

tific details, could I in any other way bring out the full strength and appropriateness of the text.

The phrase *kingdom of heaven*, in this passage, demands a passing exegetical notice. The radical idea contained in it, as well as in the cognate expression *kingdom of God*, is that of dominion or government. Even when it means heaven itself, as it sometimes does, this original idea clings to it; for in heaven, the most prominent manifestation of the Deity will be through his government. In the New Testament, however, this phrase often designates the reign of the gospel dispensation; and hence it very naturally is sometimes put for the principles of the gospel. Such seems to be its precise meaning in the text. Christ evidently meant to say, that the truths of the gospel, when brought into contact with society, operate like the leaven of the bread maker, when mingled with the dough.

And how, precisely, does this operate? Chemistry, to some extent, informs us. It is an example of those changes in bodies, which, for the want of a better name, is called *Catalysis*. This term embraces a great variety of decompositions and recompositions, which are not explained by the common principles of analysis and synthesis. In catalysis, the mere presence of a certain body among the particles of another produces the most extensive changes among those particles; and yet the body thus operating is itself unaffected. Thus a stream of hydrogen poured upon a piece of platinum will take fire — that is, unite with the oxygen of the atmosphere through the influence of the platinum; and yet that metal will remain unaltered.

In cases of catalysis, more analogous to the example referred to in the text, the substance itself, which is the agent of the change, is in a decomposing condition. This is the