

Reverend James Sutton, 1737-1828  
First Hoosier Sutton, Father of Indiana John

Part Four, Ma's Sutton Family



**Hoosier's Nest**  
1826

*'The Hoosier's Nest,' painted by Marcus Mote, late 1800's to illustrate a John Finley poem of the same name. (See End Page.)*

## ***Brother James Sutton Among His Other Brothers***

From 1634 up to the nineteenth century Suttons can be followed through a maze of church work. It would have been good, with so many Bibles around, if one of them had left a page of family clues, but they did not. There are several different generations of Suttons who are named James and John who headed west with their old Bibles and new Baptist philosophy, and looking for an individual James or John in a specific Sutton family, spread out over a map and through time and religious philosophy, is, as has been said, like looking for the proverbial needle in a stack of un-proverbial needles.

But Indiana is where his mission took a Reverend James Sutton and the place where faith, fate, and family finally laid him to rest—according to Church records and family lore. There are no actual public or church records in Indiana of a Bible-toting James Sutton who was born in 1737, New Jersey. Future census records placed his son, John Sutton, on an Indiana farm, with a wife and family, but that's as close to documentation of his migration that could be found of him.

Logistically, he did not do anything so well as choosing a wife. Her name is Hannah Cox. Hannah has records that say he was born in 1737:

*U.S. and International Marriage Records, 1560-1900*

*Name: James Sutton*  
*Birth Place: NJ*  
*Birth Year: 1737*  
*Spouse Name: Hannah Cox*  
*Spouse Birth Place: NJ*  
*Spouse Birth Year: 1745*  
*Marriage State: NJ*

Even without the date of their marriage, their date of birth is a key starting point that had a beginning in New Jersey. Later on, when church records list a James Sutton and Hannah together, she continues to help identify him. They were married in New Jersey, she was the daughter of Philip Cox, and their marriage year, if calculated from the births of their children, could be around 1765. As usual, the record of their marriage is a compilation of the contributions of members on genealogical sites, but with Hannah's name, it can be estimated. Hannah's identity is established in her father's will of 1785. Coincidentally, her father may have descended from the Coxe family who governed in early colonial settlements:

In the name of God Amen... I Philip Cox of the County of Somerset and State of New Jersey Being in present Health of Body, Sound in Mind and Memory thanks be given unto God calling to mind the mortalallity of my Body, and knowing that it is Appointed for all Men once to Die Do make and ordain this my Last Will and Testament that is to say, first of all, I give and Recom-

Item: I Give, Grant, Demise and Bequeath all my Homested Plantation where I now live together with all my out land and Rights of Land throughout the State of New Jersey to my Son Isaac Cox, his Heirs and Assigns, forever. Provided he pays the Sum of one hundred Pounds proclamation money to his two Sisters, the Said Hannah Sutton and Susannah Sutton, in two years after my Decease. Which if he Refuses or neglects to Do then my will is and I do order my Executors herein after mentioned or named to Sell as much of my Lands as to Pay the Said Sum of one hundred Pounds as aforesaid to the said Hannah and Susannah Sutton. And I do hereby Appoint my said Son Isaac Cox and my trusty Friend Anthony Cosart Executors to this my Last Will and Testament. Ratifying and Confirming this and no other to be my Last will and Testament. And revoking all former Wills and Testaments by me made. In Testimony where-of I have hereunto Set my Hand and Seal This tenth Day of March and in the year of our Lord one thousand Seven hundred and Eighty-five.

Signed Philip Cox

## James In New Jersey

James, grandson, brother, and father of John Suttons, was a member of a family of Baptist preachers. His father David, also a converted Baptist, was born 1703. His father's will, which named him as *Jeames*, was dated December 1, 1775, Somerset County, New Jersey and proved December 19, following his father's death. David's wife at the time was a legatee, but her name was not given. Their children, mentioned in the will, were Isaac, David, John, Abraham, Jeames (**James**), Moses, Sarah, Elizabeth-deceased, and Mary-deceased.

### *His Father's Will, 1775*

**1775, Dec. 1. Sutton, David**, of Bernards Township, Somerset Co.; will of. To my wife,  $\frac{1}{2}$  of my estate. To Marah, Jeonner and Abigail, who are the 3 youngest of my daughter, Elizabeth, deceased, £5 a piece. To the children which my daughter, Marah, had, who is deceased, viz., to eldest son, David, £10, and to each of the rest, £5. Eldest son, Isaac, £10, and then to have equal with David, John, Abraham, Jeames, Moses and Sarah. Executors—sons, David and Moses. Witnesses—John Collins, Hannah Collins, Benjamin Courton. Proved Dec. 19, 1775.

1775, Dec. 18. Inventory, £271.16.8, made by Jacobus Rechtmeyer and Abraham Van Tuyl. Lib. L, p. 276.

A conglomerate of a Reverend James Sutton can be arranged out of information from genealogical sites like Ancestry.com and verified through his relationship with Hannah Cox and their relationships with various churches, so that having little official documentation in his case may not be as detrimental to him as it may be in the cases of other James Suttons.

He was the son of Rev. David and Elizabeth Cox Sutton. Born in Basking Ridge, Somerset County, New Jersey, James was educated at the Hopewell Academy. His brothers received their education at Hopewell too.

