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Communications.

DEAR BROTHERS: You need not care for my name. My age renders me venerable, and will command respect. True, I have failings...

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probable opinion is, that Paul, unacquainted with the Attic and Doric Dialects, which scholars know are famous for their proclivity for dropping, affixing and suffixing letters and syllables; it was originally written, trice baptismata, but the copyists have put three taus into baptismata and took one out of trice, which by changing letters becomes en, for the Ionians always add en before certain letters; the true version is, three baptisms / sprinkling, pouring and immersion, so that all consciences can be accommodated.

To be "born of water and the Spirit" most certainly means that baptism saves the soul, for it is named before the work of the spirit; hence the famous Council ordained that whosoever affirm baptism not necessary to salvation, "anathema sit"—let him be accursed. You will see too that in John 3:25 and 26 purifying and baptism are mentioned in the two consecutive verses: is not this strong presumptive evidence that they mean the same thing? that is, baptism purifies the heart and the Spirit confirms the work of sanctification.

DEAR BROTHERS: I was most agreeably surprised on visiting the post office to-day, to find there my old friend, the "South Western Baptist." I have missed its stirring and encouraging appeals very much of late, and have regarded its suspension as a real calamity to the Confederacy. During the period of gloom and despondency that have hung over us, for the last few months, I consider that the S. W. B. has done invaluable service in encouraging the desponding, in cheering the gloomy, and in exciting the patriotism of our people. May it still go on in this noble and patriotic work. The thought that first occurred to me on seeing the paper was, that I was one of those indebted to it, and perhaps had assisted in its suspension. I am determined to lie under this imputation no longer; so, enclosed you will find two dollars, which you will please apply to my subscription.

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determined to go with Col. (Dr.) Talbird's Regiment, but we wish to appoint him, not with reference to that Regiment, but for a general field, to be selected wherever he can be most useful. To do this, we must call for help from our brethren. Last night the subject was brought before our Church, and although calls for money are unceasing, and although some have given for the general purpose of supplying the army with preaching, the call was responded to by over two hundred dollars, which will be increased by the contributions of some who were not present. What will Tuskegee do, and Montgomery, and Mobile, and Taskalooosa, and Enfaula? What will our brethren in the State do? I know we have many demands, and but limited resources to meet them, but shall it be said that our hands are slack in God's work, while we are involving the protection of His Omnipotent arm? Shall we refuse to send the consolations of the Gospel to our sons and brothers, and fathers, and husbands, and friends, and neighbors? Shall the reflections of the dying soldier be—"I have given my life to my country, but no man has cared for my soul?" God forbid. I am sure, my dear brethren, we have your sympathy in this effort, and that we shall have the approval and help of all who love our Lord Jesus Christ, and desire to see our gallant soldiers blest with the ministrations of the Word of salvation.

Yours truly, Wm. H. McIntosh.

For the South Western Baptist, MARION, ALA., April 3, 1862.

DEAR BROTHERS: I was most agreeably surprised on visiting the post office to-day, to find there my old friend, the "South Western Baptist." I have missed its stirring and encouraging appeals very much of late, and have regarded its suspension as a real calamity to the Confederacy. During the period of gloom and despondency that have hung over us, for the last few months, I consider that the S. W. B. has done invaluable service in encouraging the desponding, in cheering the gloomy, and in exciting the patriotism of our people. May it still go on in this noble and patriotic work. The thought that first occurred to me on seeing the paper was, that I was one of those indebted to it, and perhaps had assisted in its suspension. I am determined to lie under this imputation no longer; so, enclosed you will find two dollars, which you will please apply to my subscription.

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Yours truly, S. P. S.

For the South Western Baptist, FROM TEXAS.

WACO, TEXAS, March 7, 62. WACO UNIVERSITY.

educational interests to the young and beautiful city of Waco.

All the young men preparing for the ministry are here, and we have two beautiful brick buildings and all the fixtures for a great educational interest. We have about 100 students, but all our large young men are rushing into the army.

The recent reverses of our noble men at Donelson and Roanoke have aroused every man, woman and boy to action. All are eager to rush into battle. We had a meeting on Saturday last in the court house. Maj. Harrison, Rev. Mr. Dares and I delivered addresses. The outpouring of every soul was, "Lead us to battle."

Texas has 30,000 soldiers in the field and in twenty days will have 15,000, and if need be, in sixty days, will have 45,000 more. Texans never will submit to abolition despotism while the flowers bloom on our prairies, or the waves of the gulf lash our shores.

