

**THE PEEP OF DAY: OR, A SERIES OF THE  
EARLIEST RELIGIOUS INSTRUCTION THE  
INFANT MIND  
IS CAPABLE OF RECEIVING, WITH  
VERSES ILLUSTRATIVE OF THE SUBJECTS  
AND VALUABLE WORKS**

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The peep of day: or, a series of the earliest religious instruction the infant mind is capable of receiving, with verses illustrative of the subjects and Valuable Works by Favell Lee Mortimer

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Favell Lee Mortimer

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IS CAPABLE OF RECEIVING.

WITH VERSES ILLUSTRATIVE OF THE SUBJECTS.

SECOND AMERICAN  
FROM THE SEVENTH LONDON EDITION.

"Truly the light is sweet; and a pleasant thing it is for the eyes  
to behold the sun." ECCLES. xi. 7.

NEW-YORK:

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AT THE NEW-YORK SUNDAY SCHOOL AND JUVENILE BOOK DEPOSITORY,  
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1845.



## PREFACE.

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**THERE** are few who have attempted by means of books to prepare the infant mind for the reading of the Scriptures, who have not experienced the want of a suitable book by way of a first step.

It was under a feeling of the need of this preparation, that the writer of the following pages has ventured to publish her instructions of an infant class of little children; having been induced, in the first instance, to write them down as soon as given, with a view to the governess recapitulating them during her absence of some months.

The first course of these conversations she now offers to the public, humbly hoping that it may be found useful.

1. As affording hints to the inexperienced teacher of the infant poor.

2. As a reward-book for poor children.

3. As an aid to the young mother in her conversations with her child of four or five years old.

4. As a book for Sunday reading for the same child at five or six.

It may appear that there are many books of a similar nature already published; but such as have met the writer's eye, have rather been commentaries on the Scriptures, than preparations for their perusal.

It is too common to defer religious instruction in schools,

till the child can read in the Testament. *One quarter of an hour*, daily, devoted to instruction by word of mouth, would prepare the child for comprehending the meaning of the Testament, when able to read; whereas now it has to combat at once with the difficulties of reading, and the far greater difficulties of the subject it reads of.

Therefore it is not surprising that we should often find children who have read the Testament through, unable to answer the simplest question.



## PREFACE

TO

THE THIRD EDITION.

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THE writer of the following pages has ventured, in this edition, to add some verses illustrative of each subject, in the hope of pleasing the little pupils, who shall be instructed from the book; and *not* with a view of imposing the verses as a task to be learned by heart.

She is aware that very young children will find the greater part of the verses too difficult to learn; and that there are others, who may be able to understand them, who will take no interest in them.

As it is her desire to render religious topics as attractive as possible, she hopes that in such cases no efforts will be used to force them upon the attention of the little pupils.

On the other hand, she hopes that some children may be pleased by the expression in verse of thoughts, suggested by the various events brought under their notice; nor does her consciousness of the humble pretensions of the following lines, preclude the hope; as children are not able to relish poetry of a high order.

While therefore she pleads inability to present those beauties which children could not appreciate, she has endeavoured to avoid falling into errors that might injure their taste.

vi      PREFACE TO THIRD EDITION.

It has also been her aim to refrain from allusions to doctrines, or scriptural incidents, with which her little readers may be unacquainted; so that she hopes (with the exception of unavoidable transpositions, and a few words that would require explanation) the series of verses will be found level to the capacity of children at an early (though not the earliest) age.

THE  
AUTHOR'S APOLOGY.

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WHEN a new work, however insignificant, appears, it is natural to inquire why it was written; and it is natural for the writer to desire to prove that there was a sufficient cause. The present work attempts to impart religious instruction to the infant, whose faculties are just opening. But some may reply—"Is not the attempt premature? Is an infant capable of understanding sacred truths? Or, if capable, is it desirable that it should be taught?"

Upon trial, it will be found that children can *understand* religious truths at a very early age; although the exact period is of course very different in different individuals. The sophistries which sinful inclinations suggest to the mind as life advances, do not obscure the infant intellect. The child easily perceives that there must be a God, and acknowledges his power to be great; the only objections it raises to any doctrine are such, in general, as have never been solved by man, while the child finds no difficulty in believing that God's understanding is infinitely greater than its own.

And will it be deemed *undesirable* to instruct the infant in religion, when it is remembered that impressions made early on the mind are the most vivid and the most durable;—that the readiest access is obtained to the young and tender heart;—that *wrong* notions will be conceived by the ever busy intellect, if left uninstructed; and that life being uncertain, the eternal happiness of a child, already knowing good from evil, *may* be endangered by delay?