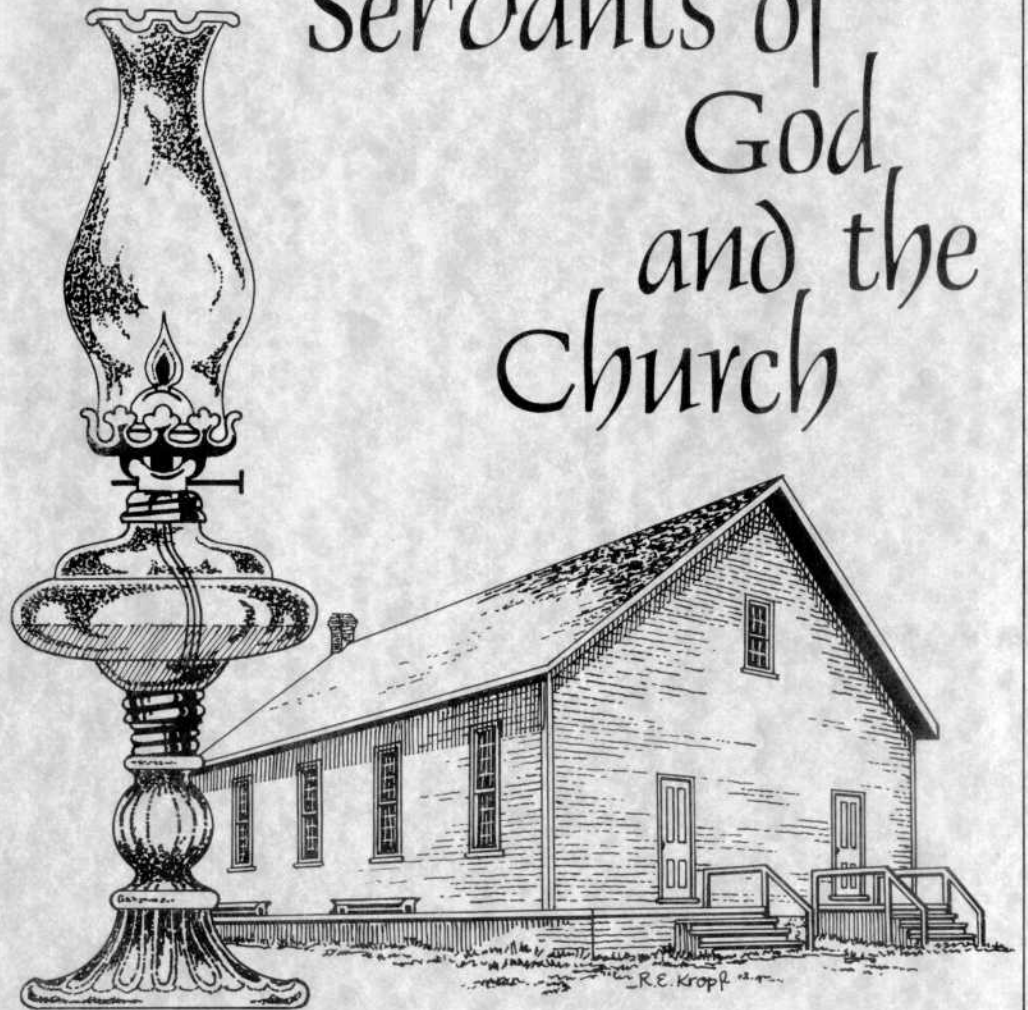


Daniel S Iutzi
Jacob R Bender

Servants of
God
and the
Church



Thy word is a lamp unto my feet, and a light
unto my path. Ps. 119: 105

DANIEL S. IUTZI
JACOB R. BENDER

SERVANTS OF GOD AND THE CHURCH

BY
HUGH LAURENCE
AND
LORRAINE ROTH

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PREFACE

In 1979 the Historical Committee, Orland Gingerich and the Conference Executive, with the approval of the delegates of Western Ontario Mennonite Conference, engaged Hugh Laurence to research the contributins of Daniel S. Iutzi and Jacob R. Bender, leaders in the East Zorra (Amish) Mennonite Church during the first half of the twentieth century. Daniel S. Iutzi was also the first moderator of the Ontario Amish Mennonite Conference.

Hugh interviewed many people. He searched various records for clues to the family, community and church backgrounds of these two men and wrote a preliminary interpretive report. The Historical Committee, in consultation with the Conference Executive decided to use Hugh's report as the basis for a booklet. Lorraine Roth edited it, re-writing certain sections.

We hereby express our thanks to Hugh Laurence for his research and perceptive interpretation. We also wish to thank Joanne Bender for typing the manuscript and Dorothy Sauder for copy editing the final draft.

We hope that this study of two of our church leaders at a very crucial time in our history will inspire all of us to greater commitment, to dedicate whatever our gifts and responsibilities might be to the upbuilding of God's Kingdom.

Orland Gingerich, Conference Historian
Alvin Gingerich
Howard Bender
Lillian Kennel
Lorraine Roth
Beatrice Schultz
Leona Bender

Members of the Historical Committee
1979-1984

INTRODUCTION

In this short biography of Daniel S. Iutzi and Jacob R. Bender, I have tried to set down faithfully the information I was given about these two men. Because they served together as a team, leading the East Zorra congregation from 1917 to 1947, I have tried to show how they complemented one another. It was, in fact, their team leadership that prompted this treatment of their lives together. In the process of organizing the material, I have given the study an overall perspective. The times in which these men lived is foreign to many of us. I have tried to translate those times so that we can understand them today. Without interpretation, history cannot speak to us and becomes merely a listing of dusty records. We need to get a sense of the times in order to understand the difficulties involved in the decisions these men had to make. This is not easy, for much of the specific material is gone. We get only glimpses. In some cases, the past was considered a series of mistakes best forgotten. Thus it was difficult to gather material on the issues that affected the leadership of these men except in summary form. I have tried, however, to distill from that summary a sense of the times.

I have tried especially to put these men into their religious context. In this, however, I tried not to duplicate the efforts of others. I feel it is probably important, perhaps necessary, that a person have read through the book by Fred Lichti, **A History of the East Zorra (Amish) Mennonite Church, 1837-1977**. I have not reproduced sections of it, nor repeated its carefully documented facts. I have simply assumed the reader knows them. Readers will also profit from Orland Gingerich's **The Amish of Canada**. These two authors have collected more history and put it into a more complete form, than this short essay could hope to do.

This study begins with a rather long section on the background to the Amish Mennonite settlement and religious history in East Zorra. I present this material from my own research in the hope that it will help to build a picture of the early settlement and of life as it was during the youth of Daniel S. Iutzi and Jacob R. Bender. Then I turn to each of the men separately, detailing their family and personal lives and their contributions as ordained men. I finish with a short commentary on their contributions to the congregation and to the conference. I am satisfied that this short study will provide an introduction to the lives of these two leaders. Perhaps it will also stimulate some reflection on their ministry and prompt each of us to consider how their contributions can inspire our own lives as we seek to follow Christ.

Hugh Laurence

COMMUNITY AND FAMILY BACKGROUND

We want to assess two men as leaders in their times. To understand them, however, we must also know something of the time before they came on the scene. Both Daniel S. Iutzi and Jacob R. Bender inherited a number of issues when they entered church leadership. They also were born into and grew up with a community which shaped their understanding. Thus we want to know something of the early history of the East Zorra congregation. Without that history we cannot really understand the contribution of these church leaders.

Geographical Setting

All the settlers who walked beneath the great trees in Wilmot and East Zorra are gone. They are resting in the earth they helped to clear. Only words remain — on lists, assessment rolls, or maps. Yet, from the little that survives, we can begin to gain an understanding of this community.

The Amish Mennonites came to Canada to realize certain principles and religious convictions. The first settlers received the high, rolling lands of hardwood bush of Wilmot Township in the 1820s. Most of them were young, but some that cleared the new country had sons and daughters almost ready to marry. When young people married, or when new immigrants of like faith continued to arrive, they had to look for additional land outside of Wilmot. To the east, Waterloo Township had been settled a generation before by Mennonites from Pennsylvania. That community had already spread into Woolwich Township, so there were no available lots to the east or northeast. English and Scottish settlers had claimed the land to the south. To the north, what is now Wellesley Township, was a Clergy Reserve and settlement there was not officially permitted. Thus the settlers in search of land looked west. In the 1830s Amish Mennonites began to clear the land in South Easthope and East Zorra. By 1837 enough settlers had gathered in the area between New Hamburg and Tavistock to form a separate congregation.

We can trace the development of settlement in this area from the old maps and from assessment lists. Since South Easthope and East Zorra Townships lie in different counties, it is not always possible to match completely these maps and lists for the same year. We have, however, been able to compose several maps of the settlement area, covering the years from about 1835 to 1900.

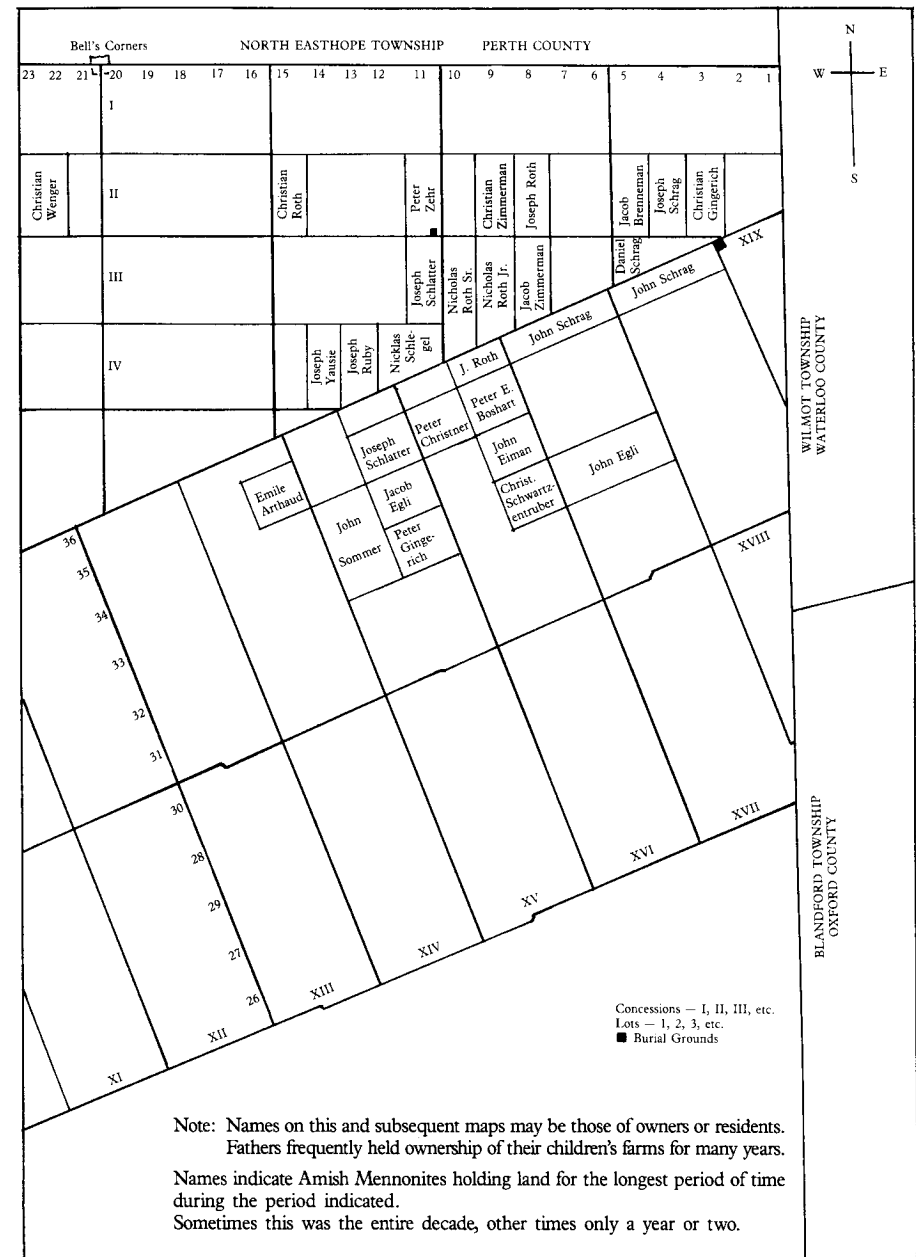
During this entire period the focal point of the congregation has been the corner where the sixteenth line meets the Townline (from Tavistock to Punkeydoodles Corners). From this center, the community has filled in and grown south into East Zorra. In Canada, Amish Mennonites have always purchased family farms. Land was never purchased in large blocks. As young people married and wanted

farms, they had to buy what was available. In time the settlement became dense. Land must have been available during the entire time from 1830 to 1890. This suggests that the English or non-Mennonite speculators or settlers were constantly leaving, thus making it possible for the Amish Mennonites to expand their holdings.

