September 1742 and died shortly thereafter.¹⁹ John Henry Kalckgloesser was the executor of her will. At that time he was Brother Joel residing in the Ephrata Cloister. He had joined the founding group in Schwarzenau and came to this country in 1729 with the founder, Alexander Mack.²⁰ Catherina devised to her son, Henry, and to her three younger sons, Jacob, Peter, and Isaac. Henry Widener and Jacob Widener released the land to Peter Weidner, Isaac Weidner and Christian Mosseman, and they affirmed on 1 May 1754 that they signed the deed. Peter and his wife, Susanna, and Isaac Widener released the land to Christian Mosseman. The abstract states that Peter and Susanna affirmed that they signed the deed, but Isaac did not.

On 8 October 1751, Isaac Weidner mortgaged 236 acres of land in Cocalico Township to James Benezet of Philadelphia. The abstract of the mortgage, which is recorded in the Lancaster County Deed Book D, is difficult to follow, but ends with the name "Peter Weitner."²¹ On 20 September 1755, Isaac Weidner, John Willkins and James Robinson witnessed a deed from John Clark to George Shoefoot for 500 acres of land on the South Fork of the Cuttawba at ye Rocky Ford.²² This was in the vicinity of the land and residence of Henry Weidner. On 20 September 1760 Isaac Weidner purchased from James McManus and his wife, Mary, one hundred acres of land located on both sides of Lynches Creek near its fork with Hill Creek. This was the day that the other five Germans, mentioned earlier, and Samuel Gay, a Scotsman, also purchased their land from James McManus.

On 7 April 1761, Anthony Thunderburk (Funderburk) purchased 100 acres on the fork of Wildcat Creek and Lynches Creek. Isaac Weidner and Jacob Weidner witnessed that deed.²³ The Funderburks lived for a time at Conestoga in Lancaster County, Pennsylvania, where Henry and Walter were baptized in the Church of the Brethren, Henry in 1748 and Walter in 1742.²⁴ Of all the Germans on Lynches Creek, the Funderburks had the strongest claim to a connection with the German Baptist

Brethren Church (the Dunkers). They were descended from Jacob Funderburg (Vonderburg), who was affiliated with that church in Germany soon after its founding in Swarzenau in 1708, and before the mass movement of the group to America²⁵

On 22 July 1761, James McManus sold 304 acres of land to James Robinson at the head of Hills Creek near Lynches Creek. The deed was witnessed by Isaac Weidner and John Page. On the same day, McManus sold to Michael Whitener 120 acres located next to James Robinson. His deed was witnessed by Isaac Weidner and Jacob Weidner.²⁶ Robinson and Michael Whitener (Weidner) were two of the people led to safety by Henry Weidner in 1759. They returned to the south fork of the Catawba near the Rocky Ford in late 1762.²⁷

Peter Beller, one of the seven purchasers of land on Lynches Creek on 20 September 1760, lived on Opeckon Creek in Virginia, from 1750 through 1754.²⁸ He may have been one of the Germans led to safety by Henry Weidner in 1759. He was an Anabaptist, came to Philadelphia from Zurich, Switzerland, in 1713, and was in a group of Mennonites who moved to Lancaster County, Pennsylvania, and settled on Pequea Creek in 1714.²⁹ He lived on land between Pequea Creek and Conestoga Creek, near Smoketown, not far from the Indian Agents, John and Edmund Cartledge, a/k/a Cartlidge. John Cartledge, whose land adjoined that of Michael Miller on the west side of Lynches Creek, and Edmund Cartledge who lived on the eastern side of the PeeDee were a generation younger than John and Edmund in Pennsylvania. Peter Beller became affiliated with the German Baptist Brethren congregation on the Conestoga. Conrad Beissel was the minister of the Conestoga Congregation in 1728 and it was in that year that he withdrew from the Brethren Church and went into seclusion to form the mystic cloister (Ephrata). At some point before or after his withdrawal in 1728, Beissel received word to hasten to Peter Beller's house. Beller's daughter was too near death to get to a flowing stream for baptism and was baptized instead in a tub.³⁰ Peter Beller was an adult or near adulthood in 1713 and it [is] possible that it was the son, rather than the father, who came to South Carolina in 1760.

