

THE POWERS THAT BE TONIGHT



Miss Dorothy Davis, Second Woman.

Tonight at 8:30 o'clock sharp the curtain will be rung up on the first performance of the Athol Stock company in "The Powers That Be." From every reliable resource we gather the "first nighters" have a most pleasant surprise in store for them from a scenic and dramatic standpoint the opening play to be given here will compare most favorably with the best attractions Medford has had during the past season.

THE LESSER PEACH BORER

By A. A. Girault, Engaged in Deciduous Fruit Insect Investigation for the Department of Agriculture.

Recent records of this bureau show that this borer has a decided preference for peach. For instance, in Georgia, where large plum and peach orchards are grown side by side, an examination of each kind of tree showed that it was common on the latter and scarce on the former. We have been unable to find it numerous on wild plum and cherry in that state, nor have additional food plants been found. In Maryland we have found the larva in a knotty growth on peach some five feet above the ground. Mr. W. F. Fiske, of this bureau, reared adults from girdled Chestnut trees (*Castanea dentata*), at Tryon, N. C., May 28, 1904.

The insect is evidently increasing on peach, and at present in certain localities causes costly, and, in the case of individual trees, fatal injury. Bailey (1879) records a fatal attack on a plum tree in New York; and as an example of such concentrated attacks on individual trees in orchards mention may be made of the case of a nearly girdled 3-year-old Greensboro peach tree in Georgia, from the slender trunk of which were taken 14 pupae, 1 larva in cocoon, and 28 larvae of various sizes.

The attack of this insect is somewhat similar to that of the peach borer, but differs in many respects. Apparently it attacks none but injured trees, where the bark has been injured in various ways and it is therefore usually found in old trees where this condition is more likely to occur. Further, the larvae occur upon the trunk as a rule, make more irregular and longer burrows, and generally follow the outlines of wounds or along the edges of the cracked bark. They may be found, however, at or slightly below the surface of the soil and above the crotch or fork of the tree in the larger branches. The larvae feed on the soft tissues of the living bark, and an infested tree exudes a considerable amount of gum from the area in which they are working. In some of the Georgia and Maryland peach orchards groups of old, scarred trees have been found with their trunks literally honeycombed by the channels of these larvae, and this is likely to be the condition in any neglected orchard in which the trees have reached some size. An average of two larvae to the tree was found in 14-year-old trees in Georgia in 1906, but occasionally individual trees were discovered harboring as many as 40 or 50 specimens of the insect in various stages.

Distribution
The lesser peach borer is rather widely distributed in the United States, to which it is a native. In his list of North American Lepidoptera, Dyar (1902) simply gives "U.S." denoting the general distribution. Beutenmuller (1901), in his monograph of the Sesiidae of America North of Mexico, gives from Canada to Florida and Texas, westward to the Pacific. It has been recorded from the following states: New York and adjacent portions of Canada, Pennsylvania, New Hampshire, Massachusetts, Illinois, New Jersey, Ohio, California, North Carolina, Minnesota, Maryland, District of Columbia,

Virginia and Georgia. It has been recorded as common and locally injurious in New York state and in Ohio. The records of this bureau (Quaintance) report in common in Maryland, western New York and circumjacent territory, and in Georgia, where it is especially abundant. It is known to occur on peach in New Jersey, Ohio, New York, Virginia, Georgia, District of Columbia, and Maryland.

Literature.
The literature on this insect is not extensive. Bailey (1879) gives the only account of its life history yet published, and his description of the character of injury is especially good. From time to time it has been treated systematically and figured, or listed and for such treatments reference should be made to the bibliography given at the close of this article.

Life History and Habits.
The winter is passed in various stages of larval development under the bark of the trunk of the trees. Upon the approach of warm weather, and during warm spells in the winter, in the South, larvae feed, and as they reach full growth construct full cocoons and pupate (in March and in April in Georgia and Maryland, respectively). About a month afterwards the moth begins to emerge and mate, and the female at once commences to deposit their eggs along the tree trunks, on account of the unequal development of the hibernating larvae, the period of pupation emergence of the adults lasts for several months. The eggs hatch after about ten days, and the young larvae enter the bark through crevices and begin to feed. In Georgia, in the course of several months, these larvae reach full growth and pupate, and the resulting moth establish another generation in the early fall, which hibernates as larvae. The two generations are considerably mixed.

The seasonal history of this borer is therefore very unlike that of the peach borer. It differs markedly in the fact of a second generation, and the further facts of spring pupation. (To be continued.)

NOTICE OF ANNUAL SCHOOL MEETING.