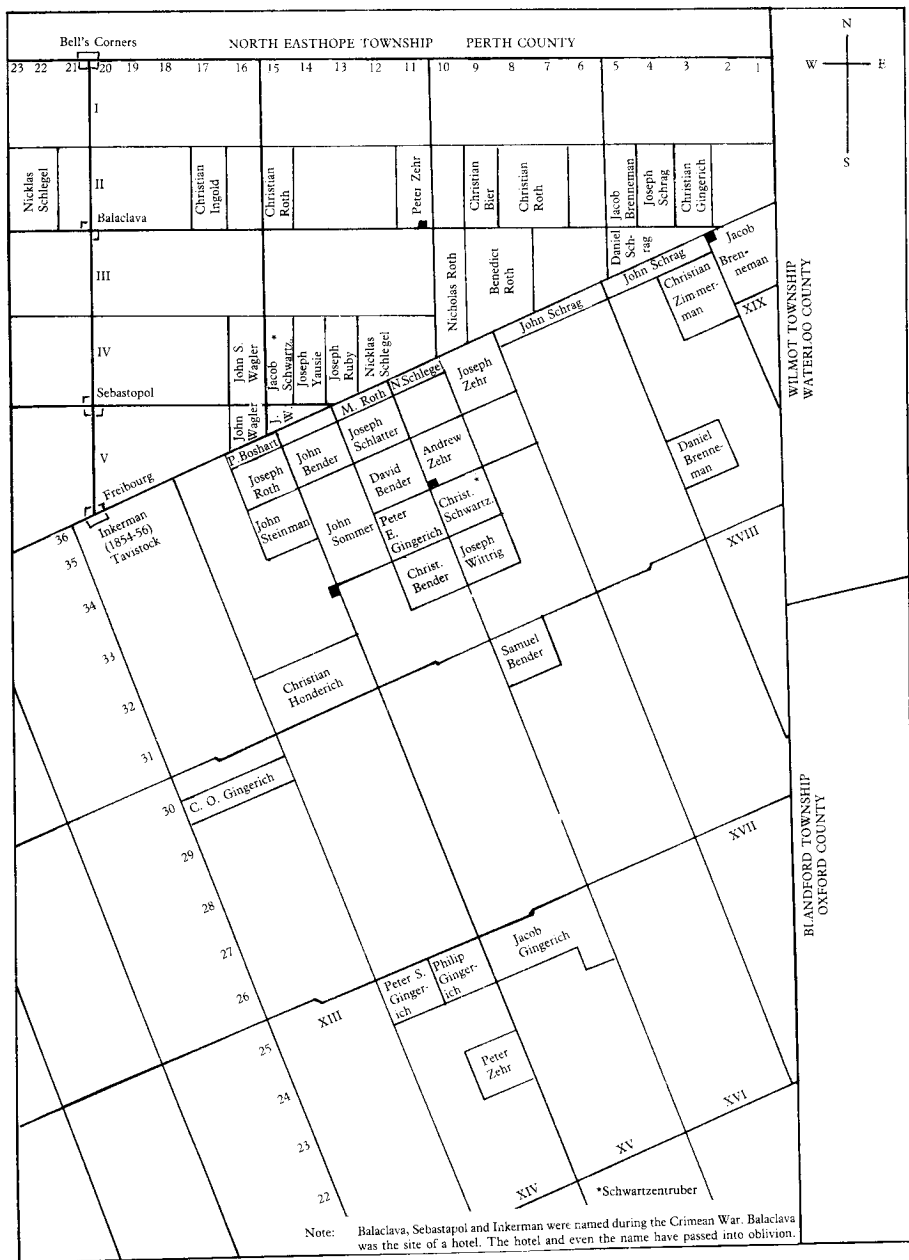
The overall population remained steady or even fell during this period. This gave the Amish community a certain isolation from the outside world and allowed it to develop more or less on its own. Without outside pressure to change, and without the need to leave the farm, young people grew up in a world that was more or less the same as that of their parents. There was no great threat from the outside. While there were changes, they were not so great that they could not easily be absorbed.

The community was also very concentrated. Except for those living on the fringes, people were close to one another and it was easy to share implements and labour. This provided a sense of closeness and a certain self-sufficiency (of the community, not of the individual). That was the world into which Dan Iutzy and Jacob R. Bender were born.

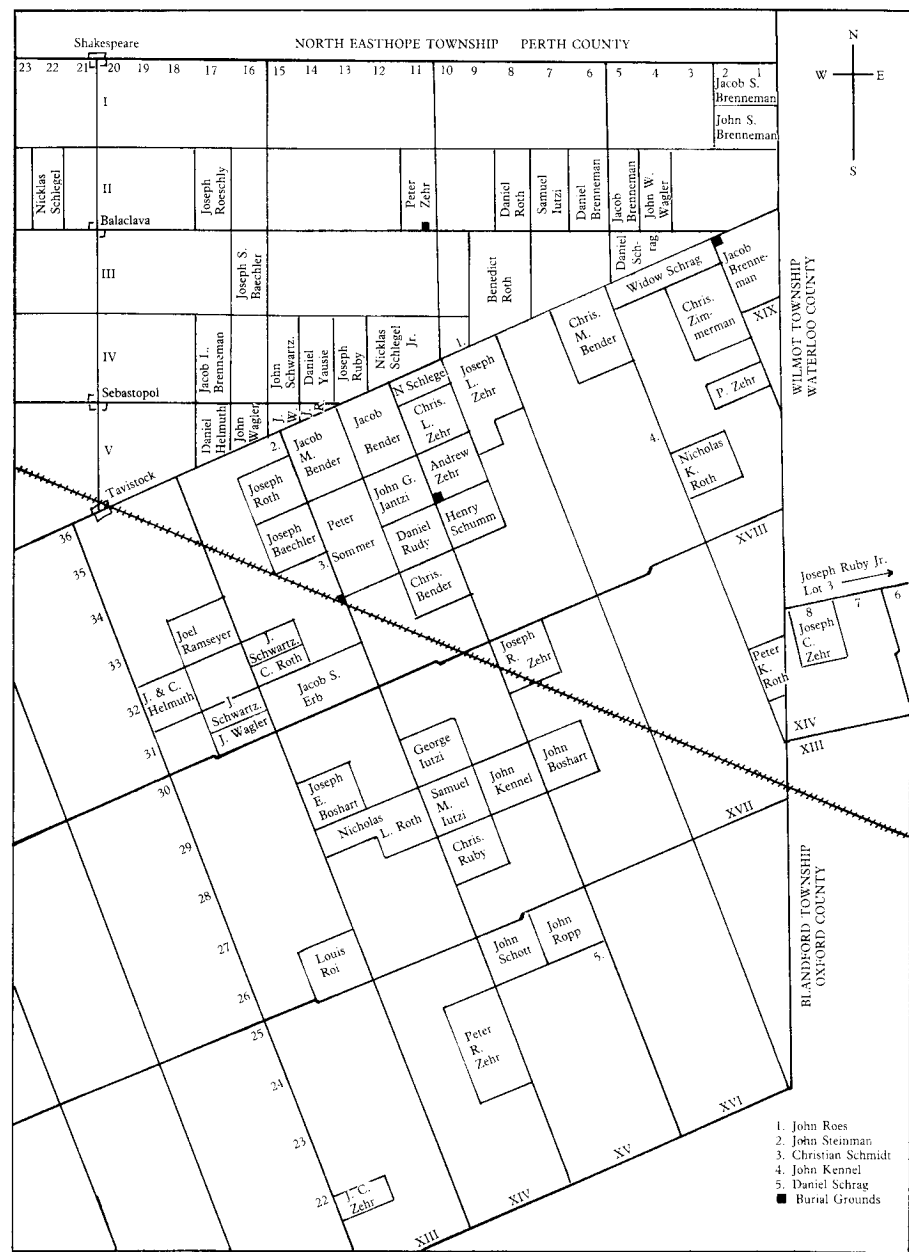
Amish Mennonite Settlement in South Easthope Township, Perth County and East Zorra Township, Oxford County, 1835-1850



Amish Mennonite Settlement in South Easthope Township, Perth County
and East Zorra Township, Oxford County, 1850-1860

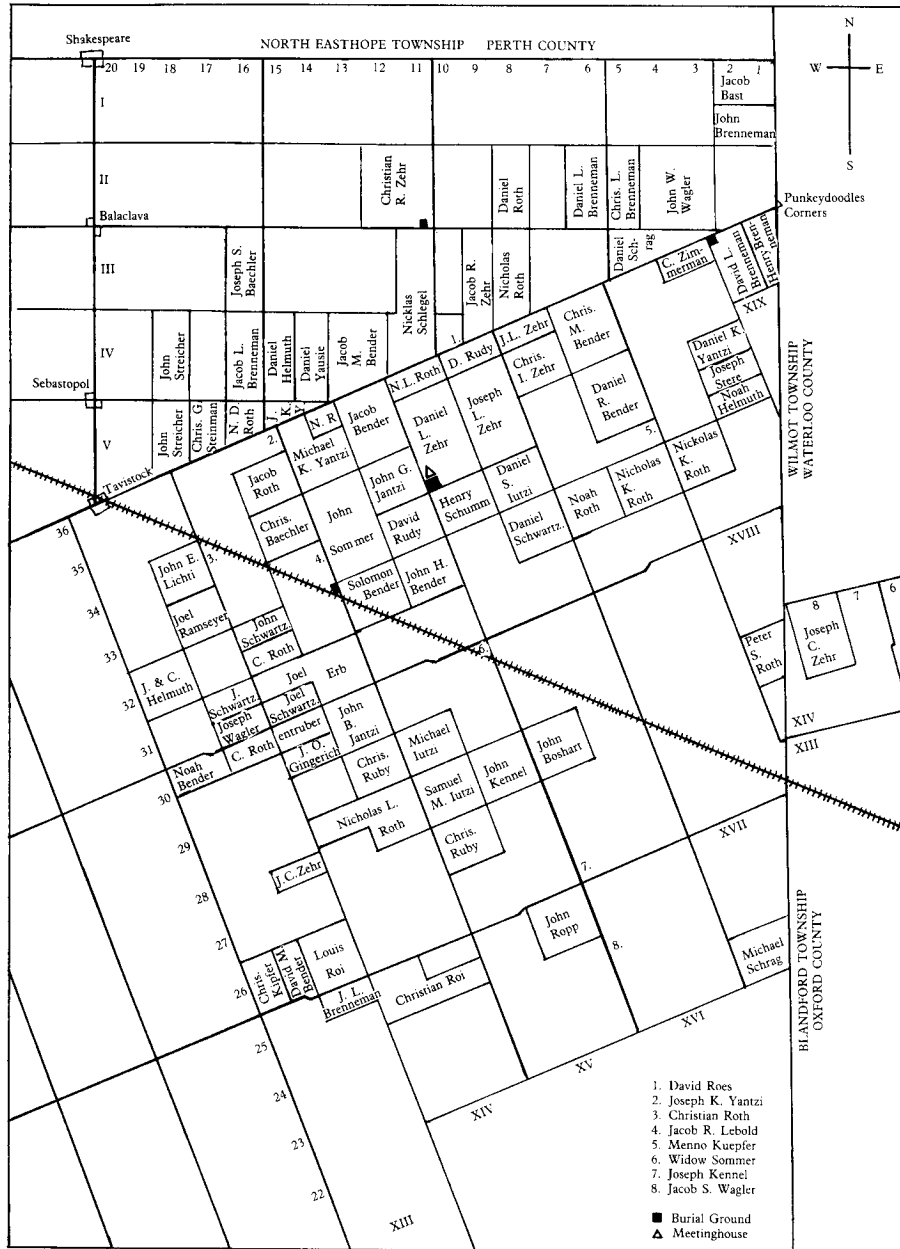


Amish Mennonite Settlement in South Easthope Township, Perth County
and East Zorra Township, Oxford County, 1870-1880



Names of Early Settlers

When the Amish Mennonites came to South Easthope and East Zorra, they came to stay. In the period from 1840 to 1850, about 27 different families lived in either of the two townships. Of these, 18 families were still represented in 1881.



Name	Number of Families in Period				
	1840/50	1861	1871	1876	1881
Arthaud	1				
Baechler		1	1	1	2
Bauer		1			
Bender	1	3	3	6	6
Bier		1			
Boshart	1	1		2	1
Brenneman	1	2	8	6	6
Burcky		1			
Christner	1				
Egli	3				
Eiman	1		1	1	1
Erb	1	1	1	2	1
Gabel		1			
Gascho	1				
Gingerich	3	3	2	2	2
Helmuth		1	1	2	1
Ingold		2	1		
Iutzi		1	3	5	6
Jausi (or Yousie)	1	1	1	1	2
Kennel		1		1	2
Kipfer		1			
Ramseyer				1	
Rich		1			
Ries (Roes)			1		
Risser					1
Roeschli			1		
Roi	1		1	1	1
Ropp			1	1	1
Roth	6	8	8	10	8
Ruby	1	1	2	2	4
Rudy			2	1	2
Schlegel	1	2	3	2	1
Schlatter	1				1

Schmidt	1	1	1	
Schott	1	1		
Schrag	3	3	3	2
Schumm			1	1
Schwartzentruber	2	2	1	1
Sommer	2	1	2	2
Steinman		3	3	1
Stiri (Stere)				1
Wagler		2	2	1
Winger (Wenger)	1			
Wutherich (Wittrig)	1			
Yantzi (or Jantzi)			2	1
Zehr	1	2	6	5
Zimmerman	2	1		

Following is a list of those we know moved to the United States:

Arthaud, Emile, a Frenchman who married Susanna Ebersol. They are buried in the Eicher Emmanuel Mennonite Cemetery, Wayland, Iowa.

Christner, Peter and his family moved to Iowa in the 1850s. Their daughter was married to Deacon John Wagler who went to Daviess County, Indiana in the 1870s.

Egli, John, John and Jacob. It is not known how all these Eglis were related. One of the Johns was married to Magdalena Gascho, moved to Hay Township where he was ordained minister, and went to Illinois about 1860. The other Eglis also migrated.

Schlatter, Joseph, moved to Iowa in the 1850s.

Schott, John, was married to Catherine Gingerich, sister to Daniel Schrag's first wife. One of the census listed John as Lutheran. He is buried on the 15th line cemetery in East Zorra. His widow and children were Amish Mennonite and moved to Michigan. The name became Scott.

Wenger, Christian, was married to Mary Roth, daughter of Deacon Nicholas Roth. The Wengers lived in South Easthope and moved to Iowa in the 1850s.

Wittrig, Joseph, was married to Anna Gascho, was ordained minister in East Zorra, moved to Hay Township and later to Illinois.

The Burcky and Rich families probably also left the community, and we have little record of their having been here. Branches of several other families also left, but there were many who remained. Among these family names are Boshart, Bender, Gingerich, Roeschli (Reschly) and Roth. In the case of the Reschlys, there was only one male descendant, and he migrated to Iowa. Thus, the name has died out although there are many Reschly descendants in Ontario.

John Eiman and John Schumm both married Schwartzentruber widows. John Eiman had no descendants, hence the name is not found here today. The Bier

and Zimmerman families left the South Easthope - East Zorra community. At least some of them joined the Reformed Mennonites. The Bauer, Gabel, Ingold and Rudy families either died out or were absorbed into the society around them. Nothing is known of John Risser, widower, who lived in South Easthope in 1881.