If Lincoln ever reigns over Texas, the bones of 75,000 Texans will bleach the prairies.

But excuse this digression. The object of this note was simply to inform you of our change, and request you to send your excellent paper to the Reading Room of Waco University. Yours affectionately,

ROBERT C. BURLESON.

The Incarnation of Christ.

You are wandering (I will suppose) in some of the wretched retreats of poverty, upon some mission of business or charity. Perplexed and wearied amid its varieties of misery, you chance to come upon an individual whose conversation and mien attract and surprise you. Your attention enkindled by the gracious benevolence of the stranger's manner, you inquire, and the astounding fact reveals itself, that in this lone and miserable scene you have by some strange conjuncture, met with one of the great lights of the age, one belonging to a different and distant sphere, one of the leaders of universal opinion, on whom your thoughts had long been busied, and whom you had for years desired to see. The singular accident of an interview so unexpected fills and agitates your mind. You form a thousand theories as to what strange cause could have brought him there. You recall how he spoke and looked; you call it an epoch in your life to have witnessed so startling an occurrence, to have beheld one so distinguished in a scene so much out of possibility of anticipation. And this, even though he were in nowise apparently connected with it, except as witnessing and compassionating its groups of misery.

Yet, again, something more wonderful than this is easily conceivable. Upon the same stage of wretchedness a loftier personage may be imagined. In the wild revolutions of fortune even monarchs have been wanderers. Suppose this, then—improbable indeed, but not impossible surely. And then what feelings of respectful pity, of deep and earnest interest, would thrill your frame, as you contemplated such a one cast down from all that earth can minister of luxury and power, from the head of councils and of armies, to seek a home with the homeless, to share the bread of destitution, and feed on the charity of the scornful. How the depths of human nature are stirred by such events! how they find an echo in the recesses of our hearts, these terrible espousals of majesty and misery!

But this will not suffice. There are beings within the mind's easy conception, that far surpass the glories of the statesman and the monarch of our earth. Men of even no extreme ardor or fancy, when once instructed as to know of the life and intelligence that animate and that guide those distant regions of creation which science has so abundantly and so wonderfully revealed; and have dared to dream of the communications that might subsist—and that may yet in another state of existence subsist—with the beings of such spheres. Conceive, then, no longer the mighty of our world, in this strange union with misery and degradation, but the presiding spirit of one of these orbs—or multiply his power, and make him the deputed governor, the vicegerent-angel, of a million of those orbs that are spread in their myriads through infinity—Think what it would be to be permitted to hold high converse with such a delegate of heaven as this; to find this lord of a million worlds the actual inhabitant of our own; to see him and yet live; to lead the secrets

of his immense administration, and hear of forms of being of which men can now have no more conception than the insect living on a leaf has of the forest that surrounds him.—Still more, to find in this being an interest, a real interest in the affairs of our little corner of the universe; of that earthly cell which in point of fact is absolutely invisible from the nearest fixed star that sparkles in the heavens above us. Nay, to find him willing to throw aside his glorious toils of empire, in order to meditate our welfare, and dwell among us for a time. This surely would be wondrous, appalling, and yet transporting; such as that, when it had passed away, life would seem to have nothing more it could offer compared to the being blessed with such an intercourse.

And now mark,—behind all the visible scenery of nature; beyond all the systems of all the stars; around this whole universe, and through the infinity of space itself; from all eternity and to all eternity; there lives a Being, compared to whom that mighty spirit just described, with his empire of a million suns, is infinitely less than to you is the minutest mote that floats in the sunbeam.

There is a Being in whose breath lives the whole immensity of worlds, who with the faintest wish could blot them all from existence, and who, after they had all vanished away like a dream, would remain, filling the whole tremendous solitude they left, as unimpaired in all the fulness of His might, as when he first scattered them around Him to be the flaming beacons of His glory. With Him, co-infinite with immensity, coeval with eternity, the universe is a span, its duration a moment. Hear His voice attesting His own eternal sovereignty: "Heaven and earth shall pass away, but my word shall not pass away." But who is He that thus builds the throne of His glory upon the ruins of earth and heaven; who is He that thus triumphs over a perishing universe, Himself alone eternal and impassible? The child of a Jewish woman, brethren; He who was laid in a manger, because there was no room for him in the inn at Bethlehem!