The father of these children married their mother in 1723. Her name was Elizabeth Cox, and like Hannah Cox after her, her name--anchored to David's--is a godsend in the research of multiple David Suttons. She was born in 1705, New Jersey and died in 1746 in Somerset County at the age of forty-one. Her early death meant that James, at nine, grew up as a motherless child. At least he grew up without his real mother.

*U.S. and International Marriage Records, 1560-1900*

*Name: David Sutton*  
*Birth Place: NJ*  
*Birth Year: 1703*  
*Spouse Name: Elizabeth Cox*  
*Spouse Birth Year: 1705*  
*Marriage Year: 1723*  
*Marriage State: NJ*

It is said that James's father married a young woman named Sarah Trembley following the death of Elizabeth. There are no authentic records linking a second marriage or that link the life or death of Sarah Trembley to this David Sutton, but she could be the un-named woman in his will.

The children of David and Elizabeth Cox Sutton who are mentioned in his will are:

Elizabeth Sutton (1724 - 1775)  
 Marah Sutton (-1775)  
 Isaac Sutton (1729 - 1799)  
 David Sutton (1732 - 1812)  
 John Sutton (1733 – 1813)  
**James Sutton (1737 - 1828)**  
 Abraham Sutton (1738 - 1800)  
 Moses Sutton (1745 - 1827)  
 Sarah Sutton (1746?)

Perhaps the birth of Sarah was in 1746, and Elizabeth died in childbirth, leaving four or five of the Sutton children, under twelve and motherless.

*Hopewell Academy, 1756, New Jersey.*

Settlers of Hopewell, New Jersey organized the Old School Baptist Church on April 23, 1715. The place was then referred to as "Baptist Meetinghouse." The Baptists erected their Old School Baptist Church Meetinghouse in 1748. In 1756 Hopewell Academy was established and Baptists came from miles around to study for the ministry.



Among them were James Sutton, about twenty years old, and his brothers. Rev. Isaac, Rev. David, and Rev. John Sutton all became missionaries.

*Scotch Plains New Jersey, 1763.*

James was ordained as pastor of the Church at Scotch Plains New Jersey in 1763, and it is said he married Hannah there, with one of his brothers officiating. When Rev. James received his letter of dismissal from the Scotch Plains church, he was then appointed the first pastor of the Tuckahoe Baptist Church of Gloucester, New Jersey. He was thirty-four.

*Tuckahoe Baptist Church, 1771-1772.*

*Two Baptist churches in New Jersey have been named Tuckahoe, one in 1771. The house of worship was built in 1751, and a church was organized in 1771. They had a large parsonage farm and dwelling on it. Pastor James Sutton was a constituent of the church and ministered from 1771-72.*

*Tuckihoe (Tuckahoe) Baptist Church, 1790*

*There is another house which the church occupies, but is not their own. It stands on May's Landing about 12 miles off of this.*

*The families which usually assemble at Tuckihoe are about 60, where of 63 persons are baptised, and in the communion, here administered the first Sunday in every month; salary about 20 pounds. The above is the present state of Tuckihoe, 14 April 1790.*

*In 1770 Rev. James Sutton came hither to settle among them. This put them on thinking of becoming a distinct church. Accordingly they were, July 23, 1771, incorporated by the assistance of Revs. Vanhorn and Heaton. The names were ... Rev. James Sutton, etc.*

*The same year they joined the association. This church is the daughter of Dividing Creek. It has now existed 19 years and increased from 24 to 63.*

*Rev. Benjamin Sutton resigned in 1772.  
 Rev. William Lock, 1773, resigned 1779.  
 Rev. Isaac Bonnel, ordained pastor 17 Sep 1783.*

In his book, Griffiths follows the path, starting in 1761, which the Sutttons had worn through his state as they went on their way west:

*The first Baptist school in America, was at Hopewell, where her sons and those of other Churches were educated for the ministry. **The Sutttons and many others, for eminent places in judicial and political life, must be included as one gift of the old Church to Baptists and to the world.***

*Middletown Church has been the mother of more than one hundred Churches, not only in New Jersey, but in Pennsylvania, and in the South.*

*Early on, a vacancy in the pastoral office lasted four years, when, in 1761, Rev. John Sutton became pastor, but illness compelled him to retire within a few months. Mr. Sutton was one of five brothers — all Baptist ministers — sent out by Scotch Plains Church. Mr. Sutton was an eminent man in his times (which) included the dark days of the American Revolution.*

*...He was the right man in the right place. The unpretentious house, the building of which he so quickly accomplished, was a sanctuary of our sick and wounded soldiers in the American Revolution." Edited*

**NEW JERSEY BAPTIST HISTORY Thomas Sharp Griffiths. Barr Press Publishing Co. 1904**

From the old minute book of First Hopewell Church, Griffiths lists the earliest licensed and ordained Sutton ministers—first, a Rev. David:

*After many years Rev. David Sutton entered the pastorate in 1764, remaining till August, 1783 and proved himself sent of God. Morgan Edwards says of him: "He has often been compared to Nathaniel of whom it was said, 'there was no guile in him.'" Mr. Sutton was a son of John Sutton, a constituent of Scotch Plains church. He was a missionary pastor. ...He was thus the first Baptist preacher at Flemington. ...That body owes all it is to this wonderful man. Edited*

The church kept up its expansion in local missions. Griffiths adds,

*Mr. Sutton was a minister of a wealthy church and of a willing people. The pastorate of Mr. Sutton at Kingwood was a special Providence for Baptists.*

