|                    | _                                     | 203 \ Wand                           | a Franklin,               | Real Est         | ate Department          |                                       |
|--------------------|---------------------------------------|--------------------------------------|---------------------------|------------------|-------------------------|---------------------------------------|
| THIS INSTRUME      | NT PREPARED BY                        | /: (NAME) <mark>√ Gent</mark><br>701 | ral Bank of<br>South 20th | the Sout         | <u>h</u>                | ·                                     |
|                    |                                       | (ADDRESS)Bix                         | mingham, Al               | abama 352        | 33                      | ·                                     |
|                    |                                       | _                                    | • •                       |                  | ¥.                      |                                       |
| STATE OF ALAI      |                                       | )                                    | FULL SATIS                | SFACTION         | OF RECORDED             | LIEN                                  |
| COUNTY OF J        | efferson                              | }                                    |                           |                  |                         |                                       |
| KNOW ALL N         | MEN BY THESE PI                       | RESENTS, That, Co                    | entral Bank of ]          | The South        |                         | , a corporation,                      |
|                    |                                       | Sebtedness secured                   |                           |                  | · .                     |                                       |
|                    | . '1                                  | eggy R. Dobbs                        |                           | on               | August 13, 198          | 37                                    |
|                    | · · · · · · · · · · · · · · · · · · · |                                      |                           |                  | Shelby                  | •                                     |
|                    |                                       |                                      |                           |                  |                         | County,                               |
|                    |                                       | Book No                              |                           |                  |                         | <u> </u>                              |
| (and assigned to _ | · · · · · · · · · · · · · · · · · · · | in                                   | <u>;</u>                  | Вос              | ok No,                  | · · · · · · · · · · · · · · · · · · · |
| Page No            | <u></u>                               | ), and does furthe                   | r hereby release          | and satisfy said | d mor <b>tgage.</b>     |                                       |
|                    |                                       | •                                    |                           |                  | •                       |                                       |
|                    |                                       |                                      |                           |                  |                         |                                       |
|                    |                                       |                                      |                           |                  | :<br>:                  |                                       |
| ~                  |                                       |                                      | •                         | •                |                         |                                       |
| <b>양</b>           | STATE OF A                            | LA. SHELEY & A.                      |                           |                  |                         |                                       |
| PAGE 937           | I CER                                 | TIFY THIS<br>NT WAS FILED            |                           |                  |                         |                                       |
|                    |                                       |                                      |                           |                  |                         |                                       |
| 204                |                                       | 9 AM 9: 30                           |                           |                  | . ,                     |                                       |
| ¥008               | WOOF.                                 | OF PROBATE                           |                           |                  |                         |                                       |
| <b>45</b>          | 30000                                 | or recomb                            |                           |                  |                         | •                                     |
|                    |                                       |                                      |                           | •                |                         | •                                     |
| In Witness W       | hereof, Central Bar                   | nk of The Sout                       | <u>.</u>                  | <u> </u>         | , a corporation,        | , has caused these                    |
| presents to be ex- | ecuted this <u>12</u>                 | day of                               | September                 |                  | 19 <u>88</u> .          |                                       |
|                    |                                       |                                      | - (                       | <u> </u>         | 1                       |                                       |
|                    |                                       |                                      | Celtyra                   | Bank of          | he South                | · · · ·                               |
|                    |                                       |                                      | Bytts:                    | Vice-Pres        | ident                   |                                       |
|                    |                                       |                                      | ·                         | J                | •                       |                                       |
| STATE OF ALA       | АВАМА                                 | )                                    |                           |                  |                         |                                       |
| COUNTY OF 3        | Jefferson                             | }                                    |                           |                  | :                       |                                       |
|                    |                                       |                                      | •                         |                  |                         |                                       |
| l, the unders      | signed Notary Publ                    | ic, in and for said C                | ounty in said Sta         | ite, hereby cen  | tify that               |                                       |
| James Coo          | oper, Jr.                             |                                      | _whose name as_           | Vice-Pro         | esident                 | 01                                    |
| Central Bank of    | The South                             |                                      | , a corpora               | ation, is signed | to the foregoing instru | ument, and who is                     |
| known to me. ac    | cknowledged before                    | me on this day tha                   | at, being informe         | d of the conte   | nts of the instrument,  | he                                    |
|                    |                                       |                                      |                           |                  | ct of said corporation. |                                       |
|                    |                                       |                                      |                           |                  |                         |                                       |
| Given under my     | hand and Official s                   | eal this                             |                           |                  | , 19 <u>_88</u>         |                                       |
|                    |                                       |                                      |                           | Nick             | 11. Juan<br>12-88       | ph:                                   |
|                    |                                       |                                      | Nota                      | ry Public 10     | 12-88                   |                                       |
|                    |                                       |                                      |                           | • -              | <del>-</del> .          |                                       |

Form No. 99/33-1217 Rev. 5/79