The Adam Miller, Jr. Collection

Catalog of Materials

Adam Miller, Jr. Materials:

* 1820 (September 8). Ordination certificate for Adam Miller, Jr. “as a Bishop (commonly called a pastor),” issued in Sullivan County, Tennessee, and signed by David Henkel, Secretary of the Evangelical Lutheran Synod of Tennessee, and by Daniel Moser, Ambrose Henkel, Christian Moretz, Adam Miller, Sr. and Jacob Efird. “Bishop” was apparently the only clergy rank initially. Note entry for September 7, 1825.
* 1825 (January 29) to 1828 (September 8). Business transactions between Adam Miller, Jr. and Dr. Solomon Henkel of New Market, Virginia. Miller purchased English Church Hymn Books, catechisms, and German editions of Luther’s sermons, the Book of Concord and Reibeck’s *Betrachtungen*.
* 1825 (September 7). Adam Miller, Jr. was ordained a Deacon at St. John’s Conover. Certificate signed by Nehemiah Bonham and David Henkel, Secretary.
* 1828. A small piece of paper on which D. Campbell certified to the clerk of Washington County that the Rev. Adam Miller, Jr. had paid $5.00 and received a “Testimonial to Solemnize Marriages.”
* 1828 (November 18). Adam Miller, Jr. received from the court in Washington County a certificate certifying that he, a resident of Sullivan County, Tennessee, and a clergyman “in regular communion with the German Lutherian [sic] Church” was authorized to solemnize marriages, “prohibiting such as are incestuous or otherwise unlawful.”
* 1829 (January 24). George Crumley writes from Sullivan County, Tennessee, at the request of William Crumley. “I now inform you that he wants you to send him the amount of money you are due in the Note he holds against you which is Sixty dollars.”
* 1837 (June 29). Letter from William Miller to Adam Miller, Jr. Reports on local conditions and farm prices for corn, etc.
* 1838 (?). *Vindication, &c.* 46 pp. A pamphlet published by the Tennessee Synod in response to the sermon preached by the Rev. Dr. John Bachman of Charleston, South Carolina which was published at the request of the South Carolina Synod. The sermon was preached at the synod convention in November 1837 and, unfortunately, revealed the fact that Dr. Bachman’s information about the Tennessee Synod was quite limited and at points clearly inaccurate. Dr. Bachman’s sermon was published as a separate pamphlet and apparently widely circulated by those who wished to discredit the Tennessee Synod. The Cover of the pamphlet is missing.
* 1840 (May 8). As Postmaster, Adam Miller, Jr. writes to a paper editor, stating that three men “have not lifted their papers” from the Post Office, and requests that the papers cease coming.
* 1840 (August 12). As Postmaster, Adam Miller, Jr. writes to the Editor of the *Carolina Watchman* in Salisbury to stop the subscription of Simon Woodford, since he refuses to accept and pay the postage for the paper.
* 1841 (September 28). John C. Blum in Salem, North Carolina provides Adam Miller, Jr. with an estimate on a printing job for a 25-page pamphlet.
* 1842 (July 12). Polly Settlemyre of Caldwell County gives a bill of sale for two slaves, Betsy about 18, and her infant daughter, Sarah, sold to Adam Miller, Jr.
* 1845 (March 5). Adam Miller, Jr. received a Receipt for $20.00 from S. S. Miles from whom he purchased 4 German books, an English book and 12 of *Southern Harmony*.
* 1845 (May 14). Catherine Anthony signed an avadavat to the effect that her child, born February 21, 1845, was not fathered by Adam Miller, Jr. Witnesses: Moses M. Roberts and Jacob I. Aderhold.
* 1845 (June 8). Testimony of Eli Sigman regarding a conversation with Pastor J. R. Moser about the charges against Adam Miller, Jr.
* 1845 (June 27). The Elders of Adam Miller, Jr.’s congregations in Lincoln and Catawba Counties note that a suit or suits have been begun against Adam Miller, Jr., so they have decided to discontinue their pursuit of the case until the courts have ruled on it. They met at Daniels and there reached their decision.
* 1845 (September 2). The Elders of Lutheran congregations in Lincoln County being served by Adam Miller, Jr. came together at Benjamin Johnson’s to vote, either “to draw a suit” against Catherine Anthony or refrain. Two of the Elders from the congregations voted to frame a suit, but five said no.
* 1846. *Lutheran Hymns*. The full title is *A Collection of Hymns, Psalms and Sacred Songs: adapted to the Private, Social and Public Worship of God*: compiled by E. Rudisill: Minister of the Gospel. New Albany Indiana: Leonard Green, 1846. A stamp on the first page suggests that the book was at one time the property of S. G. Miller. In 1844 the Evangelical Lutheran Synod of Indiana asked E. S. Henkel, E. Morkert, Samuel Good and E. Rudisill to prepare a hymnal better suited to their needs than those currently available, which were deemed either too large or too limited in their selections. This volume with 402 selections was the result.
* 1846 (October 23). A number of laymen write Adam Miller, Jr. acknowledging he is no longer a part of their Tennessee Synod, but continuing to recognize him as a Lutheran pastor and requesting his services when he can work them into his schedule.
* 1847 (March). “Regulations of the Post Office Department” sent to the Postmaster at Early Grove, Lincoln County, North Carolina.
* 1847 (March 24). Pastors Moser and Easterly indicate why they are not carting out the mission requested of them by David and Daniel Miller who ask them to investigate the charges by Adam Miller, Jr. that the Tennessee Synod violated its own constitution as well as the scriptures. Since the matter concerned the entire synod, the charges should be reviewed by the synod and not some small group within the synod.
* 1847 (August 1). The collection contains a lengthy letter from several persons including Joseph Jenkins, Ann Jenkins, Joseph Thornberry and Samuel Paysour indicating a desire to remain in the Tennessee Synod but only if it will return to its earlier doctrinal and organizational position and change its decision vis á vis Adam Miller, Jr. The concerns are both constitutional and scriptural. They are convinced Miller is a solid Lutheran pastor and they want him to be their pastor at the new “Rhynes Church” they are creating in Gaston County.
* 1847 (August 8). Approximately 78 signatures appear on a communication sent from St. John’s, Conover; St. Paul’s, Newton and Haas’, Newton, to the convention of the Tennessee Synod to be held at Buehler’s Church, Sullivan County, Tennessee on the first Sunday in October. Those writing the synod are from congregations that formerly belonged to the Tennessee Synod, but who withdrew from the synod. They write to remind their former colleagues of their continuing disappointment that the synod has still not taken corrective action.