Some families have always been well represented in the area. Roth, Gingerich, Brenneman, and Zehr were names which appeared fairly frequently. The Bender, Iutzi, and Ruby families were also growing steadily in this period. Thus the two leaders had a goodly number of relatives in the church. Some have suggested that relatives tend to be more supportive of the leadership. If this is so, then Dan Iutzi and Jacob R. Bender should have been able to count on good support.

Farm Records

Of the Iutzi family we have a fairly complete record dating back to 1830. George Iutzi, grandfather of Daniel S. Iutzi, came from Germany to settle in Wilmot Township with the first wave of Amish. Although he received the crown patent to his lot in 1835, he was actually living there before that time. In 1832 he is listed as living on Lot #8, the north side of Bleams Road. At that time he occupied only the south 100 acres, of which 12 were cultivated and 88 wild. He had two oxen and two cows. By 1840 George Iutzi had received the full 200-acre lot and had cleared 85 acres, leaving 115 wild. He had two horses and three oxen, with four cows and four young cattle. Neither of these census listed the family members.

From the agricultural census of 1871 of South Easthope, we have gleaned information about the use of farm land and number of farm animals and machinery on the farms at the time both Dan S. Iutzi and Jacob R. Bender were born. Compared to modern farms, those of that period were small operations. Farmers used horses for field work and usually kept about six horses. Few farmers kept more than 10 milk cows, and only two had more than twenty cattle overall. The number of swine varied widely from farm to farm, but even the largest operations only had 16 to 18 hogs. Farmers of the period also kept sheep, some in large numbers. Nicholas Schlegel had 40 sheep, and Joseph Schrag had 33. While the number of animals kept in 1871 was well below modern standards, there was a greater variety.

Farmers of the time grew more wheat, a cash crop, than most farmers today, but less hay. There were also fewer farm implements. Farmers had an average of four wagons for the farm, and three to four plows, but not even one each of reapers, mowers, rakes, threshing machines and fan -ng mills. Farming at that time was not specialized. It was described as mixed farming — some of several types of animals and crops. There was more hand work and less machine work. Expensive machinery was shared or hired. Dan S. Iutzi and Jacob R. Bender were inducted at an early age into the routines of farm work, and could look

forward to a life filled with physical labour.

From the tax assessment records of South Easthope for the years from 1880 to 1899, we glean some detailed information regarding the farm of Jacob M. Bender, Jacob R.'s birthplace. In 1880 Jacob M. had seven living children, ranging in age from John, who was 13, to Christena, born that year. Jacob had four sons, but only John would have been of much help around the farm at that time. By 1891, when John married Annie Zehr, Joseph was 18, Jacob R. 16, and David 13. Thus at this time Jacob M. had considerable help around the farm. In 1888, probably in anticipation of his eldest son's approaching marriage, he purchased an additional 64 acres in the immediate area. With the purchase of this farm, his wheat acreage immediately rose from about 15 acres to more than 20 acres. By 1892 the number of cattle had increased from about 15 to 28. The number of horses also increased. Jacob M. Bender did not actually sell the 64 acres to his son John until 1904. Thus during the period for which we have assessment records, Jacob M. owned all the land, and John and Annie presumably farmed alongside him but lived on the 64 acres. All the figures suggest that Jacob M. Bender had an average farm operation — neither much larger nor smaller than would have been common among other Amish Mennonites in the area at that time.

1871 Agricultural Census — South Easthope Township

Name	Lot	Concession	Total Acres	Cultured Acres	Pasture	Garden	Acres of Wheat	Acres of Hay	Horses	Cats	Milk Cows	Other Cattle	Sheep	Swine	Slaughtered during the year			Carriages	Wagons	Ploughs	Reapers & Mowers	One-horse Rakes	Thrashing Machines	Fanning Mills	
															Cattle	Sheep	Swine								
Brenneman, Catherine	22	2	50	25	0	0	10	9	1	2	3	5	6	4	1	6	4	1	1	1	1	1	1	1	1
Brenneman, Daniel		2	res						2	3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Brenneman, Magdalena	6	2	res						3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Brenneman, Jacob	5	2	193	160	25	5	30	25	6	1	6	10	16	9	5	0	5	1	4	4	1	1	1	1	1
Brenneman, Lydia																									
Brenneman, Jacob	1	1	res																						
Brenneman, Ann																									
Brenneman, John	1	1	200	155	21	5	36	32	4	2	4	10	10	9	1	0	7	2	4	3	1	1	1	1	1
Brenneman, Magdalena																									
Brenneman, John	1	1	res						3	2	4	5	7	6	3	0	6	2	2	1	1	1	1	1	1
Brenneman, Barbara																									
Eiman, John	15	4	100	70	12	2	20	15	4	2	6	5	18	10	0	2	6	1	4	4	1	0	1	1	1
Ingold, Christian																									
Ingold, Catherine	20	3	100	70	10	2	20	12	1		2			2	0	13	2	1	1	1	0	0	0	1	1
Riess, John	10	4	4								1			2	0	2	2	2	2	2	2	1	0	1	1
Riess, Mary	17	2	res																						
Roeschli, Joseph	9	3	205	185	25	4	55	30	6	3	9	17	11	18	6	10	11	1	5	5	1	1	1	1	1
Roth, Benedict																									
Roth, Catherine																									
Roth, Christian	24	1	100	61	10	10	10	3	3		4	3	11	6		4	0	2	2	2	0	1	0	0	0
Roth, Catherine	13	4	res																						
Roth, Magdalena	8	2	200	180	50	6	20	15	6	3	8	12	15	8	6	0	6	2	4	3	1	1	1	1	1
Roth, Barbara																									
Ruby, Joseph	13	4	102	82	15	4	22	15	4	4	8	16	18	6	2	0	7	0	4	5	1	0	1	1	1
Schlegel, Magdalena																									
Schlegel, Nicholas	11/12	4	128	100	20	1	30	20	4	2	8	8	40	9	4	30	8	0	3	6	1	1	1	1	1
Schrag, Barbara	4	3	100	85	18	3	23	15	3	3	7	7	14	17	1	6	8	2	4	3	1	1	1	1	1
Schrag, Magdalena	3/4	2	201	160	50	4	22	40	8	5	10	6	33	18	1	6	16	2	8	6	1	1	1	1	3
Schrag, Joseph																									
Schrag, Elizabeth																									
Steinman, John	8	2	res								1														
Steinman, Magdalena																									
Xousey, Joseph	14	4	100	95	20	2	25	15	4	4	4	5	8	8	1	4	5	0	3	4	0	0	1	1	1
Wigler, Barbara	15/16	5	100	60	20	2	17	5	2	3	4	3	9	5	0	2	4	0	2	4	0	0	1	1	1
Zehr, Joseph																									
Zehr, Maria	11	2	res																						
Zehr, Peter																									
Zehr, Barbara	11	2	99	92	23	10	28	22	6	2	6	10	19	16	1	2	6	4	4	3	1	1	1	1	1

Census Records

The government of Ontario was keenly interested in the state of agriculture in the province in the 1800s. A province-wide census was conducted regularly every ten years, starting in 1851. The census enumerators took large books and wrote in them the names, ages, and country of birth of each person in the district. The agricultural census was taken at the same time. Those enumerators' records (1851-1881) are now available on microfilm. By reading them we can get some picture of family life at those times. For Wilmot Township we have some earlier records. There is even a short list for 1832. For East Zorra and South Easthope we concentrated on the 1871 and 1881 census reports. Thus we can trace from these records the development of the family backgrounds of the two church leaders.

In the section on farm records, we have already given the agricultural details found in the census. Here we will list the family records.

Iutzi

1851 (Wilmot)

George Iutzi, age 52,
born in Germany,
sawmiller, farmer
Katrina Iutzi, age 40,
born in Germany
Magdalena Iutzi, age 20
Daniel Iutzi, age 17
Joseph Iutzi, age 16
John Iutzi, age 11
Samuel Iutzi, age 7
Liddy Iutzi, age 9
Michael Iutzi, age 5

They lived in a one-storey,
hewed-log house.

1871 (Wilmot)

George Iutzi, age 69, sawmiller
Catherine Iutzi, age 60
Michael Iutzi, age 21, labourer

1861 (Wilmot)

George Iutzi, age 60,
from Kassel, Hesse
Catherine Iutzi, age 48
John Iutzi, age 19
Samuel Iutzi, age 14
Lydia Iutzi, age 16
Michael Iutzi, age 12
Magdalena, age 4 (It is not known
who this child was)
The family then lived in a two storey,
plank house.

1881 (East Zorra)

Michael Iutzi, age 31
Mary Iutzi, age 27
Daniel Iutzi, age 7
Catherine Iutzi, age 6
Elizabeth Iutzi, age 5
Benjamin Iutzi, age 4
Martha Iutzi, age 2 (Magdalena)
Leah Iutzi, age 1
George Iutzi, age 81
Catherine Iutzi, age 68

Bender

1871 (East Zorra)

Jacob M. Bender, age 28
Mary Bender, age 25
Magdalena Bender, age 5
John Bender, age 3
Catherine Bender, age 1

1881 (South Easthope)

Jacob M. Bender, age 50 (in error)
Mary Bender, age 36
Magdalena Bender, age 15
John Bender, age 13
Catherine Bender, age 11
Mary Bender, age 9
Joseph Bender, age 7
Jacob Bender, age 6
David Bender, age 4
Christena Bender, age 3
Catherine Pantz(?)
hired girl, age 34

1871 (South Easthope)

Joseph Ruby, age 58,
born in Germany*
Magdalena Ruby, age 53,
born in Germany
Barbara Ruby, age 21
Elizabeth Ruby, age 19
Joseph Ruby, age 17
Nicholas Ruby, age 15
Anna Ruby, age 7

Magdalena Roth, age 76
(mother of Magdalena (Roth) Ruby)
Elizabeth, age 40
(sister of Magdalena (Roth) Ruby)

1881 (South Easthope)

Joseph Ruby, age 67, born in France*
Magdalena Ruby, age 63, born in France
Nicholas Ruby, age 24
Annie Ruby, age 17
Peter Ruby, age 74, born in France
(perhaps Joseph's brother)

*The census are not always consistent in naming the country of birth, especially Alsace-Lorraine, which was sometimes German and sometimes French.

Wills

During a certain period in the late 1800s, each will that was probated was recorded and stored in a government registry. The contents of those registries have been microfilmed and are available for study. The contents of wills give us a picture of the men who made them. We are fortunate to have copies of the wills of one grandfather of each, Dan S. Iutzi and Jacob R. Bender. John Bender made only the most general provisions in his will and left to his executors considerable discretion in the disposition of his property. Much of the will is an admonition to his executors to teach his descendants true Christian principles. George Iutzi, on the other hand, left very detailed provisions about the disposition of his estate

to the point of setting the rate of interest on money loaned. he appears to have been a good businessman.

John Bender left his farm to whichever of his sons was best able to take it at the time his youngest son came of age. The decision was left to his executors. The farm was to be assessed at a moderate price, and paid for in installments of \$400 per year, with 3% interest on the remaining balance. The executors were to help the younger children with money from the estate if they had not yet received their share. He left specific instructions that if there was more fruit than the family needed, it was to be shared with those children having none. This suggests that fruit trees were a regular part of the farm, and in some abundance. All the moveable property was to be sold at public auction when the youngest came of age. Jacob Bender, a brother, and John's sons, Christian M. Bender and Jacob M. Bender were named executors. The executors were to exhort the children, leading by example to acquaint them with their Saviour and all that is useful to their souls' salvation. The executors had the right to improve the farm on Lot #26, Bleams Road.

The will of George Iutzi was written September, 1881 and was probated December 21, 1882. He was living at that time at Lot #29 Concession XV of East Zorra. His executors were to pay his debts and collect his claims. He left the west half of the lot to his son Michael on the following terms. Michael was to pay \$1,000 to his mother, Catherine Iutzi, in four equal payments, with interest at 4% to run against the unpaid balance. The first of these payments was to be made in September of 1881, the balance on demand. Interest was to be paid annually. Catherine was to have occupation of the house and one acre of land. Michael was to feed and pasture a cow for her during her lifetime. When the \$1,000 was paid, or earlier if the executors thought best, Michael was to get title to the land.

All the rest of George's goods were to go to Catherine (Miller) Iutzi, whether in money, notes, mortgages, or any other form, as soon as collected. His friend Johannes Gascho of Wilmot, and his son-in-law Joseph L. Zehr of East Zorra were to act as executors. At the time of his death his estate amounted to \$302 in the following form:

Household Goods.....	100
Horned Cattle.....	\$ 25
Book Debts and Promissory Notes.....	\$ 150
Cash on hand.....	\$ 25
Mortgages.....	\$ 0
Sheep & Swine.....	\$ 2
	<hr/>
	\$302

Land Registration

Bender

For many years provincial governments have required anyone with a title to land to place a copy of the document in a land registry office. An index of all these documents is kept up to date. We can reconstruct much of the life history of farmers from these land records.

Jacob R. Bender was born on his father's farm in East Zorra. John Bender, Jacob R's grandfather, had purchased the west half of Lot #35, Concession XV, in April of 1855. He also added Lot #36 (only a partial lot) to give him a total of 120 acres. Jacob M. Bender married in 1863 and probably moved to this farm at that time although he did not buy the farm until 1876, two years after the death of his father. In October of 1878, however, Jacob M. Bender sold the East Zorra farm to his father-in-law, Joseph Ruby, and purchased Joseph's homestead in South Easthope. The East Zorra farm was divided in 1891. Half was granted to Joseph Ruby's son, Nicholas, and half to Michael K. Yantzi, a son-in-law of Joseph.

The South Easthope farm, which Jacob M. Bender purchased, belonged originally to a development company which owned large tracts in Ontario. In October of 1853* the Canada Company granted all of Lot #31, Concession IV of South Easthope (91 acres) to Joseph Ruby for a sum of £56/17/5 or about \$300. Jacob M. Bender, whose sons were growing up in the early 1880s purchased the adjacent lot (#12), which consisted of 64 acres, from his uncle, Jacob Bender. Jacob M.'s son, John R., bought this lot in 1904. Jacob M. remained on Lot #13 until his death in 1914. Jacob R. lived on his father's farm but did not purchase it until 1915, after his father's death. There were 102 acres involved in this transaction (eleven acres came from an adjacent lot across the road).

*According to an 1835 Canada Company map, Joseph Ruby already laid claim to this land in 1835.

