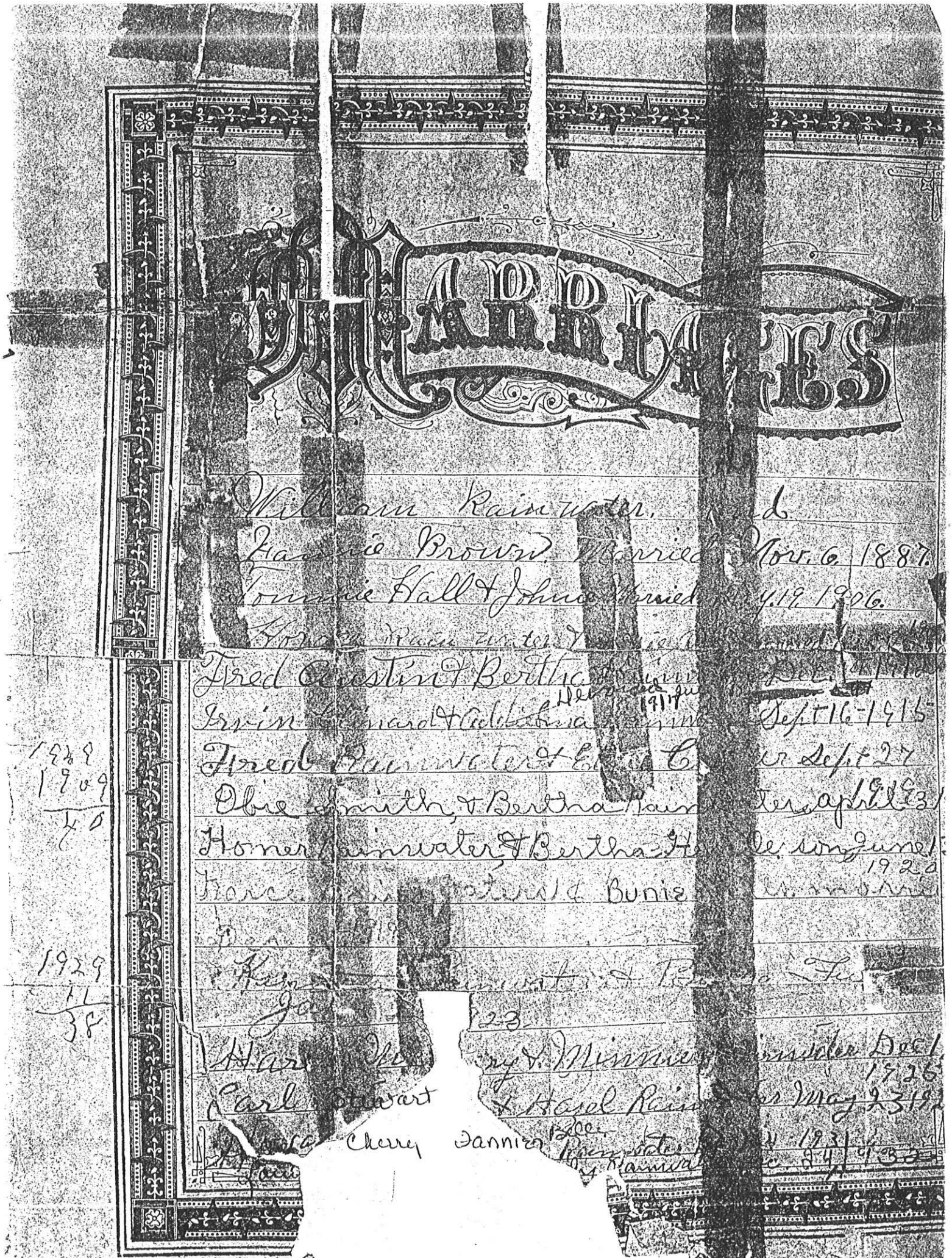
Hall

Louisa [illegible] born Jan 16, 1926

Robert Lee Hall born Jan. 16th 1936
1916
-20

BIRTHS.

