

the supernatural is *super-imposed* upon the natural. But, despite the lecturer's lucidity of thought and statement, he does not distinguish between the two meanings of the word *natural*. Natural Religion may be the religion which is natural to man, which accords with his mental and spiritual constitution, which his heart and soul cry out for. Or, Natural Religion may be the religion which man learns and educes from physical nature. It is this latter signification that Professor Max Müller plainly wishes us to attach to the adjective; but he frequently, and apparently half-unconsciously, takes advantage of the other significance. At any rate, he does not notify his readers of the subtle change. "Nothing is so natural as the supernatural;" if the supernatural exists, if man's origin and nature connect him with it, if that supernatural can communicate itself to him and draw him upwards to itself, then the most *natural*, the most likely and credible thing in the wide universe is that the supernatural should make itself known, that man and the supernatural should meet. But if it is intended to say that the supernatural is evolved from the natural, that man can find out the supernatural by searching, that there has been no direct and immediate revelation from a personal God to His creatures, then the axiom is as untenable in philosophy as it is untrue in history. Somewhat suggestive is it that the Blackfoot's description of Natural Religion was given as the reason why he did not accept the white man's Bible. Natural Religion sufficed him. The inference seems to be that, so far as Supernatural Religion is trustworthy and valuable, it is only a development of Natural Religion. The Biblical account of primitive man shows a personal God near him and *speaking to him* from the first. Certain sober and reverent Christian thinkers would fain rid themselves of the idea of a primitive revelation. Perhaps the second and third chapters of Genesis do not absolutely prevent this course, though they encumber it with difficulties. But neither they nor the reason of the thing allow us to strip primitive man of his God-consciousness.

*Nihil in fide quod non prius in sensu* is another of the