* 1847 (August 15). Miller’s church writes: “To the venerable Tennessee Synod, to convene in Beeler’s [Buehler’s] church, Sullivan County, Tennessee, on the first Sunday of Oct., 1847. Dear Brethren in Christ Jesus. We your humble memorialists take the liberty of addressing you in your preasant [sic] session, believing it to be an important one, and that much will depend on your present session as to the prosperity of our church, divided as we now are. and [sic] we sincerely hope that every Christian prudence will be manifested to adjust existing difficulties. We deeply deplore the ungarded [sic] course of procedure at the last session, and we sincerely hope that mature reflection may have prepared the Brethren to act with more prudence and that the wounds inflicted at last synod may be healed. At the present one, as we feel no disposition to create divisions in the Body which must evidently be the case unless strict propriety govern you in your course of action, which may God in His grace, prevent our downfall. We would inform the venerable body that some time after the close of the last session of synod we called upon the Rev. Adam Miller to take charge of our church, believing him to be a faithful minister of the Lutheran church, one upon whose doctrine may be relied upon as safe to be believed. We also believe that the synod at her last session has done him injustice and ask of your venerable Body to reconsider the matter and correct the wrong. The case against him was a matter of church discipline, and we understand the constitution to say that such shall not be decided by the mear [sic] will of the majority or manority [sic] but in strict conformity to the scriptures. Now we believe that when the committee of Elders tryed [sic] the case it should have been finally settled the there was no call for the further action on it by the Synod, but when the matter was referred back to the churches by the synod with their promise to concur, etc., it was decided as we think honorably. Now we would say to the synod that we do not wish to disolve [sic] our connection with your body: but what we know we know; and what we do not know, we do not know. We know that Miller preaches the true Gospel, and we know that the Gospel is safe, and by it we are to get to heaven, but we do not know that the charges against him are true. Now we do sincerely hope that the synod will feel willing to correct this error, and we are with you as formerly, but should you refuse to comply with the constitution, we shall feel it our duty to withdraw our connection from the body in [the] future and remain by our good old constitution. We hope to remain with you in the bonds of peace.”
* 1847 (August 22). [2 copies] 14 Lutherans signed a statement indicating they attended the sessions of the Tennessee Synod convention at Daniels, Lincolnton, “and having carefully observed their proceedings in the case of Rev. A. Miller, we are convinced that they have no scriptural or constitutional authority for their proceedings. Their conduct was arbitrary, self-willed and according to their prepossessions against Miller!” They acted in “open violation of the resolution of the synod in 1845, their open hostility and determination to effect his ruin has only an equal in the proceeding of the Generalists against D. Henkel and the cause he labored in.” A second copy of the signed statement exists signed only by Jacob Houser.
* 1847 (August 25). Adam Miller, Jr. composes a letter to the Tennessee Synod to be considered at the meeting at Buehler’s Church. He asks Susan to copy it for him and correct any spelling errors.
* 1847 (August 31). Several neighbors of Adam Miller, Jr. including Joseph Bost John Robinson, Jon Haas and John Shuford signed a statement attesting the fact that Adam Miller, Jr. impressed them as “sober,” “moral,” and “peaceable.”
* 1847 (September 4). P Hoke of Lincolnton certified that, in a conversation with Pr. A. J. Brown in B. J. Johnston’s store in Lincolnton they were discussing Adam Miller, Jr.’s case as it *developed* at the synod meeting in 1845. Brown said that he knew “one thing and that was that the synod did not act in accordance with the Constitution.”
* 1847 (September 7). Ephrian Shell and Daniel Rader certify they heard the letter composed by John Eisenhour and others which incorporated Mr. Easterly’s statements about the proceedings of the Tennessee Synod in 1846 relative to Adam Miller, Jr. The reading of the letter from Eisenhour *et al*. took place at St. Paul’s, Catawba County, North Carolina.
* 1847 (September 11). A letter is written to insist the synod is no judiciary and should not presume to overrule a congregation’s decision in the A. Miller case. The letter, composed by persons who are served by George Easterly, is signed by nearly 75 members of the congregation.
* 1847 (September 20). John Robinson of Haas’ Church writes to report on the visit to their church by Pastors Goodman and Killian who came at the behest of synod, which reportedly had received reports that Miller’s congregations were dissatisfied with the reported results of the polling of Miller’s congregations.
* 1847 (September 24). Testimony of Jonathan Easterly, witnessed by Rufus Easterly, regarding an incident at 1845 Synod Session where J. Easterly requested that the next session be held in Tennessee, closer to his ailing father. It was suggested by someone that Miller might try to attend, at which time F. Moser, J. R. Peterson and P. C. Henkel J. Easterly to “say no more.”
* 1847 (September 28). “I do certify that in a conversation on the 6th day of January, 1847, with the Rev. J. R. Hancher in respect to the case of Mr. Miller, he said that Mr. Miller done [sic] [w]rong in withdrawing from the Synod; that he ought to have continued in the Synod and Stood his trial, given under my hand the 28[th] day of September, 1847. Ambrose Easterly.”
* 1847 (October 10). William Green signed a statement indicating that at the synod convention of the Tennessee Synod held at Daniels in 1846, he and Pr. James K. Hancher went to Adam Miller, Jr. and advised him to withdraw from the synod and “preach to your friends in peace,” since the synod appeared “determined to cross your name from the clerical catalogue.”
* 1849 (August 15). Adam Miller, Jr. purchased “a Negro girl named Irene about nine years old for the sum of $300.00,” the purchase being from George Mosteller.
* 1850 (May 26). Six men sign a statement concerning the 1846 meeting of the Tennessee Synod in which they say Pr. P. C. Henkel “quoted the case of incest as recorded 1 Cor. 5 1-5 and having commented on the same, made the application to Mr. Miller in the following words: “I will give him up to the Devil.”
* 1850 (June 26). Spotswood Dodge signed a note indicating that in 1847 at the synod convention at Buehler’s Church, Pr. A. J. Brown told him that friends of Adam Miller, Jr. should “talk to him and get him to not bring his case before the Synod as it had been a troublesome matter and the Synod did not wish to have anything more to do with it.”
* 1850 (June 26). Daniel Miller (brother of Adam Miller, Jr.) signed a note indicating his unhappiness with the way his certificate was being used. Daniel Miller, Catherine and Adam give a written statement, reportedly made in 1845. Adam Miller, Jr. is said to have indicated that it was not unusual for him to receive no pay for ministerial services rendered.
* 1850 (August 7). Jonathan Easterly writes to Adam Miller, Jr. from Caney Branch, Tennessee. He askes forgiveness for not responding to Miller’s letter more promptly, but he has been able to do little else than make coffins since the outbreak of a widespread illness in his area. At St. James Church where the cemetery was established in 1814 or 1815, none could remember such expanding demands for grave sites. “I have made Eighteen Coffins in about five weeks.” Sixteen or seventeen had been buried at St. James, and more than twenty at Caney Branch he provides a long list of families and the number of deaths they have experienced in the present pandemic.
