

Some Highlights of the Life of **Roswell Fenner Cottrell** (1814-1892) (www.APLib.org)

See "Roswell Fenner Cottrell" *Lest We Forget*, Vol. 4, No. 2, pp. 4-6

<i>Date</i>	<i>Age</i>	<i>Event</i>
1814/01/17	0	Born in Brookfield, New York (just east of Syracuse), son of John Cottrell

The Cottrells descend from the "Cotterells" ("Cottage dwellers") who among the Albigenians, Catharins, Patarins, Arogonese, Navarese, and Basques, were listed as heretics to be exterminated in southwestern France by Pope Alexander the Third in 1178. Among the survivors was a John Cotterell who escaped to northern France, and then England. Centuries later, one of his descendents, Nicholas Cottrell, settled in Rhode Island in 1638 just two years after Roger Williams fled there after being banished from Massachusetts. Nicholas was a Seventh Day Baptist who sought freedom to worship according to his conscience. Roswell was six generations down from Nicholas. His father, John Cottrell, had taught his children to keep the seventh-day Sabbath, though some years before his family had left the Seventh Day Baptist church over disagreement on the immortality of the soul and some other teachings.

1833	19	Moved with his family to Mill Grove, New York
1835?	21	Married Cathrane Harvey

He taught public school for 10 years. He and Cathrane had three boys, Willet, Frank, and James Uriah, and a daughter, Nancy. (James' son was Roy Franklin Cottrell, missionary to China, and his grandson was Raymond F. Cottrell, former book editor of the *Review*.)

1843, 1844	29,30	Rejected the Millerite message
------------	-------	--------------------------------

[In the years leading up to the Great Disappointment, Roswell did not accept the Millerite teachings.]

"My early education was such, that I have believed in the personal appearing of Christ, according to the Scriptures, from my youth. In 1843 and 1844, I heard the solemn cry, 'The hour of his judgment is come,' and though I felt no disposition to oppose it, and thought I loved his righteous appearing, yet I was not disappointed when the time passed by. I saw the proclaimers of the Advent in darkness in regard to the commandments of God, and bowing to an institution of Papacy; and perhaps this was the reason I did not believe." {November 25, 1851 JWe, ARSH 54.4}

1851/10/19	37	Wrote he had just accepted the Third Angel's Message, first heard some 9 months earlier; his poem, "It's Jewish" published in the <i>Review</i> two days later; (poet)
------------	----	--

[Letter written 10/21/1851]

But since I have heard the message of the third angel, which was since the commencement of the *Review and Herald*, I have reviewed carefully the whole movement, and the solemn inquiry in my mind has been, Was it from Heaven or of men? After some nine months careful and cautious examination, I have just arrived at the decision. I believe with all my heart, it was from Heaven. I cannot believe that God would suffer Satan to get up so exact a fulfillment of the prophecies to deceive the lovers of Jesus Christ - those who wait, and look for his appearing. If any one inquire how I can believe all this, since Christ did not appear according to the expectation of his children, I answer: We are instructed [Rev. xiv,] that an angel should fly through the midst of heaven, saying, "Fear God," "for the hour of his judgment is come," and yet there is time for two other messages to follow in succession, before the Son of man is seen on the white cloud. {November 25, 1851 JWe, ARSH 54.4} I greatly rejoice that when "the temple of God was opened in heaven," his children on earth saw, by faith, "the ark of his testament." {November 25, 1851 JWe, ARSH 54.5}

1854	40	Ordained by James White; his series "Sabbath-School Lessons" began to be published in <i>Youth's Instructor</i> (through July 1855)
1855	41	Lessons published as a book <i>The Bible Class</i> ; became correspondent for the <i>Review</i> when it moved to Battle Creek, Michigan; tent-master in New York with J. N. Loughborough (who was only 23 years old)

J. N. Loughborough

Our winter labors of 1854-55 were in the state of New York. When our people there learned of the tent effort success in Michigan, they purchased a tent and wagon for New York. They also bought and presented to me the horse and carriage formerly used in the travels of Elder and Mrs. White. A sixty-foot tent was purchased on the last of May, 1855, and erected in the dooryard of Harvey Cottrell of Mill Grove. Here, with R. F. Cottrell for tentmaster, our summer efforts began. {1987 JNL, MML 41.2}

