

C E N T E R R I D G E

OUR COMMUNITY

OUR CHURCH

OUR HERITAGE

JULY 15, 1979

PREPARED BY
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OUR COMMUNITY

Early settlers began migrating into this community during the decade from 1830 to 1840. Some of them came from the east along the road passing through the site which later became known as Barnes' Cross Roads; others came from the north along what was known as "Cooley's Trail." The Barnes family settled at the cross roads - hence the name Barnes' Cross Roads. The east-west route became known as the "Franklin" road because it terminated at the town of Franklin on the west bank of the Chattahoochee across from Fort Gaines, Georgia. It was over these routes that most of the first settlers traveled to reach this area. In 1844, a post office was established at Barnes' Cross Roads because this was the junction of the east-west and north-south mail routes. Coleman Barnes was the first post master. The north-south route along the ridge evolved from "Cooley's Trail" to the Daleville-Louisville road - to the Ozark-Ariton road - to the Bee Line Highway - to Highway 231 - to Highway 123.

During the period from about 1845 to 1860, other settlers began arriving in the area. They bought land, erected log cabins, and started the task of taming the frontier and creating a new community. By 1860, most of the section along the ridge surrounding the church site had been settled. Prior to 1854, those who bought the land had to travel to the Land Office in Sparta, Conecuh County. After that date, the trip became much shorter because the Land Office was moved to Elba. With the exception of Thomas Sheffield who paid 25 cents per acre for his 40 acres, all other buyers within Section 30 paid only 12½ cents per acre. In 1855, Asa Allums purchased 160 acres; in 1857 and 1859 he bought an additional 80 acres. In 1855, Nancy Brown purchased 40 acres. The present Church site lies within the acreage bought by these two individuals. In 1855, William T. McCall purchased 120 acres adjacent to Barnes' Cross Roads.

Asa and John Allums came to Dale County about 1845. Both appear in the Dale census of 1840. Asa is listed in the 1850 census. John apparently left the county because we find no record of him after 1840. Asa, however, lived out his life in this community and died in 1894. He is buried in the local cemetery. Why he did not buy land until the 1850's, we do not know. In February 1959, at Asa's request, Daniel Munn, with chain bearers Absolum Barnes and Jackson Pain, surveyed 7.15 acres for "and at the request of" Asa Allums and for the use of the Church at Mt. Paran. Daniel Munn was the county surveyor at the time. The land was donated by Asa Allums and Lucy Ann Aplin, wife of David Aplin, "as a Deed of Gift, to the Church at Mount Paran, so long as she remains a Primitive Baptist Church, otherwise this obligation to be null and void." This 7.15 acres was located within land purchased by Asa Allums and Nancy Brown. In the Dale County census of 1850, Nancy Brown, age 60, born in South Carolina, is listed with David Aplin and his wife Lucy, age 37, born in South Carolina. They had a son, Asa, age 3, born in Alabama. Asa Allums is listed with his wife Samantha, age 35, born in South Carolina. They had a daughter, Nancy, age 15, born in Alabama. These listings and the "deed of gift" suggest that Lucy was a sister to Asa's wife Samantha.

COMMUNITY - 2

In 1885, Capt. John W. Dowling of Ozark suggested the erection of a monument to the "Dale Guards", a Company organized at Barnes' Cross Roads in April 1861. This was the first company to enter Confederate military service from Dale County. The Company marched to Pensacola by way of Evergreen "without camp equipment or commissary." J. L. Williams, a member of the Company, recalled that they left from "Barnes' Cross Roads on April 3, 1861, for Greenville, Alabama, where they were to be regularly put in service.... I remember the beautiful little golden fringed, five-star banner, presented by the charming and patriotic Miss Porter, of Greenville, accompanied by a soul-stirring address by that lady. I remember the gallant though modest reply of Capt. William T. McCall, the Captain of the Company."

Then followed four years of War, after which the members of the Company who survived returned and set about rebuilding a shattered land and society. Allen D. Patterson, although not a member of this Company, was a resident of this area. He was in the mercantile business with Edward Barnes at Barnes' Cross Roads prior to the time he enlisted. W. C. Oates labeled him as "a man of fine character. He was elected second lieutenant on November 16, 1861, and died of disease in Richmond, January 27, 1862." His business partner, Edward Barnes, went for his body and returned it here to be buried in the local cemetery.