Notice is hereby given to the legal voters of school district No. 49 of Jackson county, State of Oregon, that the annual school meeting of said district will be held at high school building, to begin at the hour of 2 o'clock p. m. on the third Monday of June, being the 20th day of June, A. D. 1910, and polls to remain open until 8 o'clock p. m.

This meeting is called for the purpose of electing one director for the term of five years and the transaction of business usual at such meeting.

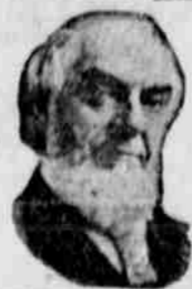
Dated this 6th day of June, 1910.
J. H. COCHRAN,
Chairman Board of Directors.

Attest: ORIS CRAWFORD,
72 Clerk.

Haskins for Health.

THIS SERMON IS A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Pastor Russell's Discourse On Jerusalem

Brooklyn, N. Y., June 5.—Pastor Russell returned from his European trip just in time to keep his appointment to speak in Brooklyn's largest auditorium, the Academy of Music. His topic was "JERUSALEM," from the text, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isaiah xl, 1, 2). As had been anticipated, the crowds were too great for accommodation at the Tabernacle. The spacious Academy of Music was crowded, with a large number of ministers and other men on the platform. After announcing his text the speaker said:

Christendom, with united voice, admits that all of the Divine Revelation came to and through the Hebrew people. Listen to the argument of the Apostle Paul, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God"—the Divine message respecting the Divine purposes, present and to come. The Apostle again informs us that the entire Gospel message was briefly comprehended in the Creator's promise to Abraham, "In thy Seed shall all the families of the earth be blessed" (Galatians iii, 8).

"To the Jew First."

It was the most natural thing imaginable for the Jewish Nation to suppose that the giving to them of the Law at Mount Sinai, through the mediatorship of Moses, was the fulfillment of the promise to Abraham. Nevertheless they were mistaken.

Israel's Mediator, and the sacrificing priests, and the sacrifices they offered, and their Tabernacle, with its Holy and Most Holy, and the Temple, and all the features of the Law Covenant were types or foreshadows of the "better sacrifices," higher Priesthood, better Mediator, and glorious blessings of eternal forgiveness and reconciliation yet to be accomplished. Nevertheless the period of Israel's types was not wasted. Not only were the types there given, but at the same time a special class of agents were selected: Abraham, Isaac, Jacob, and all the Prophets and worthy ones of that age, holy, consecrated to God, and accepted as agents qualified for the Kingdom conditions. Of these the Scriptures declare, "They fell asleep." They are still asleep in the dust of the earth, awaiting the glorious resurrection morning, and a grand share then with Messiah in the work then to be accomplished. In their lifetime, they were styled the Fathers, because Messiah was foretold to be of the posterity of Abraham, and also "David's Son."

But other Scriptures, without contradicting these statements, show us distinctly that "David's Son" and "Abraham's Seed" is to be Lord and Father of both David and Abraham. Thus we read, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (Psalm xiv, 16). David's son, Messiah, will be David's father, or life-giver, when he will raise David from the dead. Similarly he will be the father of all of those ancient worthies; and as David's Lord, and "Lord of lords." It will be his pleasure to appoint to Abraham, Isaac, Jacob and all of the Ancient Worthies, and Prophets, and faithful ones a glorious share with himself in the great Messianic Kingdom, which he is about to set up for the ruling and blessing of Israel and all the nations of the earth. Will not this be a grand honor to Abraham and his Seed? Could we expect that the Almighty would honor and use in such a high position any except the faithful? Surely not. When Messiah shall make these Ancient Worthies "Princes in all the earth," as representatives of his invisible Kingdom, will not this mean honor and dignity to the Jews first?

"Comfort Ye My People."

Our text is one of three declarations in the Old Testament, which assure us that there is a "double" connected with Israel's history. That is to say, Jewish history naturally divides itself into two exactly equal parts; the first of which was a time of favor, intermingled with disciplines, but favor nevertheless. The second of these parts has been one of disfavor and exclusion from Divine fellowship. As foretold by the Prophet, Israel for many centuries has been without prophet, or priest, and without ephod and without communion with God; whereas, at one time they were God's favored people. They now, according to their own admission, are so thoroughly rejected that they have no communication whatever, no light to shine upon their pathway. The prophet's words have been fulfilled, "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not" (Psalm lxxix, 22, 23). They have stumbled; they are blinded; but thank God their blindness is not to be perpetual. The period of their blindness

is the second part of the "double," with the fulfillment of that "double" their blindness will begin to vanish, and "All the blind eyes shall be opened." Of that time the Lord declares that "He who scattered Israel will gather them."

