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Your Community. Your News.

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Your Community. Your News.

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COMMUNITY CALENDAR

The Deer Lodge Abner Ross Center meet on the third Monday of the month at 6:00 PM.

Coalfield Genealogical and Historical Society meets the second Tuesday of every month at the Senior Citizens Building at 6:00 PM.

Morgan County Republican Party meets the last Thursday of every month at 7:00 PM at the American Legion in Wartburg.

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— In Loving Memory —

Sandra "Sandy" Gale Boshears, 79



Sandra "Sandy" Gale Boshears, age 79 of Coalfield, TN, passed away peacefully surrounded by her loved ones at Methodist Medical Center on September 19, 2025.

She was born on September 9, 1946, in Harriman, TN to D.C. and Joyce Brown. She was a devoted wife, mother, grandmother and friend whose life was defined by her love, kindness and faith. She was a member of Union Baptist Church. She married Larry Boshears on July 10, 1964, and together they built a beautiful life filled with family, laughter, and cherished traditions. She took great joy in everything that she done, but most of all her biggest joy was her family, who she loved dearly. Those who knew her will remember her gentle spirit, warm smile and unwavering love. She had a gift for making everyone feel welcome and her presence will be forever missed.

She was preceded in death by her husband, Lary Boshears; parents, D.C. and Joyce Brown; mother-in-law, Frankie Boshears; brothers, Terry and Johnny Brown; aunt, Sadie Harris and husband Jim, and nephew, Brad Pennington.

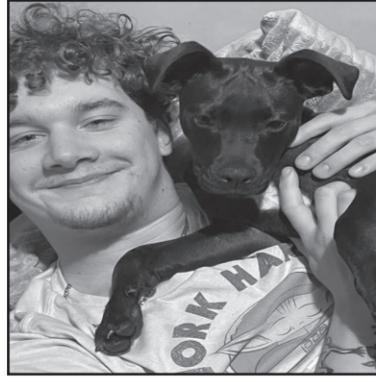
She is survived by her children, Melinda (Roger) Jones and Larry David Boshears; grandchildren: Tabitha (Brandon) Davis, Tallesse (Logan) Alley, and Taylor (Amber) Jones; great-grandchildren: Gracie Davis, Sawyer Davis, Reagan Davis, Zayla Jones, Nash Jones, Tatum Alley, and Treycen Alley; sisters-in-law, Wilma Brown and John and Peggy Pennington; nieces: Christy Shipley and son Landon, Amanda Pennington and children, and Chasity Pennington; special friends and family: Vickie Lively, Linda and Terry Wendt and son Mathew, Paula Freytag, Judy Justice, Phyllis Basler, Glenda Fritts, Alice and Lemon Woods, especially her family at Coalfield School, and many more. She loved her community and everyone in it.

The family would like to give a heartfelt thank you to Methodist Medical Center ICU staff and hospice staff for the compassionate care they provided and shown to them over the last couple weeks.

The family will receive friends Monday September 22 from 4:00 – 7:00 p.m. at Schubert Funeral Home in Wartburg with the funeral to follow at 7:00, Bro. Jason Lowe and Bro. Terry Wendt officiating. Graveside service will be Tuesday September 23 at 9:30 a.m. at Davis Cemetery in Coalfield.

Schubert Funeral Home is honored to serve the family of Sandra Gale Boshears.

Isaiah Nathaniel Peddicord, 23



Isaiah Nathaniel Peddicord, age 23 passed away September 21, 2025.

Isaiah was born May 28, 2002, to and survived by Brian Peddicord (Nicole) and Jenny Potter (Michael), brother Brian Hensley, sisters Kimberly Hensley, Jasmine Peddicord and Whitley Potter; Cribbling's Aidan and Kaitlyn Carroll.

Grandparents Michael Peddicord (Mary), Lisa Fritts-Peddicord, Wendy Potter (Tom), Tim Sweat (Debbie).

Uncles Mitchell Peddicord, Robert Harris (Jennifer). Aunts Angel Hart, Heather Carroll (Mark), Jessie Taylor (Shawn),

Allison Sweat (Allison Karst), and many cousins, Olivia Carroll and nephew Elijah Carroll. Also special friends, Larry Garrett and Tyler Gosnell. Preceded in death by Aunt Jennifer Peddicord and cousin Jerry Fritts.

