

Extract from the "Minutes of the Kehukee Baptist Association," for 1832.

BIOGRAPHY OF

ELDER GREEN CARROWAN.

Elder GREEN CARROWAN was born July 27th, A. D. 1778, of poor but respectable parents. He was a very intelligent boy, but remarkably wild, which many times rendered his father very unhappy, for his father was a preacher of the United Baptist order, and a very pious man—his name was William Carrowan, who formerly had had the pastoral care of the church on Mattamuskeet, in Hyde county, N. C. His son GREEN, from the best information I can get, was about as profane a man as ever was raised in Hyde county. I before observed he was a great grief to his father, but it seemed he had something rather to console him before his death. A few days before he died he observed to his negro man—Jim, said the old man, what do you think of my poor boy, GREEN? Oh massy, said Jim, I don't know. The reply from the master was—Jim, you'll find if you live, a great alteration in that young lad in a short time. What evidence the old man had for it, is unknown to us, but so it was, the prediction came to pass in about two years after the old man's death. But to give you a further account of the singular turn of this boy, though such a horrid profane child generally, yet he was a great mimic of religion and also of preaching. When his father would attend his stated meetings, his son GREEN, it is said, would go with him, and while the father would be in the house preaching, GREEN would have a parcel of young people with him, preaching to them, making use of the same motions and gestures of body that the father did. And on one time in particular, when the old man was exercising in the house near a window, where his son could have a full view of him while preaching, GREEN took his pulpit, which was a bye-stand—the old man when he entered fully into the merits of his subject was very much animated, so that he made a great motion of body; GREEN trying to follow suit and copy after the old man, making use of the same words the father did, and as loud as he dare do, not observing the tottering condition of his pulpit, while in strong motion the bye-stand upset, and gave him a severe fall; he has often said, he really thought his neck was broken at first. In his vicinity there was a great revival of the Methodists—young GREEN became the head of a class, which he influenced to join him; these with other van pleasures seemed to be his pursuit, until the kindness and love of God our Saviour appeared, not by works of righteousness which he had done, the Lord happily arrested him in the 28th year of his age. His conviction was very pungent, but his deliverance was very clearly manifested; his call both to the fellowship of the saints and that to the ministry was clearly exhibited. He joined the Baptist church in Hyde county, and was baptised by JOHN BOWEN; and soon commenced in the ministry, as a co-worker with Elder BOWEN, who had lately moved to Mattamuskeet. His preaching was greatly approved by the churches—he was what might be called a great preacher from the first start; he was considered a man of great natural talents and profound knowledge in the Holy Scriptures; his sermons were not those of an orator, naturally speaking, but 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 in the doctrine of the gospel; he would display great ingenuity in communicating his ideas through certain metaphors, or cramp observations, which sometimes would excite laughter in the irreligious, and would be apt to make the most severe Christian smile; some have tho't him blameable for preaching in this way, supposing he advanced the ludicrous style too far; he that as it may, he always appeared to close such subjects with solemnity; thro' this means he often would have his congregations laughing, and soon after have them crying. Great were the disadvantages which Elder CARROWAN labored under, and which as is tho't by many, prevented him from equaling if not surpassing any of his profession that ever yet arose—his father lived and he was brought up in that part of Hyde county, which was at the time of his infancy, as obscure and unenlightened section of country as probably any where to be found; and being poor, he received but a small share of education; it was with difficulty that he could read the Holy Scriptures with correctness; he was a very industrious man, and hard labor was his lot from his infancy to his death.

In the year of 1811, he took the care of the church of South Mattamuskeet, and served them in that capacity until the year of 1822, when he left them and moved over on the south side of Pamlico Sound, close on between Goose and Oyster Creeks; he in a short time raised a church on that side, in Beaufort county, of which he had the pastoral care, and so continued until his death; yet notwithstanding his removal, he attended his old church of So. Mattamuskeet quarterly, and had the oversight of her as her occasional pastor.