It seems, on Griffiths' timetable, that while James and his siblings were growing up in New Jersey, he and his brothers were becoming Baptists who served the church for years. They built churches at the same time a war raged in the American colonies, and:

*"...developed a church that is a spring whence living waters flow for the healing of the nation--entwining its roots about the early settlers in a foundation of social order and piety." Edited*

Griffiths concludes that a Sutton saved the church "in the interim of the defection of Mr. Cox from evangelical truth." For genealogical purposes, the defection of a Mr. N. Cox points to a connection between the New Jersey Suttons and those who ended up in Indiana, like James Sutton. The mother of Rev. James was Elizabeth Cox, and he, himself, had married Hannah Cox. It was Moses Sutton who married Hannah's sister, Susannah, mentioned in the will of their father Philip Cox.  
*New Jersey Baptist History, Griffiths, 1904*

### 1. *James Sutton, 1770, Gloucester County, New Jersey*

HISTORY OF THE TUCKIHOE BAPTIST CHURCH  
By Morgan Edwards, A. M.

This church is distinguished as above from the river which runs near the meeting house. The house measures 28x24. It was built in 1751, in Egg Harbor Township, and County of Gloucester, 60 miles southeast from Philadelphia.

### 2.

Sunday in every month; salary about 20 pounds. The above is the present state of Tuckihoe, April 14, 1790.

In 1770 Rev. James Sutton came hither with a view to settle among them; this put them on thinking of becoming a distinct church; accordingly, they were, July 23, 1771, incorporated, by the assistance of Revs.

3.

This church is the daughter of Dividing Creek. It has now existed 19 years and increased from 24 to 63.

Rev. Benjamin Sutton resigned in 1772; Rev. William Lock, 1773, resigned 1779; Rev. Isaac Bonnel, ordained pastor September 17, 1783.

**Westward, Ho!**  
**The North Ten Mile Baptist Church**  
*Preaching on the Pennsylvania Frontier with his Brother Isaac*

*1773, Pennsylvania*

Before the first guns of the American Revolution began firing, James left New Jersey around 1773 and moved to Amwell Township, Washington County, Pennsylvania where he was among the six founders of the North Ten Mile Baptist Church, and was named its first pastor.



*Washington County, Pennsylvania Map*

Rev. James' son, also named James, was the first person baptized in the church. Later on, junior James was suspended from the congregation for some unnamed reason, and had to "come before the church to confess his error," upon which he was reinstated.

*1775, North Ten Mile Baptist Church, Pennsylvania*

A second controversial incident came up on 6 September 1775 when, James's sister-in-law, Mary Sutton, wife of Abraham, charged James with "*indecent behaviour toward her.*" After looking into the matter, one month later church authorities ruled that "*no just cause could be found for the accusation.*" Even better news is—this is a James with a brother named Abraham.

Back home in New Jersey the father of Abraham, Moses, Isaac, John, David, and James died at the end of 1775, naming them and their sisters in his will.

By 1775 the colonies were in the process of going to war with England.



## On Building a Church

Once they leave Massachusetts and New Jersey, there aren't enough diaries, wills, land, tax, or census records--or even church records--to clearly distinguish one Sutton family from another, or to tell one Sutton minister named James or John from other Sutton ministers named James or John. Alongside an incidental mention of a brother, the maiden names of three of their wives make a bit of difference.

*NOTE: Numerous Sutton men became ordained Baptist preachers. On a mission, one and all, they took up their Bibles and went West. Around the time of the 1776 Revolution, James Sutton and his wife, Hannah Cox Sutton, moved to Pennsylvania where he was among the six founders of the North Ten Mile Baptist Church in Amwell Township, Washington County, and he was named its first pastor.*

*A Moses, Milton, and Isaac Sutton were ordained as Ministers there in 1775.*



*“Site of Original Log Church Located about 1000 yards east of the marker.”*



*Photographed By Bradley Owen, June 30, 2022*

***Inscription for North Ten Mile Baptist Church  
Oldest in Washington County, Founded in 1773***

*The original minutes. "Dec. 1, 1773. The church met on business the first time at Enoch Enoch's."-The first log church was built, 1786. In 1792, a tract of land called big rocks was warrented to Samuel Moore and was patented to Daniel McFarland in 1793. McFarland sold 21 acres, 20 perches to the Baptists, **by some called Anabaptists**, for 2 pounds and 5 shillings in 1794. A log church with a balcony on three sides and entered by steps on the outside was built. Its site is about 1000 ft. to the rear of this point. The church was centrally located, with Fort Enoch and Fort Keith on the north. Fort McFarland and Fort Milliken on the south, each within a radius of 2 miles.*

*Dedicated to the founders of the early church:*

*Enoch Enoch, Issachar Huntington, David Enoch, Alexander Keith,  
**James Sutton, Joseph Bane Samuel Parkhurst***

*Erected 1948.*

North Ten Mile Baptist Church, Washington County, Pennsylvania  
By Alfred Creigh, 1871

*North Ten Mile Baptist Church is situated on a ridge two miles north of Ten mile village. Its history runs back as far as the year 1772. In their first labors they were much troubled with the Indians, and were often compelled to hold their meeting in Fort McFarland. Their present church [building] is the third which has been erected on the same ground. **The Rev. James Sutton was their first regular pastor; he was chosen February 4, 1774; he served for seven years.** His successor was Rev. John Corbly, who remained for two years. He was followed by Rev. David Sutton. How long he preached cannot be ascertained, because the church records are lost...*

*[Alfred Creigh, History of Washington County, PA: From Its First Settlement to the Present Time ..., 1871, p. 94.]*

Original minutes of the church reported that a David Sutton remained as pastor till his death in 1812. At that time, he resided in West Bethlehem. The reason for the many area forts was also disclosed—Indian attacks.