father Joseph William Smith born
mother Lillian Rainwater Dec 28 1865
Children
Fannie Elizabeth Rainwater Dec 3 1887
Horace [illegible] Rainwater July 21 1888
[illegible] Rainwater Oct 5 1889
[illegible] Fredric Rainwater Dec 1 1894
Bertha [illegible] Rainwater Dec 28 1896
[illegible] Rainwater Sept 14 1898 Dau State
Margret Adelena Rainwater June 1901
[illegible] Elizabeth Rainwater Aug 2 1903
Minnie May Rainwater Aug 13 1906
Bernice [illegible] Hall April 5 1907
Willie May Hall [illegible] 1909
[illegible] Rainwater [illegible] 1909
Fannie Belle Rainwater [illegible] 1911
Grady Procter Rainwater [illegible] 1913
Pearline Elizabeth [illegible] 1919


MARRIAGES
William Rainwater
Married Nov. 6 1887.
Dec. 16-1915
Sept 27
1908
1909
40
1929
11
38
Chas Rainwater
Hazel Rainwater
Mary Rainwater
Bunie
Chas Rainwater
Mary Rainwater
Hazel Rainwater
Chas Rainwater
Mary Rainwater
Hazel Rainwater
Chas Rainwater
Mary Rainwater
Hazel Rainwater

MARRIAGES

William Rainwater, [illegible]
Hattie Brown Married Nov. 6 1887.
Minnie Hall & John [illegible] Married [illegible] 19 1906.
[illegible] Rainwater & [illegible]
Fred Crestin & Bertha [illegible] Dec. 1910
Irvin Leonard & Celestia [illegible] Sept 16-1915
1889 Fred Rainwater & Ella [illegible] Sept 27
1909 Ollie Smith & Bertha Rainwater April 23
50 Homer Rainwater & Bertha [illegible] June 1
1920
Rance [illegible]
[illegible]
1929 [illegible]
11
38 [illegible]
Harry [illegible] & Minnie [illegible] Dec 1
1926
Earl [illegible] & Hazel Rainwater May 23 19
[illegible]
[illegible]

MEMORANDA

Fannie Elizabeth Rainwater born Dec 13 1872

Professed Faith in Jesus in the year 1887

and joined Williams Chapel Baptist Church.

ment
Thus the
and what has been
to be accomplished. As
sense of the prophecy, the
be delivered from the invaders;
purpose, and the event has clearly
the miraculous birth of Christ, and a
momentous than
iaz,
denouncing judgments to come, sometimes only declare what is
the persons to whom they are made, and what will certainly come
their repentance] God in his mercy interpose. Jonah's preaching
and Isaiah's denunciation of death to Hezekiah, are instances.
especially express Divine purposes, when many prophets in several

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most, Rom. 14:17. No me
a carnal sense of spiritual predicates
employed, it is in condescension to the weakne
be understood spiritually, by those who are exercise
if the manifest evidence of the style do not hinder
cies, first to investigate the literal sense, and then
what is defective in the proper subject, by its attri
Spirit, that spake by the prophets, impressed them
the one of which is the emblem of the other. For ex
so magnificently of the state and fortunes of the Je
Babylonian captivity, in order to verify the completio
the benefits of grace in Christ, and the blessings of th

On this point *Hurd* observes, The same oracle
of Christ, as if impatient to be confined to so narrow
the future, and expatiate on the principal facts of hi
dispensations, the Jewish and the Christian, are com
nious system. The events which both these prophetic

