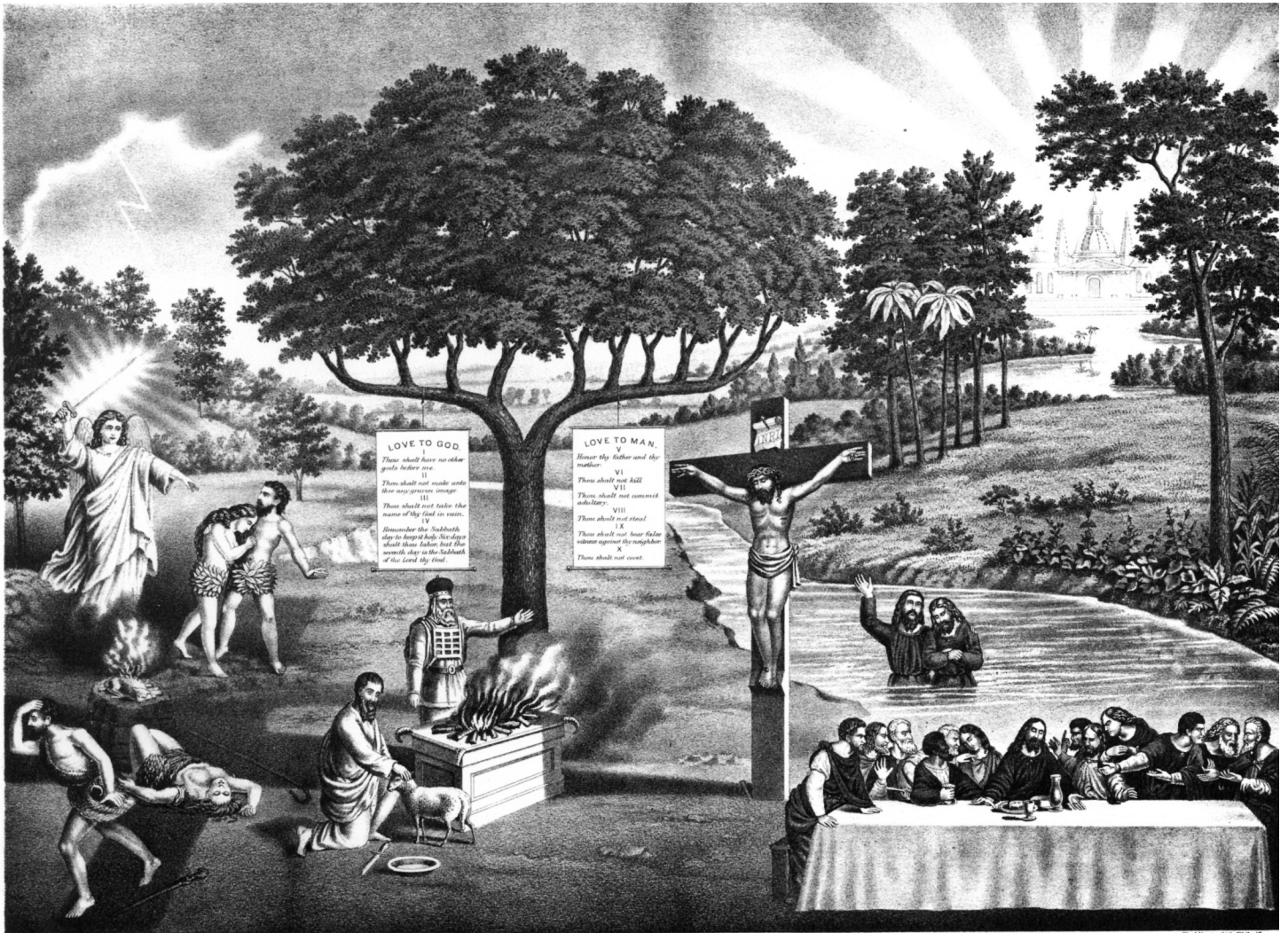


THE WAY OF LIFE:

OR THE PLAN OF REDEMPTION THROUGH
JESUS CHRIST FROM PARADISE
LOST TO

PARADISE RESTORED.

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THE WAY OF LIFE
FROM PARADISE LOST TO PARADISE RESTORED.

THE WAY OF LIFE.

The picture entitled, The Way of Life from Paradise Lost to Paradise Restored, is designed to illustrate man's fall in consequence of sin, and his redemption through Christ. It presents to the eye, at a single glance, the design of the forms and ceremonies of the Patriarchal, Jewish, and Christian systems of religion. It also illustrates the fact that the Law of God and the Gospel of Christ run parallel, from the fall of man to the end of probation.

The tree near the center of the picture illustrates the great law of love as found in the Old, as well as the New Testament. "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5. "Thou shalt love thy neighbor as thyself." Lev. 19:18. These two commandments are simply quoted by the Saviour when he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

The body of the tree represents the Principle of Love. The large branch on the left represents Love to God; that on the right represents Love to Man. The ten small branches represent the ten commandments. The four branches growing out of the great branch on the left, represent the first four commandments of the decalogue. These teach us our duty to God. They grow out of the principle of love to God.

