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Morgan County Today

Psalm 100:3

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Volume 12 Number 21

Tuesday, June 9, 2026

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**Ms. Avery Pearl
Pet Columnist**

Pet Perspective with Ms. Avery Pearl

Happy Father's Day!

Ms Ivory and me would like to take a moment to say Happy Father's Day to our Pappy.

He is the kindest, most hardworking, football loving, Godly man we know.

He lives each day with a grateful heart and the man can do anything! He is the fixer of all things broken and the comforter-in-chief. Did I say, he can fix anything?

Eventhough, his hands are scarred rough and bumpy from a lifetime of work, they are full of gentleness. He is our rock and our safe place.

The patriarch of our family, what every man should be.

He even let's me and Ms Ivory snuggle with him in his chair and he sneaks us that yummy stuff called BACON and HAM! Shhh, don't tell Mimi.

Seriously though, every child should have a man just like Pap as their dad or grandpa. The world would be cleaner, safer, unbroken, with a lot more wuff, if there were more of him in it.

There would be fewer fish though, cause you know that man wuffs to wet his hook.

Any-woof, Happy Father's Day to our Pap and to all the other dads. We hope everyone enjoys making memories.

For more of my Pet Perspective like and follow me on Facebook at Ms Avery Pearl.



WEEKLY WEATHER

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— In Loving Memory —

Elizabeth Terry Smith, 67



Grant Smith, Andrew Smith, Olivia Smith, Aubree Smith, and Wesley Smith; brother Mark Powers Terry.

A private disposition will be held at Happy Valley Memorial Park in Elizabethton, Tennessee at a later time.

In lieu of flowers donations can be made to Schubert Funeral Home, P.O. Box 326, Wartburg, TN. 37887 to assist with funeral expenses.

Schubert Funeral Home is honored to serve the family of Elizabeth Terry Smith.

Elizabeth Terry Smith, age 67 of Knoxville, Tennessee passed away on May 27, 2026, at Renaissance Terrace in Harriman, Tennessee.

She is preceded in death by her father, Dr. James Spencer Terry; mother Myra Frances Powers.

Elizabeth is survived by her children, Claire (Tim) Key, Kenric Smith, and Jordan (Mandi) Smith; her grandchildren,

Emerson DeLaCruz



Emerson is deeply cherished by his grandparents, Thomas Barnard, David and Lisa DeLaCruz, along with many other loving family and friends.

While our hearts ache in his absence, we find peace knowing he is now with Jesus - happy, whole, and being rocked by his Granny Maggie and his Papaw Johnny.

Schubert Funeral Home is honored to serve the family of Emerson DeLaCruz.

With broken hearts, we announce the loss of our precious Emerson at 15 weeks. Though his time with us was brief, he was loved beyond measure by his parents, Brandon and Sarah DeLaCruz, and his brothers, Xander and Nathaniel.

Psalm 123:1

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

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

Audrey Mae (Terry) Griffith, 99



Audrey was a hard-working Christian, a very special lady that showed her love by the way she cared for her family and friends. Being married to a man whose passion was singing gospel music, she would take all six children and go, sometimes five or more times a week, but was never heard complaining. After her husband Lee's passing, she also sang with her son Jerry and The Griffith Family singers until she was 94. She is remembered as a strong caring mother, grandmother, granny and friend to all who knew her.

In addition to her parents, Audrey is preceded in death by

her husband Lee Griffith; sisters Naomi "Oma" (Ray) Maden, Mildred (William "Bill") Dyer, Bessie (Walter) Richardson, and Thelma (Junior) Parton; brothers Jesse, Johnny and Paul.

She is survived by all six of her children Elizabeth Ann (Peter) Hodges, Roger Lee (Linda), Jerry Carl (Linda), Wilma Gail (Allen) Branstetter, Ira Lynn (Christy) and Lawrence Allen (Karen); grandchildren Michael, Melissa, Heather, Rebecca, Cynthia, Travis, James, Lorra, Andrew, Charlotte and Adam. She also has 26 great grandchildren and 2 great great grandchildren.

The family will receive friends Tuesday, May 26 at Pilot Mountain Baptist Church from 4:00 – 6:00 with funeral to follow at 6:00, brother Charles Webb and James Griffith officiating. Graveside service will be Wednesday at 11:00 am at Lane Cemetery in Lancing.

Schubert Funeral Home is honored to serve the family of Audrey Mae (Terry) Griffith.

