

house, and, having gathered the materials together, commences operations without first having a definite plan in view, as to how the building shall be constructed, will soon find many defects, and it will be necessary to pull it down, and build another, thus wasting much time, effort and material.

As no work of human art, skill or industry is ever completed without a plan, so no character can be fully developed without the presence and power of a directing purpose, and the constructive power which the clear and high purpose develops.

Contrasting self with our ideals we are enabled to see plainly just what we are; how meagre and inadequate our present attainments, compared with what it is possible for them to be. When we thus see the difference we are in a position to profit by the ideal, and strive by renewed efforts to realize its accomplishment.

A noble ideal acts as a mirror, to reveal us to ourselves, showing us all our defects and imperfections; but at the same time impelling us on to a higher sphere, where they will in a great measure be forgotten.

We find instances of persons of high ideals in the lives of such men as Milton, Shakspeare and Gladstone. Men who, by labor and perseverance, have made for themselves names which shall be held in memory through all coming generations.

It is to be observed that these persons who gain positions of greatest distinction are generally men who commence life in humble circumstances, but who through the influence of their high and noble ideals gradually rise until they stand upon the topmost round of the ladder of success.

We gaze upon them in admiration, but how little we can realize the days of toil, the months and years of patient effort, spent to perfect in them that to which the world bows in reverence. So it has been with all men and women who have been successful in any calling in life, their success has been due to their persevering industry. Great men have ever been men of thought as well as men of action.

A clear, positive high ideal is an untold power in any life. It lifts the homely every-day duties into dignity and divineness, and discloses possibilities of nobleness in every life.

The only perfect ideal is found in Christ. In Him the grand and lowly meet, and find their true unity. We should look long and earnestly, prayerfully and hopefully, on this Ideal Life, resolving to make its principles and motives our own, and we shall find that as we look we shall be transformed into the same image.

G. V.

As soon as we have discovered the need for our joy and sorrow we are no longer its sorfs, but its lords.—  
*Lowell.*

## THE VOICE: ITS RESTORATION AND CONSERVATION.

BY R. A. MAROH.

IN a previous article (see BEMA, Vol. I., No. II.) I demonstrated three things, viz: 1st. Nature has endowed each human being with a perfect vocal apparatus. 2nd. This gift is not sufficiently appreciated as shown by the little or no attention given to its proper use and cultivation. 3rd. That while the muscles of the limbs and body receive years of training, the voice—a greater factor in life's highest work than these, as through it the brain, judgment and will, act and react upon the world's forces—is allowed to drift along from the perfect to the imperfect, and from the thing of beauty and usefulness to the condition of no beauty and uselessness.

It is a lamentable but indisputable fact that the average adult voice of to-day is twisted and warped out of recognisable condition with the sweet-clear tones of the child of but a few years ago. In the majority of cases the boy's voice, though originally the sweetest and clearest, has become hard, harsh, and extremely unpleasant when the years of maturity have been reached. Have you not noticed some female voice, now sharp, shrill and ear piercing, which but a few years ago was rich, beautiful and overflowing with purity of quality? This question can be answered but in one way.

Why is this? Because the voice is forced to do the work demanded of it by sheer muscular effort. If, for instance, you wish to make yourself heard, you do not hesitate, you get the power from somewhere, and in some way, and the chances are ten to one you have obtained it in a wrong way, and you must pay the penalty of disobeying one of nature's laws. How? By subsequent loss of sweetness, power or purity of tone. You may not notice any change just now, but a change has taken place, and some day you will wake up to the realization of the fact that your voice is not the same. You cannot shout as you used to; your voice will not stand the strain of public speaking as it used to; you cannot sing for any length of time without sore throat. That is the result of forcing your voice to do the work you want done in an unnatural manner.

There is a certain set of strong muscles in the throat, which, if contracted, prevent the larynx and vocal muscles from being brought into free and natural action. Many vocalists consider this muscular contraction the greatest obstacle with which they have to contend. How are we to free ourselves from this and many other faults? By restoring nature's first and simplest movements in tone production, and by developing a perfectly free natural action in the entire voice-producing appar-