The returning veterans devoted much of their efforts to the improvement of the economic status of the South through improved farming practices, transportation, and industrialization. Churches and schools also received their share of attention. In February 1888, the Montgomery Advertiser sent one of its correspondents through the "Wiregrass" to report his observations. On February 14, he presented his readers with the following report from Ozark:

"The whole country from here to Troy was alive with wagons, all going after fertilizer or coming back with a load.... Empty wagons from the very outskirts of Ozark, a distance of over thirty miles go up and come back loaded. They camp out on the way there and back, making a three days trip. The drivers are nearly all white, the wagons all red and the mules fat. Now and then you see a four mule team, most of them are double and some are single. Out of a hundred teams that we met or passed not more than three were oxen. Every turn of the road brought us in sight of a red wagon headed for Troy and all along on both sides the lands are cleared, fenced and in good state of cultivation. You are hardly out of sight of a dwelling and the eye is constantly being refreshed with the sight of a newly painted farm house. Thousands of acres of the land is already bedded for cotton planting. So far from being a sandy flat piny woods country, it is a rolling clayey region. The road follows the ridges except where it goes down a big hill to cross one of these beautiful creeks. All along there is wide prospect of rolling country, well cleared and well settled. Among the many good signs I saw perhaps the best was that the fences are all good and the corners cleaned out. I no longer wonder that old man Fairlie, whom Capt.

Woolfolk brought through here to report on the Midland, told a pretty story to the English capitalists who sent him out. The only wonder is, they haven't acted on his advice and built the Midland long ago.

"At Barnes' Cross Roads, eight or nine miles north of here, we encountered the forces of the Georgia Central at work on the Ozark extension of the Clayton branch. The railroad and the public road cross and recross each other all the way to Ozark and hence I saw that the grading is more than half done, and they say above Barnes' it is about finished."

One can only wonder how many of the citizens of the Center Ridge area remained awake or were awakened as the first passenger train of the Central rolled through the countryside on its way to reach Ozark about midnight, September 22, 1888.

Perhaps the most effective organization on behalf of the farmers of the area was the Farmers' Alliance. It became deeply involved in the political and economic segment of our society, and for a decade after 1888, it exerted a strong force in an effort to improve the lot of the farmers. One of its early organizers in Southeast Alabama was J. F. Floyd of the Third Congressional District. On Tuesday, April 10, 1888, he met with the farmers of this section at Barnes' Cross Roads to assist and urge them to form a chapter. His efforts bore fruit and soon thereafter the Barnes' Cross Roads Chapter of the Farmers' Alliance was organized. Like other chapters in Dale County it remained active until about 1902 when the movement lost much of its force.

Today we are primarily concerned with Center Ridge Missionary Baptist Church; its history and influence in the community during the past 72 years. That is as it should be because we have chosen the day for a "Homecoming" and also a day when we pay tribute to those who have passed this way. But let us list some other events of the same year - 1907. Perhaps they may give us an increased understanding of the society within which Center Ridge Baptist Church was officially established. We list them for the reflection of the reader.

- (1) Death of the wife of Rev. W. W. Faulkner: Rev. Faulkner had served as pastor of Rocky Head Baptist Church, Mt. Zion Baptist Church, and Charlton Baptist Church.
- (2) Marvin McDonald of Ozark received his "costly" automobile - perhaps the first one in Dale County - and assembled it before a "large" group in Ozark; after it was assembled, he spent some time "taking in the sights of this section" and "learning the machine."
- (3) An article in the Southern Star entitled "How to Pronounce Automobile."
- (4) New Baptist Church dedicated in Pinckard.

COMMUNITY - 4

- (5) District Sunday School Convention at Ebenezer Church on May 19.
- (6) District Sunday School Convention in Arifton Baptist Church June 16.
- (7) Dale County Sunday School Convention at Daleville Baptist Church July 13-14. Thirty-two churches reported Sunday Schools compared to 18 the previous year.
- (8) Heavy rains in August with much damage to crops and roads.
- (9) Visit to the county by Governor B. B. Comer on August 23.
- (10) Purchase of the third automobile in Ozark by Dr. B. F. Coleman. Additional ones on order by other individuals.
- (11) State Legislature decreed automobile speed limit to be 8 miles per hour. If requested drivers had to stop vehicle and stop motor 150 feet from a person riding or driving a "restive horse or domestic animals." Automobile must be equipped "with suitable and efficient appliances to lessen noxious odors, diminish noise and bring vehicle to a quick stop."
- (12) Meeting of the Newton Baptist Association in Midland City with W. W. Morris, Moderator and S. J. Chapman, Clerk.
- (13) Delivery of 600 Dale County maps as of 1906. A part of one of these as duplicated is included in this folder.