Audrey Mae (Terry) Griffith, 99, went to be with her Lord on May 23, 2026. She was born September 29, 1926, in the Greasy Creek community of Morgan County, Tennessee, to John Wesley and Maude (Davis) Terry. She was a member of Pilot Mountain Baptist Church.



— In Loving Memory —

Arnetta Ann Heidel Basler, 90



Arnetta Ann Heidel Basler, age 90 of Wartburg, TN passed away peacefully June 4, 2026, at Roane Medical with family by her side.

Arnetta was born on her childhood family farm in the Joyner Community of Morgan County on November 1, 1935. She was a lifelong member of St. Paul Evangelical Lutheran Church in Wartburg. She married James

“Louis” Basler of the neighboring farm in March 1954 until his death in 2023. To her family’s delight, she made delicious Noodles, Pies, and Pumpkin bars. She enjoyed giving handmade baby quilts and embroidered baby pillows to her grandchildren and great-grandchildren and many throughout her church family. She was known for telling you that “she loved you with a Bushel and a Peck and a Hug around the Neck.”

She was preceded in death by her parents Carl and Thelma Heidel, husband Louis and infant daughter Rose Ann, Brother and sister-in-law Garland and Delonia Heidel, In-laws Fred and Macel Basler, Brother-in-law Bobby (Betty) Basler and Roy Basler.

She is survived by daughters Wanda (Johnny) Diden, and Carolyn (Bob) Jones all of Wartburg. Granddaughters Valerie (Dustin) Moore and their daughter Alice; Sarah Diden and her husband (Greg Tataryn). Grandsons Bobby Louis (Amy) Jones and their daughter Zoe; and Michael (Chadara) Jones and their children Jase and Navy. Sisters Ida Mae (Wayne) Hamby and Shirley (Benny) Parks. Extended family Hailey Ingram.

Services will be held at St. Paul Evangelical Lutheran Church Monday, June 8, 2026, with Rev. David Graves officiating. Receiving of friends 10:00 a.m., Funeral at 11:00 with burial to follow at the Wartburg City Cemetery.

Paul Bearers: Johnny Diden, Bobby L. Jones, Michael Jones, Dustin Moore, Greg Tataryn, Dustin Heidel and Honorary Paul Bearers Bobby G Jones, and PV2 Joseph Childs, Private Second Class, Army.

Memorials may be given to St. Paul Lutheran Church or the charity of your choice.

Schubert Funeral Home is honored to serve the family of Arnetta Ann Heidel Basler.



Vaughn Sexton, 86



asville, Georgia; grandchildren: Christopher Aaron Sexton of Douglasville, Georgia, Scott Andrew (Haruka) Sexton of Tokyo, Japan; great granddaughter, Savannah Towa Sexton of Tokyo, Japan; brother Gerald Sexton of Lima, OH; and nephews Rory (Kathy) Sexton and Roger Sexton.

Vaughn Sexton, born July 3, 1939, passed away May 31, 2026 in Douglasville, GA.

He was preceded in death by his wife, Mary Louella Jones Sexton.

He is survived by his sons: Vaughn Allen (Stephanie) Sexton, Jr., of Eatonton, Georgia, Robert Glen Sexton of Dougl-

The family will be having a graveside service Thursday, June 4, 2026 at 11:00 a.m. in the Sunbright Cemetery in Sunbright.

Schubert Funeral Home is honored to serve the family of Vaughn Sexton.



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1 Corinthians Chapter 9



Melvin Howard

(1 Cor. 9:1-3) An affirmation of apostleship: In the preceding chapter Paul has argued the case that the strong ought to help the weak, even to the extent of foregoing one's own interests to assist others in their spiritual growth. He will now strengthen his case by demonstrating that he has practiced this principle; he can speak, therefore, with authority. He begins with a series of questions, each of which is grammatically framed to invoke a positive response. The focus initially will be on his integrity as an apostle. It presently becomes apparent that there was a Corinthian

clique that disputed his apostleship.

"Am I not free? Am I not an apostle? Haven't I seen the Lord? Aren't you my work in the Lord?" Paul had been within his rights to expect support from the Corinthians as an apostle of Christ. Why did he forego it? Because he thrust the interests of others before himself. Yes, he was an apostle. Yes, he had qualified for that position by having seen the resurrected Lord. Yes, he had founded this congregation. The fact that the Corinthians possessed spiritual gifts (chapters 12-14), received only by the imposition of Paul's hands, was a "seal" of his apostleship. He is prepared to make a "defense" to those who "examine" him (v. 3). This is a clear reference to the faction in Corinth that questioned Paul's apostleship and integrity.

