

name is.....;  
 that I am.....years of age;  
 that my place of business is.....;  
 that I am a [single or] married man;  
 that the name of my lawful wife is.....  
 .....and that I will sup-  
 port the Constitution of the United States  
 and will faithfully obey the laws thereof,  
 and especially will obey the Act of Con-  
 gress approved March 22, 1882, entitled:  
 "An act to amend Section 5352 of the Re-  
 vised Statutes of the United States in refer-  
 ence to bigamy and for other purposes,"  
 and that I will also obey the act of Con-  
 gress of March 3, 1887, entitled; "An Act  
 to amend An Act entitled An Act to amend  
 Section 5352 of the Revised Statutes of the  
 United States in reference to bigamy and  
 for other purposes, approved March 22nd,  
 1862," in respect to the crimes in said ac-  
 defined and forbidden, and that I will not  
 directly or indirectly, aid or abet, counsel  
 or advise, any other person to commit any  
 of said crimes, defined by acts of Congress  
 as polygamy, bigamy, unlawful cohabita-  
 tion, incest, adultery and fornication.

Subscribed and sworn to before me this  
 .....day of....., A. D. 18...

Deputy Registration Officer for.....  
 Precinct.....County.

It will be seen from this form of oath, that a residence of six months in the Territory and one month in the precinct where the registration is made is required of each citizen. The city ordinance requires a residence in the city of six months. Some confusion may arise in regard to this apparent conflict. The territorial statute requires a residence of one month in the precinct, but this is for territorial and county elections, and the cities are empowered to make their own regulations by ordinance for municipal elections. But the Edmunds-Tucker Act of 1887 prescribes the qualifications of voters in this Territory, and of course supersedes all local regulations, and this may be fairly construed to include the qualifications for voting at city elections, as well as for county and territorial officers. The Commissioners have evidently adopted this view of the matter, and hence the form of the oath they have recommended in the present instance.

The city ordinance provides that the house to house visitation and revision by the registration officers shall be done before the third Monday in December, but does not fix the day of beginning. The Commission have supplied this omission, if such it can be called, and so the registration and revision for the February election will commence on the 4th day of November, ending on the 16th day of December. But during the week commencing on the 23rd day of December, voters whose names have been omitted may attend at the office of the

registrar of the precinct, and by taking the oath, be duly registered. Also voters removing from one precinct to another, may have their names transferred by applying to the registration officer, not later than the 13th day of January, 1890.

We have gone over again some of the ground covered by the article referred to, for the purpose of still further impressing these regulations upon the minds of our readers. Every voter, and particularly every club officer and leading man in the People's Party, should obtain a thorough understanding of them, so as to be able to answer any inquiries that may be made on these points.

Let it not be forgotten that a *bona fide* residence of six months in this Territory is required by law, as well as of one month in the precinct, before the citizen can legally register. We draw special attention to this, because of intentions to violate this provision, if possible, on the part of persons without scruples of conscience. They have been expressed in several instances and are implied in many others. Vigilance is necessary to prevent this fraud.

It is expected that every member of the People's Party who is legally entitled to vote, will see that his name appears, properly spelled and initialed, upon the registration lists for the municipal election. It is not enough to know that it was on the list for the August election. That list is to be revised. We hope it will be thoroughly and fairly done, without regard to party or faction.

Let every citizen be interested in seeing that the recommendations of the Commission be carried out, and that we have a free and fair and full election in February. Remember, *eternal negligence is the death of liberty.*

#### FEMALE POLICE.

The city council of Chicago, in pursuance of its charter powers, enacted a provision for the appointment of five female factory and tenement inspectors, to operate under the direction of the health commissioner, and to comprise an adjunct to the police department. The ordinance provided that these female inspectors should have "equal authority with other officers," meaning male health inspectors, who take an oath and wear a badge, as policemen. When the lady appointees attempted to take the oath the chief clerk of the po-

lice department refused to administer it, on the ground that they, being women, could not be sworn in as "policemen." Corporation Counsel Hutchinson, on the contrary, declared that they might take the oath, wear the badge and exercise the powers of policemen.

#### THE ADVENTISTS EXPECTANT.

EVER since William Miller confidently set the year 1844 as the one in which the Savior would make His second advent upon the earth, with that display of power and glory foretold in the Scriptures to accompany that event, the sect of Second Adventists have been looking for the end of the world. There are many minor divisions of this sect, each differing from the others in matters of doctrine, and since the year 1844 no particular year has been generally fixed upon by the various branches as that in which the end would come; but almost every year since the one named by William Miller has been designated by one or more divisions of the Adventists as that in which worldly matters would be wound up.

The organization of this sect is very loose, if, indeed, it can be said to have an organization at all. Its local bodies are presided over by an officer called an elder, who takes the lead in meetings held for worship; but other members of the congregation, male or female, engage in preaching. There is no creed nor liturgy, nor is importance attached to any outward ordinance. The elders and preachers generally follow some secular pursuit for a livelihood; but collections are taken up for their benefit, and for the payment of hall rent, and like expenses. The theological writings of the sect are mainly confined to attempts at interpreting the prophetic Scriptures, more especially those which relate to the second advent of the Savior.

A peculiar doctrine accepted by many Adventists is that the perpetuity of consciousness in the individual after death depends entirely upon his having been converted to Christ while in the flesh. They believe that the breath is literally the life of man, and that when he ceases to breathe he ceases to exist as a conscious entity; but if he has had faith in Christ before death, he will, as a result of that faith, be restored to a conscious existence at the time of the resurrection. All human beings who die in ignorance of Christ, or unconverted to Him,