OUR CHURCH
1907 - 1979

On Saturday, August 24, 1907 - with the Farmer's Alliance no longer an active organization in Dale County - the Baptist people of Center Ridge community met in the Assembly Hall of the disbanded Alliance chapter at Barnes' Cross Roads and formally constituted the Center Ridge Missionary Baptist Church. Thirteen individuals who had been affiliated with other Baptist churches in this section had obtained their letters of dismissal from their respective churches and brought them to the August 24 meeting to form the new church. Thus they became the Charter members and Founders of the Center Ridge Baptist Church. The thirteen were: Anderson Allums of the Charlton Baptist Church; Robert L. Culverhouse and his wife Mary F. Culverhouse who had obtained their letters of dismissal from the Pleasant Ridge Baptist Church on August 3; Gypsy Lee Culverhouse; Almer Chandler; Algia Glenn; Floy Glenn; Dealie Herring; A. B. Richards; J. W. Richards; Lilla Richards; Marcus Foreman; and Edgar Segler. We have no record relative to the churches of which the last 10 were members. Joseph Alfred Phillips was chosen by them to be their first pastor.

Desiring to affiliate with a Baptist Association, the congregation approved a letter on "the 29th Day of Sept. 1907" requesting admission to the Haw Ridge Baptist Association. The Haw Ridge Association had been organized about 1889 by a number of churches from Dale and Coffee counties. The letter describing the official action of the Church in its organizational meeting was as follows:

"Center Ridge Baptist Church to the Haw Ridge Association - Greetings: Dear Brethern: We were organized into a Missionary Baptist Church by the following Presbytery: Rev. W. A. Moritz, Moderator, Brother Alfred Phillips, Secretary, and the Deacons of Pleasant Grove, Pleasant Ridge and Charlton Churches. We adopted the Philadelphia Articles of Faith and Church Covenant. We hereby petition your Body for membership." Robert L. Culverhouse and A. B. Richards were delegated as messengers to attend and deliver the letter to the meeting of the Haw Ridge Association at Mt. Liberty Baptist Church on October 16. The messengers carried \$1.00 for minutes, \$1.50 for the Orphans Home, and \$3.00 for "Missionary enterprises."

Due to the merger of the Haw Ridge and the Coffee County Associations prior to the 1909 Associational meetings, the Center Ridge Baptist Church, by a standing vote on September 25, 1909, instructed the Clerk to write a letter to the Coffee Association requesting a letter of dismissal from that Association in order to join the Dale Association. This letter was not acted on until the October 1910 meeting of the Coffee Association. Upon returning from this meeting, Robert L. Culverhouse and A. B. Richards reported that they "had a pleasant and profitable visit. And a lively Association in general" ... and that

Church - 2

the "letter of Dismission from Coffee County Association to join with the Dale County Association was granted." Since that time, Center Ridge Baptist Church has been an active member and participant in the programs sponsored by the Dale Association.

During the time that Center Ridge was establishing its Associational relationships, it was also proceeding with its local activities to win individuals to the Christian way of life and to locate a permanent site for a church building. On March 21, 1908, W. T. Sammons and Annie Sammons joined the Church by letter. On June 24, Anderson Allums and A. L. Johnson were designated to "look up Deed to Church Ground." The first summer revival conducted by the Pastor, Rev. J. A. Phillips, began on July 25 and continued through July 31, 1908. The following members were added to the Church rolls by experience: Aaron Helms, Jack Beasley, J. T. Pippin, Annie Pippin, Allie Pippin, Walter Beasley, Ruby Segler, Alline Segler, Alvie Howell, Frank Pippin, Manda Payne, Emma Pippin, Lizzie Allums, Albert Beasley, Lewis Peters, William Payne, Ellen Weems, and Ann Beasley. At 9 a.m. July 31, all of them were baptized and formally received into the Church fellowship with "service at waters edge" (probably Claybank creek).