Such is the Incarnation of the Son of God; such is the event that astounds the angels who have no part in it; while men, its subjects, can hear it with less interest than the fable of a romance. And consider that in all our previous suppositions there was but outward humiliation, a contact with degradation which still left the internal nature unaltered.—But the Lord of heaven and earth blended our nature with his own; He took the manhood into God. He bound us up with Himself as one indivisible being; He shared not only our state, but our nature and essence; He took from us a human nature that He might give us a divine. And remember further, that this mystery of the God and Man is a mystery for everlasting. As there ever has been, and ever will be, the eternal Son of God, so will there ever remain the eternal Son of Man. This blessed union is incapable of dissolution; our immortality is suspended on its continuance; we could not have life eternal unless God were to be man eternal. The first fruits will remain with the rest of the harvest in glory. Yes: for evermore shall the ransomed of Zion behold their own bright model in heaven, and grow more divine as they behold. He will still, as man and God, be the link that connects them with the Father; this subject? It is a common expression with our soldiers, "we have no Sabbath in the army." Let us abate the evil, and come to God with "clean hands, and a pure heart."

Wm. H. McIntosh. MARION, ALA., April 2, 1862.

AN ENGLISH VIEW.—The London East, of the 13th ult, says that "it appears impossible the American contest can continue very long. It is quite sufficient for one of the Confederates to be unable to fight further in order to insure its termination.—Whether the South can continue hostilities for an indefinite period or not; it seems very clearly that the North cannot." The Washington Government, it thinks, might now close the struggle with credit in themselves, if they chose, on the basis of a few days' encounters should have soon clearly established the extent of the territory they held. But there cannot be much doubt that if they do not, the struggle must continue long enough of itself to be decided.

How feel you towards this great fundamental truth, that Christ has become a man and a Savior? Do you habitually realize the fact that your nature occupies this awful position of being borne by the eternal Son of God? that your human nature is the nature in which this eternal Being is stirred, the nature without which earthly things could not exist? Do you lead the secrets

shall men dare to sully a nature thus dignified, or make their own bodies unworthy to share in the flesh and blood of Christ? If He has thought your nature worthy of heaven, will you wilfully degrade it to hell? If He has carried it through all the courts on high, amid the wonder of angels, will you make it the habitation of unclean spirits,—of pride, impurity, envy, sloth! Oh, it is a mighty honor, but it is a terrible responsibility too, to have a brother who is the eternal Son of God! Oh, it is a fearful thing that we can never more disgrace our own nature without also disgracing His! that every sin against ourselves is now an insult to Him who has identified Himself with us! When He, who would not take on Him the nature of angels, has taken into himself our manhood as the pledge and earnest of its total purification, how terrible becomes the guilt of wilfully counterworking his merciful condescension, by debasing what He has designed to honor! Devils themselves are unable to reach this guilt, for they have never had an incarnate Redeemer; the Son of God has never been a Christ for them!—W. Archer Butler.

[From the Daily Reporter.]

MR. EDITOR: Will you allow me a small space in your paper to offer a suggestion to the christian public of the Southern Confederacy? We invoke the favor of God in our struggle for independence. Days of fasting, humiliation, and prayer have been appointed, and I am happy to know, observed with a degree of solemnity never before witnessed by the present generation. In our cities and villages, and in some, perhaps many, country communities, at stated times, the people assembled together to offer special prayer to the Almighty Ruler of the Universe in behalf of our country. In the retirement of the closet, in social worship, in the ministrations of the pulpit, reliance upon God for success is an ever-present thought. Upon every altar of prayer an offering for the Nation is laid. This I regard one of the most hopeful signs of the times, and in it I find an assurance both of the rectitude of our position and the success of our efforts to be free. But it is evident that while we invoke the Divine favor, we should also recognize the Divine authority. Nor have we any reason to hope for the one if we disregard the other.

Them that honor me I will honor, and they that despise me shall be lightly esteemed," is the language of the God who guides the destiny of Nations. Now is He honored in the habitual desecration of the Sabbath by the military inspection and reviews which are by law appointed for that day, and for which neither the plea of mercy nor necessity can be entered? I understand they are required by the Army Regulations which have been adopted by our Government, from the late United States service. We have repudiated the Government, let us not retain its iniquities. My suggestion is that Congress be requested to repeal such order in the Army Regulations as requires commanding officers to attend to these duties on the Sabbath, and to forbid all work and military duty on that day which the exigencies of the occasion do not imperatively demand. And I further suggest that Pastors take this matter in hand, prepare petitions, obtain signatures, and forward them to the members of the Confederate Congress without delay. And may I not hope that our papers generally will call attention to this subject? It is a common expression with our soldiers, "we have no Sabbath in the army." Let us abate the evil, and come to God with "clean hands, and a pure heart."