There might be many interesting and amusing anecdotes related of this ingenious man, could the materials be come at with correctness; but to land down to the public mere hearsay or flighty reports, we feel some degree of caution. Among the many, I give you the following—when Elder Carrowan first began to be a popular preacher, he visited the church on Core Sound, Hunting Quarters—previous to his going over, two Methodist preachers had been there, and picked up into their class a considerable number, who when Elder Carrowan went over, and they heard him point out to them their experience, and proved to them believing baptism by the scriptures, their honest hearts compelled them to go into the water and they were by Elder Carrowan baptised. The Methodists alluded to, lived in Newbern, and these disciples of theirs (as they thought) the news of their being baptised soon reached them, and it seemed to vex their righteous souls, at what they considered such unlawful deeds. A short time after two young men from Hunting Quarters being at Newbern, and these preachers hearing of Elder Carrowan's next appointment, hired the young men to come after them, in order as they said to confute the babblers and send him off home; and withal to defend their flock, inasmuch as they looked upon themselves set for the defence of what they called the gospel. They agreed to give each man ten dollars. Accordingly the young men performed their part of the contract; they had them there on the day of Elder Carrowan's appointment, and they heard him preach—the gospel system, both as to doctrine and ordinance, was so well authenticated and proven by the scriptures, that the man whose lot it was to follow him, acknowledged that according to the present standing of the scriptures, that Carrowan's sermon could not be denied; but he assured them that all the scriptures were not correctly translated from the original Greek. He told them there was a brother of his in Newbern, who could correct ninety-five passages, and he himself could correct fifteen or twenty. There was an old Baptist sitting under him, who not being acquainted with hearing the Holy Scriptures thus treated, raised up his head and looked him in the face, and instead of saying you are an emissary of the devil, said you are an advisory of the devil; if the people are a mind to hear you, they can do so, but I shall go out. The old man got up and the people followed him into the yard, leaving the two Methodist preachers by themselves, who having nobody to preach to, soon followed the crowd. The young hirelings were not slack concerning their promises: one of them accosted one of the preachers, saying, pay me the ten dollars; which like an honest man he pulled out and paid him—the other young man went to the other preacher and demanded his payment, which he refused and said it was not due; why? says the young man; the reply was, I've had no chance; well but, said the young man, I've done what I promised to do, and you shall pay me or I'll warrant you, for I did't agree to give you any chance to confound him; I was only to help fetch you here which I have done, and if you do not pay me I will warrant you; but the people persuaded the young man out of the notion of warranting, saying if he was so mean, as not to pay it, let him off so. This was all the beating poor Carrowan got, the preachers going off leaving their supposed flock willing captives to Baptist principles, and one of their hirelings without his money. One acted the part of a punctual man, but his bad cause made him appear, as is said of an old proverb, a fool and his money soon parted—while the other showed the principles of malice and roguishness.

Elder CARROWAN was twice married—his first wife was a daughter of Foster Jarvis, on Swanquarter; by her he had sev-

en children, six of whom were alive at his death. His second was a daughter of Henry Carrow, on Mattamuskeet Lake—by her he had nine children, eight of them were alive at his death. He was a man of a strong constitution and enjoyed a great portion of health, until about two years before his death, notwithstanding a large helpless and expensive family, who were mostly dependant on his bodily labor for support. Yet while in health up to his last sickness, he continued to travel and preach extensive tours, visiting the sister churches in the adjacent counties over a large portion of the State of North Carolina, especially the southern part on the sea-board. He was much better qualified as a gospel preacher than a disciplinarian; and it has been said by many, that his qualifications were such as would have justified him in travelling and preaching all the time; as they thought he filled up this place better, than to take the pastoral care. He generally had large and attentive congregations in his own neighborhood, and his preaching made a great noise abroad, so that it was a rare case but that he had a full congregation wherever he went. In his private conversation he was very entertaining and agreeable; those who heard him might with propriety have said, this man is in earnest, he believes what he says and says what he believes; and those who dissented from him in opinion, were still pleased with hearing him, for they knew his sincerity and believed him to be a man of God. 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; which sentiment, so interwoven in his soul, he ever proclaimed aloud to a dying world. Nothing appeared to be more disgusting to his mind, than to hear works and grace together, as the foundation of a sinner's hope. To hold forth the Lamb of God as a piece of a Saviour, or to consider the self exertions of a natural man, to be the way unto Christ, the true and only way, were extremely displeasing to that soul of his, which delighted so much in proclaiming eternal love, redeeming blood, and matchless grace.