In Church conference on July 25, the "deed" committee was granted additional time. On August 22, A. L. Johnson resigned from the committee and Anderson Allums was "empowered" to appoint another member to assist him. On September 26, the "report of Bro. A. Allums on Deeds to Church ground" was accepted. By October 25, Allums was able to report "that he had secured the deeds for the land for Center Ridge Church." The Church voted to accept the deed but to leave it with "Bro. Allums to hold."

On September 26, 1908, David Carroll and his wife "for and in consideration of" \$1.00, granted to Center Ridge Baptist Church "Two acres in the South West Corner of the North West $\frac{1}{4}$ of North East $\frac{1}{4}$ Sect 30 Township 7 Range 24" but with the following reservation: "In so far as our heirs are concerned we hereby warrant and defend the title to the above plot of land, but beyond that we are in no wise responsible." A careful study of the deed by Asa Allums and Lucy Ann Aplin to the Mount Paran Primitive Church in 1859 indicates that the land given by David Carroll and his wife was adjacent to that given to the Primitive Church. With these actions relative to deeds it appears that Center Ridge Baptist Church now had a permanent site for a Church building.

Church records do not include information about the first church building, but older members and citizens of the community indicate that the Assembly Hall of the Alliance at Barnes' Cross Roads was purchased, dismantled, moved, and rebuilt at the present site, probably soon after the site had been obtained. This building was used until high winds in the Spring of 1919 appear to have demolished it. Church minutes of April 5, 1919 support this assumption with the following entries: General Business - to meet next Saturday "to finish tearing up the Church remains." Another entry of May 3 states that "tearing up of Church is done." Where services were conducted during the next year is not indicated, but plans

Church - 3

were initiated at once to rebuild. Minutes of December reported that some members of the financial committee had not completed their canvas and made a report. Hence they were "not released." By late January 1920, an entry noted that they had finished "collecting money to pay for Church." By May 1, the building had been completed and "paid for." A committee was designated to "get money to paint the Church." Dedication plans were made and on Saturday, July 3, 1920, the "dedication sermon was preached by Bro. Ira Mires and the Church Dedicated."

An ever growing membership and expanded programs and services during the next four decades convinced the congregation that existing facilities were not sufficient if the Church was to meet its responsibilities in a constantly changing society. After deliberating upon the matter from late 1956 to early 1957, the Church on March 10, 1957, selected a finance committee composed of the following members: Edd Hayes, Lucille and Loraine Culverhouse, Margaret Blackman, Oscar Hughes, Roselyn Carroll, and Dixon McGhee. The committee was authorized to start collecting "funds & materials" for building purposes. On April 4, Tullie Culverhouse and John Culverhouse, together with Aubrey Carroll as Chairman, were authorized "to bring before the church a plan for the size & cost of the new church." They presented the plans to the congregation and a final decision was reached to erect a new building. Immediately after the morning service on July 28, "Ground Breaking" for the building took place with "the oldest member and deacon, Bro. Mancil Trawick holding the scoop. In October, it was agreed to "sell" the old building and use the funds toward the new one - but the old structure to remain until the new one "is completed." Apparently the new one was complete by November 10 for at that time it was agreed to sell the old one by November 18. A steeple has recently been added and thus we enjoy the building this "Homecoming" today - July 15, 1979.

Church minutes do not identify the original deacons of the church. Doubtless the names were recorded on August 24, 1907, but those minutes have not been found. In the conference of March 27, 1909, it was agreed to elect "two more deacons" at the next conference. W. T. Sammons and P. C. Andrews were elected on May 22. Alvie Howell and J. G. Beasley were authorized to get a Presbytery "to assist in Ordination." Anderson Allums and J. G. Beasley were selected as "mouth pieces." The ordination service took place on Sunday, June 27, 1909, with the ordination message by Rev. C. L. Matthews, after which the two deacons were ordained by Rev. Matthews and Rev. J. H. Gunter and the Pastor, J. A. Phillips. Assisting deacons who served as members of the Presbytery were W. H. Andrews and Allen Adkins. In May 1910, J. G. Beasley was elected to serve as a deacon, but after due deliberation he declined to serve because he did not feel that he was "qualified." Since that time, deacons have been elected at irregular intervals as the church determined. Present deacons are: Oscar Hughes, Norman Powell, Leron Senn, Oree Allums, Ralph Glenn, and Darrell Snellgrove.