Iutzi

George Iutzi spent most of his life in Wilmot. However, he bought one lot in East Zorra as early as October, 1854. It was Lot #22, Concession XVI. Probably it was worked by his sons. In 1876 Samuel M. Iutzi received ownership of the north 100 acres and Joseph M. Iutzi received the south half of the lot. Samuel sold his share the following year and moved to Lot #28 W 1/2, Concession XV. Joseph passed his farm on to his son Simon R. Iutzi.

George Iutzi moved to East Zorra in 1872 when he purchased the west half of Lot #29, Concession XV. As indicated in George Iutzi's Will, the youngest son Michael was to receive the farm, for which he got title in 1886. Michael

eventually sold the farm to his son-in-law, Jacob R. Yantzi in 1920.

As Michael's oldest son, Daniel S. Iutzi did not receive the family farm, but he did have financial help from both sides of the family. Michael Iutzi and Nicholas L. Roth, Daniel S. Iutzi's father-in-law, purchased and financed the east half of Lot #33, Concession XVI. Daniel married Veronica Roth in 1896 and bought the farm in 1902, but not doubt they moved there soon after their marriage. This farm was eventually sold to Daniel's son Nicholas. Daniel also purchased the west half of Lot #33, Concession XVII, across the road from the home farm. His son Michael came into possession of this farm.

Families

Bender

Family members frequently keep good records. For the Bender family, Jacob R. himself published the first full Bender genealogy just before he died in 1947. He built on earlier editions published in 1897 and 1925, adding dates of birth and marriage to these older editions. Since many of these books are still available in the area, we will not reproduce the contents here at length. But a short summary of the background history should be of interest.

The Bender family came from the Helnheuserhof in the principality of Hesse.¹ Jacob and Magdalena (Brenneman) Bender emigrated to Pennsylvania. They had five children, ranging in age from 14 to one year. One child was born in Pennsylvania in May of 1832. Later that year they came to Canada and settled just west of New Hamburg. Two more children were born there.

Of their eight children, all married and raised a family. The oldest son, John, married Catherine Miller in 1841. He lived in Wilmot Township and was ordained minister in 1847. Of their 11 children, one died in childhood, and the rest married and lived in the Wilmot and East Zorra areas. The oldest son, Jacob M. Bender, was the father of Jacob R. Bender. John M. Bender, Magdalena (Bender) Streicher, and Solomon M. Bender remained in Wilmot Township. The other aunts and uncles of Jacob R. Bender lived in East Zorra. Thus Jacob R. Bender grew up with many cousins. All of the children of Jacob and Catherine (Miller) Bender were members of the Amish Mennonite church.

Jacob M. Bender's first marriage to Elizabeth Miller, also from Wilmot, lasted only a year due to Elizabeth's untimely death. Jacob soon remarried (in 1864) to Mary Ruby, daughter of Bishop Joseph Ruby. They established their home in the heart of the Amish settlement in East Zorra, across the townline from

South Easthope and the Joseph Ruby homestead. Twelve children were born to Jacob M. and Mary Bender. The first child, Magdalena, died in 1886, when she was about twenty. Another daughter died in the year of her birth in 1883. The other ten children grew up and married. They all remained in the East Zorra - South Easthope area and were members of the Amish Mennonite church. Their various families can be traced through the Bender family history.

Jacob R. Bender was born in 1875, the sixth child in the family. At this time, the oldest in the family was nine. It must have been a bustling household, with six small children about. In 1878, Jacob M. Bender purchased the farm of his father-in-law, Bishop Joseph Ruby, who was at that time 64 years of age and ready to retire from farming. This farm, then, was home to Jacob M. and Mary (Ruby) Bender for the rest of their lives. In the old log house, still standing on the farm, though modernized, they raised the rest of their family. Their youngest daughter Sarah was born in 1890, when Jacob R. was fifteen. A year later their son John R. married Annie Zehr and their daughter Catherine married Peter Zehr. The older children were thus starting their new families about the time their parents were tending to their youngest child.

During the years from 1897 to 1909, all the children except Sarah and Jacob R. Bender were married and became established on farms of their own. It was not, however, until 1910, when Jacob R. Bender was thirty-five, that he married Veronica Schwartzentruber. She had been born in 1881 and, although six years younger than he, had already passed the age at which most young Amish Mennonite women married. Since Jacob R. was the youngest son still unmarried, he took over the home farm. At the time of his marriage his father was 68. Thus Jacob R. Bender must have been farming for some years along with his father. It was not, however, until the death of his father in 1914 that Jacob R. obtained ownership of the farm. Jacob M. had lived to see thirty of his grandchildren. His wife Mary lived two more years, and passed away in 1916.

Jacob M. Bender served in the ministry during all of Jacob R's life. He was ordained deacon in 1871, and minister in 1883. In 1887 Bishop Joseph Ruby asked to be relieved of his duties, due to his increasing age — he was 73 at the time. Jacob M. Bender was then ordained bishop in his place. He served as bishop for 27 years until he died in 1914 at the age of 72. He was loved and deeply respected by his congregation. An outgoing man, he enjoyed visiting with all his neighbours. As a bishop, he led by persuasion and conviction. He was a good mediator of disputes. He could be firm in applying church discipline, but was not harsh, and was always even-handed in dealing with church issues. Thus the home in which Jacob R. Bender grew up was special in the community. From the first he was close to church affairs. His father set a model of Christian living and Christian leadership that was to affect him deeply in later life.

¹This information is from the Bender Family Bible which is in the Mennonite Historical Library at Goshen, Indiana. Unfortunately, Jacob R. Bender and his friend Harold S. Bender were unable to find it when Jacob R. was working on the genealogy.

Iutzi

There has been no complete Iutzi family history collected in one book, although much of the family has been included in other genealogies through marriage. The oldest member of the family of which we have any record was Christian Jutzi¹, who lived in Europe. Two of his sons, Joseph and George, came to Canada. Joseph Jutzi married Marie Bender, a sister of John Bender, and a great-aunt of Jacob R. Bender. That family is included in the Bender book. The other son was George Iutzi, grandfather of Daniel S. Iutzi. George Iutzi pioneered in Wilmot. He married Catherine Miller in 1830. Their two oldest children, Magdalena (Iutzi) Buerge and Daniel, eventually left Canada to live in Michigan. John Iutzi stayed in Wilmot; the other three sons and one daughter lived in the East Zorra - South Easthope area.

George's youngest son, Michael, married Mary Schrag, who lived in South Easthope Township. By the time Michael and Mary married in 1873, Daniel, Joseph, and Samuel Iutzi were all living in East Zorra. Michael and Mary joined them, settling on the west half of Lot #29, Concession XV, shortly after their marriage. Later in 1873, their first son Daniel S. was born. Although the Iutzi family was not as large as was the Bender family, there were still a number of uncles, aunts and cousins in the community in which Daniel S. Iutzi grew up.

The Michael Iutzi family prospered. In all, four sons and ten daughters were born from 1873 to 1898. One child died at birth and two in their early twenties. The surviving children, except Samanda, married and all were members of the Amish Mennonite Church. Benjamin lived in Wilmot and died at an early age. The rest, all daughters, remained in East Zorra. Thus, Daniel S. Iutzi also had many sisters and brothers-in-law in the same church in which he was a leader.

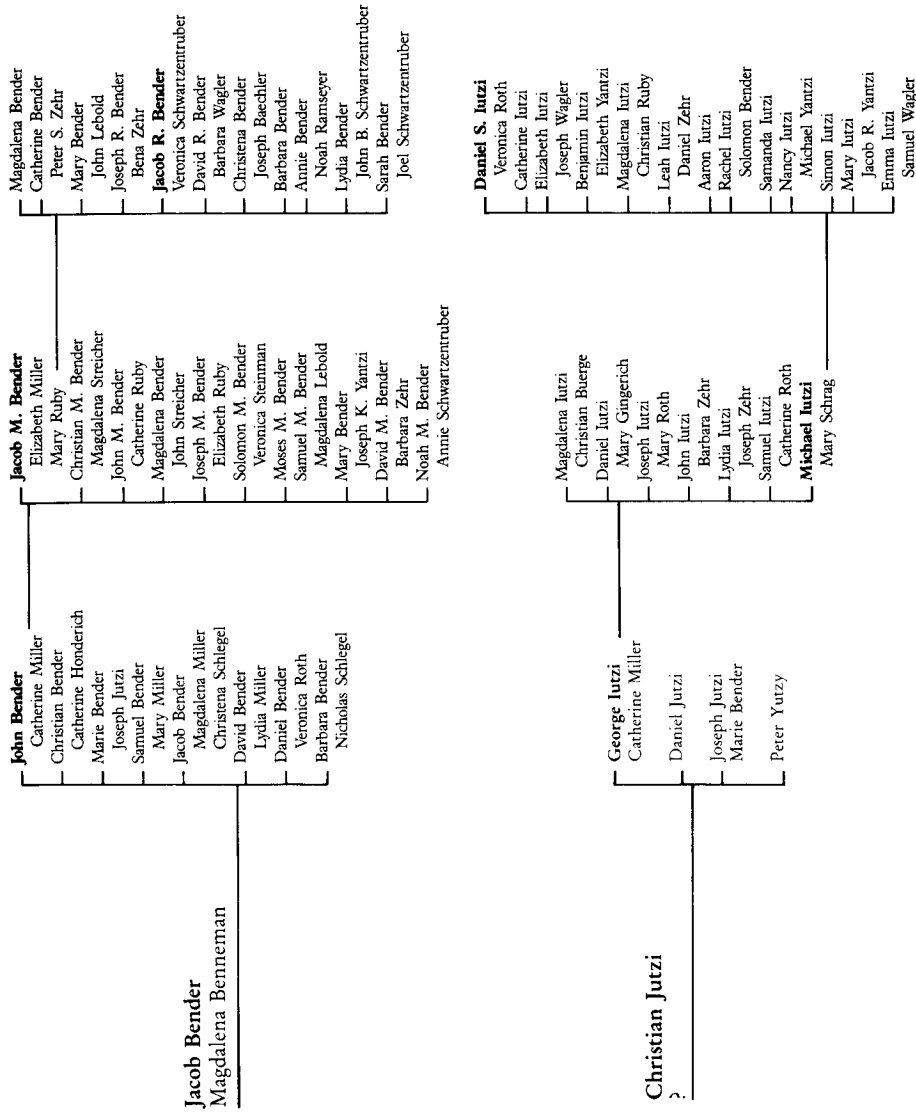
Michael Iutzi was a hard-working farmer. He enjoyed his farm work, and his daughters commented that he was always up early to get started. He was particular about feeding his hogs at the same time each day, and about putting his tools in the barn in the right order. He also like to plow, and took pride in the way he could cut a straight furrow with his walking plow. He was very fond of his horses. When the family had sale, he allowed the sale of everything except the horses.

Mary (Schrag) Iutzi had lost her mother when she was young and had learned to work hard around the house. Her youngest daughters, who are still living, remember milking the cows — they had about 12 cows in the period around 1910. As well, the family kept a couple of sows, fat pigs, and about 150 chickens.

Daughter Mary recalled that when she was five, Michael Iutzi had an epileptic fit for the first time. Whether this was the first time in her life, or the first time

in his life, is not clear. During these fits, which plagued hime the rest of his life, he would fall where he was and remain unconscious. When he awoke, he would be very tired. Even with this disability, he continued farming, and although he was somewhat moody and subject to depression, he managed well enough to carry on.

¹In German there is little differentiation between the letters I and J, especially in their written form. In the change to English, some families used the J and others the I. Because of the pronunciation, still others began using Y.



Ancestral Families
of
Jacob R. Bender
and
Daniel S. Iutzi

THE CHURCH

Historical Summary

In 1837, when the South Easthope - East Zorra Congregation was formed, there were several men living in the community who assumed leadership. It was not until 1853, however, that the congregation had its own bishop. In that year, Joseph Ruby, then forty years old, was ordained bishop. He had been ordained minister the previous year. At that time, Daniel Schrag was serving as minister, and John S. Wagler as deacon. There were several other men, ordained in Europe or the United States, who were also part of the ministerial team.

This group served until 1871, when John S. Wagler moved to the United States. Then two more men were ordained — Jacob Bender (uncle) and Jacob M. Bender (nephew). These men served as deacons until 1883. In that year, the congregation erected a meetinghouse in East Zorra. Jacob Bender and Jacob M. Bender were then ordained as ministers to serve with Bishop Joseph Ruby, and a new deacon, Michael K. Yantzi, was ordained. He was the son-in-law of Bishop Joseph Ruby, as was Jacob M. Bender. Thus in 1883, the congregation had a full bench of ordained men. Following is a list of the ordained men at East Zorra and their ages in 1883:

- Joseph Ruby, bishop, 70
- Peter Zehr, minister, 74
- Daniel Schrag, minister, 70
- Joseph Baechler, minister, 63
- Joseph C. Zehr, minister, 61
- Jacob Bender, minister, 53
- Jacob M. Bender, minister, 41
- Joseph Stiri, deacon, 59
- Michael K. Yantzi, deacon, 35

In 1883, when the congregation ordained Jacob M. Bender at age 41 and Michael Yantzi at 35, it must have felt the need for younger leadership, because, as noted above, East Zorra already had four older ministers and one older deacon.

In 1887 Joseph Ruby reached the age of 74 and asked the congregation to choose another bishop. From among the six ministers which the congregation might have chosen, the name of Jacob M. Bender was put forward unanimously. Although he was the youngest of the ministers, the qualities he possessed seemed to single him out as the best choice. When he was ordained without the use of the lot, there were still at least two men in each of the ministerial offices. Thus, no further ordinations were performed until 1902. During these years (1887-1902) Bishop Jacob M. Bender led the church with the ordained men mentioned above. The older ministers probably played less and less of a role as time went on.

Bishop Jacob M. Bender had a gift for getting along with people. He was friendly, and found it easy to strike up a conversation with anyone. He was so fond of chatting with folks along the road that his horse would slow up whenever another buggy approached, anticipating that his master would want to stop and talk awhile. He was much in demand as a leader in other churches as well as in his home church. He had oversight at Zurich, Poole, and Wellesley at various times, when these congregations were dealing with conflicts. He assisted in Wellesley after the Lichti church division in 1911. He even travelled to Pigeon, Michigan in 1902 to help establish a Sunday School there before East Zorra had a similar one.