ophecies of Scripture chiefly bear on this one point—
a careful review of the Jewish prophecies of the Old
chi, descriptive of the character and the advent of
were altogether fulfilled in Jesus of Nazareth, and
d that this is he whom Moses and the prophets did
all the prophets witness; for, let us again observe,
t or drift of prophecy,
OF PROPHECY, *Bicheno*, well observes, "Prophecy
osity respecting futurity, but to try and exercise our
ce of it; to encourage the hope and refresh the
them for those of suffering; and to increase their
eral assurance of the ultimate triumph of the church
It is therefore written just in sufficient obscurity to
ecoming prophets, or perfectly comprehending the
rrences of the predicted events; and yet it becomes
more remotely after the events may have taken
n. the Scriptures had foreseen and foretold them.
at when the time shall come, ye may remember I
we plainly discern the great Jehovah magnifying his
elf the eternal planner, and the Almighty and infi-
faithful manager of every event that happens in the
ely considered, we behold him justly punishing
ng holiness and virtue, confirming our faith and
promoting his grand work of redemption through
red predictions, properly connected or arranged,
s providence, is the most safe, delightful and edify-
eal and extensive meaning.
s, the declared end of prophecy is, not that we may
before they come to pass, but when they come to
the Divine Author of the prophecy. Or, in the
gave prophecies, not to gratify men's curiosity by
, but that, after they were fulfilled, they might be
wn providence, not the interpreter's, be then mani-
in all the messages they delivered, had particular
owledge of these, and the suitableness of the mes-
to which they are applied, constitutes the literal
the men of their own times in view, sometimes
the events they detail they mingle plain precepts,
ort and powerful consolations,". Hence they may
ho are strangers to the literal meaning. There is
nd in events which relate to men, there is that
in the language of the Holy Spirit, which makes
writings applicable to men of every nation and of
ections come with additional force to the heart,
meaning. They are more clear and convincing,
known, and the events foretold are accomplished.".
ndeavor to accommodate the prophecies to the use
read the Scripture, not only with understanding,
eir edification in faith and holiness. We shall
pration of God is probable, 2 Pet. 3:16, though
easy and improvable, but when the mystery of
what we are now is believe, that there is not one
hese books. What God has said, as well as what
shall know hereafter. "The pleasure to be had in
ne parts of the prophecies which are plain and
h are evangelical, is an abundant recompense for
other parts which are more obscure. In many
be digged for as that in the mine; but, in other
ich and precious pearls of all which we may say,
ve comforted as greatly concerning our work and
e is very pleasant and delightful
he importance of regulating the attention given to
and speculative regard to the neglect of serious
tant duties, and to controversies and divisions.
so large a proportion of Scripture, that to one
plain direction of searching the Scriptures. Only
ayer, humility, forbearance, practical application,
ding our judgment in doubtful matters, and being
od the study of prophecy very quickening to our
aaimating us to thoughtful discharge of all our
ead, the thing written, Rev. 1:3.
ER OF INCREASE, p. 31. *Horne* offers the follow-
ining whether a prediction has been fulfilled or
nly have a double meaning, and refer to different
one temporal, the other eternal. Thus the
o the one, partly to the other, and what has been
typical of what remains to be accomplished. As
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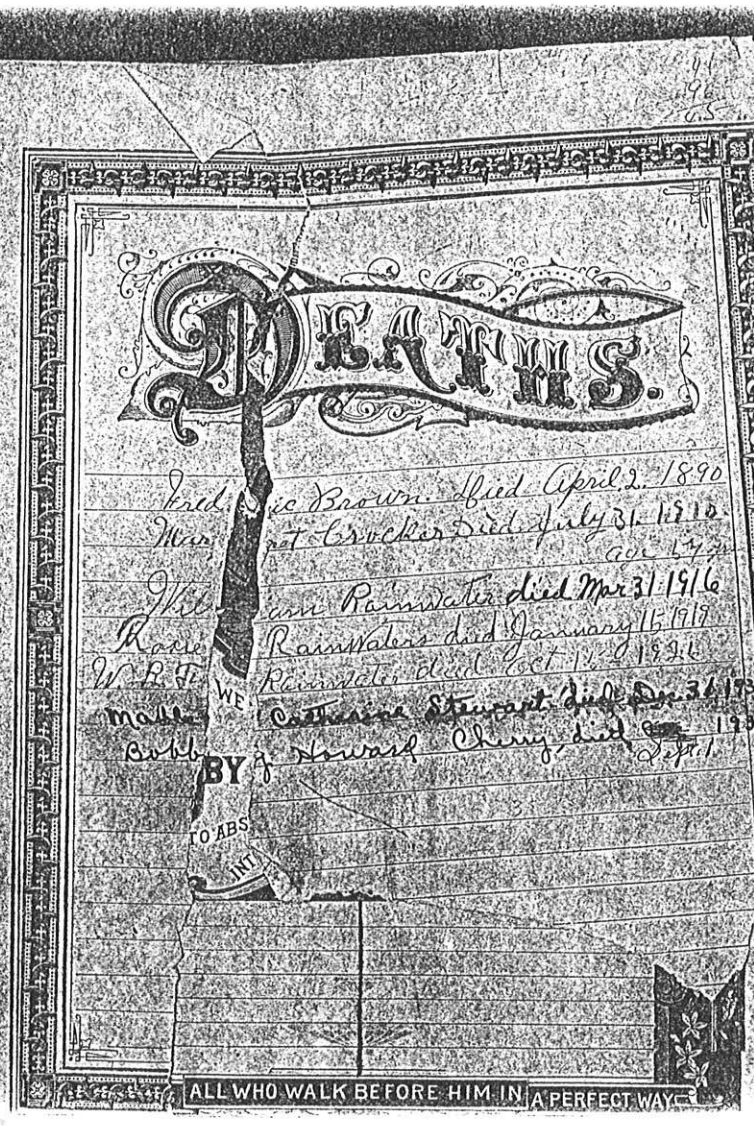
Divine purposes, when many prophets in several
Stillingfleet observes, that the main conditions
ales of commination, may be altered in different
er, and the predictions continue the same, it is

