

*tuted for that of the truth itself.* They may feel that it is but *his* conclusion, and a mere matter of opinion. Even so, they may accept it for a time. But the spiritual life can finally rest upon no authority other than the inward appeal of the truth itself. Life's ultimate convictions are grounded, not in what teachers say or churches formulate, or even in the Bible as an external authority forced upon us from above, but in the soul's natural response to the truth of God. If we will but get the real meaning of His Word to men and present it clearly and concretely to our pupils, we need add no application of our own. They, too, will feel its truth and power. It will beget within them convictions which are abiding because the expression of their own deepest impulses and aspirations.

(b) *Indirect suggestion is usually more potent than direct suggestion.* The strength of a suggested idea depends upon its ability to keep itself before the mind, and so to issue in action. And this ability depends in great part, it is clear, upon the absence of conflicting ideas which might claim the attention and inhibit action. A little child will believe and act upon anything you tell him, just because he lacks the critical ideas which experience alone can bring.

As we grow up and experiences accumulate and judgment matures, we become less open to direct suggestion. The presentation of any idea arouses within us a host of images, memories and other ideas, any one of which may be more attractive than that presented, and may take possession of the mind to its exclusion. And if we are conscious that an effort is being made to influence our thinking or conduct, that very fact marshals conflicting ideas within us. We naturally put ourselves into an attitude of defence; we resist the intrusion of the foreign thought. If, on the other hand, the idea be introduced easily and indirectly, without shock or palpable effort to influence;