(1 Cor. 9:4-12) Paul's right to financial support: In an almost prosecutorial fashion, the questions continued. "Haven't we (men who labor in the proclamation of the word) the right to be sustained by the church? Don't our families have the right of support, even as other apostles, the brothers of Christ, and Cephas (Peter)?" (Peter was married; modern "popes" (who according to Catholic dogma inherited his mantle) cannot be.) "Are Barnabas and I the exceptions (v. 6)? Aren't soldiers, farmers, and herdsmen sustained for their labor? Am I simply using human illustrations? Doesn't the Old Testament law embody the same principle (Dt. 25:4)? Doesn't even the ox get to eat as he works, treading out the grain? In fact, wasn't this provision placed in the law for our sake more than the ox's?" Yes it was. One labors in the hope of partaking.

"If we have sowed (labored) in spiritual matters, is it unreasonable that we should have the right to reap some physical support?" This suggests they acknowledge the logic in providing support for physical labor, yet they see no value in supporting those who labor on their behalf spiritually. What does this say about their values? They even concede the right of others to be supported: why then is such withheld from Paul and Barnabas (12)?

(1 Cor. 9:12-23) Paul's reasons for suspending his rights: "Nevertheless we did not insist upon support." Why not? "Because we did not want to hinder the progress of the gospel." Service is about sacrifice! Even the Old Testament law provided precedent for sustaining those who labor in sacred tasks. The priests and the Levites who served in the temple were allowed to have "their portion" of the sacrifices offered (Lev. 6:16, 26; Num. 18:8; Dt. 18:1-4). Similarly, the Lord "ordained" (appointed, prescribed) that those who proclaim the gospel should be sustained by their students (v. 14; Ga. 6:6). Paul will later depict (in hyperbolic fashion) their willingness to let others support him while he worked at Corinth as a form of robbery (2 Cor. 11:8).

As they well know, however, Paul had not insisted on exercising his divine rights. Why not---he had accepted support from others (Phil. 4:10-20)?

Because he had critics in Corinth who suggested he was a mercenary---just in it for the money! He would rather die than lend any level of credence to such malicious rumors, and thus rob him of that glory inherent in serving his Lord (v. 15). While preaching Christ was a glorious task, he would not glory in such personally, for he was compelled by necessity to be involved in this commitment. The Lord Jesus had commissioned him to this vocation and he had dedicated himself to it. In fact, he felt he would be condemned if he did not (v. 6). He was not involved in this work for monetary reward. No, he considered his role as one of an entrusted "steward". That was an honor plentifully bestowed. He was but a servant, laboring under the management of a higher authority (v. 17). "If I am preaching for some financial reward, as some charge, where is it?" Certainly he had the right to be supported, but in the case of the Corinthians, he had not utilized his full privilege (v. 18).

Again he will chronicle his activities as an example (especially for them) of forfeiting one's liberty in the interest of others (chapter 8). He is not bragging. Under the guidance of the Spirit he is documenting his credibility to be fit for instructing them in this manner. He had brought himself "under bondage to all" to gain souls. For example, to the Jews he became "as a Jew" (v. 20). What did he mean "as a Jew"? He was a Jew! Biologically, yes; intellectually speaking, he knew the law of Moses had been abrogated, yet he accommodated himself to certain Hebrew practices for the gospel's sake (Acts 16:3; 21:20). Similarly, to those under the law, he would be "as under the law". The simile hints he knows that formally he is no longer under Moses' law. To those "without the law", Gentiles, the apostle likewise adapted himself in whatever cultural ways he could---without sinning, of course. He never became an "outlaw in his relationship to God. He was "under law to Christ." This is a clear repudiation of the modern "grace-only" idea that we are free from all law (v. 22).

There were other classifications of accommodation. To the "weak" he became "weak" (perhaps in refraining from the eating of certain meats, etc.). Becoming "all things to all men" (the Greek suggests a settled practice) was a resolution of life to facilitate the spread of the gospel. What a gracious man---to have such an encompassing love for the souls of humanity! Paul was immersed in a spirit of self-sacrifice for the gospel, realizing he eventually would partake of the joys associated therewith (v. 22-23).

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