### **North Ten Mile Baptist Church**

*Amwell Township, Washington County, Pennsylvania was formed on July 1, 1781. North Ten Mile Baptist Church in Washington County, Pennsylvania is on a rural road in Amwell Township between Lone Pine and Ten Mile.*

*The New England Meetinghouse was the only municipal building in a town. Both worship and civil meetings were held there. It was customary for men and women to sit separately and the town chose a committee once a year to assign seats according to what was paid, age, and dignity.*

*The families who settled on the waters of Ten Mile Creek in 1768 were Baptists from Virginia. The Suttons and others settled a little later in what is now Fayette County. Several of the Suttons were Baptist ministers, and they organized a church called Great Bethel at what is now Uniontown in 1770. Two years later (1772) a church was constituted in Amwell.*

*About the first of May, 1783, our ministering Brother, David Sutton (1732-1812) made us a visit from the Jerseys, and the church gave him an invitation to come and settle amongst us which he accepted, and the next fall he moved out here with his family.*

*The first meeting-house was built in 1786. It was of logs, and was used until 1794. It was situated on the waters of Ten Mile, on the tract of land called in the*

*survey "Big Rocks." On this land the society built a hewed log house, which was occupied many years. Edited from the original minutes*

David's 1732 birth makes him the older brother of James, who was born in 1737. Their ages placed them in a war age category, but in 1776 the American Revolution happened largely without these Suttons contributing, except for the use of a church for a hospital. James Sutton was in Uniontown Borough doing church work, especially with the Redstone Association of Baptist Churches. The two natives from New Jersey were joined in Pennsylvania by numerous other Suttons.

### **The Redstone Baptist Association**

*The Redstone Baptist Association was an association of Baptist churches in Western Pennsylvania.[1] The early Restoration Movement leader Alexander Campbell and the congregation he led, the Brush Run Church, were members of the Association.[1] **Wikipedia***

In 1779, Rev. James Sutton was a delegate to the Redstone Association of Baptist Churches. In 1780, he was received by letter into the Great Bethel Baptist Church (headed by his brother Isaac) in Uniontown, Fayette County, Pennsylvania. His wife was received the following year as "Johannah Sutton," the former Johannah, or Hannah, Cox. Hannah's light, from time to time, shines like a guiding star.

Obviously, while the Revolution was gearing up, taking off and raging, James was involved in churchwork. As the war raged on, from 1775 – 1783, it raged on without James Sutton firing a shot.



24, 1855, when Rev. Wm. Wood was called as a supply, to preach once a month. On Jan. 24, 1855, Rev. Israel D. King was called as pastor of the church, and continued as such until March 1, 1860. On the 8th of December following, Rev. B. P. Ferguson was called to the pastorate of the church, which place he retained until Sept. 12, 1863. Dr. John Boyd was called as pastor March 21, 1864, and continued until March 2, 1867. Rev. C. E. Barto was next called, Jan. 19, 1868, and continued until April 1, 1872. Rev. W. W. Hickman entered as pastor in May, 1872, and remained until April 1, 1878. From that time until June 6, 1879, the church was without a pastor, when Rev. F. B. La Barrer assumed the duties as such, and still continues in that position, July 1, 1881.

**PREACHERS LICENSED.**—The following list shows the licenses granted to young men by this church, permitting them to enter the ministry:

Isaac Sutton, Nov. 8, 1776.  
Joseph Barnet, March 19, 1773; ordained June, 1775.  
Isaac Morris, May 21, 1775.  
John Wade Lovebery, Sept. 20, 1783.  
John Hopwood, Aug. 20, 1791.  
—Sreeve, Nov. 19, 1792.  
William Brownfield, April 6, 1799; ordained Dec. 19, 1800.  
Milton Sutton, July 6, 1833; ordained May 4, 1834.  
Isaac Wynn, July 6, 1833.  
Richard H. Austin, June 28, 1856; ordained Sept. 27, 1857.  
Joseph Collins, Feb. 26, 1859.  
John Batt, Jan. 19, 1868.

**LIST OF CLERKS.**—Isaac Morris, appointed July 15, 1775.

Philip Jenkins, appointed Nov. 19, 1776.  
Moses Sutton, appointed Oct. 16, 1784.  
Isaac Sutton, Jr., appointed Sept. 15, 1787.  
John Hopwood, appointed Feb. 19, 1791.  
Anthony Swain, appointed Oct. 18, 1794.  
John Ayers, appointed Sept. 8, 1804.  
Simon Gard, appointed Aug. 12, 1809.  
Charles King, appointed March 28, 1812.  
Samuel Little, appointed Aug. 1, 1818.  
William Bryson, appointed May, 1830.  
Hamilton Abraham (O. S.), appointed Jan. 2, 1836.  
William Bryson (N. S.), appointed April 30, 1836.  
George A. Shallenberger, appointed May 21, 1853.  
F. L. Hatfield, appointed March 22, 1856.  
Isaac W. Bryson, appointed Aug. 22, 1856.  
Samuel Hatfield, Jr., appointed Sept. 26, 1857.  
C. G. Turner, appointed Jan. 22, 1859.  
R. Porter Craig, appointed Dec. 8, 1860.  
Joseph Hayden, appointed Dec. 24, 1865.  
Amos Bowlby, appointed Jan. 25, 1873.  
S. W. Carter, appointed May 24, 1873.  
D. M. Hertzog, appointed Sept. 27, 1879.

