

Look out on what is beyond. It can do yet more; it knows that there is something beyond, and perceives somewhat of it. There is thus a conception of an object; there is thus a conception of that object being beyond, and still further. This notion with its adhering belief is a mental phenomenon which we have to express; it comes in the way of our logical processes; it comes in the way of our conceptions in the concrete; it is something, say, space, time, or Deity, we apprehend as Infinite; but we can abstract the Infinite from the object regarded as Infinite; and we can generalize it; and use it as a predicate; thus we can talk of space and time and God as being infinite. We can utter judgments regarding it, as that the Infinite God is in every given place; we can even reason about it; thus we can infer that any puny effort of man set against the recorded will of God, shall most certainly be prostrated by His Infinite Power. Keeping within the limits prescribed by the nature of the conviction, we can speak about the Infinite and the intelligible; we can legitimately employ it in argument, and we can use it, and find it to be among the most ennobling and precious of themes.

But after all this,--that object beyond the Infinite? has he imagined it? Nay! the kneeling infant knows as much about Infinity in lisping its Lord's prayer. For over and over again, as the most advanced philosopher, the Infinite is to our minds a bare fact; how it exists, what it is, or wherein lies, its proof are to us unintelligible. This wisdom, which cannot bridge the imagination of man cannot conceive it.

Carrying the abstract idea of Infinity into other things, we find ourselves baffled, equally by the time, space, or Deity. For example, we cannot imagine the Infinity of misery and punishment which we call hell, or the Infinity of happiness which we call heaven. We can accumulate upon another the various means of pain which we have met with in our experience, and we can imagine them intensified to a fearful extent, and yet we feel that such a series of fearful things cannot exist beyond. And so, like the Mahometan, we can pile heaven on heaven, and multiply spiritual and sensual enjoyments, and yet we feel we are far short of what God gives by heaven and perfect joy.

Lastly, and above all we cannot imagine God. Just as surely as He does not permit His sanctity to be proved by human reason, so surely does He not permit the brightness of His glory to come within the sphere of our fancy. As we try to reach the Infinite, so, not in the slightest of a dream, nor the silence of reverie, as the imagination approaches within the dazzling light which surrounds the more immediate and personal presence of the Deity.

And now a few words in conclusion: although I have tried your patience sorely already, I intended at the outset, I have alluded to the position of this faculty in various systems of philosophy. I have compressed into as brief a space as possible some general remarks on Infinity, and have thrown out some suggestions for your study on the mystery of dreaming, and I have mentioned some of the cases which baffled even our imagination. And yet in reading this lecture, I look back with a feeling of dissatisfaction when I think how little has been mentioned of what is important in this subject. I feel as if I had merely touched at the surface, and that the vast ocean of those far boundary the eye cannot reach, and that all I have said bears the same proportion to the vast subject, as the water puddle on the sand bears to the mighty depths and extent of the sea.

But if any of us will value more from what has been said,--the faculty which is the noblest and rarest of our nature, which, as it were, a ladder to heaven, upon which the spirit climbs in its desire to reach the Infinite,--then even this may be of use. Be assured that a judicious cultivation of your faculty will enhance all your joys; and in the day when you are like a dark dove over the horizon of your daily life, Oh! God help the man whose faculty, allowed to run riot in its youth, shall have been trained, and whose imagination, crippled, stunted and deformed, shall judge him shall be but as a blight to prey on him ever!

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FOOTS & SHOES OF EVERY DESCRIPTION,
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RAILROAD SPIKES MADE TO ORDER.
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Trunks, Valises, Bags, &c.
Goods warranted and delivered free of expense.
FACTORY--CORNER OF MARKET AND CHURCH
STREETS--Entrance from Market-st.,
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mar 14--e 3m.