Isaiah was of the Christian faith. He enjoyed reading, pontificating, challenging others in wit, and exploring his path in life. He worked in construction, food service, Amazon warehouse, retail, and farmed with his pappy.

The family will have a graveside service on Wednesday, September 24, 2025 at 11:00 am at the New Petros Cemetery, Cemetery Road, Petros, TN (behind the Church of God) with Dr. Jim West officiating. A celebration of life is being planned for a later time.

Schubert Funeral Home is honored to serve the family of Isaiah Nathaniel Peddicord.

Psalm 86:4-5

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Obituaries must come from a funeral home to be in the newspaper.



— In Loving Memory —

Michael Douglas Fugate, 76



Michael graduated from Fairlawn High School in 1967 and then Liberty University in 2006. He was the Pastor of Flat Shoals Baptist Church in Bowersville, GA and prior to that, a children's church pastor for many years in various churches. He had a heart for winning souls to Christ. He was known for many of his illustrated Bible stories and church bus ministries. He loved the Lord first and foremost. He was also known to crack a joke or two and had an infectious laugh. A true man of God that will be deeply missed.

Pastor Michael Douglas Fugate of Sidney, OH, born February 23, 1949, went home to be with his Lord and Savior on September 23, 2025, and heard "Well done thy good and faithful servant."

He was preceded in death by his parents, Jess and Mary Ellen Fugate; Mother-in-law, Alice Meyer; Brothers-in-law, Dennis Meyer and Robert Werner; grandson, Charles Dodson; and two great grandchildren.

He leaves behind his wife of 58 years, Anita Meyer Fugate; his four children, Alice Fugate, Kirk Fugate, Michelle Fugate Evans(Rob), and Matthew Fugate; his 7 grandchildren and 5 great grandchildren; sister Jennifer Fleckenstein(-Dave), brother Christopher Fugate(Deb), and sister Joellen Werner; as well as many nieces and nephews and more friends than you could imagine, as he never met a stranger.

The family will receive friends Friday, September 26, 2025 at the First Baptist Church in Wartburg from 12:00-2:00 p.m. with the funeral to follow at 2:00 p.m. with Pastor Matt Ward officiating. Interment will follow in the Clear Creek Ridge Cemetery, 169 Susack Lane, Lancing, TN. In lieu of flowers contributions can be made to the Alzheimer's charity link below.

Schubert Funeral Home is honored to serve the family of Michael D. Fugate.

Psalm 123:1

**Unto thee lift I up mine eyes,
O thou that dwellest in the heavens.**



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Historically Speaking

A history of Oliver Springs – Part 1

By Ray Smith - Oak Ridge City Historian

Carolyn Krause has long been curious about the people who lived in the past few centuries in the valley next to the ridge on which her family has lived for 35 years. So, she has delved into several sources of information on the history of Oliver Springs, originally called Winters Gap, and presents what she has learned in three articles for this Historically Speaking readers.

After we moved to West Outer Drive on Black Oak Ridge in 1989, my husband, our two children, and I were intrigued by the mooing of cows and the rumbling and tooting of nighttime trains. The sounds were coming from Oliver Springs down in the next valley. Sometimes we would hear overhead the loud buzzing of small planes from the Oliver Springs airport. As we looked through our backyard forest toward the Cumberland Mountains at night, Oliver Springs' buildings and streetlights sparkled.

I learned from David Hackett, an expert on Native Americans in the region, that before the Spanish arrived in North America in the 1500s, the Oak Ridge and Oliver Springs area was occupied by the native Yuchi people. He wrote that the Yuchis "were the priests and peace chiefs among all the tribes, as well as the traders of salt and other commodities.

"For this reason, many Yuchi villages were scattered up and down the system of trade trails, but their main seat was in the Tennessee River Valley, where they had salt-making operations at Saltville, Oliver Springs, and Rhea Springs, among others. The salt trade made them quite wealthy, and the priesthood gave them political power."