* 1850 (September 1). Michael Nease writes from Cocke County, Tennessee after Adam Miller, Jr. has returned to North Carolina with his son, Gerard. He notes that Miller’s involvements in Sullivan County apparently went well. Medicine that Miller provided for an ill woman greatly improved her condition. He discusses health concerns relating to other parishioners, and reflects on how the various farm crops are coming along. The letter was apparently mailed in Parrotsville.
* 1850 (October 10). A written statement verifies the fact that Pastors Goodman and Killian visited St. John’s, Conover and followed the prescribed procedures in securing the congregation’s vote on Pastor Miller.
* 1850 (October 10). A. Hoke reports on the visit of Pastors Goodman and Killian to St. John’s, Conover.
* 1850 (October 10). Ephraim Shell and William Green signed a statement indicating that at the 1846 convention of the synod at Daniels, Adam Miller, Jr. asked Pastor Stirewalt whether or not it was the intention of the synod that the action taken in 1845 concerning himself “was to be a final end to this matter in dispute?” The answer was in the affirmative.
* 1851. “Self-Preservation; A Popular and Medical Essay on the Infirmities & Diseases of the Generative Organs” by Dr. A. R. Kinkelin. Medical booklet belonging to Adam Miller, Jr.
* 1851 (August 30). Peter Hunt certifies that A. J. Brown observed to him that the constitution of the Tennessee Synod contained “a lame phrase,” in that it failed to make provision for the trying of clergy.
* 1851 (September 20). Adam Miller, Jr. names a man to serve as his agent to deal with his tenants.
* 1851 (October 25). Gerard Miller (Adam Miller, Jr.’s son) writes to his father about the health of the family, the dry summer, and “Business” which “has been pretty good,” apparently taking in about $50.00 per day.
* 1851 (November). A listing of printing expenses for the Evangelical Lutheran Tennessee Synod Reorganized for 1850-1851, William Girdner, agent.
* 1851 (November 11). Pemberton Hunt wrote to certify in a note that he talked with Rev. A. J. Brown at Martin S. Roller’s and Brown said “That he did not blame Rev. A. Miller for the course he persued [sic] in clearing the charge against him and that if he was in Miller’s place he would do the same.”
* 1850 (June 20). A. Forester writes to explain his role in a letter to the Tennessee Synod, which he apparently penned on behalf of Paster George Easterly. He writes at the “ardent request of my informant,” Adam Miller, Jr. [Separate folder due to mold damage]
* 1852 (May 23). A pastor Forrester (?) at Cedar Creek in Greene County, Tennessee reported that he had “catechized at St. James yesterday and preached there today.” He also had announced to folk in the area that Adam Miller, Jr. had given notice of his intention “to remain with and serve us at Olingers Seminary from the last day of June to the fourth day of July, and that it should be a Sacramental occasion.

“You know Miller that I am opposed to raising excitement yet occasion requires that I hereby ask you the following questions. In the Sacrament of the Lord’s Supper, is the true body and blood of our Saviour actually given and received? And can you prove that fact by the Scriptures? Does the Scripture say what it means, and mean what it says? Can you prove that fact also? Is the glorified body of Jesus Christ limited to a certain local situation? If not can you prove that also? Can the body and blood of Christ be exhausted? If not does it possess such fullness as to supply all that ever did and will believe in him with his body to eat and his blood to drink as ordered by the Eucharist (and can you prove it)? If the Lord has delegated to you such power and qualified you to establish the foregoing as facts by the power of revealed truth be ready and exhibit the proofs on a sacramental occasion at the above place on the day of American Independence, and read the declaration of eternal deliverance by Christ, the boasted Christian independence in the kingdom of righteousness peace and joy in the Holy Ghost, where Christ the eternal King reigns.”

* 1852 (July 19). Britton S. Dobson of Greenville, Tennessee gave Adam Miller, Jr. a receipt for $25.00 which he paid for 500 copies of his pamphlet for which he was bound individually for printing, it being an extra part of a printing job done for the Evangelical Lutheran Tennessee Synod Reorganized.
* 1853 (April 20). Adam Miller, Jr. received a receipt from Britton Dobson for his payment for the printing of the Minutes of the Evangelical Lutheran Tennessee Synod Reorganized and for his printing of Miller’s “Defense.”
* 1853 (December 7). Adam Miller, Jr. gives notice of a sale at his residence on the 7th of January. Items sold include a horse, a mule, cows, hogs, wheat and farming utensils.
* 1854 (March 6). A letter from M. M. and Elizabeth H. Roberts of Gaston County relating to the death of their son, Nathan H. Roberts, who was born November 20, 1823 and died January 28, 1854. Recipient is unclear, but the parents ask the recipient to sell and move from there, so that they don’t fall ill too.
* 1854 (March 19). A letter from Wylie Carpenter, in Benton County, to his sister (Susan Roberts). The sister had recently lost her husband (Nathan Roberts). Wylie offers to come get her and bring her back to Carolina and, since she is unmarried, to give her home with himself.
* 1854 (June 11). Eliza A. Ramsey from Measho, Missouri wrote to report on the health of mutual acquaintances apparently, a Claiborne of Mississippi. She is considering a move to Texas on a trial basis.
* 1854 (June 18). John Miller, a son of Jacob Miller, writes to Adam Miller, Jr. from Lake County. Difficult to read, but appears to be family matters.
* 1854 (July 10). Wylie Carpenter writes from Benton County to Susan Roberts (his sister), who has indicated her will to go home with him if he will come for her. He is excited by her proposal and reports to her on his success as a farmer- “330 bushels of wheat this year…”
* 1854 (July 29). From Greene County, Tennessee, Andrew Bueler wrote to lament the lack of communication, noting that when Adam Miller, Jr. left their area, he left them with the impression that he would return around the end of August. His presence is desired for catechizing young people at St. James and Salem. He should plan on two or three weeks work there before the forthcoming synod convention. Bueler will plan to do some of the instruction at Salem where 25 catechisms will be needed. Bueler reports that he is preaching at Salem and is also considering taking on responsibilities as a school teacher.
* 1854 (August 9). A receipt from a physician for $70.00 received from Adam Miller, Jr. for the doctor’s visits to his family and slaves during the period from October 6, 1853 through January 1, 1854.
* 1854 (August 17). A love letter from Ian (?) D. Templeton in Missouri to Mrs. Susan Roberts.
* 1853. Adam Miller, Jr.’s church record book for the year 1853-1854. [Separate Folder]
* 1855 (January). A one-page accounting provided by Adam Miller, Jr. for Nilsen Witherspoon regarding some of their joint farming operations.