1857	43	Preached to the Seneca Indians through an interpreter
1858/02/25	44	His article in the <i>Review</i> entitled "Spiritual Gifts" was amplified and used as a 12-page introduction to <i>Spiritual Gifts</i> , Vol. 1, by Ellen White

[End of introduction:]

The testimony of Christ was confirmed in the Corinthian church, and what was the result? They came behind in no gift. Are we not justified then in the conclusion that when the remnant are fully confirmed in the testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ? R. F. C.

1860	46	Debated church organization in <i>Review</i> under "Making Us a Name" (see Gen. 11:4 tower of Babel); publishing association organization, and church name voted
------	----	--

DEAR BRO. SMITH: Bro. White has asked the brethren to speak in relation to his proposition to secure the property of the church. I do not know precisely what measure he intends in his suggestion, but understand it is to get incorporated as a religious body according to law. For myself I think it would be wrong to "make us a name," since that lies at the foundation of Babylon. {March 22, 1860 UrSe, ARSH 140.16}

[James White rebutted him the next week. April 26 James writes a lengthy response. There was much discussion under this heading until November 19, 1861.]

BRO. SMITH: I hope no harm will be done to the blessed cause in which we are engaged by the expression of my judgment in regard to making us a name. I hope and pray and trust that the Lord will give wisdom and direction in this matter, and that the will of the Lord may be done. I do not fear for the ark of God nor distrust the fidelity of my brethren. I have full confidence in the infallibility of the work in which we are engaged. The last message of mercy will not fail of a harmonious fulfillment, and those only will be translated who are found in harmony with this work of the Lord. I hope no fanatical spirit will make this a pretext for nourishing a spirit of division or insubordination. I hope that no one will join my party, for when they have severed themselves from the body and look about for me they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery neither do I believe in anarchy; but in Bible order, discipline and government in the church of God. {May 3, 1860 UrSe, ARSH 188.12}

The church have my judgment concerning the matter, and have heard some of my reasons for that judgment. Now if it is right may it prevail; but if wrong may the right prevail. Lord give wisdom and direction is my prayer. R. F. C. {May 3, 1860 UrSe, ARSH 188.13}

1861	47	Wrote apology for objecting to church organization after Ellen White rebuked him
------	----	--

I was shown the wrong stand taken by R. F. C. [Cottrell] in the *Review* in regard to organization, and the distracting influence he exerted. He did not sufficiently weigh the matter.—Testimony No. 6, pp. 4, 5 (see also 1T, p. 211). {1BIO 435.1}

I WISH to counteract and remove, as far as possible, the injurious influence of my hasty communication on the subject of legal organization. I did not weigh the matter as I should. I ought to have considered that Bro. White had seen the necessity of some measures being taken, and had pondered the subject well, before making the request he did concerning it. Then I might have suggested a plan of organization avoiding the evil which I feared, instead of thus confidently and self-complacently recommending that nothing should be done. I regret that I did not consider the matter carefully and prayerfully, before writing in a manner not calculated to keep the unity of the Spirit. I hope that none will stumble over this into perdition. I ask forgiveness of all the dear people of God. I hope that God himself will forgive me. And I also hope that the lesson that I have thus dearly learned may never be forgotten by me, while there is danger of my falling into a similar error. My determination is to renew my consecration to God and his cause, and strive to press onward till victory is gained. Brethren, pray for me. R. F. C. {March 12, 1861 UrSe, ARSH 136.3}

1865	51	During the next six years, was Secretary of the New York Conference twice, and of the New York-Pennsylvania Conference
1868	54	Was President of the New York Conference for two years
1880?	64	Early 1880s was chaplain of the Battle Creek Sanitarium for some time
1892	78	Died

[In addition to his book *The Bible Class* and *Spiritual Gifts*, the CD-ROM contains these titles: *Both Sides* (16 pages), *Mark of the Beast*, *And Seal of The Living God* (16 pages), *Truth* (14 pages).]