Jacob Free was the son of Adam Free, who in turn was the son of Lawrence Free.³¹ Jacob lived for a time in the northern part of Chesterfield County near Lynches Creek before he moved to the Orangeburg District³² Earlier he had lived on Cedar Creek, a branch of Broad River, in Fairfield County near his father, Adam, his grandfather Lawrence, and the Beaver Creek Dunker Church.³³ In a deed from Lawrence Free to his son, Adam, the German spelling was used, i.e. Fries.³⁴ Lawrence Free's widow, Mary, who married Jacob Ingleman, was accused of practicing witchcraft. "A bench of witch doctors sat in a trial held at Thomas Hill's house, five miles from the county seat. Adam Free, son of Lawrence Free (a German from Pennsylvania) and Mary Free, testified against his mother, Mary Ingleman. Jacob Free, grandson of Mary Ingleman, also testified against her, saying she had turned him into a horse and rode him six miles to Major Pearson's apple orchard on Broad River. Mary Ingleman sought and received legal redress in the Fairfield County Courts."³⁵

According to the records of the Beaver Creek Church, Lawrence Free was a member of that congregation along with Hans Wagner, Michael Miller, Jacob Canamore (Gannamer), and George Martin. Most of these families resided near Broad River in the vicinity of its juncture with the Saluda River. Some of them had come to the area from Chester and Lancaster Counties in Pennsylvania by way of Connecocheague about 1748 and by 1759 they had associated for religious purposes. David Martin was their minister. He was born at Conestoga in 1737 and came to South Carolina in 1754. He had land surveys on Wrights Branch on the south side of the Wateree and on Beaver Creek on the

waters of Broad River. David Martin was assisted by John Pearson who was a member of the Broad River Sabbatarian Church.³⁶

There is evidence that the Lynches Creek Dunkers and Sabbatarians were connected to those at Beaver Creek. Frederich Henrich, father-in-law of George Miller, left Lynches Creek and moved to the Beaver Creek area where he had surveys on both sides of Broad River.³⁷ His Broad River surveys are dated in 1764 and 1768; however, he is on record as having witnessed the deed from Lawrence Free to his son Adam Free in 1763.³⁸ Henry Fundinburg (Funderburk) relocated to the Broad Rive-Beaver Creek area in 1763.³⁹ Jacob Free received a grant for 100 acres of land on a branch of Lynches Creek in Chesterfield County in 1773. In 1792 Mary Magdalen Free and Jacob Free (deceased) sold the land in Chesterfield County to Amos Hough.⁴⁰ Lewis Faile of Lynches Creek married Mary Free, daughter of Jacob Free, in Barnwell County ca 1774.⁴¹

A sale of the assets of the Estate of Emanuel Eakles was held in present day Chesterfield County about 1759 (the entry in the Anson County records is not dated but the sale was held at a time when Alexander Gordon was Sheriff of Anson County). All of the purchasers were not Dunkers but many of them were. Those present included David Martin (the minister of the Beaver Creek Dunker Church), Isaac and Jacob Weidner, Michael Whitener, James Robinson, Boston Hagler, Anthony and Devalt Funderburk, Titus Laney, Peter Arrant, Joseph Taylor, George Miller, Jacob Free, John Oster, Joshua Bradley, James Phillips, Mr. Perkins, William Childress, Edward Williams, John Lastley, Andrew Jones, Samuel Gay, James White, Charles Spender, William Bratton, Nicholas Beck, Samuel Wilson, Thomas Page and David Griffith.⁴² This list includes the names of a large part of the male residents of upper Lynches Creek at that time.

In the minutes of the Court of Pleas and Quarter Sessions of Rowan County, North Carolina, an entry on 19 September 1753 states that Henry Whitener and Michael Miller came into open court and took the state oaths and subscribed to the test.⁴³ Henry was a resident of Rowan County and Michael Miller, who lived on Killian's Creek was a resident of Anson County. However, there were several other Michael Millers living in Rowan County at that time and there is no evidence as to which Michael accompanied Henry Weidner. The Colonial Naturalization Act of 1740 was entitled "An Act for Naturalizing such Foreign Protestants and Others therein mentioned, as settled or shall settle in any of his Majestie's Colonies in America." The act provided that Quakers and those of similar persuasions could affirm rather than swear. The law was not uniformly followed in the various colonies and was almost totally ignored in some, including the Carolinas. Researchers have no determined what Weidner and Miller were doing in court that day. This court record is cited only because it is one of the first official records confirming the presence of Henry Weidner in the colony at that time.

