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TOMMY LEE FRANCIS

PUBLISHER@MOCOTODAY.COM

EDITOR:

HEATHER FRANCIS

EDITOR@MOCOTODAY.COM

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WEEKLY WEATHER



TUE 9/1  91° 68°

WED 9/2  92° 70°

THU 9/3  91° 70°

FRI 9/4  90° 69°

SAT 9/5  89° 65°

SUN 9/6  83° 62°

MON 9/7  83° 62°



Ms. Avery Pearl
Pet Columnist

Pet Perspective with Ms. Avery Pearl

First Fall!

Hey, Y'All! Have you noticed that the leaves have started go change and some are even falling off?

Well, Mimi was sitting outside in the gentle breeze and enjoying the windchimes. It was so peaceful and relaxing.

Then, she noticed the difference in the leaves and that they are starting to fall from the tree's.

Then, it occurred to her that this is what the Ol' Timers mean when they say that this is the "First Fall."

So, Autumn is just around the corner. That's when the trees even show their support for the Big Orange. It's kinda sad to see the summer winding down.

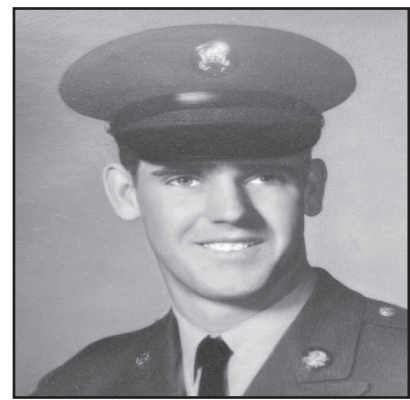
Any-woof, Pap sure is happy that the Boys Of Fall are back with Friday Night Lights and next week is officially FOOTBALL TIME IN TENNESSEE! 'Cause y'all know football is Pappys favorite time of year.

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



— In Loving Memory —

Thomas “Tom” Ray Sexton, 78
United States Army Veteran, Vietnam War Vet.



Thomas “Tom” Ray Sexton, age 78, went home to be with the Lord on August 26, 2026 at home surrounded by family.

He is preceded in death by his parents JR and Pauline Wyrick Sexton; mother and father-in-law Arvil and Hester Tilson; precious granddaughter Lee-Ann Taylor; brother David Sexton; sisters Kathy Weatherford and Brenda Melhorn; sisters-in-law Faye Jones, and Wanda Emrihen; brothers-in-law Ray, Paul, Don Tilson and Paul Weatherford.

He is survived by his wife of 57 years Lois Tilson; daughter Crystal Sexton; very special granddaughter Tori Duncan; sister Sherry (Robert) Laymance; brother Merrill (Susan)

Sexton, special sister-in-law Betty Tilson Hobbs (Will); life long best friends who have been there through it all, Doyle Miller and Ronnie Phillips and a host of nieces and nephews.

Tom spent two years serving in the Army during the Vietnam War and that is one of his proudest achievements.

The family will have a funeral on August 29, 2026 at 2:00 p.m. at Fork Mountain Church in New River and interment at Beech Grove Cemetery with Bro. Roy Langley and Randell Landrum officiating.

The family would like to thank Best Homecare and Quality Hospice, especially April, for all they did for us during this time.

“Until we meet again, Pap, we love you”

Schubert Funeral Home is honored to serve the family of Thomas “Tom” Ray Sexton.

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.

Shirley Mae Underwood, 82



Three sons survive her: Bill (Crystal), John (Ginger) and Paul Underwood, Daughter: Faydra. Grandchildren: Eugene Underwood, David (Stephanie), Hope (Dylan), Rachel Underwood, Tyler, Savana, Marla, Mason Underwood, and Logan and Shelby England. Also, several great grandchildren.

Shirley Mae Underwood age 82, of Sunbright passed peacefully on Monday, August 25 at the Cumberland Medical Center with her son and daughter at her side.

She was preceded in death by her husband, David Underwood, Parents Orville and Nellie Galloway, Brothers Harold and Buddy Galloway, Sisters, Wanda and Clara.

Shirley was joyful woman who believed Jesus Christ was her Lord and Savior. She did many jobs during her time here on earth but shined when she could bless or help others. She had many special friends and was a grandmother to all.

Schubert Funeral Home is honored to serve the family of Shirley Mae Underwood.



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Historically Speaking

First Ladies: Observations

by Alan Lowe and Diana Carlin

(part one)

By Ray Smith - Oak Ridge City Historian

Carolyn Krause wrote this four-part series on the First Ladies, which is being presented in the Historically Speaking column related to the July 4 celebration of the 250th birthday of the United States of America—the signing of the Declaration of Independence in 1776.