He also knew his role as bishop well. As a deacon and minister, he lived through the Old Order divisions in sister congregations and he helped keep the East Zorra congregation together during the debates of the 1890s and early 1900s. Although he was ready to see innovations like Sunday School, which enhanced the spiritual life of the congregation, he was slow to accept new lifestyles. Regarding new things, he would say, "We'll bear this patiently." This combination of spiritual zeal with a conservative approach to changes in lifestyle was to mark the ministry of his son as well.

A number of important changes in lifestyle took place in the later 1890s and early 1900s while Jacob M. Bender was bishop. Although he did slow down the acceptance of buttons on coats and of top buggies, thinking that allowing these innovations would lead to more changes, by the end of his ministry members of the congregation were driving cars. Although the very first people to own cars were excommunicated around 1910, this ban did not last long. Buttons on clothing (instead of hooks and eyes) became acceptable for every service except communion in the early 1900s, and for all wear shortly thereafter.

In 1902 Jacob Bender, the minister, died. Of the other ordained men serving in 1883, only Joseph C. Zehr was alive, and since he was 80 and widowed, he may have been living with his son in Wellesley by this time. Thus the congregation needed some new leadership. Two deacons, Samuel M. Iutzi and Daniel S. Iutzi, were ordained, and Christian Kropf was ordained minister. In the East Zorra congregation, men were almost always ordained as deacons first. The congregation chose its ministers from among the deacons, and the bishop from among the ministers. Thus the role of deacon was really one in which men were trained for the ministry. Those who showed interest in the work of the church and developed their gifts in this area were usually ordained to the ministry. Samuel M. Iutzi was not a good speaker and was not ordained a minister.

Christian Kropf served as minister for some years. He had been ordained a deacon in Hay Township in 1889, but moved to East Zorra. People remember him as a good speaker, at least in his earlier years. Although he was the senior minister in 1917, when a new bishop was to be ordained, he felt he was too old to have his name in the lot. He would have been 74 at the time. Thus he never assumed formal oversight for the group.

Jacob M. Bender died in 1914, leaving the congregation without a bishop. Michael K. Yantzi was then chosen as bishop, probably by lot. Daniel S. Iutzi and Jacob R. Bender were ordained ministers. Jacob R. Bender had not served as deacon in the congregation — one of the few who were ordained directly to the ministry. His spiritual gifts must have been apparent by this time, and perhaps people did not feel he needed further training for the ministry. With these ordinations in 1914, the congregation was served by the following:

Bishop	Michael K. Yantzi	age 66
Ministers	Christian Kropf	age 71
	Daniel S. Iutzi	age 41
	Jacob R. Bender	age 39
Deacons	Samuel M. Iutzi	age 69
	Joseph Jantzi	age 71

Michael Yantzi was born in Lorraine and came in 1849 to Canada with his parents, Michael and Jacobena (Kennel) Yantzi. Father Michael operated a grist mill at Sebringville and is buried there. His son Michael K. married Barbara Ruby, the daughter of Bishop Joseph Ruby. They farmed in Wilmot Township for a few years and eventually bought Joseph Ruby's farm in East Zorra. Michael K. Yantzi was ordained deacon in 1883 and minister in 1902. When he was ordained bishop in 1914, the service was led by American Amish Mennonite bishops Christian Nafziger and Sol Swartzendruber.

As a bishop, Michael K. Yantzi's approach was quite different from that of his predecessor. Where Jacob M. Bender led by example and persuasion, Michael Yantzi was a more strict, authoritarian leader. He always preached the ban, and applied it. He was not a great visitor, preferring to remain close to his smaller circle of friends. He was traditional in his dress, always wearing hooks and eyes to communion. Once, when a man in the congregation appeared at communion with buttons on his coat, Michael denied him communion. This man left the Mennonite church, partly over this incident, and joined the United Church. Bishop Yantzi, however, later regretted his stern actions.

Michael K. Yantzi served only three years as bishop of the congregation. One day he came to do some plastering at the home of Mrs. Christian Leis, and she remembers that the next day he became ill. Within a week he died. It was a dark day for the funeral — heavy and overcast. A tremendous thunderstorm arose during the afternoon, and there was so much rain that a flood developed. The sides of the road became soft, and several cars were mired in the mud.

The church leaders were then reassembled to choose a new bishop. Since Christian Kropf had declined, only Daniel S. Iutzi and Jacob R. Bender were in the lot. Many people felt that Jacob R. Bender should be chosen. He was already a Bible scholar, and more widely read than most. His father had been

a fine bishop. Daniel Iutzi was considered a good man, but he did not speak fluently and was not the scholar Jacob R. Bender was. Still, the lot fell on Daniel Iutzi. As the two deacons serving were elderly, two new ones were ordained — Peter S. Zehr, a brother-in-law of Jacob R. Bender, and Menno Kuepfer. From 1917 until 1933, the following men served as leaders in the East Zorra congregation:

		Age in 1917
Bishop	Daniel S. Iutzi	44
Ministers	Christian Kropf	74 (died 1925)
	Jacob R. Bender	42
Deacons	Samuel Iutzi	72 (died 1922)
	Joseph Jantzi	74 (died 1925)
	Peter S. Zehr	50
	Menno Kuepfer	47

We need to consider the religious history of the community more closely if we are to understand the issues that Dan Iutzi and Jacob R. Bender faced when they assumed full leadership at East Zorra in 1917. After the early settlement period, in which most of the energy of people was spent in making a living and creating a new society in the wilderness, the later years of the 1800s saw a number of changes among the Amish in Canada.

Evangelical faith was sweeping North America in general. The Mennonite church came late to revivalism, and the Amish Mennonites later still, but in Ontario no group could ignore its influence during and following the 1800s.

Revivalism

The history of the East Zorra congregation, during the years in which Dan S. Iutzi was bishop, revolves around the issue of revivalism. In order to understand more fully the reasons behind both the acceptance on the one hand and the non-acceptance on the other, of the revivalist movement, it is necessary to go back to Amish understandings of the church and what it means to be a Christian.

The traditional approach

The Amish Mennonites who came to Canada from 1824 to 1850 had a strong religious system, which they would probably have been unable to describe had they been asked to do so. Part of their tradition was handed down from their Anabaptist forefathers who had made considerable effort to define and propagate their faith. Severe persecution, however, had shaped the lives of these people by the nineteenth century in ways over which the Amish and Mennonites themselves had little control.

The Amish had learned to retreat to whatever areas were open to them. These were usually the hills, the forests or the war-ravaged agricultural lands where the more acceptable citizens did not wish to go. By this time they very willingly accepted isolation if only they were granted the privilege to worship and teach their children as they believed.

In their isolation and because of their principle of sharing, which they got from the Gospel, they developed a very strong community. Hard work and frugal living, forced on them by circumstances, perhaps, but also considered a principle, made it possible to survive where others would not have been able to manage. Farming, animal husbandry, and a few related home industries were the occupations open to them, which made it possible for their communities to survive and even thrive.

The Amish had developed a community life in which the religious, economic and social facets were all bound together. To be sure, there was a difference between a man's activity when he went to a worship service on Sunday and when he worked in his fields on the other days of the week. But, he was not serving God only on Sunday. Working his fields, which were a trust from God, was part and parcel of his total commitment to God.

Since the Amish and Mennonites were not allowed to have special places for meeting, they did not fall into the temptation to call some places sacred and others secular. All of life was bound together as a whole unit. Their farming community provided a physical separation from society, was full of hard work, and furnished a satisfying sense of participation in the grand natural cycles of God's creation.

When the Amish came to Canada they put their total energy to taming the wilderness. They felled the trees, broke up the soil, kept up its fertility with manure, rotated their crops, and for the first time in their history did not have the earnings of their labour wrenched from them. Hence, they prospered. Some of their neighbours who had come with less commitment mined the land and then moved on. The prosperous Amish with large families moved in where others moved out and continued their efforts at building up the land and the community.

The lifestyle of the early Amish settlers was probably not much different from that of their non-Mennonite neighbours. A farmer was not concerned in those days with fine fashion and the use of leisure time — he did not have enough money for silks, nor enough spare time for frivolous amusement. Enforcing separation from the world was not a major problem when the nearest settlement was 20 miles or more away over corduroy roads.

Changes which opened the door to revivalism

The Amish had been aloof so long because of forced isolation that they came to consider it the norm. In East Zorra, however, the old intolerance was gone. Many of their neighbours had roots in the same area in Germany as some of

the Amish. Similar language and customs blurred the differences between the Amish and their neighbours.

Influences from the outside were growing. By 1875 farmers were no longer growing crops for home consumption only. Much of the farm produce was sold at market, and the prices the farmers received were more and more affected by markets outside the immediate area. International prices began to matter a great deal in the wheat, dairy, and hog markets that formed the bulk of the produce sold by Amish Mennonite farmers. Times in the 1870s were fairly good, but in the period immediately following, a world-wide depression made farming a precarious way of making a living. The depression lasted until 1900 — only thereafter did farm produce prices begin again to climb to levels attained earlier. A number of Amish Mennonite families responded to these economic changes by leaving Canada for cheaper land and what they hoped would be better opportunities in the United States. Church ties with those in the United States had always been present in Canada, and as the Amish became more and more integrated into a wider market, they continued to rely on those ties for religious inspiration as well.

The ordained men of the Amish community faced a new set of problems. Economic prosperity always brings with it the temptation to adopt a more flamboyant lifestyle. Wealth is likely to be accompanied by more leisure and the temptation to spend it on amusements. Since the Amish community had hitherto been totally wrapped up with work and worship with very minimum time and energy for socializing, they were not prepared to deal with either wealth or leisure, and, since the climate of intolerance experienced in Europe was also relaxed, the Amish of East Zorra were tempted to break through the boundaries of their closely-knit community. The religious leaders, and in a very real sense the whole community, because the leaders are called out of it, grappled with the preservation of the church as they understood it.

To quibble over top buggies and telephones may seem petty to us today, for we have accepted all these things, and do not feel they compromise our faith or our Christian witness. But people at that time felt very differently. Separation from the world was an important theme in the spiritual life of the community. At its best, this separation from the world was rooted in the Anabaptist concern with the congregation as representation of the kingdom of God on earth. The strong community ties of the early Amish church were created and held together partly by the symbolic rejection of worldly styles. As time went on, perhaps some people were not aware of the reason for the rejection of change and fashion. Even so, the distinctive lifestyle of the Amish Mennonites did mark them off as a community apart.

Revival Movements within the Mennonite and Amish Communities

Probably the first serious effort at bringing a form of revivalism into the Mennonite church was that of John Oberholtzer in the Franconia area of Pennsylvania in the 1840s. He introduced Sunday schools, musical instruments and a well-organized church government. His group later joined other Mennonite groups with similar interests to form the General Conference Mennonite Church.

During the latter part of the 1800s the United States entered a period of increasing urbanization. One of the accompaniments of this movement to the cities was a growth in what we today call revival religion — a personal, emotional experience accompanied by the assurance of salvation resulting in holy living. This movement did not start in the Mennonite church — in fact, Mennonites in the United States were rather slow to pick it up at all. In Canada, the travelling Methodist preachers gave exposure to revivalism in some areas. Although they probably did not reach East Zorra, they were as close as Wilmot Centre where some East Zorra cousins attended these meetings.

The influence of John Holdeman, who separated from the Mennonite Church in Wayne County, Ohio over his emphasis on the new birth and baptism of the Holy Spirit, was very strongly felt in the Amish community in Ontario. Although this group was unable to form a congregation here, several families moved to Michigan in the late 1800s in order to become a part of a Church of God in Christ Mennonite congregation. Among these were Daniel and Mary (Gingerich) Iutzi and Christian and Magdalena (Iutzi) Buerge. These families kept in touch with their relatives in East Zorra (including the Iutzi family) and held meetings in the homes of those who sympathized with them.

Daniel Brenneman in Indiana and Solomon Eby in Ontario led revival movements in their respective areas which resulted in the formation of the Mennonite Brethren in Christ (now Missionary Church) in the 1870s. Although these movements were resisted by the Mennonite Church to the point where they divided the church, they were, at the same time, the door by which revivalism entered mainstream Mennonitism, particularly in Ontario. It was also only a matter of time until the movement filtered through to the Amish Mennonite community.

By the turn of the century, reform movements within the Mennonite church had made some headway in the United States. Leaders like John F. Funk in Indiana were promoting a mixture of Mennonite tradition and revivalism. Bishop Funk promoted evangelistic meetings, missionary projects, and Sunday school in his various church publications, one of them the forerunner of the **Gospel Herald**. At the same time, he embarked on an ambitious publication program to reprint many of the Anabaptist sources. He signalled an attempt to develop the Mennonite heritage in light of the new revivalistic faith.

Responses to Revivalism

There were really three responses within the Amish and Mennonite churches to the issue of revivalism. One was the traditionalist response — to close the boundary even more tightly to the outside and to reaffirm the traditional values of community faith. This response led to the formation of the Old Order Amish. The other was the reformist response, which attempted to integrate Mennonite and revivalist theologies and lifestyles. A third group were the most evangelically-minded. These people had little interest in traditional lifestyle, and were strongly attracted to the aspects of revivalist theology that most repelled the traditionalists. The emotional worship experience, the certainty of personal salvation (viewed as arrogance by the traditionalists), and the complete dominance of all of life by religious conversation and ideas characterized these believers. Some left the community. Those who stayed adjusted by emphasizing personal holiness and setting forth revivalist ideas in over-conforming to the discipline. Sunday School teachers and superintendents were often drawn from this group, and they presented a constant challenge to the church to take the revivalist ideals seriously. Ontario Amish Mennonites were actually involved in all three of these responses, but mostly in the second type. Individuals left the faith for more revivalist churches, but entire congregations did not abandon Amish Mennonite principles. A considerable number of people joined the Old Order movement in the 1880s, and other conservative groups left in the early 1900s. The rest of the church wrestled with the integration and reform of the church from within.