He was a great light or luminary among the Baptists—how many mourners he has comforted, and from their weeping eyes he has wiped the tears away; how many careless and unconcerned sinners he has been the means of awakening; and how many wavering minds he has established; and to how many repenting sinners his words have administered peace and consolation, can be fully known only at the great day. It may be truly said, a great man has fallen in Israel. In the summer of 1831, he was taken with a fever, which for a short time confined him to his bed; when the fever abated it was hoped and believed that it was the ague and fever, which is so common in the low sickly country; his health having so much improved, he attended the Kehukee Association, held at Flat Swamp meeting house, Pitt county. And on Sunday, it being the first Sunday of October, 1831, he was appointed to preach on the stage, which appointment he filled and preached from Joshua, vii. chap. and part of 25th verse: "And Joshua said, why hast thou troubled us; the Lord shall trouble thee this day." It was an awakening and edifying discourse, and which proved to be his last. From this day he began to grow worse, and with much difficulty it was that he was enabled to reach home; and it was soon discovered that his sickness had changed to a dropsical nature, of which he never recovered. During his last sickness his whole time appeared to be employed in expounding the scriptures to his brethren and friends who visited him, exhorting them to stand fast in the faith and to earnestly contend for the faith once delivered to the saints; and at the same time rejoiced that he was able to bear his afflictions with patience and fortitude, believing that he should shortly realize the heavenly promises of the Lord. On the first Saturday and Sunday before, in December, while Elder CARROWAN was on his death bed, it being the time of the Mattamuskeet church quarterly meeting, at which time he was melted down with love and praise to the giver of all good, for his inestimable goodness and kindness in sparing him to witness the ordination of his brother GEORGE W. CARROWAN, and also that of ASA SAWYER, respecting which he thus expressed himself: "That I want words and a heart of more thankfulness to praise my kind Redeemer, for sparing me to see him raise up one (even my brother in the flesh) to go in and out before my old church, which I have had the care of so long; that he is so kind before I depart, that he has already filled the vacancy my death will occasion." At which time a visiting brother in the ministry enquired of him the state of his mind, also respecting his doctrinal tenets, and asked him, if he regretted his past life being spent in proclaiming the truths of the doctrine of predestination and election; the effectual calling; the saints' final perseverance, &c. &c. to which he replied, Those glorious doctrines were taught me of the Lord in the 28th year of my age, and that he had no doubt but they would be sacred in his latest hours; but he had to regret that he had been compelled to waste so much of his precious time in laboring to provide necessaries for the support of his family; and thereby had failed as fully and completely in fulfilling that great command given him of the Lord, namely, "Preach my gospel to every creature"—but if it was the will of God, again to restore him to health, that he did intend the balance of his days should be spent in the service of the Lord, declaring to the world salvation thro' the merits and suffering of a dying, risen Redeemer.

This great man of God conquered the last enemy, and ascended to that rest, that remaineth for the people of God, on the 31st day of January, 1832, aged 53 years, 6 months and 4 days.

Redmond, a negro boy, the property of John Singeltary, Esq. was this morning found lying near Cool Spring Branch, about a quarter of a mile from this place, stabbed through the heart and life extinct. No doubt seems to exist but he was murdered. A jury of inquest will be held over the body to-day, when some light may be elicited respecting his death.

Washington Union.