**LIST OF DEACONS.**—Elijah Barclay, June 8, 1775, on trial; ordained May 19, 1781.

Philip Pierce, May 17, 1779, on trial; ordained May 19, 1781.

William Wells, Jan. 20, 1782.  
Thomas Gaddis, Feb. 14, 1784.  
Moses Carr, Jan. 19, 1790.  
Robert Jackway, Jan. 15, 1791.  
—Ker, Oct. 18, 1794.  
David Conger, April 5, 1800.  
John Gaddis, March 9, 1805.  
Simon Gard, March 9, 1805.  
Isaac Minor, May 1, 1812.  
William Vance, Nov. 4, 1815.  
Moses Nixon, May 4, 1822.  
John Troutman, May 4, 1822.  
William Bryson, July 6, 1833.  
Isaac Hutchinson, April 1, 1837.  
Squire Ayers, Dec. 24, 1842.  
A. B. Bryson, March, 1851.  
Elijah Jennings, March, 1851.  
George A. Shallenberger, Jan. 27, 1855.  
George W. Foulk, Jan. 19, 1868.  
William Swearingen, Jan. 19, 1868.  
Crawford Vance, Aug. 22, 1868.  
Porter Craig.  
John Collins.  
James Nabor, April 24, 1875.  
H. C. Diffenderfer, Feb. 22, 1879.  
Robert Bryner.

**ASSOCIATIONS.**—The Redstone Association, according to Benedict's "History of the Baptists," was organized in 1776. In 1777 Great Bethel Church sent the following messengers to that body, viz.: Isaac Sutton, James Sutton, and Philip Jenkins. Owing "to the difficulty of the times," it did not suit to hold the Association that year at Muddy Creek, and it was agreed that it should be held at the house of Isaac Sutton. It is obvious from this that Great Bethel was one of the original members of the Redstone Association, with which it continued until 1836, and the branch which still clung to Rev. Wm. Brownfield continued to send delegates until 1846, when Wm. Brownfield, I. Hutchinson, and S. Davis were sent to Indian Creek Church, where it met that year. The other branch of the church soon after their separation sent messengers to the Pittsburgh Association, and were admitted to that body, of which the church remained a member until 1856. On the 26th of April, 1856, a letter was sent to the Pittsburgh Association requesting dismission from them, with a view of uniting with the Monongahela Association. Their request was granted, and the same year, on applying to the Monongahela Association for admission, they were received into that body, with which they still continue.

**SABBATH-SCHOOL.**—The first Sunday-school in connection with this church was organized in July, 1845, on motion of Rev. Isaac Wynn. It has been maintained as an organization ever since. At first, for a few years, it was conducted only during the winter

*Concerning the Suttons and the Redstone Baptist Assoc of Churches in Western Pennsylvania and John Hopwood and Thomas Gaddis Baptist Ministry License Information*

*James Sutton in Uniontown,  
Pennsylvania, Details (Right)*

## *James Sutton Slept Here History of the Place*

*Uniontown is a city in Fayette County, Pennsylvania, 46 miles (74 km) southeast of Pittsburgh. It is the county seat. [4]*

*The "town of Union" was founded by Henry Beeson on July 4, 1776. This was, coincidentally, the same date the United States Declaration of Independence was adopted.[5] [6] The National Road, also known as the Cumberland Road, was routed through Uniontown in the early 19th century, and the town grew along with the road (now US 40). 10 miles (16 km) southeast of Uniontown is Fort Necessity, built by George Washington during the French and Indian War (part of the international Seven Years' War). **Wikipedia***

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*The first Europeans in Fayette County were explorers, who had used an ancient American Indian trail that bisected the county on their journey across the Appalachian Mountains. In 1754, when control of the area was still in dispute between France and Great Britain, 22-year-old George Washington fought against the French at the Battle of Jumonville Glen and Fort Necessity. British forces under Washington and General Edward Braddock improved roads*



*throughout the region, making Fayette County an important supply route.*

***During the American Revolution, Fayette County was plagued by attacks from British-allied Indians and remained isolated as a frontier region.***

*Fayette County settlers provided the new United States government with an early test of authority in the 1793 Whiskey Rebellion, when farmers rebelled against tax collectors to protest a new liquor tax. President George Washington called out the militias to restore order. **Wikipedia***

### ***James Sutton in Various Places***

Church logs of the time, and the minutes kept in them, record, in part, where these Suttons were and what they were doing during the American Revolutionary War (1775–1783). There is even one mention of a Sutton with a still on his property. Maybe he could be found in the history of the 1793 Whiskey Rebellion. Sutton names that can be found on Continental Army rolls most certainly did not come off of Quaker or Baptist church rolls.

Early Baptists were just one step out of the Quaker Meeting House, and Quakers were famously an anti-war group, but there were notable Revolutionists among them—namely, Benjamin Franklin and General Nathanael Greene, George Washington's right-hand man. The war was between the Kingdom of Great Britain and the thirteen colonies which united against their mother country and became the newly formed United States. No doubt there were a number of Quakers who were mad enough at England to fight off Redcoat imperialism, but their Suttons didn't show up at any military encampment roll calls, so the age of James's son, John Sutton of Indiana, according to his future census lists, makes him being a war baby plausible. John's 1780 birth date is evidence that James was an at-home father during the war.