Rowan County was formed in 1753 and did not have a courthouse in September of that year. On the third day of September Pete Arndt (a/k/a Arrant and Aaron) applied for a permit to operate a public house.⁴⁴ Court was then held alternately at Peter Arrant's house and at the residence of James Carter. Peter is generally known as the founder of Salisbury and there is reason to believe that he and the Weidner and Miller families had been acquainted in earlier times. First, they chose to go to the court at Arrant's house to take the oath or do whatever they did in court on that day. Peter Arrant, himself, left Salisbury and moved to the Lynches Creek/Hills Creek area in Anson County, North Carolina, now in Chesterfield County, South Carolina, because of the problems with the Indians. He moved after a meeting with the Catawba Chiefs at his Salisbury "publik" house in May, 1756.⁴⁵ Peter Arrant, the Weidners, the Bellers, and the Funderburks witnessed each others' deeds to property a number of

times in present day Chesterfield County. Conrad Arrant, Peter's son, located on Flat Creek in Lancaster County and Michael Miller, along with John Baker, were executors of Conrad's will.⁴⁶ The reader is reminded that there is no evidence to prove that Michael Miller who appeared in court in Peter Arrant's house in Rowan County was the same Michael Miller who was an executor of the will of Conrad Arrant, Peter's son.

Michael Miller received a grant of 300 acres on both sides of Killian's Creek on the south side of the Catawba on 23 February 1754.⁴⁷ Three months later in July, 1754, he sold it.⁴⁸ In 1755 Michael Miller filed a survey for 200 acres on the north side of Broad River on Beaverdam Creek in South Carolina.⁴⁹ This is the Michael Miller who was recorded in Townsend's book as a constituent of the Beaver Creek Dunker Church. Michael Miller filed surveys for 100 acres on Sandy River in Chester County in 1766.⁵⁰ This was a few miles north of the Beaver Creek location. Michael Miller purchased 300 acres on Keen's Branch of Leeper's Creek in Mecklenburg County on 5 October 1765. This was in the vicinity of the 300 acres received by Michael Miller as a grant in 1754 (an area known as Killian's community). It is possible, but not probable, that Michael Miller of Killian's community could have moved to Beaver Creek on Broad River (near the Dunker Church) and back during the eleven years that lapsed between the sale of 300 acres on Killian's Creek and the 1765 purchase of land on nearby Leeper's Creek (presently in Lincoln County). There were at least two Michael Millers remaining in Rowan County in 1759. One was a cooper who lived in the Trading Ford settlement on the western side of the Yadkin, east of Salisbury. The other lived in the Jersey Settlement on the eastern side of the Yadkin, northeast of Salisbury.

There is no evidence that Michael Miller, Senior, and George Miller of Lynches Creek were Dunkers. They were closely associated with families who were of that faith, not only the Wideners, but also the Funderburks, Bellers, and Henrichs. Catey Faile, whose mother was Mary Free Faile witnessed deeds for the Millers. Tradition indicates that the Millers came from Pennepeck, Pennsylvania, a community which was then nine miles north of Philadelphia and is now well within the city limits. The community was settled prior to 1690 by immigrants from the British Isles and the land ownership records and the minutes of meetings of the historic Pennepeck Baptist Church do not indicate the presence of Germans or families named Miller or Muller. Some immigrants called redemptioners performed services for several years on farms in the Pennepeck area and in the sawmills and grist mills on Pennepeck Creek. The ships' captains sold them into servitude to pay for their passage from Europe. They served for a stated period of time, usually four years, to redeem themselves. Unfortunately, a law requiring the registration of redemptioners in Pennsylvania was not in effect until 1771.