We are impressed, not by fancy, but by the Word of God, that Israel's "double" is now fulfilled, that Israel's blessing has already begun, that the opening of Israel's eyes is now in progress. For this reason we have chosen for our text, "Comfort ye, comfort ye my people, saith your God. Cry unto Jerusalem and say unto her that her appointed time is accomplished, for she hath received of the Lord's hand double [the two parts of her chastisement] for all her sins." Because the "double" is completed, we may speak the words of comfort.

Thirty-four years ago we called attention to these facts, but few had ears to hear. When eighteen years ago we visited Jerusalem, having in mind chiefly the fact that the time for the regathering of Israel was nigh at hand, and that the set time to favor Zion had come, we found no hearing ears amongst the Jewish people; and Zionism had not then been dreamed of. Our communications with the representatives of the Baron Hirsch Immigration Fund, and also with the executors of the Sir Moses Montefiore Jewish Relief Fund met with scant recognition. Nevertheless, we felt sure that Israel's "double" had been fulfilled, and that her morning of joy would soon break.

Meantime how much has happened during those eighteen years! Zionism has risen and engendered the hope of the "chosen people" in every land, and turned their eyes toward the land of promise; not that all are thinking of returning thither, but that every Jew who retains faith in the God of his fathers, and in the Abrahamic promise, is now looking and hoping for the time of blessing, long foretold. They know not about their "double"; they have not been studying the Holy Scriptures, but the teachings of their ancestors, as presented by the Talmud. They have been making a very similar mistake to that of Christian people, who have been studying the creeds of the "dark ages" instead of the Word of God.

The Three "Doubles."

Glance with me at three different statements by the Lord through the Prophets of Israel respecting Israel's "double" of experience: the first, an experience of God's favor; the second, an experience of equal length without divine favor. Notice first Jeremiah's prophecy (Jeremiah xvi, 18). After telling of Israel's disfavor, and then of their regathering, the Lord declares, "And first I will recompense their iniquity and their sin double"—some of the recompense with favor, and some without favor. Jeremiah's prophecy looks down to the "double" from his own day, which was more than six hundred years before the second part of their "double" began.

Turn now to Zechariah's prophecy, and note that prophetically he takes his standpoint at the very time when the second part of the "double" began. His words are, "Even to-day do I declare that I will render double unto thee (Zechariah ix, 12). Come next to our text, and note that the Prophet Isaiah stands with us, and views the matter from the standpoint that the "double" of experience has been fulfilled: "Speak comfortably unto Jerusalem, cry unto her that her appointed time is accomplished, because she hath received of the Lord's hand double [two equal parts] for her sins." It is our understanding that this "double" reached fulfillment in the year 1878 A. D., and since that date we have been declaring to the best of our ability, as the Lord granted opportunity, these comforting words to Israel, assuring God's chosen people that their period of disfavor has ended, and that they are gradually returning to prosperity; that Divine favor began with them in 1878. Yea, more than this, our sermons which to some extent reflect this feature of the Divine program relating to Israel's restoration to Divine favor, are being read to a considerable extent by Hebrews as well as by Christians; their eyes are gradually opening, as the Scriptures foretell they shall do.

But how may we know when the turning point of Israel's "double" took place? How may we know that the "double" was completed in 1878? We reply that the answer to the question necessitates an acknowledgment of Jesus as the Messiah. Israel's rejection of him as their King, marks the turning point of God's favor, as the prophecy of Zechariah, just quoted, distinctly shows. Neither Christians nor Jews have appreciated the full import of the incident mentioned in the Gospel; that five days before his crucifixion, Jesus rode upon an ass, after the manner of Jewish kings, into the city of Jerusalem, a multitude surrounding him, and going before him, shouting, "Hosanna to the Son of David! Blessed is he that cometh in the name of Jehovah!" The Prophet Zechariah called attention to this in-

cident centuries before it occurred, and then gives the Lord's words, "Even to-day do I declare, I will render double unto thee."

Israel's history as a nation began with the death of Jacob, when he gave his blessing to the twelve tribes. The period from that time to the death of Jesus, according to the Scriptures, was 1845 years; and a like period of disfavor, measuring from the day of Jesus' rejection marks the death of Israel, and the utter destruction of Jerusalem. Similarly we should expect that the return of favor would be gradual, a like period of 36 years; and this would bring us to the year 1914, as the time when God's favor for his people will be publicly and openly manifested.

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