As itinerant preachers, these churchmen had to move around a lot, and, "owing to the difficulty of the times," they moved out of the way of the guns of war. Seldom ever, did the news from various churches of the time help identify which Sutton was which. When the star of a woman named Hannah lighted the way in Pennsylvania of 1780 when James was received by letter into the Great Bethel Baptist Church, headed by his eldest brother Isaac, his wife was received the following year as "Johannah Sutton."

In **1781** he was unanimously voted as an assistant "in every respect" to his brother, Rev. Isaac Sutton, who he served for three years.

On the 17<sup>th</sup> of January, **1784**, James notified the church committee that they had agreed to pay him £7.10 for preaching.

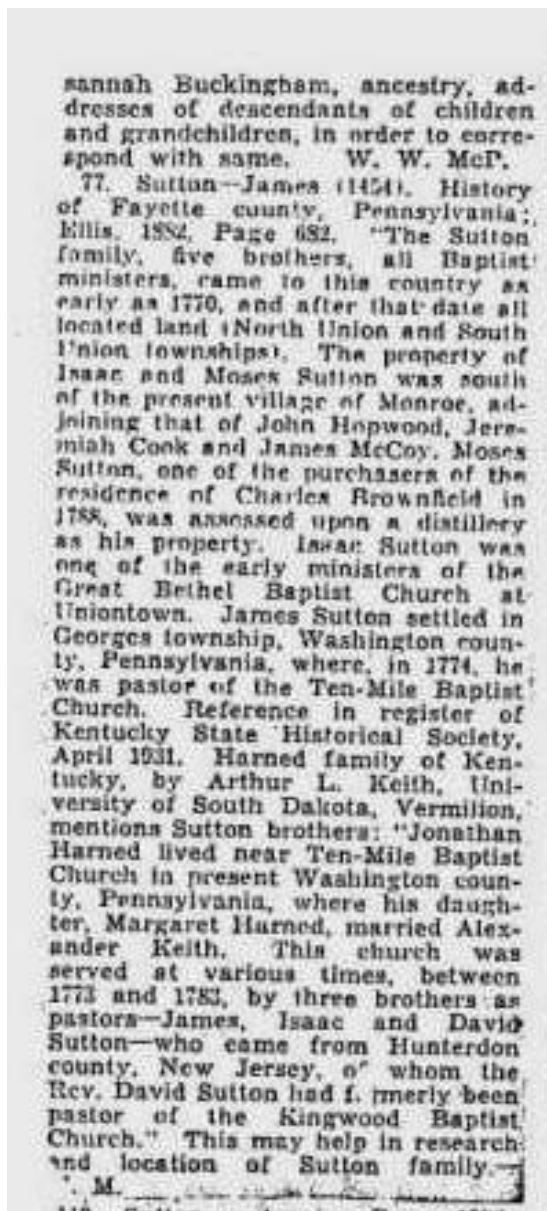
In **1783**, Rev. James had been appointed a trustee of the newly established Dickinson College, in Carlisle, but he declined the offer. Dickinson College was chartered on September 9, 1783, making it the first college to be founded after the formation of the United States.

According to **1783** tax records, James was a resident of Springhill Township, Westmoreland County (later Fayette), and he owned 30 acres of land, 2 horses, 2 cows, and 14 sheep.

One year later, on 30 October **1784**, when the Mount Moriah Baptist Church of Georges Township was started as a branch of the Great Bethel Baptist Church, Rev. James was installed as its first pastor.

James remained a resident of Springhill Township, Fayette County for the next three years. In **1785**, he paid £9.11 in taxes, and in 1786 £9.30. On 12 May **1787**, James was "dismissed at his own request" from the Mount Moriah church. Hannah received her letter of dismissal on 13 March **1790**. James later went on to preach in Kentucky. *Information taken from "The Descendants of William Sutton" by Lorin Snyder (copyright 1998). Found @ Ancestry.com.*

*NOTE: Additionally, a few miscellaneous clippings from un-named newspapers offer interesting news on whole pages of assistance for searching for family members. In pre - Ancestry.com family searches, newspapers had a reporter who was assigned to a genealogical page. Nowadays Ancestry members post such clippings without a hint of the location of their find. For example: (Above, Right. This news clipping is from 2011, Ancestry.com)*





James Sutton left the churches of Pennsylvania for Kentucky. He stayed in Kentucky long enough for his son, John, to meet and marry Kentuckian Rachel Roark in **1809**. While there he was active in the abolitionist movement, and should not be confused with any James Sutton in Kentucky who kept slaves. Perhaps his son's marriage to Rachel--the daughter of slave owners, Reuben and Sylvia Skaggs Roark--led to both James and John moving north to Indiana, where James retired. The 1820 and 1830 census takers found John and Rachel in Lawrence, Indiana, but there is no official record of James living or dying in Union County. He may have "earned" a place in Kentucky history, but census and land records of his stay there are hard to find. It is Sutton family lore and history, which reveal he was linked to the Roarks, that say he was there:

*"James settled in Kentucky and left a numerous posterity. As an early advocate of emancipation, and as a successful worker in a large and difficult field, he has earned for himself an honorable place in the history of his adopted State. He was educated at Hopewell, N. J., ordained at Scotch Plains in 1763 and began his work as a missionary, and at times he labored in Pennsylvania and Tennessee."*

***From the book, The Sutton Family of New Jersey, by Edward E.F. Sutton, 1900, New York.***

The report that he died in Indiana is not supported by any official word.