* 1855 (March 5). I. D. Templeton writes a second time from Missouri to assure Mrs. Susan Roberts of his continuing interest in exploring the possibility of matrimony with her.
* 1855 (May 8). Adam Nease, Sec., communicates with Adam Miller, Jr. through Andrew Bueler. He reports on services of Holy Communion held at his church, noting that “Father Bell” was able to attend one of the services held in April. He reports on the health of several persons, and asks Miller to secure nine copies of *Lutheran Harmonies* for him. He mentions Bueler’s responsibilities with sacramental services and catechetical instruction at their church in Salem.
* 1855 (September 8). [copy and draft] Adam Miller, Jr. wrote a lengthy letter to “Highly Esteemed Brethren in Christ,” responding to their letter of the 1st. “It really seems to me, that there is not a devil in hell that is not shouting for joy to see the best cause on earth shattered in such a manner.” “Mr. Hunt has taken up a school to make bread for his family.” Thus, he, Hunt, cannot step in to relieve Miller. He has to support his family, while Miller insists that he himself has been serving as a preacher “for neither money nor price.” He asks if Rader might come and cover the parish for a while. “As to the charge itself (I am taught by experience) I shall neither say yea nor nay. Matt. 26:63,63. Neither do I wish to impeach the respectability of Mr. Ottinger’s family (I suppose they they might be lapses among mortals).” “As to my having no official charge is a mistake. I truly told you that I had given up my field pf labor to brother Hunt, hoping that by this means he might be able to make a support for his family: And that I would travel through the congregations and risk making a support for myself. Again, Mr. Hunt is no pastor, of course could take no pastoral charge; this still was reserved for me.” “As to the right of trial, I cannot take it from the churches here; this must be their own action. Again my accuser by this charge has done all the harm that can be done to the Church, and knowing what I do know I cannot feel like placing myself in any such hands…” He indicates that he expects to write Mr. Michael Nease a letter that he would like shared with the Elders.
* 1855 (September 9). The Elders of St. John’s, Conover write the Evangelical Lutheran Tennessee Synod Reorganized in anticipation of their forthcoming meeting in October at Ebenezer. Adam Miller, Jr. had apparently been assigned the task of preparing a hymn book for the synod. “…as it seems to be [a] burden to Mr. Miller and considerable expense, that it either be dispensed with or some suitable arrangement made for its publication.” The Elders report, “we still have the Rev. A. Miller for our pastor and are well pleased with his doctrine.”
* 1855 (October 13). Ambrose Easterly dispatched a lengthy letter to Adam Miller, Jr. He apparently felt that Miller was accusing him of having prejudged charges brought against him by a woman claiming that Miller was the father of her unborn child and had promised to marry her. Easterly claims the Lutheran Church in East Tennessee is much embarrassed by the situation, and that some are even talking of moving to the far West to escape the embarrassment.
* 1855 (October 14). Jonathan Easterly of Greene County, Tennessee dispatched a letter to Adam Miller, Jr. He wrote to indicate that there probably would be no delegates from Greene County attending the forthcoming meeting of the Evangelical Lutheran Tennessee Synod Reorganized, but that there might be some from Sullivan and Carter Counties. His chief concern, however, was to acknowledge that “a devlish [sic] report has sprung up in our Section of the Country.” He does not detail the “report” since he is aware that others have already reported to Miller concerning it. “Parson Miller, I view the matter differently from…some other people in this country. The charge…on the part of your accuser together with a long letter sent to you by the Elders is in my humble opinion too premature in the first place. Your accuser, Sarah Ottinger, cried out “Guilty” too soon according to the laws of Tennessee. There was nothing to compell [sic] her to publish such a charge and have it ringing in every persons’ ears before the fact was perceivable in itself. In my view it gives room for suspicion; it is rich and holsome [sic] food for our enemies.” There are, he asserts, some “prejudiced” and designing persons in Tennessee who, “if they could succeed in killing you they would at any and all times be ready to preach your funereal. I pray to God the few who are friendly to the cause of our little Synod Reorganized will meet at Ebenezer at the appointed time and hold Synod independently of the fact; you know our Synod has been called Miller’s Synod and if we let all fall to the ground now, there is nothing to contradict such a saying. As yet my principles are unchanged and will always have to say and that without any fear, the doctrine you preach is nothing but the true and genuine Lutheran doctrine, and he that glorys [sic] in your destruction as a gospel minister of Christ delights in a destruction of the Word of God itself. Good God, what has this world come to when I reflect and consider the past few years how eventful! We who spared not a willing hand to walk hand by hand and aid in the organizing of a small body as we are-and after all the persecution and abuse that we had to encounter it may very readily be said and that with truth, as I fear, what we have done is all destroyed by one single designing person.” “It looks very much like matters and things have been brought about to destroy you or your usefulness. I have said nothing. I am waiting to see what the result may be in the future. One thing is certain. The little darkey (?) must make its appearance so as to allow a reasonable time when, to hold you accountable, you was [sic] in Tennessee. I think the laws of Tennessee allow ten days over or under. It don’t [sic] matter in my view if you was [sic] guilty as the Devil in Hell. The report was put to the publick [sic] too soon.” “I would like to be at Synod if I could [sic], but it is out of my power. Do all you can to hold up our Synod. If we grow indolent like some of our few, we are gone forever beyond the reach of any means to elevate. Do you expect to come to Tennessee anymore or not? I would like to hear from you as soon as possible after you receive this and let me know what your intentions are. Some of our brethren talk of emigrating to the West and some have gone, and what are we and our children to do that are left behind? Great God have mercy on us in our deplorable condition. Shall we amalgamate with other denominations whose doctrine we disapprove? I think not.” “If you *should* come to Tennessee, I would be glad if you would bring my book with you that is a book called Brenken’s *Religious Ceremonies.*
* 1855 (October 31). Adam Miller, Jr. wrote a lengthy letter from Early Grove to W. I. Easterly, Esq. to acknowledge receipt of his “very kind letter. It is as the dew of heaven to my soul. I have heard and received so much unpleasant and heartrending news that my heart chills at the tidings when it is said; ‘there is a letter in the office for you.’” Easterly wants to know if Miller will be coming back to Tennessee, and Miller responds “Would it be for the best?” On the 7th of November, Miller adds a postscript to the letter, explaining that he “was constrained to see Hunt. We have conversed on the painful affair as above. The conversation induces me to make the following request of you; to see the ‘creature’ in person and ascertain the fact whether she intends to make oath to the charge or not. If she does (unscriptural as it is), I am destroy[ed]. Do what you think Christian to prevent this. But should she persist on such a course, in that case get the amount of evidence that will be brought to prove the charge against me.” He goes on to argue that those bringing the charges are acting in a way that demonstrates they “neither understand the Bible nor Luther,” and to prove his point he calls attention to a number of biblical passages and to Luther’s commentary on Galations.