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Bible Examples—Domestic Worship.

The Patriarchs, Abraham, Isaac and Jacob, wherever, in their pilgrimages, they fixed on a place of residence, erected an altar to God for family devotion, and called on the name of the Lord.

Joshua resolved that, as for him and his family they would serve the Lord, that is worship him.

Job practiced family worship.—"He sent and sanctified his children, and rose early in the morning, and offered burnt-offerings according to the number of them all. Thus did Job continually."

David having spent one day in bringing the ark from the house of Obed edom to the place he had prepared for it, and in presenting peace-offerings before the Lord,—returned at night to bless his household, that is, to pray for a blessing upon his family, or to attend upon family devotion.

Cornelius, the centurion, it is said, "feared God with all his house," meaning, worshiped him with all his family.

The apostle speaks, in his epistles, of churches in private houses. By this phrase, he means religious families, or families where religious services were observed.

In the Lord's prayer we have a command for family devotion. "Lead us not into temptation, but deliver us from evil." In this manner, therefore, pray for our Father who art in heaven. The form of prayer is plural. It must, therefore, mean social prayer, and, if social, then family prayer, for a family is the most proper society to engage in this devotion.

Paul, in his epistle to the Colossians, having pointed out the duties of husbands, and wives, parents and children, masters and servants, adds: "Continue in prayer, and watch the same with thanksgiving." The subject upon which he was speaking, and the manner of his speaking, lead us to conclude he meant family prayer.

In his epistle to the Ephesians, he enjoins it as a duty, to "pray always with all prayer;" that is, to offer prayer of every kind, and in every form, and at every proper season.—Family prayer must, therefore, be included in this injunction.

The apostle Peter exhorts husbands and wives to live together in the discharge of the duties of conjugal affection and Christian obedience, that, "their prayers be not hindered," that nothing may occur to indispose them to social or family devotion.

Household Cares.

Mrs. Kirkland has very truly said that woman is never really and healthily happy without household cares. But to perform housework is too frequently considered degrading. Even where the mother is obedient to the traditions of her youth, condescends to labor occasionally the daughters are frequently brought up in perfect idleness, taking no bodily exercise, except that of walking in fine weather, or riding in cushioned carriages, or dancing at a party.—Those, in short, who can afford servants cannot demean themselves, as they think, by domestic labor.—The result is, too frequently that ladies of this class lose what little health they started in life with—becoming feeble in just about the proportion as they become fashionable. In the neglect of household cares, American ladies stand alone. A German lady, no matter how elevated her rank, never forgets that domestic labors conduce to health of body and mind alike. An English lady, whatever may be her position in society, does not neglect the affairs of her household; and even though she has a housekeeper, devotes a portion of time to this, her true and happiest sphere. A contrary course to this results in a lassitude of mind often as fatal to health as the neglect of bodily exercise. The wife who leaves her household cares to her domestic genies, loses the family which has been allied to immortality in the foundation of the world, and either withers away from sheer ennui, or is driven into all sorts of dissipated follies to find employment for her mind.

A Good Look.—"Nothing," says Jeremy Taylor, "does so much to establish the mind amidst the storms and turbulence of present things, as both a look above them and a look beyond them. Give them a steady and good habit by which they are ruled, and beyond them, as the stars and planets, so to speak, by whose light they are to be guided."

ing yourself, and he will help you to do it.

Lucy went to her room with a contented heart, and prayed more earnestly than ever before, that Jesus would take her for one of his loving little friends, and make her very good and very useful.

Dear little reader, will you not do so too?—*Child's Magazine.*

Come! It Will.

Manhood will come, and old age will come, and the dying-bed will come, and the very last look you will ever cast on your acquaintances will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to enclose you will come, and that hour when the company assembles to carry you to the churchyard will come; and that minute when you are put into the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it,—all will come on every living creature who now hears me; and in a few little years, the minister who now speaks, and the people now listen, will be carried to their long homes, and make room for another generation.—Now all this, you know, must and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of carelessness, and thoughtless, and thankless unconcern which you have spent hitherto; but I call upon you to think of it now, to lay it seriously to heart, and no longer to trifle and delay when the high matters of death, and judgment, and eternity, are time and so evidently before you. And the duties wherewith I am charged,—

to believe in the very one that built his nest here last year, and he has come back to see if it is ready for him. Do you remember how Jamie, used to watch him picking up straws, and sometimes the threads and bits of cotton we threw out to him? Oh, I am so glad spring has come! and then, without awaiting any reply, she went on thinking aloud: "How Jamie would love to see them now! He used to say 'birds' so cunningly, an listen for their singing, and make his hands go so fast, laughing to see how quickly he could make them fly away! Oh, I do wish he was here now, mamma! Do you think there are birds in heaven?"