KING & GATLIN,

MERCHANT TAILORS,

RESPECTFULLY inform their friends and customers, that they have just received, direct from New York, their

Fall Supply of Goods,

Suitable for Gentlemen's clothing... as follows:
Superfine blue, black, brown, green, and steelmixt } CLOTHS,
Petersham, for overcoats,
Superfine cassimeres, of all colors... buff casmanett,
Figured silk velvet, plain black do.
Fancy figured silk vestings and plain black do.
Dark and light Valenciens, white and fig'd Marsailles.
Patent suspenders, black stocks,
Cravats and cravat stiffeners, linen bosoms & collars,
Together with a general

ASSORTMENT OF TRIMMINGS,

All of which will be sold very low for cash, or on a credit to punctual customers. They also continue to make and trim gentlemen's clothing in the most fashionable style and at the shortest notice.
Tarboro', Oct. 22d, 1832.

GASH OR COTTON.

IN order that I may pay my creditors, as well as to receive pay from my debtors, I will now give fair notice, that all persons indebted to me either by note or account, will please to make settlement by the 1st of January next. Baled or seeded Cotton will be taken in payment at the cash prices until that time, after which nothing will be received but cash, and it must come as soon as a legal process will bring it. And I hope those who will not avail themselves of this notice, will not attach any blame to me for the consequences, as a hint to the wise is enough.
N. H. ROUNTREE.

Tarboro', 29th Oct. 1832.

NEW GOODS.

THE Subscribers are now opening at their Old Stand, a general Assortment of Seasonable Goods, Which they will sell at their usual Low Prices, For Cash or Country Produce.
D. RICHARDS & CO.
Tarborough, Nov. 24, 1832.

Mrs. A. C. Howard,

HAS just received, direct from New York, her FALL SUPPLY of Goods in her line of business, consisting principally of—

Pattern Bonnets, latest fashions,
Laghorn, Dunstable and Navarino bonnets,
Worsted, Guize and Adelaide handkerchiefs,
Head dresses and ornaments—Puffs and Curls,
Carved tuel combs, turn back and side do.
A great variety of flowers, ribbons, &c.

Mrs. H. continues to carry on the Millinery and Mantua-making business as usual. Orders from a distance punctually attended to.
Tarborough, Dec. 1, 1832.

NOTICE.

THE Subscriber wishes to hire 40 or 50 negro men and women, for the purpose of working in the gold mines the ensuing year. The most liberal prices will be given.

The Subscriber also offers his farm at private sale. It is so situated that it can be conveniently divided into two tracts, with improvements on each. A liberal credit will be given.
PETER R. HINES.
Oct. 2, 1832. 10

FEMALE SCHOOL.

THE MISSES JENKINS will re-open their School for the reception of young Ladies, on the second Monday in January next. Terms of tuition, for spelling, reading, writing and arithmetic, three dollars per quarter of twelve weeks, or four dollars for the additional studies of grammar, geography, lace, tambour, or needle work. Board, twelve dollars per quarter. At the end of the second quarter there will be a vacation of one week. The studies will recommence the second Monday in July. They can accommodate 12 or 14 Boarders. Parents and Guardians may rest assured the utmost attention shall be paid to the education and comfort of their children and wards.
Clear Hill, near Sessums Bridge, } 17-6
Edgecombe Co. Dec. 15, 1832. }

The Halifax Advocate will please insert the above three times, and forward the account to this office for collection.

NOTICE.

THE Subscriber will sell at his plantation, in Bertie county, known by the name of Hay Stack, adjoining the lands of John Devereux and Whitel Hill, Esquires, on Monday, the 7th day of January next, Horses, Mules, from fifty to sixty head of Cattle, with two or three yoke of Oxen, several sows and pigs, shoats, from forty to fifty head of Sheep, Oats, Fodder, Pans, Farming Utensils, &c. And, on Wednesday, the 9th, at his residence in Martin county, Hogs, Cattle, Sheep, Horses, Mules, and Household and Kitchen Furniture. A credit of six months will be allowed on all sums over five dollars—and all under, cash will be required. Bond and security will be required before the property is removed. I will sell at private sale all or any part of my Lands. It is unnecessary to give a particular description of the Land, as those who may wish to purchase can apply and examine for themselves.
DAVID WILLIAMS.
Martin County, Dec. 13, 1832.