On Mar. 3, 2026, Alan Lowe hosted a panel discussion in Oak Ridge on some of the famous wives of American presidents. The women he hosted – one on stage with him and two on Zoom on a big screen – are authors of the 2024 book “Remember the First Ladies: The Legacies of America’s History-Making Women.” The three authors are Diana B. Carlin (on stage), Anita B. McBride and Nancy Kegan Smith (the latter two were on Zoom).

Lowe has been executive director of the American Science and Energy (AMSE) Museum in Oak Ridge since 2019. The panel discussion was hosted on the stage at AMSE, where Lowe announced that the First Ladies book can be purchased at the AMSE shop. It was the second of four presentations this year by Our American Roots, a series produced by the Oak Ridge Breakfast Rotary Club and Oak Ridge Institute for Continued Learning.

Lowe, who is also executive director of the Atomic History Campus at K-25 in Oak Ridge and CEO of the Oak Ridge Discovery Foundation, previously served at several presidential libraries around the nation. Since 2020 he has started three podcasts.

He became host and producer on the web of his live interviews mostly with authors by phone for the AMSE Science Cast (a segment of which can be heard on WUOT every Saturday at about 9:30 a.m.), the American POTUS (which is a podcast about the presidency) and the American FLOTUS (which is a podcast about the First Ladies of White House fame). You can hear these podcasts by visiting <https://AMSECast.libsyn.com/>, <https://americanpotus.org> and <https://americanflotus.org>.

Lowe said that he started the American FLOTUS podcast two years ago at the suggestion of his friend Nancy Kegan Smith, who called him to announce the formation of the First Ladies Association for Research and Education, or FLARE. So far, the jointly produced podcast has 10 episodes.

Enjoy the quotes and comments by each of the women experts on history-making First Ladies, as well as founders of FLARE, during the panel discussion in Oak Ridge last March, which is Women’s History Month. This article is focused on the comments by Diana Carlin in response to Lowe’s questions and observations. The second article will feature the comments of Anita B. McBride, the third of Nancy Kegan Smith, and the fourth of all three authors and Lowe.

“Tonight, we’re going to look at some of the societal impacts of a selection of First Ladies, mostly from the 20th and 21st centuries,” said Alan Lowe, the panel moderator. “We will look specifically at how they have impacted civil and human rights, health care, the environment and global events.

“The more modern of First Ladies stood on the shoulders of those in the past who figured out how to use the East Wing office to make a

difference.”

Lowe asked his first questions of the woman on stage with him at AMSE: Diana Carlin, president of FLARE, professor emerita of communication at Saint Louis University and a retired faculty member and administrator at the University of Kansas.

But first he mentioned First Ladies in the 18th and 19th century. “Even though she likened being a First Lady to being a prisoner of state, like her husband George, Martha Washington was a precedent setter, as she crafted this new role during his service from 1789 to 1797.”

“Dolly Madison, our third First Lady as wife of President James Madison (‘the father of the U.S. Constitution,’ 1809-1817), took those beginnings and became a force on the cultural and political life of Washington, through intensive bipartisan connections and entertaining. She became a national icon and is still one today.

“Two important Julias followed in the 19th century – Julia Tyler (wife of President John Tyler, who served from 1841 to 1845) and Julia Grant (wife of President Ulysses Grant, who served from 1869 to 1877). They both furthered the First Lady’s social and cultural roles. They also advised their husbands, lobbied for his policies and interacted with congressmen and members of the press.

Another favorite of mine is Sarah Polk, wife of President James Polk of Tennessee, who served from 1845 to 1849. She was involved with her husband as an intelligent, politically astute advisor.

“As we approach the modern era, you will see the First Ladies’ roles expanding or contracting a bit, based on the individual involved and the times. I think the big difference between the earlier years and today is that, as influential as they could be in the past, there was no significant structure always to support consistent engagement.

“Especially then in the second half of the 20th century, First Ladies became more empowered and more established to be a consistent part of our governmental structure, and to have the types of societal impacts here and around the world that our panelists will talk about.”

“And of course, over that time evolved a much-needed adjustment in our views of the rights and roles of women. The more modern First Ladies both benefited from and contributed to the new perspective on women’s rights.”

Lowe asked Carlin to speak on Jane Pierce, wife of President Franklin Pierce (1853 to 1857), and the misunderstood Mary Todd Lincoln, wife of President Abraham Lincoln (1861-1865). He is especially famous because he led the nation through the American Civil War and issued the Emancipation Proclamation, which declared freedom for enslaved people in the Confederate states.

According to Carlin, Jane and Franklin Pierce, “entered the White House about six weeks after their only living child died in front of them in a train accident. She went into mourning.”