From its original establishment, Center Ridge Baptist Church has been diligent and faithful in its support of the Haw Ridge and Dale Associations. With rare exceptions, the Church has selected its messengers and sent them to the Association meetings. In addition, the church has always sent contributions for the various causes as sponsored by the Association. In 1920,

Church - 4

the Dale Association seems to have met with the Center Ridge Church. On October 3, 1920, the Church appointed J. G. Beasley, N. S. Dillard, and D. A. Culverhouse to serve as an "Arranging Committee" for the Association. Mancil Trawick and Thomas Outlaw were elected as messengers to this Association.

"Summer Revivals" have been a regular feature of the ministry of the Church. It seems safe to conclude that the majority of the members have joined during these revivals. Sometimes the pastor has conducted these revivals, and on occasions, a visiting evangelist has been invited to come and conduct the services. In 1913, the first Sunday School was organized, but probably did not become a permanent part of the Church program until some time later. Today, of course, it along with the Training Union, are vital and regular features of the ministry of the Church. For many years, the Church engaged in worship services only once each month; then followed a period when two services per month were a regular part of the program. In recent years full time service has become a permanent feature of the ministry of Center Ridge Baptist Church. More than 30 ministers have played a role in the pastoral services of the Church.

The original Articles of Faith, the Church Covenant, and the Decorum adopted by this Church set forth in clear terms what was expected of those who joined the Church and placed their names on its rolls. They were reminded of their responsibility to attend services regularly, to support the local ministry of the Church, and its missionary efforts to send the gospel to all nations. The Decorum set forth the order of business, and the responsibilities of members relative to Church conferences. Male members were expected to be present at all conferences unless excused by the moderator. Whispering and private conversations were prohibited during conferences. Communion was to be engaged in quarterly with the deacons to see that the "table is furnished." Behavior which tends toward "Worldly-mindedness" was prohibited. Records of the Church in its early years indicate that a rigid code of behavior was expected of its members. Those who failed to live by the code were, in former years, subject to disciplinary measures, and at times excluded from Church fellowship. In recent years, however, Center Ridge, like most other Baptist churches, seems to have wavered from this practice.

A careful study of the minutes of the Center Ridge Baptist Church during its 72-year history, and a study of the lives and influence of its membership - past and present - leads to the inevitable conclusion that the Church has exerted a strong and stabilizing influence upon the moral and spiritual behavior of its membership, and other citizens of the community. It has endowed us with a great heritage - and the responsibility for accepting and improving it and passing it along to future generations rests upon our shoulders.

Church - 5

Below we present a partial list of those past - and present - who have or are helping to shape the heritage which has been passed to us with the hope that those of the present realize their responsibility in passing it on to posterity.

PASTORS - J. A. Phillips, A. J. Bundrick, G. D. Bragan, H. S. McMillan, G. W. Lester, Ira E. Meyers, R. C. Deal, W. G. Deshazo, Harvey Beasley, J. C. Rogers, H. E. Draughn, A. D. Neal, W. M. Dean, J. C. Guy, E. E. Henry, David Causey, George Trotter, C. W. Sheppard, S. W. Kimbrough, Wallace Green, Roy Hudson, Harold Mefford, Paul Johnson, Curtis Sexton, Autry Waters, Ronald K. Hendrickson, Kenneth Murphy, Ed Peters.

CLERKS - Edgar Segler, Alvie Howell, David Culverhouse, T. W. Beasley, T. J. Trawick, Lucille Culverhouse, Roselyn Carroll, Sandy Carroll, Anne Powell.

DEACONS - W. T. Sammons, P. C. Andrews, Anderson Allums, Mancil Trawick, Thomas Outlaw, S. B. Hughes, Oscar Hughes, W. E. Hayes, Melvin Marshall, Oree Allums, Ralph Glenn, Norman Powell, Darrell Snellgrove, Leron Senn.