* 1855 (December 14). Jonathan Easterly of Caney Branch, Greene County, Tennessee writes. Easterly had been negotiating with a woman who was about to enter a suit against Miller claiming he was the father of her unborn child for whom she sought support. Easterly reports the woman had agreed to drop the suit if she received a payment of $90.00.
* 1855 (February 6). Representative Wiley Harris responds to concerns raised by Col. J. F. H. Claiborne of Mississippi. “Letter of Hon. Wiley P. Harris, to Colonel J. F. H. Claiborne, of Mississippi, on Foreign Immigration, the Naturalization Laws, and the Secret Order of Know-Nothings.” An 8-page offprint from the office of the Congressional Globe. [Separate folder due to mold damage]
* 1856. The collection includes a copy of the 47-page booklet entitled *A Plea for the Augsburg Confession, in Answer to The Definite Platform* by W. J. Mann of Philadelphia. [Separate folder]
* 1856. A folder advertising and Standard Imperial Quarto Bible published in Philadelphia by H. C. Peck and Theo Bliss. On the back of the folder Miller has scribbled notes relating the legal counsel he desires and persons he would hope to call on to testify to the character of a woman (Michael Ottinger and William Blaser) as well as persons “to prove facts” (E.g., Dr. B. J. Bell & Wm. Gragg, Esq.).
* 1856 (April 23). A. P. Cansler writes Mrs. Roberts to report Mr. C. Childs wants to purchase or rent her carriage to take his father to the mountains.
* 1856 (May 14). Jonathan Easterly writes to Adam Miller, Jr. from Caney Branch, Greene County, Tennessee. He reports in detail on his closing negotiations in the Tennessee paternity case, which he believes have now been successfully concluded. He discusses conversations with “the Hancherites” and Henkelites and the “great deal of confusion among the Lutherans in Tennessee.”
* 1856 (August 1). J. E. Bell write to Adam Miller, Jr. from Cedar Creek, Tennessee in a response to a request from Miller for advice on how to deal with the matter. Bell is courteous and cordial, but says that Miller is now old enough to “do as you please.”
* 1856 (August 15). Deborah Robertson of Graysburg, Greene County, Tennessee writes to Adam Miller, Jr. about a copy of the *Book of Concord* she thinks Miller forwarded to her.
* 1856 (September 4). Jonathan and Rufus Easterly signed a notice that they would not honor a note for $70.00 purporting to reflect their indebtedness to Sarah Ottinger. They claim the note was obtained from them “by a most vile and infamous fraud, practiced by the said Sarah Ottinger.”
* 1856 (September 9). John Linebarger of Clarksville, Red River County, Texas writes to report on the Renner family, some of whom are considering a move back to Tennessee. Sally Crumley has married a Mr. Hail. Linebarger urges Adam Miller, Jr. to consider coming to Texas where his services are much needed.
* 1856 (October 4). Jonathan Easterly writes from Caney Branch, Tennessee. He warns Adam Miller, Jr. about the need to come prepared to post bond at the court in Cocke County, Tennessee. He would be regarded as a stranger and might be jailed unless he comes prepared to post bond.
* 1856 (December 6). Bill of sale for two slaves, Catherine, about 19 years of age, and Margaret, her daughter, about three years old. Christian Rhyne of Gaston County sold them to Adam Miller, Jr. for $1050.00.
* 1856 (December 16). D. Thrush writes to Adam Miller, Jr. from Shippensburg, Pennsylvania. A Lutheran schoolman for studied at Pennsylvania [i.e., Gettysburg] College, he hopes that Miller can help him locate a school position that pays better than his present one. [This letter contains an early George Washington postage stamp in very good condition]
* 1857. A copy of *Everybody’s Almanac and Family Receipt Book-1857,* published in Philadelphia by C. M. Jackson, M.D.
* 1857 (January 8). Jonathan Easterly gave Adam Miller, Jr. a receipt for a $20.00 bill.
* 1857 (January 26). Letter from Phebe A. Templeton of Neosho, Missouri to her friend, Mrs. Roberts. She lost her son to the flu in October. She mentions the lead mines about eight miles from where she lives. With snow on the ground for four weeks, the young people are enjoying sleigh rides. She reports on marriages in the Spann family. Men in the area are talking of going to California in the spring.
* 1857 (May 24). John Renner and John Lineberger sent a letter from Clarksville, Red River County, Texas, the latter apparently writing the letter at the request of the former. Renner reminded Adam Miller, Jr. that he had written in August 1856, apparently to ask that Miller consider a move to Texas. They are still without a Lutheran pastor in the area, and Miller is again urged to consider coming to Texas for either a short period or permanently.
* 1857 (August 6). G. L. Hunt writes to Adam Miller, Jr. from “Peter Hunt’s.” He reports on his work in the ministry, comments on the times and makes mention of how the various farm crops are doing.
* 1857 (August 13). A letter from Adam and Susan Miller to I. D. Templeton. Adam Miller, Jr. gives Templeton notice that he on August 4th married Mrs. Roberts, Nathan’s widow. Templeton is asked to report to the Millers on the settlement of Nathan’s estate.
* 1857 (September 6). A letter to Adam Miller, Jr. from Mr. Ian D. Templeton of Nashua, Missouri relating to the settlement of the estate of Mr. Nathan D. Roberts.
* 1857 (December 31). E. J. Kirksey writes from Morganton, North Carolina. He congratulates Adam Miller, Jr. on his recent marriage and discusses a financial obligation he had to Miller.
* 1858 (January 30). From Lawson Carpenter of Benton County, Alabama. He writes to report on his situation and that of others who have moved to Alabama. He includes information on slaves as well as others. He also discusses crops and health matters. There was much sickness in the area in 1837 and his shop had to produce 20 coffins. Henry Sigmon has left their community and returned to North Carolina; The Abernathy family is well, Mr. Abernathy having been elected to two terms as a State Senator.
* 1858 (February 6). *The Philadelphia Pulpit,* vol. I, no. 3. This publication was edited by the Rev. Mr. Henry Darling of the Clinton Street Presbyterian Church and published by Bernard & Jones of Philadelphia. Darling’s sermon of Zechariah 13:6 entitled “Apostates from Christianity” appears in this issue along with a sermon by the Rev. Dr. Theophilus Stork, pastor of St. Mark’s Lutheran Church, Philadelphia, a son of the North Carolina Synod pastor who served in Rowan County. Stork’s sermon, “The Disciple whom Jesus Loved,” is on John 13:23.
* 1858 (March 1). Receipt for $100.00 paid by Susan Miller for a carriage.
