

**THE EMIGRANTS. ALL
ALLEGORY:
OR, CHRISTIANS
VS. THE WORLD**

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The emigrants. All allegory: or, Christians vs. the world by Wesley Cochran

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WESLEY COCHRAN

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THE EMIGRANTS.

AN ALLEGORY:

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CHRISTIANS vs. THE WORLD.

By REV. WESLEY COCHRAN, A. M.

Come thou with us, and we will do thee good.—NUMBERS x, 29.

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PREFACE.

THE leading idea of the following pages occurred to me some years ago, when writing a series of articles for a newspaper, urging the importance of individual exertion for the salvation of souls. The idea was striking to my mind, that the influence exerted by emigrants flocking to the American shores, over their countrymen behind, to induce them to follow, is like that of Christians to gain the wicked over to a life of piety. This analogy, in its leading and applicable points, I have endeavored to maintain throughout the work; especially to bring out such aspects of it, as might impress the responsibility upon Christians of throwing the influence of their whole lives in a course of promoting the conversion of their neighbors. With what success I have maintained this difficult style of allegory, others may judge. I have the satisfaction of positiveness, that the rousing of Christians aimed at, is very important to the final triumph of the Gospel.

And I have evidence of being in good company in the effort to press Gospel truths in a figurative

style. Our Lord represented the varying results of disseminating Gospel truths, by the parable of the sower and the seed, Mat. 13: 3-24; and the origin and influence of evil in the world, he illustrated by the parable of the good seed and the tares, Mat. 13: 24-43; the duties and rewarding of Christians, he illustrated by the parable of the laborers in the vineyard, Mat. 20: 1-17. Isaiah was inspired to illustrate God's treatment of the Israelites by the parable of the vineyard, Isa. 5: 1-7. His judgments upon them are here lucidly justified.

These are but examples of the figurative style which nearly all the inspired writers often adopted to impress religious instructions. John Bunyan caught the spirit of these parabolic illustrations when he wrote his *Pilgrim's Progress*. It is hoped that *The Emigrants* may add something to the success previously realized in illustrating religious things by the familiar scenes of this world; that it will help Christians more fully to appreciate what they can do for the salvation of their fellow men.

WESLEY COCHRAN.

Rush, May, 1854.

INTRODUCTION TO THE ILLUSTRATED EDITION.

THE CHRISTIAN UNITY of Protestant denominations is designed to be represented by the frontispiece. A wall which is impassible, except by one gate, called "the strait gate," is indicated, separating earth from heaven. Whatever may be the names, denominational distinctions, or roads, by which Christians are known on their journey through time, all come together at this gate.

Heaven has no steeples nor towers to be seen from the earth; but rays of its light may be conceived as seen darting through the earth's atmosphere, and as shining through "the strait gate" along every way by which emigrants converge to it during their earthly journey.

The figures on the left are explained by Luke ii, 13, 14: "And suddenly there was

with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

The figure of the angel on the right is suggested by Rev. xiv, 6: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

On the left foreground a clergyman is represented holding a cross in his right hand and a scroll in the other, on which is written, "Strait is the gate, and narrow is the way which leadeth unto life." He is seen holding out these meaning emblems to a throng traveling in "the broad way." One of these holds a scroll, on which is written, "Many there be which go in thereat." This quotation in their own language would be, *We are LIBERALISTS, and in the most popular way.*

The various heavenward emigrants have to pass over some mountains. Christians, in their different denominational ways, have variegated scenery and difficulties. To a

person in either of these "ways" the one he is traveling appears to be straight, like the one represented here from the point of observation; while a side view of others over an uneven surface gives them a winding appearance. Christians of one denomination seem to themselves, and truly, to be traveling a straight road to heaven; but to other Christians of another denomination their course seems sometimes winding. This difference is in appearance only; the life or course of the real Christian in every denomination is in fact straight, equally straight, centering at heaven's gate.

The goal aimed for by all Christians is *one*; the direction from the numerous starting-points in sin and error is *one*; the straight ways from every starting-point converge to the same point at last, so that Christians or emigrants from every direction enter heaven hand in hand. This is PROTESTANT UNITY.

"Strike, but hear me," is a quotation often referred to as showing the true spirit of the orator. As an advocate of important truths,