The Old Order movement in Canada may have arisen partly from contacts with such groups in the United States, but probably more likely from local concerns with maintaining the older Amish style of worship and discipline. Ontario Amish leaders had participated in several *Diener Versammlungen* (leaders' meetings) from 1862 to 1878 in the United States. These meetings represented attempts to try to reconcile differences in practice that arose among the various Amish groups. In these meetings many issues were discussed, ranging from styles of clothing, the use of musical instruments and lightning rods, to the practice of baptizing in a stream. This latter issue was probably part of a more revivalistic emphasis and almost became a divisive factor in Ohio. These discussions were attempts to affirm the traditional Amish forms of worship, to more clearly define the boundaries between the "church" and the "world," thus restraining the challenge from the revivalists and keeping their emphases within acceptable boundaries.

In these meetings they also attempted to deal with leadership and congregational disputes. In 1871, both Dr. Peter Zehr and Daniel Schrag from the East Zorra congregation were appointed to two different committees dealing with such problems.¹

¹Minutes of these meetings were printed for each year they were held. A few of them are found in the Mennonite Archives at Conrad Grebel College. The Mennonite Historical Library at Goshen College has a complete set.

This diverse Amish group, spread throughout a large part of North America, was unable to produce sufficient general agreement, and they discontinued meeting as a total group after 1878. The stage was set for the parting of the ways of the Old Order and the Amish Mennonites.

In Ontario, debates between traditionalists and those more progressive climaxed over the issues of meetinghouses. In the East Zorra congregation, the leadership was unanimous in approving the move to meetinghouses. This meant that the more conservative faction did not have a voice among the ordained men to serve as a rallying point, and the group did not split. In the Wellesley area, however, some of the ordained men did oppose meetinghouses, and a group of Old Order Amish split from the church. These people continued to meet in homes for worship.

Although the East Zorra congregation did not divide over the issue, several families who were sympathetic to the Old Order stance left East Zorra to join those of like mind with whom they could continue to worship. Thus the East Zorra congregation lost the most conservative element in its numbers. This paved the way for the acceptance of revivalism in one form or another. Bishop Joseph Ruby retired about the time the meetinghouse was built and was replaced by Bishop Jacob M. Bender. It fell to Bishop Bender to face the problem of how to begin the process of integrating the new revivalist faith into the life of the congregation. Although the most conservative element had left, this did not mean that everyone remaining was devoted to a strong revivalist programme. Many were concerned to maintain Amish traditions while still allowing some of the good things of revivalism into the church.

The influence of revivalism continued to make itself felt in the rise of the Sunday school movement. The desire for Sunday school became pressing in Ontario around the turn of the century. Two groups became allied to promote Sunday school — revivalists, who saw in it the chance for a platform for the teaching of evangelical faith, and those concerned with the loss of the German language. By 1900 the teaching of German in the public schools had been discontinued. Parents were concerned that their children be taught German and approved the Sunday school for children as a means of doing this. The junior Sunday school was begun primarily for the teaching of the German ABCs. But for the adults, Sunday school represented a significant change in the religious life of the congregation. Laymen were, for the first time, expounding on the Scriptures in public. The Sunday school superintendents, especially at first, were those most influenced by the revivalist movement — the people least likely to be chosen for church leadership, but presenting a great challenge to the ordained men. Their outspoken approval of the revivalist message, and their enthusiasm for it, posed a major threat to the church. This threat was partly countered by the formation of the church conference, of which more later.

At East Zorra the congregation first had Sunday school in 1903, the same year that Poole began its school. The Sunday school and church services were originally held on alternative Sundays — a pattern that continued into the 1930s.

The East Zorra congregation accepted the Sunday school, but not without debate, and the congregation apparently was close to a division over it. The Wellesley and Poole congregations, which had already split over the meetinghouse issue, divided again over the Sunday school.

The introduction of revivalist faith and institutions, however, left a deep impression on all of the Amish Mennonite congregations. Even when the churches did not split over the issue, factions within the church did form. At various churches, there were several identifiable groups. These groups persisted through the period from 1900-1950, during which time Dan Iutzi and Jacob R. Bender came into and served in the leadership of the church. The ideals of each group represented a different solution to the problem of integrating the new revivalist faith and the traditional Amish beliefs.

This integration was somewhat facilitated by the lack of a theological system. The Amish, and Mennonites in general, were not theologians. The Dortrecht Confession of Faith adopted in 1632 was accepted as the common basis of faith by the most conservative Old Order Amish to the most progressive Mennonites. Very little time and energy has gone into producing a more elaborate systematic theology. Even though Bible knowledge among Mennonites is high, they are more inclined toward the practical and ethical than the intellectual. Amish theology is essentially lived — a social expression of basic faith and values. Thus for many Amish, the acceptance of the new revivalism was the integration of a verbal expression of faith into a well-defined, traditional lifestyle.

There was a sense in which revivalism spoke to the understandings of the Amish, but there were also some basic differences. Although the Amish rarely carried their Bibles to church (the very size of the books in pioneer days would have prohibited this), they took their cues for living from the Bible. The revivalists' extensive use of the Bible appealed to the Amish who were seeking a richer spiritual life. The revivalists' emphasis on holy living and separation from the world was also an authentic Amish response. Although the Amish used alcohol, they had seen enough of the curse of alcoholism that many were convinced that total abstinence was the answer.

The basic difference between the two approaches — revivalism and Amish tradition — was that revivalism was not community oriented. The relationship between the individual and God is what counted. Lacking a community dimension, it allowed individuals to define their own lifestyle. When the protective boundary of the traditional community broke down, and people began to face the outside world as individuals, revivalism became much more attractive. The old tradition was based on a theology of separation from the world and the maintenance of

a strong boundary to the outside. Community lifestyle was the expression of that theology, and the discipline of that traditional community life rested ultimately in the submission of the individual to the corporate life. The emphasis on personal holiness incorporated into a community where corporate discipline was the rule, led to a kind of over-conformity which, among the traditional Amish, was quite acceptable. Thus the Amish culture, aimed at community-defined standards of conduct and lifestyle, and the new revivalism, aimed at personal holiness, could, in spite of the tensions between the two systems, survive well together.

The three responses to revivalism have already been mentioned — the traditionalists affirming ever more strongly values and lifestyle from the past, the evangelicals affirming that only by adopting revivalist theology, vocabulary and lifestyle could the people truly be saved, and those in between. The latter attempted to integrate revivalism into the traditional lifestyle — to synthesize the two in a way that would take the best from each. In East Zorra, however, this group was divided into two. It is interesting that East Zorra was led by two men, each representing one of these two middle alternatives.

Jacob R. Bender represented the synthesis that was often adopted at that time by thoughtful Mennonites. These people took the strong inner life of the revivalists seriously, and tried to incorporate it into the community discipline they had known. Sensing that the theology had no community discipline, they tried to apply the older, rather strict traditions to the new theology. This meant that a strong sense of separation and holiness was combined with a strong evangelical fervour. Mission work was an important component of the new faith, and those in this camp attempted to win converts to the distinctive Amish Mennonite way. But that way was by no means relaxed — the discipline was to remain strong. The general approach was mission work in a straight-cut coat.

This approach had considerable appeal at the time. A man who filled the role of minister might well adopt such a stance, although it was popular among bishops as well. The minister was mostly responsible for the spiritual life of the congregation, and thus concerned himself with the matters of personal religious fervour. He was not responsible for church discipline, and thus was not as likely to hang tenaciously on to traditional models. Jacob R. Bender was also personally well suited to this kind of compromise. He had a very strong Bible background, and could make his approach in a very convincing way, backed up by Scriptural references. He had no personal problems with leadership. He was comfortable in his role, and thus could afford to be somewhat innovative. He did not need to cling to older models in order to function. Combined with his sensitivity to others and his strong mission outlook, this attempt to bring together the evangelical and traditional approaches was very successful.

The other major approach that tried to bring together traditional and modern lifestyle and faith was represented by Dan Iutzi. He represented a group of people,

the largest group in the early days of his ministry, who were willing to make some changes in lifestyle. They were not wedded to a set of strict rules as a representation of faith. They were not theologically inclined. For them, the religious life of the community centered more on a strong sense of community than on a personal faith. These traditions provided meaning and a kind of ethnic identity which to them was the most important part of religious life. In short, religion and lifestyle became co-terminous. But the underlying values were not systematized at all — not in theology or verbal representations, nor in systematic lifestyle rules. What these people wished to maintain was a sense of community. They were, therefore, willing to see certain lifestyle changes, so long as they did not compromise community. They were not separatist, and were not really as much interested in maintaining standards as a sense of meaning that comes from community identity. They could easily tolerate the introduction of evangelical faith when it seemed to support and enhance that sense of community, but were opposed to any dogmatic stances which threatened community unity.

Dan Iutzi was an excellent leader for these people. He clearly used the traditional role, which in its core helped to maintain community, but he did not depend on it. He was a genuine statesman for the community, finding strengths he did not know he had. The support of Jacob R. Bender, and the Scriptural authority he could lend were important, but without the gift of personal leadership, the congregation would not have been as well served. Dan's personality and emotional makeup were appealing to all groups, and people could identify with him. In both the home church, and the conference, he and his style were so badly needed that he received considerable support. This made it progressively easier for him to function in the role of church statesman and mediator.

East Zorra was especially blessed to have had two men with these complementary approaches to their ministry. Dan Iutzi was not really a theological man. He was most interested in having peace in the church, and his skills as a statesman and conciliator were often required. Faith, for him, was primarily a matter of personal experience. He was not overly conservative in matters of lifestyle, though he was not ready to accept change indiscriminately. He probably did not understand evangelical faith in quite the same way younger people did, but he was clearly supportive of evangelical efforts. Jacob R. Bender was more deeply involved in the new evangelical faith, which he understood completely and which had affected him personally as well. Thus, those who were strongly evangelical found in their leadership considerable support and understanding. Jacob R. Bender also had a keen appreciation for community traditions and lifestyle. Thus, the more conservative members found in Jacob R. Bender's preaching support for their approach, and all sides could appreciate Dan Iutzi's measured changes. Neither man represented an extreme, and as a result, the congregation stayed together and moved quietly into a more moderate stance.

The overall approach that Jacob R. Bender took — innovative in matters of faith, with strong Biblical support, but conservative in matters of lifestyle — seemed to blend the best of both the old and new. It was apparently a popular stance for the leaders of the various congregations, and variations in this general approach can be found throughout the conference congregations in the period from about 1915 to 1950. It was a kind of evangelicalism with a difference — preaching the new birth, but in regulation clothing. It was a good blend that seemed to satisfy most people.

DANIEL S. IUTZI

Dan Iutzi set out across the fields early Sunday morning to get to church. Rather than hitch up the buggy and go by way of the road, he preferred to walk across his own land, and over the next farm. Once he had crossed that farm, he was at church. That way, he could get there early. His two boys were seventeen and fifteen and would look after the buggy for the rest of the family. The walk gave him time to reflect on his contribution to the service as a minister. When he was first ordained, he did not speak freely, and was elected a Sunday School superintendent to help him improve his public manner. But his speaking was getting better, and he felt more comfortable in front of the congregation. As he thought of his role in the morning service, he put aside the thought that this was the Sunday on which the new bishop would be chosen. Although his name was in the lot, it did not really occur to him that it might fall on him. He reached the church sheds to the east and swung open the wooden door. When the meetinghouse came into view, he paused.

This was ordination Sunday. The church had called him to serve twice now. He knew then he could be called yet again, and this time to the full leadership responsibility. When he was ordained a deacon, he had been depressed partly by his own sense of inadequacy, and partly by the commitment that it meant in time and thought. He was a good farmer who organized his farming well. His family and close relatives were all hard-working and progressive farmers. They were not involved with church leadership, and were content to follow the discipline without giving it too much thought. They let others, however, tend to the church, while they managed their farms. If he were called to the position of bishop, it would be difficult to maintain the standard of farming he had learned from his father and set for himself. Yet he had answered God's call before. Like all young men, when he joined the church, he had pledged himself to serve the church if he were called. Now he knew what that service would cost.

As he entered the meetinghouse, his back was already to the farm, and it was easy to step over the threshold. Most people thought Jacob R. Bender would be chosen. His scholarship and study in the Bible were far deeper than Dan Iutzi's, and he was, like his father, a warm and friendly man who liked to visit with anyone. If he were chosen, Dan Iutzi could look forward to minimum responsibility — only an occasional speaking assignment, and perhaps some assisting at services like communion. That would be suitable. It would still allow him time and energy to run the farm.

The service was presided over by Christian Zehr and Daniel H. Steinman, two bishops from the Ontario Amish Mennonite constituency. Christian Zehr was the elder of the two but he had been serving as bishop only since 1914. In his seventies, he was a kindly man with considerable experience in church leadership. He had been ordained after the Wellesley congregation split in 1911

over the issue of Sunday school, and the bishop had left to form a more conservative group that tried to maintain the old ways. Even though he was elderly, Zehr still provided the leadership in the congregation and would continue to do so until 1926, when, at the age of 85, the leadership would pass to Daniel Lebold.

Daniel H. Steinman was younger than Christian Zehr, but he had been serving as bishop in Wilmot since 1898. He was the senior leader in the various congregations which would soon become the Ontario Amish Mennonite Conference. His congregation seemed more tempted by the worldly influence of the big city to the east than did East Zorra, and he was trying to hold the line against too rapid a change. He would remain an important figure until the 1930s.

How the responsibility of the bishop's office was carried out was represented by these two men. In different ways, they were leaders of their people who tried to realize the Gospel disciplines and yet breathe into them the spiritual life of faith. The two bishops met in the anteroom to make preparations for the service. They had a small white card on which was written, "The lot is cast into the lap; but the whole disposing thereof is of the Lord."¹ They laid the card on the table, took two identical Bibles, and set them down beside it. They prayed for God's guidance and put the card into one Bible. Then they tied both Bibles with white string, and rapped lightly on the door. Joseph B. S. Jantzi, the only deacon serving at the time, in all likelihood, was the one who answered the door. Born in Wilmot, he was ordained deacon in Minnesota among a small group of Amish Mennonites who had migrated there. He had returned to East Zorra in 1910. He was 74 as he served as messenger to bring the two Bibles before the congregation. Not knowing which contained the card, he set them both on a table before the assembly. Then the service began.