The family tradition also indicates that the Millers were part of the six thousand or so poor Palatines who immigrated to London at the invitation of Queen Anne in 1709. None of them were sent directly to Pennsylvania, but about one thousand were sent to New York in 1710, and it is believed that a large part of them moved on to Pennsylvania. Some floated down the Susquehanna River in boats from the Schoharie Valley in upstate New York and others traveled overland.⁵¹ Many of those from Schoharie settled in the area of Tulpehocken Creek in present day Berks County and along nearby Conestoga Creek and Ephrata in Lancaster County. They were members of the Lutheran or Reformed Congregations sharing the Tulpehocken Church. The German Seventh Day Baptists at Ephrata converted a number of them to their faith, including Conrad Weiser, a prominent person in New York, Pennsylvania and Brethren Church history. After arriving in Pennsylvania, Weiser was chief elder of Tulpehocken Reformed Congregation. In 1735, he was baptized into membership in the Ephrata Community.

There is evidence that Michael, Senior, and George Miller were brothers and that they died in the same decade (1790-1800). Michael was probably the oldest. He registered the memorials for both he and George in South Carolina when it was determined that they were not in North Carolina.⁵² They were passive, and like the Mennonites, Quakers and Brethren who would not serve on juries because of swearing an oath, the Millers likewise were not on the jury list. They were not supposed to fight in wars but history records that they did. They arrived in the forks of Flat Creek and Lynches Creek about the same time as Jacob Weidner, just prior to 1760, and they lived near him. George Miller was the son-in-law of Frederick Henrich who later moved to the vicinity of the Beaver Creek Dunker Church. Henrich appears as a witness with Isaac Weidner on a number of deeds. Michael Miller, the founder of the Town of Jefferson, was a son of George Miller. That George first lived on the western side of Lynches Creek in its fork with Flat Creek near Michael, Senior.⁵³ In 1771 George acquired land on Little Fork Creek⁵⁴ where he operated a mill.⁵⁵

Of the various tracts of land sold by James McManus about 1760, Isaac Weidner and Frederick Henrich purchased land from the same tract. Henrich was a witness on a deed from Lawrence Free to his son, Adam, in Fairfield County.⁵⁶ Frederick Henrich (later known as Henry) referred to George Miller of Lynches Creek as his son-in-law in a deed of gift in 1771.⁵⁷ They had previously witnessed each other's deeds when they purchased land on Lynches Creek in 1760.⁵⁸ Michael Miller,⁵⁹ in 1760, used the designation of Senior on his deed. At that point in history, the designation could have meant that he was trying to distinguish himself from another younger Michael Miller, related or unrelated. A George Miller also owned land near Michael Miller in Fairfield County.

Jacob Widener was a near neighbor of Michael, Senior, and George Miller in Lancaster County, South Carolina, and Isaac Widener, who lived a few miles upstream, witnessed deeds for the Millers. On 8 June 1780 Michael Miller and Samuel Widener, son of Isaac, enlisted in Major John Harrison's Corps of the South Carolina Rangers to fight with the Loyalists in the Battle of Camden. Samuel was taken prisoner by the Revolutionary Forces on 27 October 1780 and Michael Miller was discharged prior to October, 1781.⁶⁰ Samuel Widener made his way to his Uncle Heinrich's place in Lincoln County, North Carolina, and fought in the North Carolina Continental Line before the war ended. He was discharged as a sergeant in 1782 and returned to Lancaster/Chesterfield Counties in South Carolina. Michael Miller was not on the "attainers and confiscation list" of men from the upper Lynches Creek area after the war. What he did to make amends is not known. Many of the families who lived on upper Lynches Creek were represented by men in the Loyalist Forces in the Battle of Camden, which was considered more of a Loyalist victory than a British victory.

Jacob and Barbara Weidner acquired 300 acres of land on Flat Creek by a grant on May 8, 1758 ... From this tract he made a gift of land on the south side of Flat Creek for a Baptist Church. In 1771 the Flat Creek Baptist Church was built on the property. A Weidner family researcher believes that at that time Jacob intended the land for use by the Dunkers. There are those who might differ on this subject; however, the end result is quite the same. Jacob was a Dunker, his family had lived at Ephrata. After the revolution, most German Baptist Brethren and Sabbatarians moved to the "regular" position. In connection with the donated land, Leah Townsend's South Carolina Baptists refers to Jacob and Barbara Weidner's survey of 1772. That land, 200 acres which was granted 5 October 1773, was on both sides of Lynches Creek near Wildcat Creek and was acquired by the Weidners after the gift of the land to the Baptists and after the Flat Creek Church was built in 1771.

