

**THE LILY OF
THE VALLEY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649477470

The Lily of the Valley by Mrs. Sherwood

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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MRS. SHERWOOD

**THE LILY OF
THE VALLEY**

THE
LILY OF THE VALLEY.

BY THE AUTHOR OF
LITTLE HENRY AND HIS BEARER.

SIXTH EDITION.

NEW YORK:

PUBLISHED BY JOHN S. TAYLOR & CO.
AT THE NEW YORK SUNDAY SCHOOL AND JUVENILE BOOK
DEPOSITORY.
Brick Church Chapel, 145 Nassau Street.

1844.

COMMENDATORY NOTICES.

From the Methodist Protestant, Baltimore.

This is a neat and very interesting little volume. The narrative throughout will be read with pleasure, and some portions of it with thrilling interest. The story is natural, and told in very neat language, and with admirable simplicity. It is not only calculated to please and interest the mind of the reader, but also, to make moral, and religious impressions upon the heart. We are well assured, if its merits were generally known, that it would find its way into many families, and Sabbath school libraries, as it is particularly adapted to please and engage the attention of Juvenile readers.

From the Christian Intelligencer.

This is a republication of a small narrative volume published in England. The narrative is written with beautiful simplicity, possesses a touching interest, and is calculated to leave a salutary impression. It is well fitted for a present by parents or friends to children, and is worthy of a place in Sabbath school libraries.

From the Ladies Morning Star of Aug. 26, 1836.

The above is the title of a very interesting little work of 123 pages, recently published and for sale by J. S. Taylor, Brick Church Chapel, New-York. It is a simple though beautiful narrative of a young female, some portions of which are of the most pathetic and affecting character, particularly designed for the edification and instruction of young females, and a most excellent work to introduce into Sabbath schools. Its tendency is to kindle the flames of piety in the youthful bosom, to instruct the understanding, and to warm and improve the heart. Its intrinsic though unostentatious merits, should furnish it with a welcome into every family.

Commendatory Notice by the Rev. W. Patton.

MR. J. S. TAYLOR :

It affords me pleasure to learn that you are about to republish the little work called "The Lily of the Valley." Since the time it was presented to my daughter, by the Rev. Dr. Matheson, of England, it has been a great favourite in my family. It has been read with intense interest by many, who have from time to time obtained the loan of it. Indeed it has but seldom been at home, since its first perusal. I doubt not but all who have read it, will be glad of the opportunity of possessing a copy.

The story is not only natural, but instructive ; and well calculated to impress upon the mind important moral and religious lessons. Some portions of the narrative are of the most touching and thrilling character. There is a charming simplicity pervading the work. I feel a strong confidence that you will find an ample sale for the book. It will find its way into many families, and be found in the libraries of the Sabbath school.

Yours respectfully,

WM. PATTON.

New York, May 27, 1838.

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THE
LILY OF THE VALLEY.

CHAPTER.

I SHALL commence my narrative by stating that I am a native of France, and a very old man More than forty years since I was minister of a small parish situated in the beautiful province of Normandy, in France ; that province which gave her conqueror and her princes for many generations to the country in which I have now taken up my abode.

I was educated for the pastoral office ; the parish which was appointed me lies upon the Seine ; it extends along the left bank of that beautiful river, which, as is well known, rises near Saint Seine, in Burgundy, and mingles itself with the sea below the city of Rouen.

It is a region rich in orchards and vineyards, in fragrant meadow lands and thymy downs—to the north thereof lies a forest, extending itself for several leagues over a space most beautifully diversified with hill and dale, and affording within its deep recesses such a great variety of cool grottos, waterfalls, and natural bowers, as I have seldom seen in any other part of the world. There is the sweet village, each little dwelling of which has its thatched roof, its rural porch, and its gay flower garden. We had our chateau also, which being built of gray stone, and having a commanding sight, afforded a pleasing object to the road which runs from Paris to Rouen on the other side of the Seine; its fanes and turrets at that time being exalted above the neighbouring woods, though, as I now understand, they are levelled to the dust; and near the chateau was the Tour de Tourterelle, which gave the title to the family—a huge old tower coeval with the first dukes of Normandy.

Whilst residing in Normandy, I was a Papist, though now, through the influence of a clearer light shining upon my soul, I am a Protestant; and I humbly pray that my mind may never again

be brought under the dark delusions in which it was involved in my younger days.

It is possible that my youthful reader may not precisely understand the points on which the Protestant and the Papist are at variance. These particulars are numerous, and many of them are not easily ascertained, because the Papist do not present the doctrines of their church in a simple or well-defined form. When a Protestant refers to the works which are held in authority among the Papists, and points out the errors contained therein, they shift their ground, and in all possible ways evade a straight-forward line of argument. Their most authenticated modern forms of worship are from the decrees of the Council of Trent, which commenced its sittings in 1545, and continued, though a long interval intervened, until 1563. That council was held by the command of the pope at Trent, a city in the north of Italy, and many decrees were issued by it, both as to matters of faith and ceremonies. These were sanctioned by the highest authority of the Church of Rome, and never have been in any way repealed or modified; they may therefore be referred to as the authorized statement of

popish doctrines, and Protestants may reason respecting them as the rule of faith of the Romish Church. It is true that they were not received with the same degree of implicit submission, by all the countries which continued to profess themselves followers of the Church of Rome; and in Protestant countries at the present day, the Papists are unwilling to admit fully, that they, as such, are bound by the decrees of the Council of Trent; their policy appears to consist in continually shifting their position, and presenting new forms of defence, which being of a shadowy and mysterious nature, are incapable of being overturned by plain reason, or other means which might be used against their errors if advanced in a more substantial form. The Protestant, on the other hand, uses no subterfuge whereby he may confound his enemies, and escape the consequences to which the principles he recognises must lead; but simply maintains his belief in Scripture, and asserts that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.