ASSOCIATION MESSENGERS - R. L. Culverhouse, A. B. Richards, Porter Andrews, Jack Beasley, Alvie Howell, A. G. Beasley, Anderson Allums, J. T. Beasley, Marcus Foreman, S. J. Richards, J. Wilkinson, Thomas Outlaw, Noah Dillard, Mancil Trawick, S. B. Hughes, Mrs. A. T. Outlaw, T. J. Trawick, Jim Beasley, J. E. Payne, W. E. Hayes, Shellie Hughes, David Culverhouse, Lessie Trawick, Gypsy Outlaw, A. G. Segler, Lester Whigham.

CHARTER MEMBERS OR FOUNDERS - Robert L. Culverhouse, Mary F. Culverhouse, Anderson Allums, Gypsy Lee Culverhouse, Almer Chandler, Algia Glenn, Floy Glenn, Dealie Herring, A. B. Richards, J. W. Richards, Lilla Richards, Marcus Foreman, Edgar Segler.

PRESBYTERY AT ORGANIZATIONAL MEETING - AUGUST 24, 1907 -- Rev. W. A. Moritz (Moderator); Rev. Alfred Phillips (Secretary); the Deacons of Pleasant Grove Baptist Church, Pleasant Ridge Baptist Church, and Charlton Baptist Church.

OUR HERITAGE

If we could turn back the pages of history in this community to the time when our forefathers arrived and began the task of writing the history of the area in terms of deeds, thoughts, struggles, obstacles, hardships, ambitions, and the efforts involved as they set out to carve a new life and shape a new society on the frontier, we would have a better understanding and appreciation of them and the heritage which they bequeathed to those of us who are here today. Page by page we might turn and watch the story unfold. But since we are mere mortals with limited vision for the past and future, such a feat is impossible. Our perspective is limited when we attempt to view people and events of a different age and setting. Thus a complete understanding of the past is impossible. However, with enough desire and determination, we can, by turning those pages carefully, arrive at a better understanding and appreciation of our HERITAGE.

As they arrived, they immediately set forth in their determination to create and shape a good community. Each one played his or her role as efforts were made to develop churches, schools, good homes, farms, roads, and other institutions that might be under consideration for the creation of a better society. Many of those who inscribed their efforts in the pages of the history of this community left their bodily remains in the cemetery across the road; others migrated to other communities and made their contributions there. Today, as we meet for this "Homecoming", we pause to pay tribute and honor to each of them for the contributions they made to the pages of history in this or other communities. Special recognition must go to the founders of the Church in 1907, to the pastors, the clerks, the deacons, the associational messengers, and others as they labored at their assigned tasks. We present herewith written memorial records of some of them prepared by their contemporaries as records of their contributions to our HERITAGE.

Editor - Southern Star - August 19, 1885

James T. Beasley was born in Barbour County on the 23rd day of June, 1821 and departed this life in this county the 12th day of August, 1885. Deceased was said to have been the first white child ever born in the territory now embraced in the County of Barbour. He was a man uniformly liked by all his neighbors, and it is said he has not an enemy in the wide world. A good citizen and an affectionate husband and father - his family alone can know the loss his death occasioned.

Dr. T. F. Segler was born Feby. 22, 1829 and died Aug. 12, 1885. Deceased came to this county about twenty-four years ago, and continued to reside here till the period of his death. He was good physician, a good citizen, and a kind hearted neighbor and friend. His wife preceded him to the grave by about three years, and now their children, doubly orphaned, are truly entitled to the sympathy of the whole community.

He and Mr. Beasley were neighbors. They died upon the day, after an illness of an hour or two each, of heart disease and were both buried at the same time in the same graveyard. We were present, and do not think we ever saw so many people shedding tears at the same time. It was sad scene, and one to be long remembered. We tender our condolence and sympathy to the bereaved families.

In Memory of
Alvie Howell

Alvie Howell, a son of Mr. and Mrs. H. W. Howell, was born in Dale County, Ala., December 17, 1889, and died April 1, 1928. He is survived by his widow, Emmie Belcher Howell to whom he was married on the 12th day of January 1913, three children, father, three brothers and three sisters. His mother having passed away only a short while before his death.