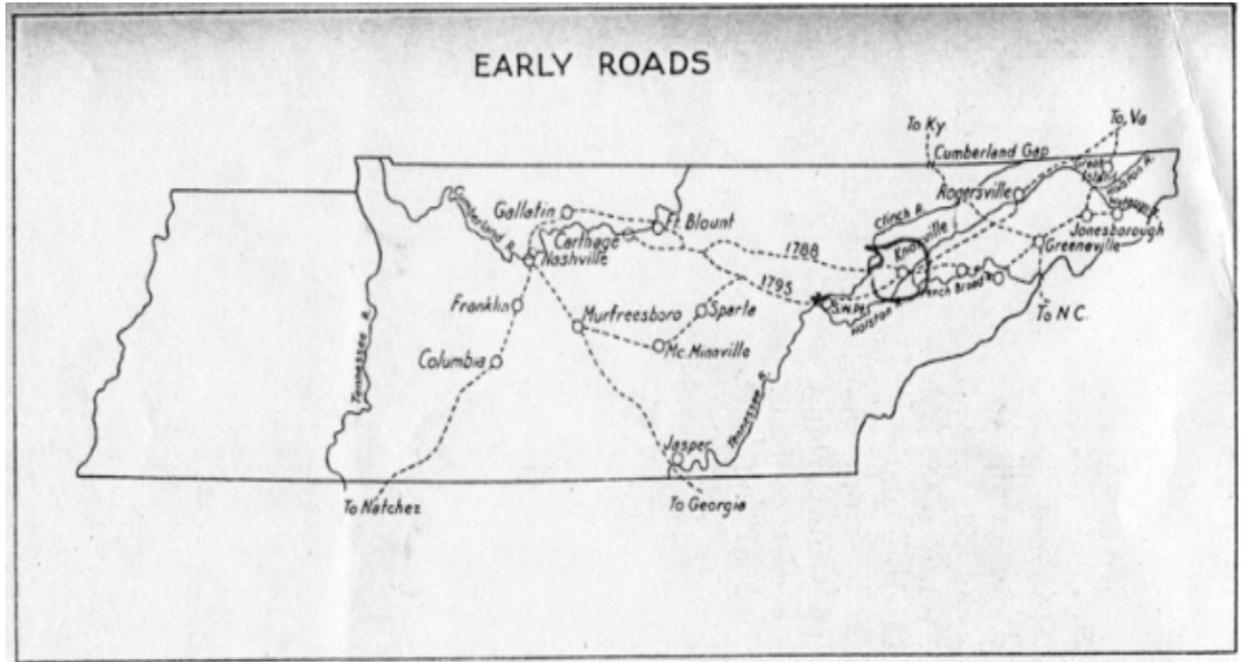
Humans and animals need salt to regulate water in the body and to help transmit nerve impulses and contract and relax muscles. The Indigenous people used salt to enhance flavor in vegetables, preserve meat and fish, heal the injured and ill, and purify the body and spirit through ceremonial cleansing rituals.

In the 1530s, the Spanish explorer Hernando de Soto led an expedition through Tennessee and other southeastern states in the search for gold and a passage to China or the Pacific coast. Hackett wrote that "the Spanish found not only the Yuchi, Shawnee, and Koasati here, but the Chiaha, Chisca, Tuskegee, Natchez, Catoosa, Taliwa... all practicing the Green Corn Rite peaceably together in the Tennessee River Valley. This all came to a crashing halt with the Contact holocaust that wiped out 90% of the Indigenous population."

As the Spaniards penetrated the Southeast, most of the Yuchis and members of many other Native American tribes became ill and died from several European diseases to which they had no immunity. Smallpox was the most devastating disease, but many Indigenous peoples succumbed to measles, influenza, typhus, and tuberculosis.

"Genocidal wars were followed by slavery, starvation, and waves of deadly disease," Hackett continued. "The few survivors collapsed into amalgamations of the former peoples. While some of these tribes maintained the names of previous peoples, they became the agglomerative peoples now known as Cherokee, Creek, Seminole, Chickamauga, etc."