It has been said that he was dedicated to an unorthodox religious belief, and he can best be known by the philosophy found in the early teachings of the Baptists and Quakers who tended to be anti-war abolitionists. Few of them made colonial or revolutionary American war history. This ancestor lived during the oppressive times of imperialistic tyranny, and though, when war came, he was forbidden by his religious belief to fight, he courageously offered up his church as "a sanctuary of our sick and wounded soldiers in the American Revolution," aiding and abetting the insurrectionists with hospital care. This was a selfless act of courage at a time when helping an insurrectionist was punished by hanging and the confiscation of property. Later on, when the times compelled good and brave people to take a stand against human bondage, in Kentucky, he did. *"As an early advocate of emancipation, and as a successful worker in a large and difficult field, he earned for himself an honorable place."* Kentuckian Lunette Chaney Vaughan would say that this is enough to be said about any of her ancestors.

***The End***

*Martin Luther King Day, 15 January 2024*



*Martin Luther King Jr.*

*“The ultimate tragedy is not the oppression and cruelty by the bad people, but the silence over that by the good people.”*

*“The only thing necessary for the triumph of evil is for good men to do nothing.”*

*“...In the white South are millions of people of goodwill whose voices are yet unheard, whose course is yet unclear, and whose courageous acts are yet unseen. These millions are called upon to gird their courage to speak out, to offer leadership that is needed. History will have to record that the greatest tragedy of this period of social transition was not the vitriolic words and violent actions of the bad people, but the appalling silence and indifference of the good people.”*

**Epilogue**  
**THE HOOSIER'S NEST,**  
 a John Finley poem, 1830  
 A poetic depiction of early life and times in Indiana

*Untaught the language of the schools,  
 Nor versed in scientific rules,  
 The humble bard may not presume  
 The literati to illumine;  
 Or classic cadences indite,  
 Attuned "to tickle ears polite;"  
 Contented if his strains may pass  
 the ordeal of the common mass,  
 And raise an anti-critic smile,  
 The brow of labor to beguile.*

*But ever as his mind delights  
 To follow fancy's airy flights,  
 Some object of terrestrial mien  
 Uncourteously obtrudes between,  
 And rudely scatters to the winds  
 The tangled threads of thought he spins.  
 Yet why invoke imagination  
 To picture out a new creation,  
 When nature, with a lavish hand,  
 Has formed a more than fairy land  
 For us - an El Dorado real,  
 Surpassing even the ideal?*

*Then who can view the glorious West,  
 With all her hopes for coming time,  
 And hoard his feelings unexpressed  
 In poetry or prose, or rhyme?  
 What mind and matter, unrevealed;  
 Shall unborn ages her disclose!  
 What latent treasures, long concealed,  
 Be disinterred from dark repose!  
 Here Science shall impel her car\*  
 O'er blended valley, hill, and plain;  
 While Liberty's bright natal star  
 Shines twinkling on her own domain.*

*Yes, land of the West! thou art happy  
 and free!  
 And thus evermore may thy hardy sons  
 be,  
 Whist thy ocean-like prairies are spread  
 far and wide,*

*Or a tree of thy forests shall tower in  
 pride.*

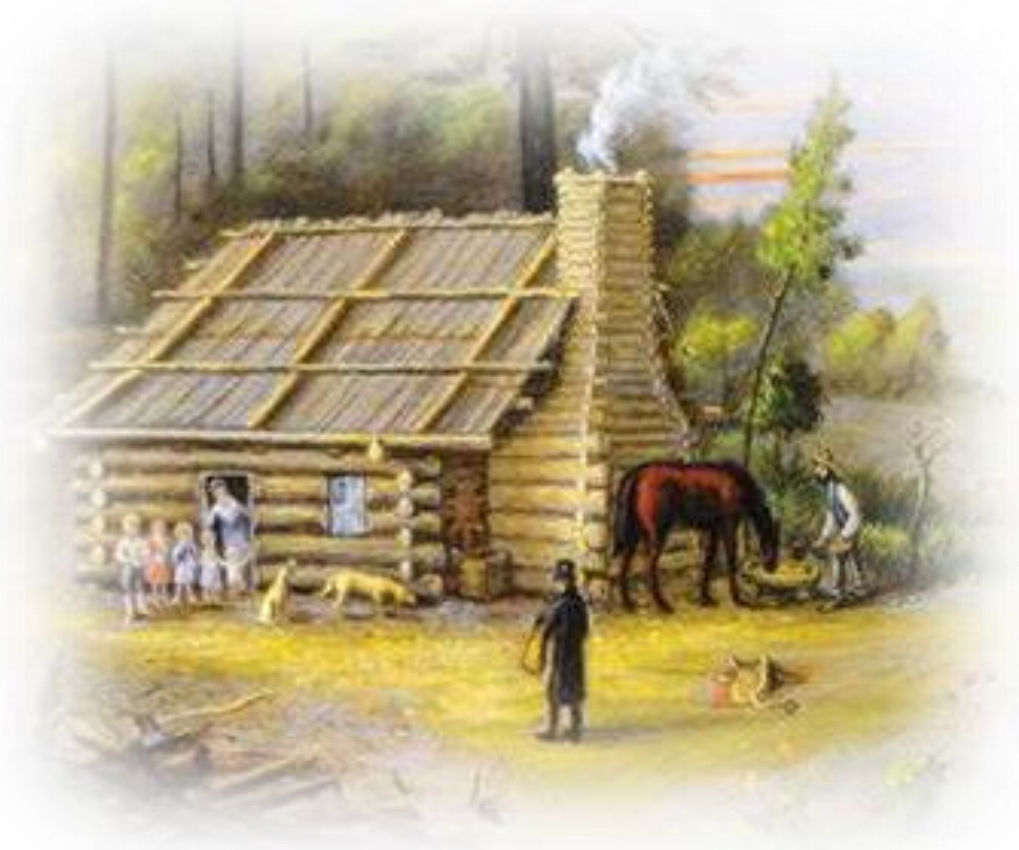
*Blest Indiana! in thy soil  
 Are found the sure rewards of toil,  
 Where honest poverty and worth  
 May make a Paradise on earth.  
 With feelings proud we contemplate  
 The rising glory of our State;  
 Nor take offense by application  
 Of its good-natured appellation.  
 Our hardy yeomanry can smile  
 At tourists of "the sear-girt isle,"  
 Or wits who traveled at the gallop,  
 Like Basil Hall or Mrs. Trollope.  
 'Tis true among the crowds that roam  
 To seek for fortune or a home,  
 It happens that we often find  
 Empiricism of a kind.*