Auction Sales.
I AM instructed to sell on Market Square, in
front of the Theatre, on THURSDAY, at 3 o'clock, P. M.,
All Carriages and Harness belonging to the Estate of
the late H. G. Simonds, Esq., viz:
1 superior English double Carriage; 1 Chaise; 2
Buggies; 1 Single Wagon; 1 Carriage; 1 Farm
Wagon; 1 Do Cart; 1 Set Double Harness, Silver
Mounted; 2 Sets Single Harness, Brass Mounted;
1 Set Single Harness, Brass Mounted; 1 Set Single
Harness, Plated; 1 Ladies' Side Saddle; 1 Gen's
Saddle. No reserve. Terms Sale.
W. D. W. HUBBARD,
Auctioneer.
April 24th

Household Furniture by Auction.
THOMAS HANCOCK will sell at the residence of
Mr. H. G. Simonds, Esq., near the Valley
Church, on Friday next, the 26th inst.,
commencing at 11 o'clock,
All his household Furniture without reserve,
consisting in part of Cottage, Piano, Drawing
and Dining Room Furniture, in Mahogany and
Walnut, Carved Bedsteads, Hair Mattresses,
Feather Beds, Cooking Stove, and Kitchen Utensils,
&c. &c. Catalogues previous to day of sale.
April 19

Stock-in-Trade--By Auction.
THOMAS HANCOCK will sell at the residence of
Mr. H. G. Simonds, Esq., near the Valley
Church, on Friday next, the 26th inst.,
commencing at 11 o'clock,
All his household Furniture without reserve,
consisting in part of Cottage, Piano, Drawing
and Dining Room Furniture, in Mahogany and
Walnut, Carved Bedsteads, Hair Mattresses,
Feather Beds, Cooking Stove, and Kitchen Utensils,
&c. &c. Catalogues previous to day of sale.
April 19

To be sold at Public Auction.
At Cluab's Corner, Prince William Street, in the
City of Saint John, on TUESDAY the thirteenth
day of April, at 11 o'clock, A. M.,
All that certain tract of Land situate
in the Parish of Gagetown, Queen's County,
bequeathed to Samuel Henry Gilbert, by the late
Thomas Gilbert, and described in said will
as--"That certain tract, piece, or parcel of high-
land purchased by the said Thomas Gilbert from
the late Samuel H. Gilbert, and known as the
"Hart Farm," fronting on Hart's Lake and Grims-
more Creek, and lying between lands owned by
Johna Calkins, Donahoe, the Zoar Farm--together
with the improvements and appurtenances.
The above sale will be made under and by virtue
of a power of sale contained in an indenture of
mortgage bearing date the 25th day of August 1880,
made between the said Samuel H. Gilbert and
Marjane his wife, of the one part, and the Subscri-
ber of the other part.
Dated this 21st day of March, 1881.
THOS. W. PETERS.

Supreme Court in Equity.
To be sold at Public Auction on Saturday the 27th
day of April next, at eleven o'clock of the clock, in the
forenoon, at Cluab's Corner, in the City of Saint
John, with the approbation, and under the
direction of the undersigned, pursuant to a
Decree of the Supreme Court in Equity,
made the second day of January last, in a
certain cause, wherein Edmund Kaye is
Plaintiff and George Young is Defendant.
THE Land and Premises mentioned in a certain
indenture of mortgage, bearing date the fifth
day of January, A. D. 1881, and made between
Edmund Kaye and Margaret his wife, and Alexander
Anderson and Sarah Jane his wife, of the one
part, and the said Edmund Kaye of the other
part, and in the said indenture of mortgage
as follows:
All that certain tract or parcel of land, situated
in the Parish of Lunenburg, the County of Saint
John, described as follows: Beginning at an old
stamp on the shore of the River Saint John, on the
Northerly line of lot twenty-six (26) thence running
North 86 deg. 30 min.; West fifty chains and
fifty links, to the road upon the Nerepis to Saint
John, thence along the Eastern line of the said
road, thence seventy-five links, to a Brook,
thence along the Nerepis side of the said Brook,
to a stake near its mouth, thence along the differ-
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