Asplund's Register, 5th and 6th editions, mentions a Fork Lynches Creek Church in Chesterfield County, constituted in 1781, with thirty to thirty-five members in 1790-1794, but without a minister

and non-associated because of peculiarities (emphasis added). This was quoted in Townsend's South Carolina Baptists in a discussion of the possible location of an early church named Lanes Creek. According to Townsend, a resurvey of land in the Cheraw District for General Thomas Sumter (certified in 1795) showed a Baptist meeting house near the head of Hill's Creek. Hill's Creek was in the center of the area populated by the Germans who arrived about 1758.

Israel Seymour was a "Solitary in the Settlement" (at Ephrata) where he was ordained as a German Seventh Day Baptist minister. In the Shenandoah Valley of the Carolinas he had a lapse in his faith and enlisted in the army to fight the Indians. His horse was shot out from under him in one of the engagements and he vowed that if God would save him from that danger, he would mend his ways. He then went into the area of Broad River in South Carolina where a few of the Nantmeal Seventh Day Quaker Baptists had settled a few years before. They were without a preacher and they chose him gladly as their minister. In the meantime several others from Nantmeal joined them. Some of the later arrivals had resided at Connecocheaque for a time and were of family and some wealth. The last two, Thomas Owen came about 1754 and Victor Nally arrived about 1757. In his will, Owen left land to the Baptists in Cumberland County, Pennsylvania, which was near Connecocheaque.^{61 62}

Seymour was subject to mental aberrations and after a visit in 1770, Morgan Edwards mentioned that Seymour was *compos mentis*. Edwards was also quoted as saying that Seymour's mind appeared to be as stable as water.⁶³ During his lucid intervals, Seymour organized the scattered settlers into a congregation similar to the Ephrata Church and the congregation became known as the Broad River Sabbatarian Church. After serving the Broad River congregation for some time, Seymour returned to the German Seventh Day Baptists and the Sabbatarian Church was again without a minister.

The congregation had no meeting house at first. "They met alternately on the Seventh Day at the homes of its two leaders, Thomas Owen and Victor Naley, and there practiced their peculiar rites. Two John Pearsons were included in the 1772 congregation, one of them probably the exhorter who assisted the Reverend David Martin at Beaver Creek."⁶⁴ Later, there were several meeting houses in the Broad River, Beaver Creek, Rock Creek and Little River area that were probably connected with the German Dunkers or the English Tunkers. Amongst them were Beaver Creek, Mobleys Meeting House, and Rock Creek. Townsend, in quoting from Morgan Edwards, wrote "these two groups have mingled and exchanged ministers to such an extent as to make any sharp division unnecessary."⁶⁵ Townsend also believed that after the revolution, most of them turned to the regular position of the Baptist Church.⁶⁶

For his service in the war with the Cherokees, Henry Funderburk was awarded a grant of 100 acres of land on Beaver Creek on the north side of Broad River in 1763 and another grant in 1764.⁶⁷ The family of Hans Wagner (Wagoner), a member of the Beaver Creek Dunker Church, and the families of Edward Moberley (Mobley), Richard Hill, and other families named Meadows and Halseys, all believed to be Dunkers or Tunkers, were connected through marriage of their children in later years.⁶⁸

In the United States the Church of the Brethren is still a well established and respected church. The Cloister in Ephrata is a well known tourist destination, but the Sieben Taegers seem to have faded away. In South Carolina they, along with the Quaker Seventh Day Baptists, were for the most part absorbed by the Southern Baptists.⁶⁹ Many of the German families on upper Lynches Creek moved on to Dutch Fork, Saxe-Gotha, Orangeburg, and from there on to Tennessee, Georgia, the Mississippi Territory, and westward. However, some still remain in the Jefferson, Pageland, and Monroe (North Carolina) area.