about very strongly, but it isn't speaking against any touching of it, but against the use of it to extent, or the use of it after it has become more fermented.

SHZ: In other words, there are all stages of yayin from $\dots 5^{\frac{1}{h}}$

I would think so, yes. Now, in Germany when I was there the average AAM: person in Germany drank loads and loads of beer, and it probably had very little more effect on them than drinking milk was, the main effect being that you wouldn't get your vitamins you get in milk. The harm would be in filling you up without the food value, but along in the spring they had the bock beer festival, in which they drink the heavy beer, and then the drunkeness was terrific. And the bak bock beer is the real heavy harmful beer which certainly did terrific damage. But the ordinary beer was quite a harmless drink. And to my notion the reason for a total abstentizon from liquor, my objection is not that there is anything harmful in drinking light alchohol pers se, that it is sinful perse per se, but that in our sivilisation, for one thing, we have so much rapid communication, rapid transportation, that it constitutes. a menace to so many, and secondly that in our civilisation there has been this sophisticated artificial means of making it so tremendous, and so prominently available that it does so much harm to the drunkards and mink alcoholics, that it is a good thing to set the example of total abstinence, but not that there is any sin in a mild use. I see no Scripture for that.

WA:....

AAM: Which word is this?.....7....yes, for EDB say sweet wine, properly pressed out *m* juice from assas (?) to pres or *m* crush by treading down, *present* pressed out juice. They give references, Amos 9:13, Joel 1:5, and 4:18, and similarly Is. 49:26, and the construct in Cant. 8:2., so it is not a very common word, but deriving it from the word, press, or *m* crush by treading, they take it as *present* pressed out juice, sweet wine. Now, it is very easy in anything like that that it is used much for various types of terms to develop which may not be mutually exclusive, but may overlap a good bit. All right then, Mr. Hafyes:

22