When a man goes the way of all flesh and no more walks among his fellowmen, no higher tribute may be paid his memory than for those who knew him best to say in all sincerity, "A good man has gone." Life, in its true estimation, is not judged either by its mountain peaks or by its valleys. The average run of its existence as measured by the day by day walks makes up the true estimate. Character is the sum total of reactions to varied experiences, and the little events that come day by day to exalt or depress shape the man more than do the big events which come to the crisis only rarely. It is true then that a man in true character is known to relatively few and these are those who occupy the relation of intimate friend. As such a friend, I have a desire to pay just tribute to the memory of Alvie Howell. For many years the writer had the privilege of knowing him both as a boy and man, in business and private life and thus feels competent to speak with confidence of him.

Alvie had many noble traits, and even as a boy certain characteristics which he possessed stood out prominently and marked him with a distinctive mark. Among these were his ever clinging to personal integrity and his painstaking care to do justice to his fellowman. His sense of personal honor was very high and he imputed to others the same quality.

As he grew to manhood these traits grew stronger and became the determining factor in his course of action. He was capable in his relations. He was possessed of a very high sense of appreciation, in business and the soul of honor in and never shirked an obligation, even though to fulfill it brought personal hurt. He was loyal to his friends and guarded their reputation as his own. He was dependable. His word was as good as his Bible oath. He never complained about what the world owed him, the happiness he deserved, the chance he thought he ought to have had. All he asked was the right to live and play the man. He united with the Baptist Church in early life and was at all times faithful to its cause.

A mighty good father and husband has gone. The human heart may have known him for what he was, but the human brain cannot conceive the words with which to tell the world of his goodness at home. While he worked unceasingly striving to better the conditions of life and credit, he never forgot to return at the close of each day with a heart flooded with kindness for his family.

Yes, a noble, honorable, manly man, whose life has been filled with sorrow as well as joy, has gone to face the great judge before whom we all, each in turn, must ultimately stand. He is now resting a peaceful rest. Surely we can hear him say, "Its a pleasant sleep, a dreamless sleep, the sleep that kisses the furrows of sorrow and care from my brow." Sleep on then good and noble man, sleep while countless millions yet unborn shall come and struggling pass to join you and your guarding angels whisper "Nearer My God To Thee, Nearer To Thee."

B. H. Chalker.

Ozark, Ala., April 14, 1928.

IRA E. MEYERS, PASTOR

Whereas, God in his infinite wisdom has seen fit to call from our midst our beloved Pastor Rev. Ira Meyers, Therefore be it resolved that we, the Church at Center Ridge, feel very deeply our loss in this deplorable accident. That his service for us and with us as pastor were such as to leave a memory of him that will be a lasting monument to his life and a beckoning light to those who were so fortunate as to know him.

(Rev. Meyers was hit by a train on Tuesday, April 4, 1922, in Clilo and died on Thursday, April 6.)

Written by

Alvie Howell
J. M. Johns
Committee.

ANDERSON ALLUMS

"Bro. Allums was born August 9, 1850." On May 1, 1869 he married Elizabeth Jane Lindsey. He died on September 6, 1922. He lived a true Christian Life, was loved by all who knew him... Those who knew him will look with sadness on his vacant seat near the window where he always sat in the church and his life will be an influence to many for a long time."

T. M. Johns, 79, superintendent of the Florida Baptist Children's Home, 1932-69, died in Greenville, S.C. October 29.

Dr. and Mrs. Johns led the Home as it moved from Arcadia to Lakeland in 1945 and built an extensive campus of 15 buildings for the care of dependent and neglected children. Today the land and assets of the program are valued at over \$3 million.

Professional competency and progressive programming always marked the leadership of the Johns. During the 1950's a vocational training program was developed along with casework services, foster care and family-style cottages. In 1958 the Home moved to an emphasis of community-based services with the establishment of a campus for 36 children in Miami.

Dr. Johns was past president and founder of the Florida Group Child Care Association, an association of more than 40 private and public child care agencies in Florida. He was a past president and founder of the Southern Baptist Child Care Executives Association. In 1965 he was president of the Florida Baptist State Convention.

Surviving are his widow, Susie; his son, John E. Johns, president of Furman University; and three grandsons.

The T. M. Johns Memorial Scholarship Fund has been established by the family, alumni and friends. Contributions may be sent to Florida Baptist Children's Home, P. O. Box 1653, Lakeland, Fla. 33802.