In the 1700s and 1800s, White European immigrants, including some who had fought in the Revolutionary War, settled in Anderson and Roane counties (both created in 1801) and lived by subsistence farming. They grew wheat, corn, and beans, harvested the fruit of peach and apple orchards, milked cows, and raised and slaughtered chickens, cattle, and hogs.



The 1788 Emery Road went through what is now Oak Ridge and Oliver Springs (Courtesy of Ray Smith)

How Oliver Springs originated as a town is described in "Circling Windrock Mountain: Two Hundred Years in Appalachia." This 1998 book was written by Augusta Grove Bell, a reporter for The Oak Ridger in the 1960s who covered Anderson County Courthouse activities. She obtained much of her information from stories told by her Uncle John Smith, town residents, and Snyder E. Roberts, Oliver Springs historian.

According to Bell, "In 1799, an Indian fighter from Virginia obtained the right from Knox County to build a gristmill 'where the Indian Fork of Poplar Creek breaks through Walden Ridge.' His name was Moses Winters. Because he could readily grow wheat on the land, he built a gristmill run by the power of spring water coming from Walden Ridge to grind his grain into flour. He acquired 249 acres of land in the center of what became Oliver Springs. He named the land he occupied Winters Gap after the gap that provided the only convenient route through Walden Ridge.

Moses Winters "located his 1799 grist mill near a valuable salt well used by the Cherokees on land that was still legally theirs," Bell wrote. "Archaeological finds, including weapons and pottery, show that more than one Indian battle was fought over the salt. It was not until Major Thomas Butler negotiated the Third Treaty of Tellico in 1805 that all of Major Winters's tract got official blessing, though he had been there six years.

"His land had something else the Cherokees valued – the mineral springs they called Tah-hah-lehah or 'healing waters.' These springs eventually gave the town its name."

Commenting on the local treaty, Hackett wrote in an email message: "Treaties here were obtained under duress of terrorism by the frontier militia and so were in no way fair or equitable. Furthermore, they were made with the Cherokee leaders who lived over in the Carolinas, not with the Chickamauga leaders who lived in East Tennessee. They papered over the theft of the land from the Indigenous peoples, giving a 'legal' title to the land claim of the invading settlers."

Before Moses Winters died in 1846, "he had acquired still more land, some of it rich with coal he was the first to work, though on a small scale," Bell stated. He had seven daughters and a son, his youngest child. That son, Moses Charlton Winters, acquired still more land and built a sawmill using the waterpower of his father's gristmill. Wood was needed for small farms, coal mines, flatboats, and railroad ties, and it was readily available from Walden Ridge, which was covered with huge pine, oak, hickory, poplar, maple, walnut, cherry, and gum trees. What Winters and his son, Bell, added "saw their settlement change from an outpost in the virgin forest into a town on the verge of a coal boom after the Civil War."

Bell pointed out that the gristmill and mill dam,

which operated for 54 years, withstood "the tremendous surge of floodwaters that could come down from the mountains." The gristmill washed away in 1853.

In her book, she noted that the people of Oliver Springs have endured many flash floods. She cited the terrible flood of July 12, 1967, that caused half a million dollars' worth of damage.

"Houses were washed off their foundations along with the one-room Church of God jammed up against the Esterbrook Street bridge," she wrote. "The National Guard patrolled the streets while prisoners from nearby Brushy Mountain State Penitentiary cleared sticky brown ooze from the roadways."

The Tennessee Valley Authority responded to that local disaster, Bell stated, "by planning a flood control channel to tame Indian Creek (Indian Fork of Poplar Creek). Two summers later, bulldozers were about to start moving earth for the channel, the first step in an ambitious plan to turn depressed Oliver Springs into a small 'model city.' New public housing would be built in the floodplain along with an elevated highway to eliminate the traffic bottleneck in the old part of town."

The part of the gap where Winters lived was later occupied by a whisky distillery and then the Oliver Springs Bottling Works at the turn of the century. As a result of TVA's flood-control work in 1969, Winters' homestead is covered over, as is part of Back Street nearby.

Because of developments in early 20th-century East Tennessee, such as the interstate highway system, Great Smoky Mountains National Park, TVA's Norris Dam, and the Manhattan Project, numerous white landowners complained about federal government evictions of their families from their homes to make space for these government projects (two of which were in Anderson County). It is unclear whether Native Americans in the region were sympathetic to white families' plight, knowing that these expelled residents had been living on land stolen from the native peoples.