Her mother was silent; and in a moment Lucy dropped her work, and jumping down from the window, she clasped her mother lovingly as she saw her tearful eyes, saying, "I am very sorry I said so. I didn't mean to make you cry, but I only thought how Jamie used to love the birds.—That was not wrong, was it, mamma?"

"Oh, no, my daughter, but you brought him so before me as I used to see him standing and begging to get up to the window; and then I said he had missed him."

"Papa, sister, please," he used to say, and stamp his little feet as if he could not wait a minute. Don't you wish he was here?" she added earnestly.

"No, Lucy, I cannot say that, for he is where he will never be sick any more, nor tired."

"But, mamma, wasn't he very lonely away from you? He was full of strangers, and there is no one in heaven who knows Jamie."

"O yes, four grandmas is there, and Aunt Martha, and there are many little children there too, and Jesus who loves James better even than we could, and there is music there."

"And Jamie loved music. I used to think I should never want to go to heaven without you and papa; but now he is there it seems more home-like and so far off."

"That is one reason why Jesus took Jamie to himself, I suppose, to make us think more of heaven."

Lucy sat thinking. "Do you suppose I should go to heaven?" she said in a tremulous voice. "You have then told me none but good people could go there, and I know I am not very good, for I sometimes make you so very sorry; but I am so glad I was sent to Jamie, I don't believe I ever had him."

"No, Lucy, I don't think you ever will, and that will always be pleasant for you to remember, but that would not take you to heaven. You could go there, unless Jesus had come to this world and died for you."

"Is that why I always say, for my sake, when I ask God for anything?"

"Yes, we could none of us go to heaven if it were not for what Jesus did for us. You are too young to understand how it is, but you must not think he is your best friend, but that he is opening for you a way to such a happy home."

"I don't think I can ever get to such a place, because I don't love him, and I don't want to love him, and I don't want to be good, and I don't want to be happy."

"I don't think you ever will get to such a place, because I don't love him, and I don't want to love him, and I don't want to be good, and I don't want to be happy."

Plenty of grass, and plenty of stock to eat it, and your farm will grow rich in spite of other abuses.

Sheep can be raised in this country, and for almost nothing. All they require is a little dry provender in winter, salt and the care of folding at night, to protect them from dogs. Kids also make wholesome and delicious meat, and all that goats require is foot-room—they make their own living, and take care of themselves, and are very prolific.

Now, considering the amount of care bestowed upon pigs, and the immense amount of corn they consume, we believe that other meats may be produced for less than half that pork is. A hog is subject to more diseases, and more loathsome diseases, than any other animal known; and, argue as you will, ye lovers of hog, there is no doubt but that it is the most unwholesome of meats. If you must have salt food, why not corned beef? Try the recipe I give below, from the Scientific American, and you will say that no hams compare with beef hams. A hog yields us nothing but his unwholesome carcass, while a sheep pays for his keep in wool—the mutton costs us absolutely nothing. And beef-pattie yield us the luxuries of milk, cream and butter; and the hide furnishes us with leather. And then let the anxious house-keeper, on hospitable thoughts intent, compare the bills of fare furnished by the clean animals with those of the unclean.—Think of the rich soups, the tender sirloins (the glory of the English gentleman's dinner-table), the juicy steaks, the roasts, and the innumerable varieties of roast, boil and stew. Of bacon, what can you have but fried ham, and boiled ham—bacon fried and bacon boiled.—There does seem to be something resulting in feeding little children on fat bacon, when they might have such nice, wholesome broths, stews and hashes, made of beef or mutton. Compare the bluff, rosy, bearded Englishmen with our lean, sallow, bacon-fed countrymen, and say with lives on the healthiest food. T. O. T., a humorous poet, thus describes the direful effects of bacon feeding:

"I met a fellow-countryman,
('Twas only yesterday seen)
By day or night, the sorriest sight,
That I have ever seen!
As ribbed as the ribbed sea sand,
And long, and lean and lean,
Oh, tell me, fellow-countryman,
What is it that has done,
That thou dost go, the veriest show,
Beneath this blessed sun?
Right courteously my countryman
Did roll his quail and eye,
The while he hitched his trousers up,
To heighten his reply,
And thus did speak—his hollow cheek
Confirming his reply:
I lived on salt—my father's fault—
And lost this tale of pain.
'Twas bacon! bacon! all the year—
'Twas hog through cold and heat;
'Twas bacon! bacon! everywhere—
And every bit to eat!
I lived on salt—my father's fault—
And he'll be memory—meat!
And now, in prematurely old,
My hair is dead and dry;
'Twas that old glow upon my cheek,
Nor gladness in my eye,
He ceased to speak and down his cheek
A tear-dropt rattled dry."

