

tianity which is so desirable in all. Party spirit tends to a suppression of the exercise of individual judgment, in deference to the judgment of the party, and therefore it is not favourable to independence of character and action. Party spirit leads to a disparagement of the thoughts and words and deeds of all who are outside of the party and oftentimes to an unreasonable disparagement of them. It may even be feared that sometimes party spirit is the spirit which chiefly actuates the members of Christian Churches in their mutual relations and leads them to say the Church, the Church, in the sense of *our* Church, which is nothing else but putting a part for the whole, and therefore deserves no other name but that of "Partyism."

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THE PYRAMIDS OF GIZEH.

The ancient necropolis of Memphis occupies a fringe of the Libyan desert parallel with the river Nile, and about twenty-five miles in length. Along this line are various groups of pyramids and tombs, of which the most famous are the Pyramids of Gizeh.

They lie on the edge of the desert plateau, seven miles due west of Cairo and on the opposite side of the river, and are reached by crossing the Great Nile Bridge and thence proceeding along a pleasant avenue, shaded by acacia trees, and raised on an embankment, so as to be above the level of the Nile during the period of the inundation, when the whole of Egypt, with the exception of such embankment and the mounds on which the villages and towns are built, becomes one vast expanse of water.

The pyramids known as those of Gizeh are three in number, and are described respectively as "the Great Pyramid," "the Second Pyramid," and "the Third Pyramid;" while, however, the two first greatly exceed in their proportions all other existing structures of the kind, the third is much inferior to them in size, and is only coupled with them on account of its proximity.

1. *History.* To assign a date to the pyramids is to beg the vexed question of Egyptian chronology. As to their relative place in the history of Egypt, there is, however, less uncertainty. They are attributed respectively to three kings of the fourth dynasty—Khufu, Shafra and Memkaura—or, according to their more familiar Hellenized names employed by Herodotus, Cheops, Chephren and Mycerinus, who reigned in succession, Chephren and Mycerinus being respectively brother and