

**MEMOIR OF ELDER
GEORGE EVANS**

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Memoir of Elder George Evans by Jonas Evans

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JONAS EVANS

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ELDER GEORGE EVANS.

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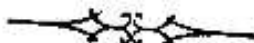
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WOBURN:
PRESS OF JOHN J. PIPPY.
1867.

PREFACE.

Every human being has some influence on other human beings.

When this influence is chiefly for good, and especially through a life of considerable extent, it is the more desirable that the memory of such individuals be preserved.

The example of upright, religious and benevolent persons has a conservative, reclaiming and incitive influence in society, which continues not only during their earthly life, but also, in greater or less force, while they are remembered.

The motives which influenced the course of one man's life, when duly considered by another, may also exert a similar influence on his life.

It is the divine purpose that human lives should have this influence.

Hence Christ said to his disciples: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Hence also the utility of true biographies of true disciples, through which they, although dead, still speak and exhibit their light.

MEMOIR.

GEORGE EVANS, son of Thomas and Rebekah Evans, was born in Reading, (now South Reading) Mass., Sept 26th, 1784.

He had naturally a good constitution and active temperament.

When a boy, while in a state of perspiration, he went into cold water to bathe and received such a chill as so injured his constitution that he never afterwards had sound health. *

* Dr. Franklin mentions four young men of his acquaintance who, after becoming warm, harvesting in the heat of the day, plunged into a spring of cold water.

Two of them died on the spot; another, the next morning; and the other recovered with great difficulty. Such errors arise from ignorance of one's physical constitution, which cannot bear these sudden changes, and which should never be exposed to them. The young should be instructed in these facts

He learned to make shoes, but was unable to work long at this business. Gentle exercise in the open air was found more favorable to his health.

But in his youth he had little health or strength for labor or study.

As in this memoir principal reference will be had to his religious character and labors, I will here introduce the following account which he gave me of his early religious impressions:

“I was present at the baptism of the three persons, who were the first baptized in Reading Pond, in the spring of 1794. I heard Mr. Baldwin's address at the water.

After I went home, I saw my sisters weeping. I asked mother what was the matter with them.

She replied, ‘George, you have a *soul* to be saved or lost, and you ought to be concerned about its salvation.’

This was the first time I thought particularly of my soul. I was now in my tenth year.

At the age of thirteen I was more seriously impressed, and became partially convinced that God would be just in sending me to ruin for my sins against him.

When about fifteen years old I had a short fever and felt very anxious to know if it was the same kind of fever which two of my uncles had, and of which they died.

I was greatly solicitous to know if there was a prospect of my recovery, as I felt very unfit to die.

I was persuaded that if I died then, I should be lost forever.

My mind continued serious for two or three months.

During this time I was tempted to put an end to my life, on the principle that there was no mercy for me, and the longer I lived, the more sin I should commit.

It was suggested to me that the shoe knife laying near me, was a proper instrument to accomplish this act. *

* Mr. Baxter suggests that temptations to commit sins which are unnatural, or contrary to our natural instincts, are more evidently from evil angels.