[Southey Field and Fossil.

THE INEXORABLE DRAFT.—There is a much more universal, rigorous, and solemn draft, in progress among our readers, than that which seeks to create an army for the defence of the country.

Foregoing proclamations do not fix the date of this draft. It calls for both sexes alike. Every age answers, and must answer, to the summons.—Pleas of exemption are unknown. No substitutes can take our places. The separation from home, friends, business, pleasure, is not limited to a term of years, but endures until "the earth shall be no more."

—It is the draft of death.

Are you ready for the inexorable call to that dread rendezvous—the grave? Oh, if it should come to-day! —*Rel. Herald.*

Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom nor virtue, nor knowledge has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion.

[De. Quincy.

CONSTITUTION OF THE CONFEDERATE STATES OF AMERICA.

We, the people of the Confederate States, each state acting in its sovereign and independent character, in order to form a permanent federal government, establish justice, insure domestic tranquility and secure the blessings of liberty to ourselves and our posterity—involving the favor and guidance of Almighty God—do ordain and establish this Constitution for the Confederate States of America.

ARTICLE I.

SECTION 1.

All legislative powers herein delegated shall be vested in a Congress of the Confederate States, which shall consist of a Senate and House of Representatives.

SECTION 2.

1. The House of Representatives shall be composed of members chosen every second year by the people of the several states (and the electors in each state shall have the qualifications requisite for electors of the most numerous branch of the State Legislature); but no person shall be a Representative who shall not have attained to the age of twenty-five years, and seven years, and be seven years, and be a citizen of the Confederate States, and shall, when elected, be an inhabitant of that state in which he shall be chosen.

SECTION 3.

1. To lay and collect taxes, duties, imposts, and excises, provide for the common defence and carry out the obligations of the Confederate States; but no tax or duty shall be laid on imports or exports without the consent of the Senate, except for such purposes as the Congress, by their adjournment, prevent its return; in which case it shall not be a law. The President may approve any appropriation and disapprove any other appropriation in the same bill. In such case he shall, in signing the bill, designate the appropriations disapproved, and shall return the bill to the House in which the bill shall have originated; and the same proceedings shall then be had as in case of other bills disapproved by the President.

SECTION 4.

1. The Senate of the Confederate States shall be composed of two Senators from each state, chosen for six years by the legislature thereof, at the regular session next immediately preceding the commencement of the term of service; and each Senator shall have one vote. The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the State Legislature.

SECTION 5.

1. The Senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation.—When the President of the Confederate States is tried, the Chief Justice shall preside; and no person shall be questioned without the concurrence of two-thirds of the members present.

SECTION 6.

1. The times, places and manner of holding elections for Senators and Representatives shall be prescribed in each state by the legislature thereof; but the Congress may, at any time, by law, make or alter such regulations, except as to the times and places of choosing Senators.

SECTION 7.

1. Each House shall be the judge of the elections, returns and qualifications of its own members, and a majority of each shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may be authorized to compel the attendance of absent members, in such manner and under such penalties as each House may provide.

SECTION 8.

1. The Senate shall choose their other officers, and also a President, or when he shall exercise the office of President of the Confederate States.

SECTION 9.

1. The Senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation.—When the President of the Confederate States is tried, the Chief Justice shall preside; and no person shall be questioned without the concurrence of two-thirds of the members present.

SECTION 10.

1. The House of Representatives shall choose their speaker and other officers, and shall have the sole power of impeachment, except as to the President of the Confederate States, who shall be tried by the Senate.

SECTION 11.

1. The House of Representatives shall have the sole power to impeach, and the Senate shall have the sole power to try all impeachments. When sitting for that purpose, they shall be on oath or affirmation.—When the President of the Confederate States is tried, the Chief Justice shall preside; and no person shall be questioned without the concurrence of two-thirds of the members present.

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