Next: How Winters Gap became Oliver Springs and how it became a booming coal mining town with a fashionable resort hotel built by one of the town's coal millionaires.

Thank you, Carolyn. I also have been interested in the history of Oliver Springs. I first found the Emery Road going through Winter's Gap on its way to the French Lick (now Nashville), in 1788. For more information about the Emery Road: <https://www.smithdray1.net/history/emeryroad.htm> and, <https://tennesseencyclopedia.net/entries/historic-trails/>

Acts 11:19 thru Chapter 12



Melvin Howard

(Acts 11:19-26) the church in Antioch: the persecution that followed Stephen's death scattered the Jerusalem disciples. Some went into Phoenicia on the northern coast of Palestine. Others went to Cyprus, a Mediterranean island about sixty miles off the Syrian coast. Other disciples settled in Antioch of Syria (to be distinguished from Antioch of Pisidia). Syrian Antioch had a population of some five hundred thousand souls. The evangelism, however, had been on behalf of Jews only. Others had come to Antioch and were

teaching Greek-speaking people, which may have been Hellenists, or Gentiles. At any rate, the "hand of the Lord was with them," and a great number who "believed turned to the Lord."

There is a grammatical construction here that is significant. Grammatically, "believed" denotes action that occurred prior to that of the leading verb, "turned." The sense thus is: "A great number of people, having already believed, turned to the Lord." This demonstrates that the act of turning was not the believing. When this passage is compared with 3:19, it proves that one has not turned to the Lord merely in believing or in repenting; rather, the actual turning is at the point of immersion in water. At the time of his faith, one has changed his conviction; at the point of repentance, he has altered his attitude and mode of living; when he is baptized, he has changed his relationship to an "in Christ" association (Rom. 6:3-4; Gal. 3:26-27 and John 3:5 Jesus never lied. This is forever the way to eternal life).

This success in Antioch solicited the assistance of the Jerusalem church that sent Barnabas to become involved in that work. This "son of exhortation" lived up to his name, encouraging the disciples to remain steadfast in their service to Christ--which implies the possibility of not remaining faithful. Barnabas had a solid character and was "full of the Holy Spirit and faith" (4:36 and 6:5). As a result of this working relationship, many "were added to the Lord" (2:41, 47).

Apparently Barnabas felt under pressure with so many new converts, so he set out for Tarsus, about one hundred twenty miles to the west, to find Saul and solicit his help in the effort at Antioch. Saul had been in Cilicia for several years and had built a good reputation for preaching "the faith" (Gal. 1:23). Barnabas located Saul and the two returned to Antioch where they labored there together for about a year, teaching many people (v. 26). Here, for the first time, the name "Christians" is introduced. The expression, were called," suggests they did not invent the name for themselves, but it was divinely bestowed upon them, perhaps by either Barnabas or Saul. They were to glorify God in that name (1 Peter 4:16).

(Acts 11:27-30) the benevolent mission to Judaea: presently, "prophets" arrived from Jerusalem, warning the brothers that a great famine was to descend upon the empire. Writing later, Luke states that the prophecy was fulfilled in the days of Claudius (A.D. 41-54). Various historians mention famines during this era. Josephus reported that many in Jerusalem died for lack of food (Antiquities of the Jews 20.2.5). The caring disciples in Antioch determined to send relief to the needy. Each person gave consistent with his ability. Giving is acceptable as a person has, not as he has not (2 Cor. 8:12). Ability is a combination of resources and opportunity. The brethren sent their gift by the trustworthy Barnabas and Saul, who delivered it to the elders. The definite article seems to suggest a specific group of elders, and the most reasonable view is that these were the elders of the Jerusalem church (12:25). This is the first time church "elders" are mentioned. The qualifications of elders, also called "bishops" (20:17, 28) or "pastors" (Eph. 4:11), are found in 1 Tim. 3 and Titus 1.

