

See also: TRIAL OF THE REV. GEO. W. CARAWAN

343.1/C17

NAME	<i>Elis. Green Carrowan</i>			<i>July 27, 1778</i>
Ancestry	<i>Hyde Co.</i>			<i>b. Jan. 31, 1832</i>
	<i>1st - - -</i>			<i>Garvis</i>
	<i>Married 2nd - - -</i>			<i>Carrow</i>
	<i>b. - - -</i>			<i>d. - - -</i>
	<i>Ancestry</i>			
Record	<i>South Mattamuskeet Ch. 1800</i>			
See	<i>Benedict p 524</i>			
	<i>Rehoboth - 1834 Ed. p. 262 et al. Obit.</i>			
File No.				

ELDER GREEN CARROWAN,

Was born July 27th, 1778, of poor but respectable parents; and although an intelligent boy, yet very wild, which often rendered his father very unhappy. His father's name was William Carrowan, who was a preacher of the United Baptist Society, and formerly had the pastoral care of the church on Mattamuskeet, in Hyde county. The subject of this memoir, from the best information obtained, was among the most profane men that ever were raised in Hyde county. It was a source of deep regret to his father until a few days before the old man's death, when it seems he had some presentiment that there would shortly be a change in the disposition of his son. He remarked to his faithful negro by the name of Jim, "You'll find if you live a great alteration in that young lad in a short time." What evidence was afforded him is unknown to us, but his prediction was verified in about two years. The younger Carrowan commenced his wild and profane course when a boy; for being a great mimic, often while his father was engaged in the sacred desk he was imitating his gestures out of doors. One time in particular he procured a stand out of doors, where the old man could be seen distinctly from the window, and while animated with his subject gesticulating considerably, young Carrowan was imitating all his actions and repeating his words. Yet in the height of his profanity his stand proved rotten, and to rebuke him severely he was precipitated to the ground with great violence. Indulging in his habits of vice, he collected several young men and became the head of a class in derision of the Methodists, who had a revival in his vicinity. These, with other vain and wicked acts, seemed to be his pursuit until the kindness and love of God was manifested, not through works of righteousness which he had done. He was arrested in his wild career in the 28th year of his age. His conviction was very pungent, but his delivery was clearly manifested. His call both the fellowship of the saints and to the ministry were full exhibited. He joined the Baptist church in Hyde county, and was baptized by Elder John Bowin. He soon commenced the ministry as a coworker with Elder Bowin, who had lately moved to Mattamuskeet. His preaching was greatly approved by the churches, and he might be truly called a preacher

from the commencement. He was possessed of great natural abilities, and a profound knowledge of the holy scriptures. His sermons were not of the oratorical style, but were well stored with scripture arguments, such as are rarely surpassed by any. He made a bold but humble appearance in the pulpit, and exhibited very clear views of the doctrines of the gospel. He displayed great ingenuity in communicating his ideas by metaphors and crude observations, which sometimes excited laughter in the irreligious and often would make the most serious Christian smile. He has been censured for his mode of preaching, yet he never failed to close his sermons with solemnity. Often therefore it happened, that shortly after laughing he would have his congregation shedding tears. Elder Carrowan labored under great disadvantages in early life. His father having settled in a retired part of Hyde county, the people were very unenlightened, and being poor he received but a limited share of education. He could with difficulty read the scriptures correctly. He was very industrious, and hard labor was his lot from infancy to death. In the year 1811, he took the pastoral care of the church of South Mattamuskeet, and served them in that capacity until the year 1822, when he removed to the South Side of Pamlico Sound, between Goose and Oyster Creeks. He shortly raised up a church on that side, of which he had the pastoral care and so continued until his death; yet he attended his old church, and had the oversight of her as occasional pastor. There might be many interesting and amusing anecdotes recorded of this man, if we depended upon common report; but as we are admonished to be cautious of that, and not willing to be unnecessarily tedious, we give one instance of his zeal and firmness to the discomfiture of his enemies. When Elder Carrowan first began to preach considerably, he visited the church on Core Sound, Hunting Quarters. Previous to his visiting them, two Methodist preachers from Newbern had formed a considerable class at that place. Elder Carrowan in his ministration of the word pointed out an experience of grace, and proved successfully from the scriptures the true believer's baptism. It produced conviction, and many left the class and submitted to the ordinance

