

**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**

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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 by Favell Lee Mortimer

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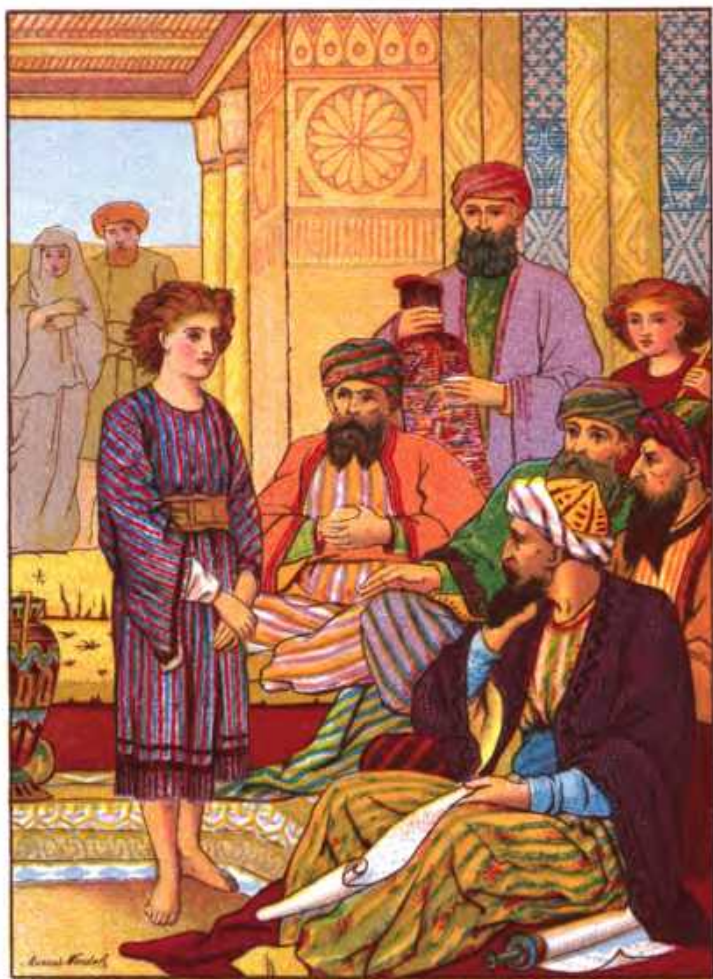
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**FAVELL LEE MORTIMER**

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JESUS AMONG THE DOCTORS.

THE  
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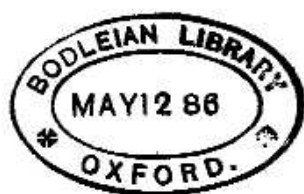
WITH VERSES ILLUSTRATIVE OF THE SUBJECTS.

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

*Four hundred and second Thousand.*

LONDON:  
HATCHARDS, PICCADILLY.  
1878.

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## PREFACE.

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THIS little work aims to be the very least of all;—not in *size*, but in the humility of its contents. It aims at the superlative degree of littleness; and in this point seeks to resemble the least watch ever made,—the least picture ever painted,—the tiniest flower that ever grew. It desires to be among books as the humming-bird among birds.

As soon as a child's mind is *capable* of receiving *systematic* instruction, this humble work attempts to convey it.

From a very early period a pious mother will, by *casual* remarks, endeavour to lead her child to the knowledge of his Creator and Redeemer; and in due time she will impart *systematic* instruction. It may be at *three* years of age—it may *not* be till *five*—that the child is prepared to listen to these little lessons. But—sooner



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or later—he will give evidence of his immortality by willingly hearkening to discourse concerning the INVISIBLE,—the ETERNAL,—the INFINITE.

The simplicity of the language may seem unworthy of the sublimity of the subject treated of in these pages ; and some may smile at the contrast ;—but the little one will not smile—except with joy to hear of his Heavenly Father, and of his Incarnate Redeemer ; for the merry inmates of the nursery are capable of tasting higher pleasures than toys and dainties can afford.

## 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 he raises to any doctrine are such, in general, as have never been solved by man, while he finds no difficulty in believing that God's understanding is infinitely superior to his 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?

If these arguments be admitted, the next question will regard the *means* of imparting religious instruction to young children.

Shall they learn simple and short catechisms? Shall the Scriptures be read to them with explanation? or shall a few general truths be briefly stated to them?

Our minds are so much darkened by sin, that when we would ascertain our duty concerning spiritual things, we shall often find assistance by examining what we should do in an earthly matter of an analogous kind.

Suppose, then, a father compelled to leave his wife and child, and to sojourn in a distant land. In parting, he commits the unconscious infant to the care of the mother, and thus expresses the feelings of a father's heart—'I know not when I shall return; the time may be near or far distant. This is my earnest request, that whenever I do, I may find my child acquainted with my love for it, and prepared to love me. Inspire it, if possible, with a desire to please me, and mould its character in conformity to my views. To the ingenuity of your affection I confide the task.'