* 1858 (March 1). A letter to Adam Miller, Jr. from his Daniel (his brother) and Catherine Miller in Scott County, Virginia, with a postscript from young Amos Miller. Adam Miller, Jr. had apparently written to inquire about a possible share in their father’s estate. There is a discussion of the circumstances surrounding the death of their father and their sister, Betsy.
* 1858 (March 8). Letter to Adam Miller, Jr. from Jonathan Easterly at Caney Branch, Greene County, Tennessee. Miller had written to ask if a synod meeting had been held in the fall; Easterly responded that he knew of no such meeting. There is a discussion of the possibility of Miller being called to provide some services in Tennessee. [Note: Upon first pass, the letter appears to be written by two different people, but upon further examination of the lettering style, it seems that Jonathan Easterly wrote the entire letter himself, with a change in ink or possibly writing instrument.]
* 1858 (March 28). Lutherans gathering to worship at “Evans’ meeting house” in Gaston County note that G. L. Hunt has been providing worship services for them for 18 months. They would like Hunt examined as a candidate for ordination and would also like “ministerial visits” from Adam Miller, Jr.
* 1858 (April 3). A note from several petitioners to the Special Conference convening at Ebenezer on this date asks for the ordination of G. L. Hunt and for a visit from Adam Miller, Jr.
* (No date-assumed around April 1858 due to preceding entry). Members of Antioch, Dallas, North Carolina write to the forthcoming Special Conference which is to meet at Ebenezer, Lincolnton indicating their appreciation for the services of G. L. Hunt whom they would like to see examined in anticipation of ordination. They also ask for Adam Miller, Jr. to pay them a visit.
* 1858 (April 20). These papers contain a copy of a speech in the House of Representatives by the Hon. Henry M. Shaw of North Carolina. The speech was delivered on April 20th while the House was meeting as the Committee of the Whole to address the question of admitting Kansas to the Union “under the Lecompton constitution.” The speech, “The Kansas Question,” was printed at the “Congressional Globe Office.”
* 1858 (June 6). Daniel Miller of Scott County, Virginia wrote to his brother, Adam Miller, Jr., at Early Grove, North Carolina, to report that he had met with a “Mr. Scott” who confirmed what they had learned earlier from Mr. Johnson concerning their father’s will. $50.00 was the maximum to be received by any of the children.
* 1858 (July 10). Absalom Hoover wrote from North Point, Holt County, Missouri to report where they were (“12 miles from the Missouri river”). He is with a group who left Iowa on the 20th of October. The folk in Missouri have no access to Lutheran preaching so he indicates that he would be happy for Adam Miller, Jr. to come, but “if you cannot, be sure to send us somebody of our church.”
* 1858 (August 8). The Elders of St. James and Salem Lutheran churches write from Caney Branch, Greene County, Tennessee, signing a letter apparently composed and written for them by the Secretary of the Evangelical Lutheran Tennessee Synod Reorganized, Andrew Rader, about the reorganization of the Tennessee Synod, and requesting Adam Miller, Jr.’s participation and that he share the information with all brethren of North Carolina. Jonathan Easterly also writes in the same letter that five or six months earlier he had dispatched a letter to Miller asking that “forthwith” he answer several questions. No reply had been received from Miller. The Secretary noted that he reported in his earlier letter that he had interviewed the Elders at St. James and Salem and was left with the impression that a call to preach to them was a possibility, but no date had been set. The letter extends to the North Carolina churches an invitation to hold a meeting of the synod with them on the Saturday before the 3rd of October. “The Elders did not give you a special call to come and preach for us (as you may see), but I guarantee to you that is their intention.” The letter suggests that the churches in Tennessee are uncertain of the commitment of the North Carolina congregations to the continued existence of the Evangelical Lutheran Tennessee Synod Reorganized.
* 1858 (August 14). Brief note detailing the death of Ann Jinkins.
* 1858 (September 9). Jacob Crumley writes to Adam Miller, Jr., explaining some delay in responding to Miller’s letter since he wanted to consult with William Crumley before writing. William was concerned to know if Miller would be returning to Tennessee soon. William wanted to get some depositions from Miller concerning a person whom he was apparently trying to get declared mentally incompetent. Jacob issues a strong invitation to Miller to come back to see them. They need spiritual food. A note is appended to the letter by George Crumley who reports on the loss of his beloved wife in August. He asks Miller to come over in the fall and preach his late wife’s funeral sermon.
* 1858 (September 26). Daniel Miller writes from Scott County, Virginia to his brother, Adam Miller, Jr. Apparently, Adam was under the impression that Daniel might have joined the Methodists, but Daniel says that he has not. Daniel’s concern is with the dividing of the family estate. Amos Miller appends a note to Daniel’s letter, indicating that he is sure Adam’s new child is pretty since Adam “is a good looking man,” and, when he was singe, he would never “look at a woman unless she was pretty.”
* 1858 (October 6). Adam Miller, Jr. writes A. Rader, indicating that he received the proceedings of the meeting held at Adam Nease’s place. The highlights of the proceedings have been shared with “Bro. Hunt and my Brethren generally.” “It may be that there will be a communication from St. John’s Church for you to act on in the synod, you have appointed; but the Brethren say that your communication came too late for their action this term.” Miller goes on to indicate that he will not be attending the synod, discussing his understanding of the role of the synod, and making it clear that the synod is of little consequence as far as he is concerned. He concludes: “I am preaching as usual. I expect to live by my farm, have raised a tolerable crop of corn. -101 Bushels of wheat-Oats tolerable good.
* 1859 (January 10). A letter from Thomas S. Hunt of Bristol, Tennessee to Adam Miller, Jr. It focuses largely on family matters and the arrival of some real winter weather, but notes that “Brown is going to preach another year here at Bulars church. He commenced last Sunday.”
* 1859 (January 11). A letter was dispatched to Adam Miller, Jr. from G. L. Hunt of Lincoln County, informing him of the birth of a daughter on December 4th. It is desired that Miller come down and preach at Ebenezer on the 1st Sunday in February and baptize the new arrival.
* 1859 (April 9). F. J. Bost sends a note to indicate that he has a bad cold and must cancel his plans to accompany Adam Miller, Jr. on a journey.
* 1859 (July 19). M. O. Roberts writes from Missouri to report that he and his companion had a food trip, which cost them only $90.00 each. He is well satisfied with the new surroundings. He is teaching school in his neighborhood for $30.00 per month. Has his eye on an attractive young woman.