The six branches growing out of the large branch on the right, represent the last six commandments of the decalogue. These teach us our duty to man. They grow out of the principle of love to man. The two cards hanging from the two great branches represent the two tables of the law, and show how all the law hangs on the principle of love to God and love to man. This law of love, contained in the ten commandments, is the great standard of morality in all ages. It was given to Adam in Eden, and to all his posterity as the rule of moral rectitude, by which to form their characters. This law is a transcript of Gods character, and is as eternal and unchangeable as its Divine Author.

The cluster of trees and flowers on the left of the tree, are intended to represent the garden of Eden. The angel in front of the garden, with the drawn sword, represents the angel with the flaming sword placed to keep the way of the tree of life so that sinful man should not eat of its life-giving fruit.

The figures fleeing before the angel represent Adam and Eve driven from Paradise. The cross casts a shadow that reaches all the way back to the garden of Eden. This represents the fact that the gospel of Christ, or the good news of salvation, through Christ, began to be preached immediately after the fall.

As Adam and Eve leave the garden, they step immediately into the shadow of the cross. This represents the fact that as soon as the promise of a coming Saviour was made to them, they believed it, and began to walk by faith and look forward to Christ.

Upon the altar, at the feet of the angel, is seen Abel's offering. He saw Christ by faith, and showed his faith by offering a lamb which shadowed forth the death of the Son of God. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

Cain was wroth because God accepted his brothers offering and rejected his own. "And wherefore slew he him? Because his own works were evil, and his brothers righteous." 1 John 3: 12.

Abel lies dead in the shadow of the cross, which shows that he died in the faith. Cain flees in a direction opposite to the cross, which shows that he had no faith in Christ.

The altar near the center of the picture represents the system of typical sacrificial offerings of the Jews which Paul says in Col. 2, are a shadow of good things to come, while the body is of Christ.

A penitent Jew is about to slay a lamb as an offering for his sins. He lays his hand on the head of the lamb and confesses his sins, not to the lamb, nor to the priest, but to God. He does not suppose that this lamb can take away his sins. He offers it in faith of a coming Saviour, who can take away his sins. The priest who stands behind the altar, points with one hand to the lamb, and with the other to Christ, as if saying to the believing Jew, This lamb points you to Christ. This offering is a shadow, or type, of the true offering which Christ is to make for you.

Beginning at the garden of Eden on the left of the picture, we trace the shadow of the cross to the foot of the cross itself, where it ends. This shows that all the types and shadows in the ceremonial system, known as Jewish, ended at the death of Christ.

The ten commandments were no part of this system of types and shadows. They did not shadow forth Christ, therefore were not affected by his death. They are perpetual in their obligations through all dispensations. Says Christ, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

The figure on the cross represents the sacrifice of the Son of God, who died for our sins, that whosoever believeth in him might not perish, but have everlasting life.

The scroll over the cross, with the letters, INRI, represents the inscription placed over the head of Christ by Pilate. The letters mean Jesus of Nazareth, King of the Jews.

The group of figures at the table, to the right, at the foot of the cross, represent Christ and his disciples as he partook of the last supper, on the night of his betrayal. The Lord's Supper was instituted to point the believer in this dispensation back to the death of Christ, just as the Jewish offerings pointed forward to his death.

The figures in the water represent the ordinance of Christian baptism, showing faith in the burial and resurrection of the Son of God.

At the right of the dying Saviour and the tree of life, the trees and flowers, the landscape and the golden city of Paradise restored are represented. There will be no sickness, sorrow, nor death there. The tree of life will be there. Christ will be there. The river of life will be there. And the saints of God will be there. And may you, dear reader, also be there.

The size of the picture is 19x24 inches. The price of this instructive engraving, on plate paper, with this little book of explanations, postage paid, is \$1.00. Address, Review and Herald, Battle Creek, Mich., or Signs of the Times, Oakland, Cal.

TESTIMONIALS

Elder Uriah Smith, one of the editors of the Signs of the Times, Oakland, Cal., and also of the Review and Herald, Battle Creek, Mich., says: "We have examined with much pleasure the allegorical picture entitled, The Way of Life. A more comprehensive design I think I have never seen, nor one that deals with a more important subject."

Elder J. N. Andrews, missionary to Europe, says: "The engraving presents to the eye at a single glance a vast field of Bible truth. It sets forth the work of redemption from its earliest development to its final triumph in the establishment of the everlasting kingdom of God under the whole heaven. It will interest the thoughtful Bible student."

Elder Geo. I. Butler, president of the Iowa State Conference, says: "This is no ordinary picture, intended merely as an ornament, but one which contains a great lesson of instruction. A glance at it brings before the mind the whole plan of salvation, from Paradise lost to Paradise restored."

Elder S. N. Haskell says: "I think it the most interesting and instructive picture I ever saw. I can heartily recommend it to all."

Elder J. H. Waggoner says: "As a parlor ornament, it has attractions far in advance of ninety-nine one-hundredths of the pictures generally seen in well-furnished rooms*, with this further advantage, that every glance gathers a useful lesson."

Elder J. N. Loughborough, President of the California State Conference, says: "The Way of Life is not only beautiful, but contains a volume of instruction in itself."

Elder D. M. Canright says: "All pronounce it beautiful, and withal very instructive and impressive."

Elder I. D. Van Horn, missionary to the North Pacific Slope, says: "It cannot fail to interest every lover of the Bible. It presents Christ as the great central light of the world, and shows, in the clearest manner, that the people of every age and dispensation can only find salvation through Him, while, at the same time, they are amenable to the moral law of God."