of baptism by immersion. A young man from the neighborhood soon after went to Newbern, and the preachers being mortified at Elder Carrowan's success, hired him to take them down at the time of his next appointment, as they said they were determined to confute the babbler. When arrived they found Elder Carrowan, who preached and authenticated and defended the bospel system both as to ordinance and doctrine with such success from the scriptures, that he whose lot it was to follow acknowledged that according to the present translation of the scriptures, Carrowan's doctrine could not be denied, but that they were not correctly translated from the original Greek; remarking that his brother could correct ninety-five passages and himself fifteen or twenty. An old Baptist sitting under him, not accustomed to hearing the holy scriptures thus treated, looked up and remarked, (instead of saying you are an emissary of the devil,) "you are an advisary of the devil; if the people feel disposed to hear you they can do so, but I shall go out." The old man retired and the people followed him, leaving the two Methodist preachers alone, who soon followed the crowd. The young man required remuneration for his services in bringing them down, which was promptly paid by one but refused by the other, on the ground that no chance had been afforded him to confound Carrowan. Truth being powerful, they were thus compelled to leave their flock willing captives to Baptist principles, and Carrowan the babbler not so badly confounded as they anticipated. Elder Carrowan was twice married. His first wife was a daughter of Foster Jarvis, of Swan Quarter; by her had seven children, six of whom were alive at his death. His second wife was the daughter of Henry Carrow, of Mattamuskeet Lake; by her he had nine children, eight of whom were alive at his death. He possessed a strong constitution and enjoyed a great portion of health until about two years before his death. Notwithstanding a large, helpless and expensive family, almost wholly dependent on his labor for support, yet while in health he travelled extensively and preached, visiting many of the sister churches. He was much better qualified for a gospel preacher than a disciplinarian, and travelling and preaching better suited his talents than taking the pastoral care of churches. He had large and attentive congregations in his own

neighborhood, and the singular manner of his preaching generally insured full assemblies wherever he went. In private conversation he was entertaining and agreeable, and those who heard him might with propriety say, this man says what he believes and believes what he says. In his first religious exercises he was led to dig deep into his own heart, where he found such opposition and rebellion that when he obtained pardon he attributed it to sovereign grace alone; and this sentiment was so interwoven in his soul, that he earnestly proclaimed it to a dying world. Nothing appeared more disgusting to his mind, than to hear works and grace blended together as the foundation of a sinner's hope, and to hold forth the Lamb of God as a piece of a Saviour, or to consider the self-exertions of the natural man meritorious. Hence he delighted in proclaiming eternal love, unmerited favor, and matchless grace. How many mourners he has comforted and wiped the tears from their weeping eyes. How many careless and unconcerned sinners he has been the means of awakening. How many wavering minds he has established, and how many repentant sinners to whom his words have administered peace and consolation, can be only known at the great day of accounts.

In the summer of 1831, he was taken with a fever which confined him a short time, but the fever abating it was hoped that it was only a slight attack so common in the low country. His health so much improved the he attended the Kehukee Association held at Flat Swamp in that year, and on Sunday was requested and preached from the stage from Joshua, vii. chap. part of 25th verse: "And Joshua said, why hast thou troubled us? The Lord shall trouble thee this day." His sermon was edifying and proved to be his last. He began to grow worse from that day, and it was with difficulty that he reached home, and it was soon discovered that his disease had changed to the dropsy, of which he never recovered. During his last sickness he employed much of his time in expounding the scriptures to his brethren and friends who visited him, exhorting them earnestly to contend for the faith once delivered to the saints. He rejoiced that he was able to bear his affliction with patience and fortitude, believing that he should shortly reach the heavenly mansions of the Lord. On the first Saturday in December before his death, Elder

Carrowan was melted down in love and praise to the giver of all good, for his inestimable kindness in sparing him to witness the ordination of his brother George W. Carrowan and Asa Sawyer, respecting which he thus expressed himself, "I want words and a heart of more thankfulness to praise my kind Redeemer for sparing me to see him raise up even my brother in the flesh to go in and out before my old church, that he is so kind as to have already filled the vacancy my death will occasion." At that time a visiting brother in the ministry enquired of the state of his mind and whether he regretted that his past life had been spent in proclaiming the doctrines of predestination and election, the effectual calling and the saints final perseverance? To which he replied, "Those glorious doctrines were taught me of the Lord in the 28th year of my age, and I have no doubt they will be sacred in my latest hours. But I have no regret that I have been compelled to spend so much of my precious time in laboring for the support of my family, and thereby have failed fully to comply with that great command given me of the Lord, 'Preach my gospel to every creature.' But if it is the will of God to restore me to health, I intend that in future my days shall be spent in declaring to the world salvation through the merits of a suffering, dying and risen Redeemer." This great man of God conquered the last enemy and ascended to that rest that remaineth for the people of God on 31st Jan. 1832, aged 53 years, 6 months, 4 days.

A CONCISE HISTORY OF THE KEHUKEE BAPTIST ASSOCIATION, page: 262-267

by: JOSEPH BIGGS

286/K26.2