The lot was the key event. Everything led up to it, but nothing in itself was important without it. Daniel Iutzi stood at the front with Jacob R. Bender, and each chose a Bible. One man untied the string, and waited for the other to get his nervous fingers to release his future. When the presiding bishop thumbed through the books, the card appeared in the Bible held by Daniel S. Iutzi. He knelt down and was ordained bishop by Christian Zehr and Daniel H. Steinman on November 14, 1917, before God and the congregation he was to lead for thirty-one years. He kept his promise.

The Family of Daniel S. Iutzi

Daniel Iutzi married Veronica Roth in 1896. She was the daughter of Nicholas Roth and his wife Annie (Diener), who also lived in the East Zorra area. Her

¹This was the verse generally used at ordination at East Zorra. Others may also have been used at times.

family was known as one of good farmers and managers and relatively wealthy men. Two stories about her brother Jacob tell us something about the family background.

One day Jacob Roth hitched up the team and prepared to go to town. As he went in to change his clothes, he told the hired man to clean out a woodshed, and straighten up the wood so that they could get some more in. When he climbed into the buggy, the hired man rushed out holding a penny. "Look, look," he cried, "I found this in the shed, right under one of the logs." Jacob climbed down from the buggy, put on his old clothes, and helped the man stack the wood just in case there was another penny in the shed.

Improvements were made on the road past Jacob's farm. All the farmers along the road were assessed a sum to help pay for the road. When the town clerk came to Jacob to collect his share, Jacob asked him, "How much is this going to cost?" To tease him, the clerk told him the full cost of the road, which was several hundred dollars. Jacob did not look pleased, but he thought for a minute, then said, "I think I can handle it." After that people always said that Jacob drove to town on his own road.

Daniel Iutzi followed the farming tradition of the Amish Mennonites. He lived on Lot #33, Concession XVI of East Zorra Township. When the family moved to this farm originally, there was an older house and barn on it. Daniel himself built a new house and barn, work which he apparently enjoyed. Thus Daniel lived in his own house until his wife died.

Daniel and Veronica Iutzi had six children within the space of 11 years. Their oldest daughter Annie was born in 1897. She was married in 1917 to Ezra Streicher. They were the first couple married by the new bishop, Annie's father. They farmed in South Easthope, and were strong supporters of the church.

Their second daughter, Mary, was born in 1898. She married Reuben Zehr in 1919. Their first daughter, and the first grandchild of Daniel and Veronica Iutzi, was born in 1920. Reuben Zehr moved to Tavistock where he operated a machine repair shop.

Daniel's oldest son Michael farmed across the road from his father. He married Sarah Baechler whose mother was also a Schrag. The next son, Nicholas, took over the family farm.

Elizabeth, the next daughter, married William Kelly. They first lived in Wilmot and later in Tavistock. Sarah, the youngest in the family, married Elmer Gingerich and lived in Wilmot. She and her husband were very interested in the church. Elmer got a diploma from Bible school, and they regularly attended church revival meetings and Bible school in Wellesley.

There was, in this family, a certain degree of tension between the demands of the farm and church commitments. Veronica was also a good manager, but sometimes found it difficult to accept the heavy demands of the work of the church. Dan, however, planned his work meticulously, so that the farm work did not

really suffer. Veronica had a stroke in the 1940s and was then dependent on Dan to get around. She had never been a talkative woman, but became even more quiet. She died in 1951, at the end of a period in which a number of close family members passed away. At this point, Daniel withdrew from active ministry and retired to the home of his oldest daughter and son-in-law, Ezra Streicher.

Daniel Iutzi's ministry cost him a great deal personally. He became intensely involved in church matters. He would often return from conference meetings and go straight to bed, unable to put aside the tensions and concerns of the meetings. He worried constantly about the church and about the individual problems he had to face. These emotional concerns expressed themselves physically. He spent many sleepless nights, tossing and turning, going over church issues. He had a weak stomach, which was often upset when he was involved with church concerns.

Daniel Iutzi also suffered from motion sickness. He was unable to ride the binder in the field, and thus did the stooking, which was much harder work physically. On one occasion he travelled to Pennsylvania for the funeral of a brother-in-law. The trip was apparently very rough, for he suffered from carsickness the entire time. When he returned, several people asked how the trip had gone. He commented on his sickness, and then said, "At first, I was afraid I would die. Then I wished I would die." A good sense of humour was characteristic of Dan.

Dan Iutzi was quick to take up useful change in farming techniques. If there were a Scriptural reason to refuse an innovation, that was enough for him. Otherwise, an innovation could be accepted. He was among the first to have battery-operated lights in the barn as well as an automobile.

Daniel S. Iutzi as Preacher and Church Leader

Daniel Iutzi became a very effective preacher as he developed his gifts through the years. In the beginning, he was very shy in front of a crowd and could not get much into his sermons. But with practice, he began to speak more easily, and to develop into a very effective preacher. He spoke with no notes. He would walk back and forth before the congregation, drawing on his good memory of Bible verses and especially stories to make his points. His voice was full, deep and resonant, and no one had trouble hearing him.

He was totally involved in his sermons. His messages centred on lifestyle and the disciplined life of the believer. He pleaded with his audience to live up to Christ's teachings. Many people remembered his communion sermon in which he traced the passion of Christ which began symbolically in the Passover experience in Egypt and culminated on the cross. He preached this sermon many times and developed it into a telling message. He was at his best in drawing out the description of Christ's suffering and death. This powerful story was the perfect vehicle for the expression of his own deep commitment. During his younger years he

disciplined his emotional approach, making it serve the message.

He continued to preach, probably longer than he should have. His emotionalism began to take over, and he lost that fine control which makes a display of emotion effective. The problems of life began to be reflected in his preaching. His sermons took on a dark tone. He wandered, lost between the message and his own feelings. He became fearful of the future, and he preached about the dangers of the coming times. Tears came easily and his sermons were punctuated with many periods in which he tried to get control of himself. Those who had not heard him in his better days were often embarrassed and non-sympathetic.

Although Daniel Iutzi was not an intellectual man, he made good use of several typically Amish approaches to Christian thought. One of his deepest concerns was the unity of the church. He tried hard to get everyone to feel good about where changes were taking the church and to avoid conflict. But he also had a strong concern for purity, a life ordered in harmony with the commandments and Jesus' teachings. One of his favourite sayings was his hope that people would "walk circumspectly." Anabaptists have always taken very seriously the idea that all members of the Christian community must be pure — it is the foundation of church discipline. Since the role of the bishop is to administer the discipline for the community, it was not surprising that Dan Iutzi felt purity was an important theme.

Dan S. Iutzi used a homely metaphor to demonstrate the importance of unity and purity in the church. At communion he would hold up the wine and say that this was the symbol of purity in the church and conformity of all believers to the discipline of Christ. Just as the wine had no grapes floating in it, so the church would have no impure members. Then he would hold up the bread and allude to the fact that no kernels were to be found in the loaf but each had been milled to become flour.

The metaphor expressed several things that Dan Iutzi thought important. On the one hand they expressed the unity of the church in which no believer stood out as different, but all were together and of one mind. But the homogeneity that he extolled also spoke to the traditional models of purity. Dan Iutzi was very concerned with the purity of the church. He felt that any believer that sinned had broken fellowship with the faith and was to be cast out. The church could not have grapes floating in the wine. They must be removed; only when they had been processed and had become one again through confession and reincorporation could they truly partake of the communion elements. So the church was not merely a unified body, but also a pure body. In this one metaphor of the wine and the bread, Dan Iutzi eloquently expressed both of these important themes.

When Dan Iutzi was ordained deacon in 1902, he had encountered those who were strongly influenced by evangelical Christianity. He would have heard preaching and teaching on the new birth experience. Since his mother attended

the meetings of the Holdeman Mennonites when they visited the interested families in the community, Dan must surely also have been present on occasion. He must also have been aware that his uncle Daniel Iutzi and other relatives moved to Michigan in order to relate to a congregation which preached the new birth more zealously than did the Amish Mennonites in Ontario. The churches were also struggling with the issue of Sunday School, which was the platform for teaching this new approach to Christian life. At first he was apparently untouched by this new, outside influence. Given his emotional nature, however, he did not long escape from the impact of the new birth experience. One day while plowing in the field, he had an intense experience of conversion and regeneration. While he had always served responsibly in the church, this experience added a new dimension to his spiritual life. He began to develop a strongly emotional speaking style, and a vigorous prayer life.

Dan Iutzi interpreted the introduction to this renewed spiritual life, however, somewhat differently than did some of his contemporaries who were similarly affected by evangelical preaching. He remained convinced that the discipline of community life had an important part in the spiritual life of individuals. He thus added to the importance of conversion itself the need for confession and making a new beginning. He was concerned not only for the individual, but also for the church. Thus Dan Iutzi reasoned that a person who felt the need to repent must have been out of fellowship with God and perhaps in a wrong relationship with a fellow church member. Once a person fell from a right relationship, he was, in fact, shut off from the community. His experience of repentance and conversion merely indicated an admission of the sin. As Dan Iutzi saw it, the disciplining church was obligated to recognize the separation that had taken place and then to reinstate the sinner.

Dan Iutzi, therefore, settled on the following procedure to deal with the experience of conversion. A person who claimed forgiveness, by that act admitted his sin and since the church could not tolerate impurity among its members, the converted person should be put out of the church. This excommunication was merely symbolic of the break in relationship that had already been acknowledged.

The sinner was then required to make a confession before the congregation. If the sin had been public, a public confession was required; otherwise a simple appearance on the front benches would suffice. After the confession, and perhaps during the same service, the sinner would be received again into the fellowship. This reincorporation was a recognition of God's grace and saving power. It also stressed the corporate nature of the Christian experience. Only the body of Christ, as represented by the church, could reincorporate the sinner into the kingdom of Christ on earth. Though a sinner could cast himself out of that kingdom by his actions, once he recognized his error and repented, only the community, which represented Christ on earth, could bring him back. The sinner had no power in himself except to face his past and repent.

In 1921, a couple had a conversion experience at another church meeting and asked Dan Iutzi about it. At first he seemed to accept this experience but later asked them to submit to the procedure outlined above. When revival meetings came to East Zorra in the 1940s, this method did not fit every case and Dan had to modify his stance.

Apparently, there were a number of church members who had some difficulty with alcohol use. A number of families had contact with outside, revival preaching in favour of total abstinence, and they were offended by those who continued to use it. Since there was a problem, the church leaders repented to these people by asking C. Z. Martin to hold revival meetings at East Zorra.

C. Z. Martin was a forceful preacher who condemned the use of alcohol in the strongest terms. It was said that his graphic portrayals of the depths of hell frightened many sinners into confessing and making a new life. Whether he frightened people or simply awoke in them a new interest in spiritual life is not clear. Many people were convicted and made new commitments under his preaching. A number of these people renounced alcohol use from that time on and attribute major changes in their lives to those revival meetings.

Dan S. Iutzi, however, did not understand the revival meetings in quite the same way as did other participants. C. Z. Martin apparently thought of them as revivals — that is, meetings to revive the faith of those who had flagged in interest, and to bring new converts to the Lord. But Dan Iutzi insisted that each person making a personal commitment at those meetings also make a confession, then be reincorporated into the church. Dan Iutzi's formula fit some of the conversions but not all of them. Some people had made new commitments but were hard pressed when asked to make a confession. Others had simply received assurance of salvation, and confession did not seem appropriate either. People were willing to replace confessions with testimonies, but this did not make sense to Dan. He saw the value of conversion and renewal but wished to put them into the context of the disciplined community. He bore within his own experience the conflict between a pietistic and emotional experience and the uncritical adoption of community tradition. As long as he assumed leadership, the strength of his personality and the respect people had for his office assured a serious hearing for his approach. After his retirement from the ministry, however, this approach was gradually modified and finally replaced.

Daniel Iutzi was always concerned about pride. He found it difficult to claim assurance of salvation — he said he hoped he was saved. Perhaps he was uncertain, but it is more likely that such a pronouncement would have appeared to him to be boasting. He was not, however, critical of those who were convinced of their salvation. Dan's concern about pride also meant that he did not force his opinion on others.

Daniel was a good listener. Only when he had heard both sides of the problem would he make up his mind. If someone asked for his opinion, he would often

say that he wished to pray about it rather than give an unconsidered response. As a result of this, he often had to deal with problem cases in the church. His open attitude meant that he would be consulted where other ministers may have refused to become involved.

One problem area during his ministry was alcohol abuse. While he did not use it himself (he poured away his hard cider when he was ordained, and did not drink it after that), he did not condemn users but tried to help them with reform.

Another problem area was marriage. Amish and Mennonite ministers felt constrained to perform marriages for members in good standing only. Couples who knew they were deviating from the standards frequently went to a minister of another denomination to be married. When couples came to Dan, he felt he had to oblige them. He once married a divorced person. The couple approached him, knowing he was the only local person likely to be helpful. He felt he had been commissioned to marry, and that he could not refuse lest he lose his licence. But the strain of dealing with these problems took their toll and, especially in later years, he would break into tears thinking about them.

Dan Iutzi rarely made out-and-out pronouncements on what was acceptable. People often overconformed out of respect for him. In one case, for instance, a young woman who married in the 1940s would have liked to wear a long wedding gown. This was considered "worldly" and had never been done at East Zorra. Nothing had ever been said against a long wedding gown in church, but in the end the woman decided against wearing it, thinking it might offend the bishop. No one knows if Dan Iutzi would have objected. By keeping his own counsel, others were probably more strict on themselves than if he had stated his views.

Dan Iutzi's ministry seems to have been totally absorbed in looking after the welfare of the East Zorra congregation and the responsibilities of Conference. However, when the congregation opened new locations for worship and teaching, Dan Iutzi was there to take his part in the leadership. Although he was not a strong advocate of active mission service either at home or abroad, he gave his quiet support to those who went. The East Zorra congregation supported Nelson Litwiller from the beginning of his family's service in Argentina. In the lean years, when the offerings did not always reach the amount agreed upon, Nelson suspected that Dan Iutzi made up the difference out of his own pocket.

JACOB R. BENDER

Even though it was not particularly warm in the meetinghouse that morning, some of the members were beginning to nod. The sermon had gone on for some twenty minutes and would not conclude quite yet. Dan Iutzi's preaching may have been strong and interesting, but even so, Sunday was a day of rest after a hard week's work in the fields. The children were not restive yet, and the church building was a peaceful place.