Two years after the inauguration, she became an activist who was outspoken in her advocacy for the abolition of slavery. As an abolitionist, she listened to the debates on the Kansas-Nebraska Act on Capitol Hill. She urged her husband not to sign the legislation, saying “if you sign this, there will be bloodshed over what happens in these states,” Carlin said. “And she was absolutely right.”

A few months later, during her husband’s term, the New England leaders of the Free State Movement seeking to make Kansas a free state were imprisoned for sedition and sentenced to hanging. Jane financially supported a school for women who were freed from enslavement.



Diana Carlin (Courtesy of Ray Smith)

Jane’s aunt who supported the Kansas Free State movement asked her to intervene with the president, and she did, resulting in the abolitionists being freed. One went on to become the state’s first governor. Some of her husband’s cabinet members, including Jefferson Davis, were not happy about her actions.

Carlin then spoke about Mary Todd Lincoln, who grew up in Kentucky (Lowe’s home state). “She came from a slave-holding family,” Carlin said. “During the Civil War, she was misunderstood. Both sides did not trust her and considered her a traitor. She lost brothers and half-brothers in the war who were fighting on both sides.”

Carlin noted that Mary Todd Lincoln had a Black seamstress who told her about the plight of many freed men and women in the Washington, D.C. area. The First Lady’s response was to “contribute her own funds to support them.”

Mary supported her husband’s decision to write and sign the Emancipation Proclamation, Carlin said, noting that Mary had declared that Abe Lincoln’s signing of this landmark document to free the enslaved Americans was “one of the things he did that made her most proud.”

Carlin pointed out that both Jane Pierce and Mary Todd Lincoln “were in situations where it wasn’t easy to be outspoken, but they chose to speak out on issues they cared about.”

A First Lady known for her support of women’s rights was Betty Ford, wife of Gerald Ford, president of the United States from 1974 to 1977, after President Richard Nixon (1969 to 1974) resigned during the aftermath of the Watergate scandal.

Both Pat Nixon and Betty Ford publicly supported the Equal Rights Amendment proposed by Congress on Mar. 22, 1972. Betty spoke out strongly on the need to pass the amendment in 1975, which was the International Year of the Woman. As a result, there were many more letters to the White House supporting the amendment than opposing it.

Betty was accused of using taxpayer dollars to call state legislators, Carlin said. “She had a private phone line put in that she paid for by herself so she could make the calls.”

The amendment states that “Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex.” The ERA has never been officially ratified as the 28th amendment to the U.S. Constitution because it lacked approval from 38 states by the 1982 deadline. Only 35 states voted to ratify it by 1982.

Next: Anita McBride and Alan Lowe share stories about a few more First Ladies.

Historically Speaking
First Ladies: Observations
by Alan Lowe and Diana Carlin
(part one)

By Ray Smith -
Oak Ridge City Historian



I was pleased to give Diana a tour of Oak Ridge history (Courtesy of Ray Smith)



Kris Light shows Diana her snowflake photos and jewelry as this shop has become a standard stopping place for my history tours after lunch at the Soup Kitchen (Courtesy of Ray Smith)



Alan Lowe shares the AMSE stage with Diana Carlin while Nancy Kegan Smith and Anita McBride wait their turn on Zoom to weigh in on some of the most interesting, accomplished First Ladies. (Courtesy of Ray Smith)

2 Corinthians Chapter 5



Melvin Howard

2 Cor. 5:1-10) Our eternal home: Paul did not agree with those moderns who assert they know “we cannot know anything.” The chapter begins, “For we know,” and indicates a connection with the previous discussion. He describes our physical body as “the earthly house,” the dwelling place we have for our existence on earth. There is no room for reincarnation here. Once this earthly house is gone, there will not be another. The physical body is a “tabernacle”---a temporary dwelling place. All physical bodies will be “dissolved” (except those alive at the time of Christ’s return (1 Cor. 15:51-52 “Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed”).

The Greek word for “dissolved” means to “loose down,” and it describes the disintegration process back to the dust. Interestingly, Paul later writes that he desires “to depart and be with Christ” (Phil. 1:23). “Depart” is from the same Greek root, but with the prefix “up”---hence, to “loose up.” Something leaves the body and goes upward when the body begins its deterioration downward. That upward entity is the spirit. The new building “from God,” divinely constructed, will be the incorruptible resurrected body, an eternal abiding place for the spirit, bestowed at the time of Christ’s return (1 Cor. 15).

The current body is grossly afflicted with the consequences of sin, thus we long for something better. We are anxious for the new, heavenly “habitation.” Being “naked,” without a body, appears to be unnatural (2 Cor. 5:3 “If so be that being clothed we shall not be found naked”). The Greeks disdained the human body; to the Christian, it is the temple of the Holy Spirit (Cor. 5:5 “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.” and 1 Cor. 6:19 “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”). Paul desired that the “mortal” substance be swallowed up of “life” (2 Cor. 5:4 “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life”). The abiding presence of the Spirit is the Lord’s “down payment” on the bliss to come (2 Cor. 5:5 “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit”).

