

yet obviously lie within the embrace of an intellectual system of the world, we have a further test, no longer intuitive, but susceptible of outward application, for discriminating the Divine and human agencies in history" (pp. 297-99). Our principal test, however, is the intuitive.

Here the argument pauses to point out what is conceived to be the essential distinction between "natural" and "revealed" religion. The latter is discovered by personal intuition, and is therefore exclusively individual. It cannot, from the very reason of the thing, be formulated in words or confirmed by miracles. If it were communicated or authenticated by words or signs, it would avail itself of physical material, and, *ipso facto*, become "natural." This plea indicates unmistakably the meaning ascribed to "natural" religion. It is that which comes to us through nature, either as a direct method of communication—a revelation so given being, *ex hypothesi*, unverifiable, if not impossible—or as the phenomena upon which man exercises his powers of reasoning. A corollary to this theorem is that "revealed" religion precedes "natural," and furnishes it with all its force and value. The customary method both of stating the case and of investigating the facts is thus inverted. The justification of this change of front is that the very ideas of *will* and *cause*, without which natural religion has no basis, are intuitive, and therefore revealed.

The purpose of this rather peculiar usage appears at the very opening of Book IV., "Severance of Undivine Elements from Christendom." A distinction is drawn between "revealed religion" and "apocalyptic religion." The latter is Dr. Martineau's synonym for what most people call revealed religion. "Apocalyptic religion"—supposing it to have any real existence—is pronounced essentially untrustworthy because of the distorting effects of the human media through which it passes. It may contain valuable grains of truth, but they need to be detected and to be lifted from the mass of error and falsehood in which they lie embedded. The process of severing the "undivine elements" from the Christ of history looks, to a Christian, as though the *Divine* elements were being swept