1. According to Hartshorne:

    (i) "metaphysics may be described as the study which evaluates
a priori statements about existence";

    (ii) "a priori statements about existence" are those which con-
tradict no conceivable observations;

    (iii) "observations" here are not restricted to those which human
beings might perform;

    (iv) nevertheless, "human beings must be able to conceive the ob-
servations."

    (v) This is possible because "we can in principle conceive--
though not imagine--experiences [and thus observations] radically differ-
ent from any we could possibly have."

    (vi) Thus verifiability can well serve as "a criterion of general
meaning" (as distinct from empirical meaning, for which the only criterion
can be "observational falsifiability"), provided it is "sufficiently lib-
eralized to include non-human and superhuman experiences."

    (vii) But even by thus allowing "conceivable divine experiences
to count we do not take away all cutting edge from the criterion"; for if
we could not observe the actualization of an alleged possibility (e.g.,
"There might have been nothing" or "God doesn't exist"), no more could
God observe it.

    Thus "not every verbally possible statement is made observationally
verifiable by even the most generous notion of 'observation.'"

    (ix) Nevertheless, what is excluded from God's conceivable exper-
iences or observations is nothing but "the genuinely nonsensical or con-
tradictory."

2. The question is whether this view of the scope of experience as

including God's experiences--though, significantly, only so far as they themselves are conceivable from the standpoint of human experience is a sufficiently restrictive understanding of experience to qualify as "naturalistic." My impression is that the answer is affirmative.

3. N.B. The nonexistence of God (properly defined) is utterly unverifiable. For no conceivable human experience could verify it--it being part of the meaning of God's existence that it must be compatible with all experiences, human or otherwise; nor could any conceivable divine experience verify it.