* 1859 (July 30). Jonathan Easterly, Secretary of the Evangelical Lutheran Tennessee Synod Reorganized, wrote to Adam Miller, Jr. noting that he had received no response to an earlier letter, but felt it important to see to it that Miller had news of what had happened at the meeting of the Evangelical Lutheran Tennessee Synod Reorganized which was held at St. James, Greene County, Tennessee on May 14-16. The meeting decided unanimously to accept an invitation from St. John’s, Conover, North Carolina to hold its next session at St. John’s and dispense with any further business at St. James, “owing to peculiar circumstances.” The meeting at St. John’s was set for the Saturday before the 4th Sunday in “October next.” Miller was asked to convey information from this letter to Pastor Hunt so that he could, in turn, inform his congregation so they could name delegates. “In conclusion I take the liberty of admonishing all who are friendly to our cause & all who appreciate the doctrine of the Lutheran Church and the Gospel of Jesus Christ to kindle up a Spark of industry & be more vigilent [sic]over what we have advocated to be our principles as members of the Lutheran Church according to the Symbolic Books of the Lutheran Church: I have reference to the Evangelical Lutheran Tennessee Synod Reorganized. Why is it so that a coldness exist[s] among the members of our Synod; is it because discoveries have been made that our principles are not founded upon the word of eternal truth (I think not)[?] If that be the case I am not in possession of the fact…” There had not been “the scrape of a pen from Sullivan and Carter Counties. This is somewhat discouraging to Lutheran Heroes of the Cross. There is one thing we should be mindful of particularly; we have published our principles to the world, as I believe with a clear conscience that they are founded upon the word of eternal truth. Consider this matter well & be fully persuaded in your own minds before you cast your votes to put down the Tennessee Synod Reorganized. I am in favor of Synods provided herisy [sic] can be kept out of them. And not let them grow into a home of monarchy. It appears to me like the time Spoken of when the Devil is to be let loose a little season has made its appearance.” In discussing some problems relative to inviting persons to preach at existing churches, Easterly notes “I invited old Wetsel in September ’57 to preach a german [sic] discourse for the Old Germans at St. James & upon their request and that is as far as my Elder Ship has extended. My principles are unchanged [of] which I am proud today.”
* 1859 (October 24-26). *Minutes of the Evangelical Lutheran Tennessee Synod Reorganized, during its Tenth Session, held in St. John’s Church, Catawba County, N. C.* Greeneville: Robertson & Turner, 1859. (4 copies, 4 pp ea.)
* 1860. The account of Adam Miller, Jr. at Houston & Brothers, Newton, “Dealers in Fancy and Staple Dry Goods, Clothing” etc. from January to May 23.
* 1862 (June 29). David Crumley of Sullivan County, Tennessee wrote to Adam Miller, Jr. on his own behalf and at “the request of your son Gerard sent to me by Rial Crumley” from Chatanooga, Tennessee. Crumley was in a cavalry unit of Texans. He writes of their being so many “northern men” in East Tennessee, but notes that Sullivan County has “sent out 7 Companys [sic] for the Southern Cause,” and says, “My prayers are day and night for the Southern Confederacy to gain her independency so as we can enjoy our priviledges [sic] in meeting together again to hear the gospel preached again, for we are destitute of the means of grace in this country. O God, could it be that you and Brother Hunt could come and preach for us one time more before we leave this world? For we are poor, needy, sinful creatures. But we thank God that he has said that hunger and thirst after righteousness shall be filled.” Crumley spoke of the desire to come over the mountains to visit with Miller, wondering if he could get through to North Carolina, but observed that the “Salt wagons” passed by “every day.”
* 1864 (February 17). Four $5.00 bills, one $10.00 bill, one $20.00 bill, issued by the Confederate States of America in Richmond on this date. [special folder labeled “Confederate Money and Bonds]
* 1864 (March 16 & 24). Receipt for two $400.00 CSA bonds purchased by Adam Miller, Jr. [special folder labeled “Confederate Money and Bonds]
* 1864 (June 27 & 30). Receipt for one $100.00 and one $400.00 CSA bond purchased by Adam Miller, Jr. [special folder labeled “Confederate Money and Bonds]
* 1864. A brief record of transactions from October 18, 1862 – January 1864, possibly of the sale of lumber.
* 1864 (January 12). Adam Miller, Jr. received a receipt for corn and wool.
* 1864 (July 5). A note indicates that Edmund J. Starr, who was born July 25, 1821, “departed this life” on this day at a hospital in Richmond, Virginia, leaving a wife and eight children, four sons and four daughters.
* 1865 (July 1). A listing of expenses for Adam Miller, Jr. for such things as fixing a spinning wheel and repairing a scythe and a pre-stamped envelope addressed to Miller, postmarked Lincolnton.
* 1866 (January 23). Articles of Agreement between Adam Miller, Jr. and Ned Sr., a former slave of Robert Brevard. Ned agrees that he, his wife, and his two children will work for Miller, who agrees to give them the use of a house and to feed and clothe them.
* 1866 (April 24). A letter written to Adam Miller, Jr. by one of his granddaughters who was away attending school.
* 1866 (October 26). A record of expenses kept by Adam Miller, Jr. from November 14, 1865 to October 26, 1866. Credits include 8 lbs. of bacon for $1.00 and 3 quarts of brandy at $3.00.
* 1866 (November 10). A receipt to Adam Miller, Jr. indicating that he had met his obligation, the “necessaries of life,” to his servant, Ned (a former slave), for the period of January 1, 1866 to January 1, 1867. Witnesses: J. E. Keever and Emanuel B. Pope.
* 1866 (November 26). A letter from David Miller in Washington County, Virginia to his uncle, Adam Miller, Jr. He reports on visiting Aunt Catherine Miller. She occupies the home place. Despite all the problems of adjustment in the aftermath of war, “… the people are in tolerable good spirits and have tolerable good crops and waas [sic] not cursed with free negroes [sic] as they are in some other parts.” He discusses how parts of the family estate are being divided up.
* 1866 (December 5). Adam Miller, Jr. to A. Rader. “We have just been engaged in one of the most cruel wars that cursed any nation. Has it not been priest craft and false preaching which produced this cruelty?” Miller was apparently much impressed with the constitution of the Holston Synod. “Is it any wonder that God contends for his rights by bringing war and affliction on us as a nation?”
* 1867. Fragment of a letter from Catherine, Adam Miller, Jr.’s sister (in law?). “My children are all married, but John, Sophia and Smith have all moved to Indiana….”
* 1867 (February 21). A bail bond for Adam Miller, Jr. for an appearance in Superior Court in March.
* 1867 (March 28). A copy of a letter that Adam Miller, Jr. dispatched in response to a notice that appeared in the *New York Day-Book* addressed to persons “who suffer from Nervous debility, and premature decay of manhood, etc.” Adam Miller, Jr. writes, “You will greatly oblige me by sending me your proposed remedy – Direct to Rev. A. Miller, Newton, Catawba County, NC. If the means are effectual you shall hear from me again.”