stronger evidence that some immutable counsel of God is expressed in these predictions. This especially is observable in the prophecies concerning our Saviour, for to him all the prophets bear witness; and this union and harmony, by persons at a great distance from each other, give additional strength to the evidence.

Two cautions also are very necessary to be kept in view. 1. That we do not apply passing events as actually fulfilling particular prophecies. 2. That we do not carry any beyond what is expressly written, or describe as fulfilled, prophecies which are yet future.

Horne forcibly remarks, that many inquirers into the prophetic pages of Scripture have been misled, by commenting on prophecy by the false lights of the imagination. Prophecy, in the very idea of the term, implies the Divine agency, and that exerted, not merely in giving the faculty itself, but in directing all its operations. Yet when men address themselves to the study of the prophetic Scriptures, they are apt to let this necessary idea slip out of their minds; and to discourse upon them just as they would or might do, on the supposition that the prophet was left at liberty to dispense this gift, in all respects, as he should think proper. He also remarks, The ill success of men in explaining prophecies of events not yet come to pass, can in no degree discredit these prophecies, unless it be essential to this kind of revelation to be necessarily proposed, as that it may and must be understood, before those events happen; the contrary of which has been shown. For to what end is the prediction delivered in obscure and enigmatic terms, if the purpose of the Inspirer was, that the subject of the prediction should be immediately, and in all its circumstances, precisely apprehended?

The expression, "a double fulfilment," is not a happy one, but it marks the great peculiarity of Scripture prophecy, by which it was often intentionally applied to two or more events, so as to have a lower application to one, and a higher to another; a near and a distant fulfilment; a temporal and a spiritual one. So Ps. 72. is a prediction both of the glory of Solomon's kingdom, and also of the higher glories of the Messiah's reign; the prophecies respecting Babylon apply literally to that ancient empire, and mystically to antichrist.