(Acts 12:1-19) the apostles persecuted: certain events relating to the Jerusalem church, particularly persecution, are now set forth. Within the same general time frame of Barnabas and Saul's benevolent mission to Judaea, Herod the king sought to afflict some within the Jerusalem church. This Herod, known as Agrippa 1, was the grandson of Herod the Great, who slaughtered the infants in an attempt to eliminate the Christ child (Mt. 2:1), he was the nephew of Herod Antipas, who decapitated John the Baptizer (Mk. 6:14). Agrippa murdered James, son of Zebedee and brother of John, with the sword. Eusebius, citing Clement of Alexandria, says that James was beheaded. James was the first apostle to shed his blood for the Master--an event, incidentally, which fulfilled the Savior's prophecy that James would "drink the cup" of suffering (Mk. 10:39).

(In 12:4 King James version Easter should have been Passover --- hence, the name Astarte or Ishtar is a semitic word. "Easter" comes from the goddess named "Ishtar" or Semitic. Semitic means "(1) of or relating to the Semites. (2) Designating or relating to a family of inflectional languages including Phoenician, Hebrew, Aramaic, and Arabic.) "

When Antipas saw that James's death pleased the Jews, he seized Peter,

put him in prison, and had him guarded by sixteen soldiers, with the intention of executing him after the days of Passover (v. 4). While the apostle was imprisoned, the church prayed for him and God heard their petitions. As Peter slept, heavily guarded, an angel of the Lord appeared in the cell. Peter was awakened, instructed to dress, and delivered from the cell. It was so amazing the apostle could hardly tell if it was real or a vision (v. 9). Miraculously, they passed by several guards, and when they approached the city's iron gate, it opened without human intervention. Presently, the angel vanished and Peter knew he had been delivered by the Lord.

He made his way to the home of Mary, the mother of John Mark, where many saints were gathered for prayer. When he knocked at the gate, Rhoda, a servant girl, recognized his voice, and in her joy ran to tell the others without letting him in. The Christians could not believe it was Peter, suggesting that Rhoda was delusional (v. 15). Finally, they let him in; he recounted the details of his deliverance and asked them to convey the information to James (Jesus' half-brother) (Mt. 13:55, 1 Cor. 15:7) and to the brothers. Peter then went to "another place," the details of which are not revealed.

When dawn broke, the soldiers were in a state of panic. Herod feverishly attempted to find his missing prisoner, but could not. He interrogated the guards, but they had no idea. The escape was not their fault; nonetheless, they were put to death. Herod left Judaea and journeyed westward to Caesarea (the Roman headquarters) and lingered there. He probably had an eerie feeling and decided to seek solace and safety elsewhere.

(Acts 12:20-25) Herod's death and continued church growth: Herod was highly displeased with the citizens of Tyre and Sidon (twin coastal cities in Phoenicia). A united committee came to visit the ruler, thinking they had influence with him because they were acquainted with Blastus, his chamberlain (a household officer). Perhaps their food ration had been cut (their food supply was provided by Antipas) and they hoped to have it reinstated. Herod was unpopular, so the groveling group thought they would win his favor with a flattering celebration.

On a set day, Herod arrayed himself in royal apparel and set upon his throne. Josephus, in describing the event, says he was clothed in a silver garment that glistened in the morning sun. He made a speech (the verb seems to suggest that he went on and on) that enthralled the crowd--or so it seemed--and they proclaimed him a "god". Josephus indicated Herod did not rebuke this idolatrous praise; accordingly, a "severe pain" struck in his stomach. Luke says he "was eaten of worms" as a result of being smitten by an angel. After an agonizing five days of suffering, Herod died at the age of fifty-four.

In spite of bloody persecution, "the word of God grew and multiplied" (v. 24). This is a figure of speech whereby the cause is put for the effect. The word of God grew in the sense that many new converts were made to the cause of Christ. "Multiplies" stresses the fantastic rapidity of the expansion of the Christian movement. The more it was persecuted, the faster it grew. It was a divine cause!

When Barnabas and Saul had concluded their mission of mercy on behalf of Christian famine victims in Judaea, they returned to Antioch, bringing with them John Mark, Mary's son and Barnabas' cousin (Col. 4:10). Mark would later become a source of some contention between Barnabas and Paul, but eventually would redeem himself.

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