* 1867 (June 1). Adam Miller, Jr.’s last will and testament. His estate from his first marriage was about $3,000.00 which, after the usual preliminaries, he wanted divided equally among his churches, his second wife, Susan, and her children. James Bost and W. P. Reinhardt were witnesses to his signing of the will.
* 1867 (June 8). Written agreement between Adam Miller, Jr. and F. Brady re: Brady leasing Miller’s plantation house and fields from June 18th – October 31st, 1867.
* 1867 (October 18). Adam Miller, Jr. notifies Brady to vacate a house owned by Miller by the 31st.
* 1867 (November 21). Draft of a bond involving Adam Miller, Jr. and two Bradys, the dispute to be adjudicated by Joshua Yount, G. W. Herman and E. P. Coulter.
* Undated. A handwritten notice of the examination and ordination of George L. Hunt at Ebenezer Church, Lincoln County.
* Undated. A 3” x 4.5” note from a name resembling B. F. Bell indicating that he was sending along a letter of support that his “friend,” apparently Adam Miller, Jr., should feel free to use as he saw fit.
* Undated. Catawba County, North Carolina; a testimonial of nine men: (185\_, April 2\_) “We the undersigned having been present at the time P. D. White spoke at Newton; and being requested to state whether the piece written by a hearer in reference to this speech were true, want to say that to the best of our recollection it is strictly \_\_\_\_\_\_ given under our hands.” Scripture references on back. (Jos. Bost, first signer)
* Undated. Possibly notes for a sermon on the justice of God’s Law. A collection of Bible verses on themes such as “What does the Law require?” and “Do we as Adam’s children hate God?” On the reverse side are some financial records, apparently from trips to Jacksonville and Greenville.
* Undated. A draft of a will prepared by Adam Miller, Jr. for himself.
* Undated. A financial record, possibly by the executer of someone’s estate. The ink was of poor quality and the three pages of financial records are so light as to be almost impossible to read.
* Undated. A flier from Miller and Burlock of Philadelphia advertising “Valuable Theological Works” including a “new and beautiful” edition of S. S. Schmucker’s *Popular Theology.*
* A colorful label from “Pure Linen Cambric.”
* A record of frequent measurements of liquid, using inches, gallons and pints, apparently recorded by an H. H. Fry.

Family Materials:

* 1825 (March 15). “A New and Complete System of Theoretical and Practical Arithmetick Selected from Several Authors” compiled by Adam Miller, Sr.
* 1844. Funeral service for Rev. Adam Miller, Sr.
* Undated. Color sketch of Susan Miller (second wife of Adam Miller, Jr.).
* 1909. Letters from Susan Miller to her granddaughter, Ora Cansler. [4 letters, some undated]
* 1891 (March 29). Receipt to Susan Miller for $12.00; not clear what for.
* 1891 (October 2). Penciled receipt for $12.00 to Susan Miller.
* 1891 (October 14). Receipt for Catawba County taxes (paid for Susan Miller by her daughter Candace Miller).
* 1895 (March 20). Receipt for Mrs. Susan Miller’s subscription to the *Newton Enterprise* and other periodicals.
* 1910 (April 12). A copy of the printed program for the closing exercises for Startown High School. Mattie Coulter had a musical number on the program.
* Susan Miller’s correspondence concerning the purchase of a home.
* Susan Miller’s receipts 1875 – 1892.
* 1887- 1888. “Pierce’s Memorandum and Account Book.” A small pocket-size booklet with medical advice on one page, and the opposite page lined for the entering of memoranda, starting with January, 1888. It apparently belonged to either Gertrude or Candace Miller (Adam Miller, Jr.’s daughters from his second marriage) and contains notes about the inheritance from their grandfather’s estate: $25.00 in cash, 25 bushels of wheat, a 200 lb. Hog, and two (2) head of cattle.
* 1918 (March 12). A penciled note from Newton to “Sister” about a visit with Grover and May and about Grover’s involvement with horses. Possibly sent to miss Ora C. Cansler (Susan Miller’s granddaughter) at the State Normal College at Greensboro on March 13.
* 1918 (May 14). A printed invitation to the graduation exercises at the North Carolina State Normal and Industrial College, Greensboro, sent by Ora C. Cansler to Mr. and Mrs. A. L. Cansler & Family, Newton.
* Ora Cansler’s financial accounts of the administration of A. L. Cansler’s estate.
* Receipts for amounts received from the disbursal of A. L. Cansler’s estate.
* Expenses pertaining to the death and interment of A. L. Cansler (headstone, estate tax, court costs, etc.).

Adam Miller, Jr. Postmaster Materials:

 *On September 7, 1839 Adam Miller, Jr. was appointed Postmaster of Early Grove (the present Cansler’s Crossroads) Lincoln County, North Carolina. Miller kept copies of his quarterly financial reports to the Postmaster General, as well as the financial reports of his predecessor.*

* 1839 (October 12). Postmaster Certificate, signed by Amos Kendall, Postmaster General.
* 1839 (November). Receipt for wrapping twine and wrapping paper.
* 1841 (April 30). Post Office Audit record.
* 1841 (May 21). Note from Adam Miller, Jr., thanking someone for correcting his error on the quarterly return ending September 30, 1840.
* 1841 (July 6). Receipt for ¼ pound of wrapping twine.
* 1841 (December 6). Receipt for Postal yellow paper.
* 1841. Chart detailing balances on Quarterly Returns from October 1939 – December 1841.
* 1842 (June 27). Receipt for wrapping paper.
* 1842 (October 17). Post Office Audit record.
* 1848 (June 3). Receipt for wrapping paper.
* Business Correspondence 1843 – 1850.
* 1833 (March – December). Postmaster Quarterly Report.
* 1834 (January – December). Postmaster Quarterly Report.
* 1835 (January – December). Postmaster Quarterly Report.
* 1836 (January – December). Postmaster Quarterly Report.
* 1837 (January – December). Postmaster Quarterly Report.
* 1838 (January – December). Postmaster Quarterly Report.
* 1839 (January – December). Postmaster Quarterly Report.
* 1840 (January – December). Postmaster Quarterly Report.
* 1841 (January – December). Postmaster Quarterly Report.
* 1842 (January – December). Postmaster Quarterly Report.
* 1843 (January – October). Postmaster Quarterly Report.
* 1844 (January – December). Postmaster Quarterly Report.
* 1845 (January – December). Postmaster Quarterly Report.
* 1846 (January – December). Postmaster Quarterly Report.
* 1847 (January – December). Postmaster Quarterly Report.
* 1848 (January – December). Postmaster Quarterly Report.
* 1849 (January – December). Postmaster Quarterly Report.
* 1850 (January – June). Postmaster Quarterly Report.
* 1851 (January – October). Postmaster Quarterly Report.