God’s children, therefore, must take courage, realizing that as long as our spirits reside in our bodies, we are absent from the Lord--- in a direct, face-to-face sense. He is, of course, with us in other senses even now (Mt. 18:20; 26:28; 28:20; 2 Tim. 4:17). Recognizing that, (2 Cor. 5:7 “For we walk by faith, not by sight); we must be of good courage, even in the face of death. What motivation do we have? The pledge that to be “absent from the body” is to be “at home with the Lord.” The preposition “with” literally means “facing.” This clearly repudiates the dogma of soul sleeping. Moreover, it negates the proposition that we will not be with Christ until our post-resurrection state. We are in the presence of Jesus following death. We will never be “at home” until we are with the Savior beyond this life. This gives real meaning to the phrase, “home, sweet home.”

We thus, says Paul, “make it our constant ambition (verbal force) to please the Lord---whether in the earthly body or separated from it” (2 Cor. 5:9 “Wherefore we labour, that, whether present or absent, we may be accepted of him”). This implies active service after death and before the endowment of the new body---therefore, consciousness beyond death. The Christian must desire to please God for the very worth of it. Apart from that, however, there is the matter of the coming day of Judgment (Mt. 25:31; Rom. 14:10; Rev. 20:11). The Judgment involves: (a) obligatory accountability (“must”); (b) universal present (“all”); (c) individual accountability (“we”); (d) just examination (“be made manifest”); (e) authoritative declaration (“judgment seat”); (f) impartial judge, the God-man (“Christ”); (g) proportionate judgment (“each one”) (Lk 12:47-48; 19:16); (h) personal obedience (2 Cor. 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad”).

(2 Cor. 5:11-16) the motive of Paul’s ministry: Paul was accused of having subversive motives in his evangelist work. The charge was both malicious and false. The apostle had developed a fear (reverential awe) of the Lord (combined with “love”) (v. 4), and on this basis he persuaded men to either yield to the gospel or to concede his personal integrity (2 Cor. 5:11 “Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences”). Both are possibilities. Paul pleads with the majority element of

the church (in contrast to the factious minority) to compare his credentials and his record with that of his critics, and respond to them, when necessary. They boast of externals when their hearts obviously are corrupt (v. 12). “My enemies say I’ve been ‘beside myself’ (acting deranged); if that were true (which it was not), it was to God’s glory. I’m persuaded, however, that you know I was in my right mind, and what I did was for your good” (v. 13).

“It is the love of Christ that constrains us” (v. 4). Does this phrase mean the love of Christ for us, or our love for him? Possibly both are welded together; his love for us motivates our love for him. Christ died so that all (potentially) could be saved (he stood in for us). As a result, all who obey him have “died” to the love and practice of sin (Rom. 6:2 “God forbid. How shall we, that are dead to sin, live any longer therein?”). We must no longer live for ourselves, but for him who died and rose from the grave (v. 15). Paul had learned not to evaluate people “after the flesh”. He once evaluated the man called “Christ” in this unfair way; the solid evidence of Jesus’ deity had long since abolished that notion. His detractors should learn from this and cease judging him irrationally.

(2 Cor. 5:17-19) the necessity of reconciliation: If any person is “in Christ,” he is a “new creature,” a Christian; he has a new relationship with Jesus. But what if he is not in Christ? And how does one get into Christ (Rom. 6:3-4 “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”; Gal. 3:26-27 “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ”).? The convert is a new creature in that: (a) his relationship to Christ is changed; (b) his past sins are pardoned; (c) his entire outlook on life is fresh (John 3:3-5 “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God”. And Titus 3:5-7 “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life”). Any creation process is from God, and this is no less true of the new creation. It must be accomplished by the divine plan, not by a self-directed, human substitute. God has provided a plan of “reconciliation” (“to bring together again”) through his gift of Christ and the “ministry” conveying that message, given initially to the apostles. God the Father, operating through Christ (providing him as a sacrifice for sin), was working to bring the “world” back to him. This is accomplished through the word of reconciliation.

(2 Cor. 5:20-21) the urgency of reconciliation: The gospel is conveyed through “ambassadors” (not directly from Christ) representatives bearing the message on behalf of the Lord, who speaks for God. A passionate plea is thus made: Be reconciled to God.” This is a command and reveals the human responsibility in accepting Heaven’s plan of reconciliation. The sinner is not passive in the salvation process.

Christ “knew no sin,” he was never intimate with sin; he was sinless (Jn. 8:29; Heb. 4:15; 1 Pet. 1:19; 2:22).

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