NOVEMBER 10, 1977

**In Loving Memory of
Mrs. C. A. Hayes**

On the morning of May 7, 1928 the death angel visited the home of Mr. C. A. Hayes and took away the loving wife and mother Mrs. Lellie Hayes.

Lellie was born March 12, 1898, being at the time of her death thirty years, one month and twenty four days old. She was stricken with appendicitis and was sick only one week. All was done that loving hands and skillful physicians could do, but God knew best and called her home.

Lellie was born and reared in Dale County and spent most of her time in this community. A few years ago she moved to Columbus, Ga., where she was living at the time of her death.

She was a good kind wife and loving mother and a friend to all. She was always ready and willing to help all who were in need. To know her was to love her.

She united with the Baptist Church at Center Ridge in the summer of 1916. She leaves to mourn her departure a heart broken husband, five little children, a dear mother, three brothers and one sister and a host of friends and loved ones.

Her remains were brought back to Arlton and laid to rest in the city cemetery. Funeral services were conducted by Bro. Reynolds of Arlton.

Weep not dear loved ones for Lellie is not dead but sleeping a peaceful sleep. Let us all look to God who doeth all things well and be prepared to meet her on the morning of the great Resurrection, in a land where there will be no more pain or sorrow but where all will be peace and happiness.

Written by: Viola Hayes, Effie Hughes, Sallie Marshall, the committee appointed by the church.

THE 50

**Resolutions In Mem-
ory of Mrs. Ida Miller**

On Sunday, April 19, 1931 a beautiful spring morning. The birds were singing their sweet songs of praise. Suddenly there was a stillness. Even the birds seem to have been listening to the voice of the Lord calling the spirit of Sister Ida Miller to her reward. It is so sad to have to give her up. She was so true to her home. We can only bow in humble submission to an Alwise God who doeth all things well. His will must be done and not ours.

Sister Miller was born August 1st 1887. She was the daughter of Mr. J. T. Payne. She was married to Mr. Willis Miller December 24, 1905. They were blessed with eight children, seven of whom are living one having preceded mother to that Heavenly home.

She has been a loyal member of Center Ridge Church for some time. Her friends were numbered by her acquaintances for to know her was to love her.

RESOLVED:

1. That a place is made vacant in the home which can never be filled, because there is no other friend on earth like mother.

2. The Church has lost a consistent member but we feel sure our loss is Heaven's gain.

3. That a copy of this writing be placed on the records of the church a copy sent to the family and a copy sent to the Southern Star for publication.

S. B. Hughes,
J. H. Blackman,
Mrs. A. T. Outlaw,
Committee.

**In Loving Memory of
J. E. Payne**

On Sunday P.M., May 20, 1928, the death angel visited the home of Mr. and Mrs. E. Payne and took away their only son, J. E. Payne.

J. E. was born March 28, 1910, being at the time of his death only eighteen years, one month and twenty two days old. He was taken with pneumonia and lived only a few days. All was done that loving hands and medical aid could do, but God knew best and called him from this world of sin and sorrow to fill a higher place.

He lived near Arlton and was a student in the Arlton High School at the time of his death. He united with the Baptist Church at Center Ridge in the Summer of 1927. He was a loving son and kind to everyone. He was always ready to lend a helping hand to anyone in need. J. E. leaves to mourn his death a Mother, Father, two sisters and a great host of friends and loved ones. His remains were laid to rest in the Center Ridge Cemetery, the funeral services being conducted by Bros. Reynolds and Bridges of Arlton. The pallbearers were some of his classmates and boyhood friends.

Weep not dear ones J. E. is not dead but sleeping. We must put all our trust in God and prepare to meet him in a better world than this. In a land where there will be no more pain or sorrow, but all is love and rejoicing.

Lessie Trawick
T. J. Trawick,
S. B. Hughes
Committee

SOURCES OF INFORMATION

Church minutes and records - Minutes of the Alabama State Baptist Convention - Association Minutes - The Southern Star - State Department of Archives and History - The Alabama Baptist - Individual Citizens of the Community - Dale County Probate Records.

I am deeply grateful to Mr. and Mrs. Norman Powell, Mr. and Mrs. Bob Jernigan and their son Jeff, Mr. and Mrs. Oscar Hughes, Mr. Aubrey Carroll, and Mr. and Mrs. Charles Carroll for their assistance in preparing this bulletin.

Creel Richardson