*A strutting fop, who boasts of  
 knowledge,  
 Acquired at some far eastern college,  
 Expects to take us by surprise,  
 And dazzle our astonished eyes.  
 He boasts of learning, skill, and talents  
 Which, in the scale, would Andes  
 balance;  
 Cuts widening swaths from day to day,  
 And in a month he runs away.*

*Not thus the honest son of toil,  
 Who settles here to till the soil,  
 and with intentions just and good,  
 Acquires an ample livelihood:  
 He is (and not the little-great)  
 The bone and sinew of the State.  
 With six-horse team to one-horse cart,  
 We hail here from every part;  
 And some you'll see, sans shoes or  
 socks on,  
 With snake-pole and a yoke of oxen;  
 Others with pack-horse, dog, and rifle,  
 Make emigration quite a trifle.*

The emigrant is soon located-  
 In Hoosier life initiated:  
 Erects a cabin in the woods,  
 Wherein he stows his household goods.  
 At first, round logs and clapboard roof,  
 With puncheon floor, quite carpet proof,  
 And paper windows, oiled and neat,  
 His edifice is then complete.  
 When four clay balls, in form of  
 plummet,  
 Adorn his wooden chimney's summit.  
 Ensconced in this, let those who can  
 Find out a truly happier man.  
 The little youngsters rise around him,  
 So numerous they quite astound him;  
 To picture but a single case:  
 And if my muse be not seraphic,  
 I trust you'll find her somewhat graphic.  
 In other words, a buckeye cabin,  
 Just big enough to hold Queen Mab in;  
 Its situation, low but airy,  
 Was on the borders of a prairie;  
 And fearing he might be benighted,  
 He hailed the house, and then alighted.  
 The Hoosier met him at the door -  
 Their salutations soon were o'er.  
 He took the stranger's horse aside,  
 And to a sturdy sapling tied;  
 Then having stripped the saddle off,  
 He fed him in a sugar-trough.  
 The stranger stooped to enter in -  
 The entranced closing with a pin -  
 And manifested strong desire  
 To seat him by the log-heap fire,  
 Where half-a-dozen Hoosieroons,  
 With mush-and-milk, tin-cups, and  
 spoons,  
 White heads, bare feet, and dirty faces,  
 Seemed much inclined to keep their  
 places.  
 But Madam, anxious to display  
 Her rough but undisputed sway,  
 Her offspring to the ladder led,  
 And cuffed the youngsters up to bed.  
 Invited shortly to partake

Each with an ax or wheel in hand,  
 And instinct to subdue the land.  
 Erelong the cabin disappears,  
 A spacious mansion next he rears;  
 His fields seem widening by stealth,  
 An index of increasing wealth;  
 and when the hives of Hoosiers swarm,  
 To each is given a noble farm.  
 These are the seedlings of the State,  
 The stamina to make the great.  
 'Tis true, her population, various,  
 Find avocations multifarious;  
 But having said so much, 't would seem  
 No derogation to my theme,  
 Were I to circumscribe the space,  
 Of venison, milk, and johnny cake,  
 The stranger made a hearty meal,  
 And glances round the room would  
 steal.  
 One side was lined with divers  
 garments,  
 The other spread with skins of varmints;  
 Dried pumpkins overhead were strung,  
 Where venison hams in plenty hung;  
 Two rifles placed above the door;  
 Three dogs lay stretched upon the floor  
 -  
 In short, the domicile was rife  
 With specimens of Hoosier life.  
 The host, who centered his affections  
 On game, and range, and quarter  
 sections,  
 Discoursed his weary guests for hours,  
 Till Somnus' all-composing powers  
 Of sublunary cares bereft 'em;  
 And then -  
 No matter how the story ended;  
 The application I intended  
 Is from the famous Scottish poet,  
 Who seemed to feel as well as know it,  
 That "buidley chiels and clever hizzies  
 Are bred in sic' a way as this is."  
 I'm told, in riding somewhere West,  
 A stranger found a Hoosier's Nest -



Just in case, he was really here.