With respect to the *double sense* of prophecy, *Hurd* remarks, "There is reason to believe, that more than one sense was purposely inclosed in some of the prophecies. We find that the New Testament gives to many of the old prophecies an interpretation very different and remote from that which may be reasonably thought the primary and immediate view of the prophets themselves. This is what the divines call the *double sense* of prophecy; by which they mean an accomplishment of it in more events than one, in the same system indeed, but at distant intervals, and under different parts of the system. This will be found exactly suited to the idea that prophecy, from the first and all along, is intended to bear testimony to Jesus. Prophecies of a double sense may well be expected in such a scheme. Where is the wonder then, if prophecy was given to attest the coming of Jesus, and the dispensation to be erected by him, if it should occasionally, in every stage, respect its main purpose, and, though the immediate object be some other, it shoud never lose sight of that in which it was ultimately to find its repose and end." *Bacon* speaks of this double or secondary sense of prophecy with admiration, as one striking argument of its divinity. He says, "In some the prophecies of Scripture with their events, we must allow for that latitude which is agreeable and familiar unto divine prophecies, being of the nature of the Author, with whom a thousand years are but as one day; therefore they are not fulfilled at once, but having springing and germinant accomplishment through many ages, though the fulness of the time refer to some one age." *Hurd* subjoins, That we may not mistake this observation, it may be proper to notice, that the reason of it holds in such prophecies only as respects the several successive parts of one system. All is only when the prophet has one uniform, connected design before him in this, considering Jesus, that we can use this latitude of interpretation. The great scheme of redemption is the only scheme in the plan of Providence which, as far as we know, has been prepared and dignified by a continued scheme of prophecy. Of the two methods of interpretation, the first, followed by those who rarely and reluctantly discover Christ and his kingdom, the second, by those who meet Him and his government frequently in the prophecy, the latter is greatly to be preferred. The former adheres closer to the letter, and to limits and restrains the signification of the prophet's words, as to apply them to the events of their own times: but the latter has much in the prophetic diction too elevated for events then present for, hear, but aptly corresponding to a subject worthy the wisdom of inspiration—Christ, and the events of his kingdom. This was the mode of interpretation followed by the ancients, by those who, on the ancient models, commented on the Scriptures in the middle ages, and by the most eminent leaders of the Reformation. But if what is stated upon any subject can be understood, in its just emphasis, of *some but Christ*, and, if applied to any other subject it gives a feeble and uninteresting meaning, why should we pursue a lying and fallacious shadow, rather than sense at once on the manifest substance of the prophecy? In those prophecies which treat of Christ and his kingdom, the most spiritual system is the best, for the kingdom of Christ is not of this world; John 18:36, it is a spiritual kingdom of righteousness, peace and joy in the Holy Ghost, Rom. 14:17. No meaning, therefore, is to be admitted which gives a carnal sense of spiritual predicates. When corporeal figures or images are employed, it is in consecration to the weakness of rude apprehensions, and to be understood spiritually, by those who are exercised in the scriptures. In general, if the manifest evidence of the style do not bleader, it is true criticism in the prophecies, first to investigate the literal sense, and then the spiritual; and thus to supply in the middle ages, and by the most eminent leaders of the Reformation. But if what is stated upon any subject can be understood, in its just emphasis, of *some but Christ*, and, if applied to any other subject it gives a feeble and uninteresting meaning, why should we pursue a lying and fallacious shadow, rather than sense at once on the manifest substance of the prophecy? In those prophecies which treat of Christ and his kingdom, the most spiritual system is the best, for the kingdom of Christ is not of this world; John 18:36, it is a spiritual kingdom of righteousness, peace and joy in the Holy Ghost, Rom. 14:17. No meaning, therefore, is to be admitted which gives a carnal sense of spiritual predicates. When corporeal figures or images are employed, it is in consecration to the weakness of rude apprehensions, and to be understood spiritually, by those who are exercised in the scriptures. In general, if the manifest evidence of the style do not bleader, it is true criticism in the prophecies, first to investigate the literal sense, and then the spiritual; and thus to supply in the future, and expatiate on the principal facts of his second coming; thus the two dispensations, the Jewish and the Christian, are incorporated together in one harmonious system. The event which both these prophetic schemes point out, are so distributed through all time, as to furnish successively to the several ages of the world the means of a fresh and still growing conviction. The Old Testament prophecies of spiritual blessings are inherited by the Christian Church.