

tion of people feel that they must balance the scales of justice. They nurse personal injuries; they harbor resentment and accept every opportunity to denounce and defame. They can never be great regardless of honor or glory, position or power. Great men have a calm superiority to resentment and hate. They never want to get even. They are too busy trying to do good for others.

HEBREW NAMES OF GOD

From the *Christian Friends Bulletin* we take the following definitions of Hebrew terms for the name of God.

Adonai-Elohim—According to Jewish tradition, the name **Adonai** notes God's attribute of mercy, whereas the name **Elohim** denotes God's attribute of justice. Rabbinic commentators observe that the Book of Genesis, as it relates the account of the creation, at first makes use only of the word **Elohim**, "In the beginning Elohim created the heavens and the earth." (Genesis 1:1) Later, however, the name **Adonai** is introduced, ". . . in the day Adonai Elohim made earth and heaven." (Genesis 2:4) The Rabbis teach: "It had entered His mind to create the world in the attribute of justice only. God perceived, however, that the world could not exist if based on justice alone. He therefore gave precedence to the attribute of mercy and united it with the attribute of justice."

Shadai—In Exodus 6:2, the Lord reveals himself to Moses in a new respect—by His name, **YHVII**. He recalls to Moses, however, that He is the same Lord who had appeared unto Abraham, Isaac and Jacob as **El Shadai**, a God of Power and Might. The Rabbis taught that God makes himself known to every generation that yearns for Him and seek His guidance; and although He is One, Eternal and Unchanging, He does appear to men differently according to their understanding and experience.

Yod-He are the first two letters of the Tetragrammaton, **YHVH**. According to Jewish legend, God himself used these two letters to create the universe when He said, "Let there be light." The Hebrew word meaning "Let there be," **yehi**, is formed from these two letters.

Unutterable Name of God—The pronouncing of the Tetragrammaton, **YHVII**, the unutterable name of God, was forbidden by Jewish law, except on Yom Kippur, the Day of Atonement, when the high priest entered the Holy of Holies in the ancient Temple and called

upon God by his sacred name to forgive the sins of the people. Today Jews say Adonai (my master) for the YHVH; but the most Orthodox will hesitate even to pronounce that substitution except on the holiest occasions, preferring Adoshem instead.

Jehovah, frequently used by Christians to refer to the name of God, is due to Petrus Galatinus (c. 1500). He combined the consonants YHVH with the vowels of the word Adonai, thus forming the word Jehovah, a word never used nor known in Jewish tradition.

Shekinah is the Hebrew word for "the holy spirit of the Lord."

— The Royal Arch Mason

OLDEST USE OF "FREEMASON"

When was the word "Freemason" first used in print? It is difficult to say, because almost as soon as "the oldest date" is discovered somebody finds an older one.

Here at least is an exceptionally early date. In 1526 William Boude, who signed himself as a "bachelor of divinity," published a work in which occurs the following paragraph, and which is an essay on Speculative Freemasonry if ever there was one.

"... Then after we have been in the furnace of temptations and tribulations, keeping our souls unbroken, we shall be as pure as the gold. Then if we be touched with a sharp word we shall yield a benign and gentle answer, and give a sweet silver sound as the tried silver. Then we shall be delivered out of our apprenticeship and be made free men. For, as for the four days past, we were but as apprentices, and now in this day we were but as . . . , bound to learn the craft of the exercise of virtues; and now this day we shall be masters of the craft. Example: The freemason setteth his apprentice first long time to learn to hew stones, and when he can do that perfectly, he admitteth him to be a free mason and chooseth him as a cunning man to be a master of the craft, and maketh him a setter or orderer of the same stone, which setting of stones, though it be far greater cunning than is the hewing of stones, yet it is less labor and more quietness. So, in these four days past, we must as apprentices labor continually, and learn to hew, polish, and square the precious stones of virtues, which be to put in the temple of God, builded in our souls, of the which temple Saint Paul speaketh in the wise."

—*Courtesy Iowa Ballistic.*