As Daniel Iutzi paced back and forth, developing his sermon with Biblical allusions, the other ordained men sat on the bench behind him. In those days, there was no lectern to hide them. The deacons were listening intently, but Jacob R. Bender seemed to have given in to the quiet morning. His eyes were closed, and his hands folded thoughtfully across his lap. His beard rested lightly on his chest, yet his face was not completely relaxed. Back and forth, illustration after illustration, Dan Iutzi made his point about avoiding pride and taking on humility. He told the story of Jesus taking the child on his knee and exhorting his disciples to become like children in order to enter the kingdom of heaven. Then he added the story of the mother of James and John approaching Jesus and asking that her sons might sit on his right and on his left in his kingdom. He made the point, and then searched for the scripture reference for the lesson Jesus drew from the incident. He knew the passage could be found in Matthew, but he could not get the reference. Back and forth he paced, filling a short period in which he tried to find it. Finally he gave up. He did not notice Jacob R.'s quiet breathing. He simply asked, "Jacob, where is that reference?" Jacob R. did not miss a beat. In his thin, high voice, he answered with assurance, "Matthew 20:27?"

Dan Iutzi said, "Yes, that's it," and went on without even looking over his shoulder. Perfect teamwork. Like a rapt listener at a concert, Jacob R. had merely been appreciating a fine sermon, and had closed off other distractions. He was always at your service.

Jacob R. Bender and His Family

Jacob R. Bender apparently took an interest in church affairs even as a young boy. He was an intelligent and studious child. He used to listen in on his father's discussions of church affairs. All of his life he loved to talk of spiritual things. Though he was not much to visit when the conversation turned to farming or other matters, he became excited when the talk turned to the Bible or to matters of the spirit. He was baptized at the age of 17 in 1892. As a young man, he hoped to go to high school and become a teacher.

This, however, was not a suitable ambition for a young Amishman, and so he acquired his own education. Throughout his life he was a Bible scholar and a student of history.

We have mentioned that he lived with and worked for his parents before marrying relatively late in life. In 1910 he married Veronica (Fannie) Schwartzentruber, and they continued to live on the home farm. Over the eleven years from 1911, when Wilfred was born, to 1922, when their youngest daughter Violet was born, Jacob R. and Fannie Bender had six children. One daughter, Elsie, died two years after her birth, probably from pneumonia. The other children married, and all have become a credit to their parents.

Fannie (Schwartzentruber) Bender came from Wilmot Township. Her mother had been an invalid. Although she could walk, she spent most of her time in her rocking chair, staring out the window. This was her condition during most of her children's adult lives. Fannie left school when she was twelve to tend her mother. After her marriage, she used to visit her mother at least once a month for some time. Fannie also cared for an aunt. She would sometimes go and stay for several days with this aunt, even after she was married. Looking after people was part of her life. When she was older, and Jacob R. had passed away, she helped to care for her brother after he had a stroke.

She was a quiet and retiring woman, rather in contrast to her husband. She did not visit much and kept mostly to her home. She was not outspoken and rarely offended. Much of her energy was spent in keeping house and bringing up the children. Her mother's weakness may also have affected her. Even though she did not actively enhance Jacob's ministry, she helped considerably by being sympathetic and running the house. She did not put pressure on him to devote more time to the farm. She carried her share well and looked after the home. Thus in her quiet way, she did contribute to Jacob's ministry.

This was important, because Jacob R. did not have older boys at home to help with the farm work while he attended to church business. He was ordained in 1914, very shortly after his marriage. Until the later 1920s the children could not have helped much with farm work. As a result, Jacob R. never became a prosperous farmer. While he did make a living from farming, he left much of the daily work in the hands of his sons as soon as he could. He gave them full responsibility for the farm and, though he might instruct them, he did not comment even if he would have done things differently. Thus each of the children learned how to take responsibility, and each became a good manager. It seemed as if the family generally supported their father's interest, and shared it.

Jacob R. found fulfilment through his church work. He loved Bible study and religious history. He had a keen mind and knew the Bible intimately. He was also very fond of visiting with others and spent a good deal of time away from home.

Wilfred, the oldest son, married Aleda Leis in 1934, and they set up their own farm in East Zorra township. Both had been active in the Young People's meetings his father had promoted so actively and continued to support church functions. Annie married Millis Leis in 1939. They also started to farm at that time and

were very active in church life.

Wallace married Elva Yoder in 1942. She came from Alberta and did not speak much German. Up to this time German had been the main language in the home, but after this marriage, Fannie Bender became more fluent in English. Wallace had continued working for his father and took over the home farm in 1943. Jacob R. and Fannie Bender continued to live in the house along with Wallace, Elva and their growing family.

Cleason Bender did not settle down until later in his life. During his youth he caused his parents some concern. As he matured, however, his life changed. Jacob R. had been instrumental in getting B. B. King, a well-known evangelist, to come to East Zorra. King brought his family, and his daughter Gladys met Cleason. Then in 1945 Cleason accompanied the family when Jacob R. went on an evangelistic speaking trip to Pennsylvania. Cleason noticed Gladys at that time and started to correspond with her. They decided to marry in 1947, and the wedding took place shortly after the death of Jacob R. Cleason moved to Scottdale, where he worked as a printer at the Mennonite Publishing House.

Violet Bender married Elmer Zehr in 1942. They had farmed near the Bender home, but then went to West Liberty, Ohio to take charge of a children's home. Later this family moved to Hesston, Kansas.

Because Jacob R. married so late in life, he did not live to see many of his grandchildren. Only six were born during his lifetime.

Jacob R. Bender as Teacher and Church Leader

Jacob R. Bender had a rich and creative spiritual life. He was a visionary, who believed strongly in mission outreach. During his life he initiated several projects that furthered the mission outreach of the East Zorra congregation. He also promoted foreign missions and was supportive of people like Nelson Litwiller. He was very active in drawing young people into the church, helping to get the Literary Societies going. He wanted to see Bible knowledge increase and promoted winter and summer Bible school, serving as teacher and leader in these Bible schools. He was also interested in local mission congregations and helped initiate congregational starts in Tavistock and Stratford.

Jacob R. Bender's vision, however, extended beyond the local area. Although he believed strongly in the Mennonite way, he did not feel that only the East Zorra people were right. He was very interested in other Mennonite groups and often visited their conference meetings. He served on inter-conference, and even inter-church boards twice, when he was involved with committees dealing with military exemption during the first and second world wars. His vision included the wider Christian church. At one point he exchanged letters with a non-believer through articles in the Kitchener Record. At that time, few others in the Amish Mennonite church would have spoken out so definitely or so well.

This zeal for mission work and for new projects led Jacob R. to bring several innovations into the church. He was the first at East Zorra to preach in English. English had been used in the Sunday School even before the 1940s, but not in the worship service. In the early 1940s, however, Jacob R. Bender began to preach in English and, once he started, he rarely reverted to the German. He wanted everyone to hear his message, even the younger people. There was some opposition to the change at first, but that soon faded. Bishop Dan Iutzi continued to preach in German and only occasionally tried to speak in English. Thus English preaching was not introduced all at once, and this slower pace satisfied the congregation.

Jacob R. Bender was also very interested in a nursing home in Tavistock. He saw the need for this kind of service, and he and Joel Schwartzentruber were among the first to take an active interest in promoting it. They finally convinced the Conference to purchase the building which now forms part of the Maples Nursing Home. At first it was rented out as apartments, as there was not yet wide support for the concept of a nursing home. Government regulations as well held up the project. Eventually, however, Jacob's vision, and that of the others who joined him in backing the project, was realized, and the Maples became a Conference undertaking.

Jacob R. also had a flair for the dramatic. At the opening of Summer Bible School, he had all the children gather at the back of the church. Singing "Onward Christian Soldiers" they marched straight down the aisle to the front of the church. He marched at the head of this enthusiastic column, singing lustily. Some members were not sure they approved of the summer Bible school, and this procession seemed even more suspect. At the end of the school, Jacob R. gave a certificate to each child. The same doubters wondered if this would lead to pride. In deference to such persons, the granting of diplomas was discontinued. Jacob stressed the positive results of learning the Bible and, with the appropriate modifications, won the day.

Through all this, Jacob R. retained a good sense of what the group was ready to accept. He did not rush ahead of the entire congregation. He had learned from his father the importance of gathering the congregation behind an idea. Jacob R. was very friendly and loved to visit as much as did his father. He talked privately with many people, discussing with them his ideas and testing whether the group was ready to move on any issue. Thus any moves for change were tempered by his appreciation for the feelings of others.

Jacob loved to teach, and he taught his people well. Patience, a conviction that the message is right, and a desire to get people to accept it, are important qualities for a teacher, and Jacob R. had all three in abundance. He often quoted a little proverb when talking about the patient upbringing of children:

"Precept upon precept, line upon line,
Here a little, there a little." (Isa. 28:10)

This summed up his style. He had many opportunities to be patient, and apparently he never had doubts about the rightness of the things he believed in for the church.

Jacob R. had many opportunities to teach. He developed a number of courses for the Winter Bible school. He taught church history, both ancient history, starting with Jesus and going to the Reformation, and the history of the Anabaptists. He had read widely in this literature and was conversant with Harold S. Bender, Mennonite scholar and historian, who was at this very time bringing to light for Mennonites of the twentieth century a renewed vision of what Anabaptism was all about. During the early 1930s Jacob R. worked with L. J. Burkholder in compiling a history of the Mennonites in Ontario.¹ Jacob R. was responsible for the research and writing of the section "The Amish Mennonites in Canada."

During the winter Bible schools he taught courses that, over the years, covered the entire Bible. His notes for some of these courses survive. They show he was extremely well organized and able to put the entire Bible into perspective. He read widely the popular religious periodicals of the time and was able to formulate his own system of thought and Christian convictions.

He had an excellent memory, and could quote many scripture passages from memory. His arguments were always grounded in the Scriptures. Thus he would not give his own opinion, but would ask instead, "What does the Word say?" Over the years he developed sound, Biblical teaching in many areas, and could back up his opinions with the Bible's teachings. He did not hesitate to preach those convictions and pricked the consciences of many with the forthright statements on right living according to the Bible as he understood it.

Because of his Bible knowledge he was often sought after by other ordained men for counsel. He would almost always be able to fit Bible verses to the problem. Because of this base in the Bible, his words carried great authority. Yet he never abused the abilities he had and did not try to force others to agree with him or to accept his opinion. He wanted to reach out and share with people, not lord it over them. He had a concern for helping people realize a deeper spiritual life. One Sunday he asked himself about the people who had once attended East Zorra but were no longer doing so. Never one to do things by halves, he began to jot down from memory all the names of those who no longer worshipped at East Zorra. He set this list beside that of the current members. Once he compared the two lists he concluded that there were more outside the church than within, and that someone was not doing his duty. Yet he was not closed to those who left. Several of his wife's cousins joined the Pentecostal Church. However, Jacob R. would still visit with them as if nothing had happened.

When Jacob R. preached, he really taught the group out of his convictions. His preaching style was that of a lecturer or teacher. The content was rich, but

¹ *A Brief History of the Mennonites in Ontario*, by L. J. Burkholder. Mennonite Conference of Ontario, 1935

the ideas were sometimes difficult to follow. What he said was thoughtful, but not emotionally inspiring. He also tended to preach at length. Some would settle in for the duration, for the service always went over time; others would fidget. He had a small, high voice, and his tone was monotonous. This high, sing-song style was sometimes mocked by the younger folks. Yet he loved to preach and share the fascinating and important teachings of the Bible. He was glad when the group decided to have Sunday school and church service each Sunday rather than every other week. He was happy to be able to preach more often.

He was a man who frequently spoke of Christian discipleship which, for him, was synonymous with the lifestyle which the Amish Mennonites had come to accept. He thoroughly understood the deep, personal commitment of the evangelicals, but he was equally convinced that the new mission zeal should include lifestyle teachings. He had strong feelings about the separation of God's people from the rest of the world. Thus he combined the two traditions which were vying for the allegiance of the members of the church. Jacob R's interests in missions and his willingness to introduce new programmes gave him the attention of the evangelically minded. His conservative position on matters of lifestyle appealed to the more traditional members. This desire to pull together the two emphases, combined with his deep interest in maintaining personal ties with everyone, gave him a productive ministry.

Some felt, in fact, that his sermons on lifestyle were sometimes too dogmatic. He was quick to preach against things which offended him. He was quite strong on matters of dress, and wanted the head covering to be worn at all times. One day a woman from the church went to Stratford in slacks, which were forbidden at the time. She had the embarrassment of meeting Jacob R. there. Although he did not say anything, she was sure she had been seen. She avoided church for several Sundays, for she knew that he would preach about slacks, and she did not wish to be there to have Jacob R. "burn her ears."

He preached strongly against strong drink as well. He did not use alcohol himself, and he was unflinching in condemning it. Some felt he was belabouring the point, and others ignored this teaching. At the time, however, a number of personal problems in the church were connected with alcohol use, and Jacob R. spoke from experience about its dangers. More than one man reached a new appreciation for Jacob R's position after a conversion experience involving the renunciation of alcohol.

Cut hair was another matter he preached about. When the younger girls cut their hair for the first time, he preached strongly against it. The message was intelligent and backed up with much Biblical authority. It was difficult to argue with Jacob R. Yet, these are not really matters of logical argument, and people wondered if he really understood what was behind some of the changes. His careful arguments seemed to lack compassion. This was an incorrect conclusion, however. No one cared more for the human side of the ministry than did Jacob

R., but he was not about to put aside strong convictions based on Scripture.

Jacob R. himself lived the strong discipline he advocated for others. He did not drink alcoholic beverages, and spent most of his time in church work or on the farm. On Sundays he always wore a coat with hooks and eyes, rather than buttons. It became the expected dress for him, although it was out of style even in the church in later years. During World War II he had trouble getting such a coat to replace one that was badly worn. He continued to wear the older coat, worried that it might offend some of the more conservative members if he changed. The form of dress was not as important as the possibility of offending others.

Even those who wished he would not preach so definitely on lifestyle had to agree he had a spiritual ministry. His sincerity was never questioned. His deep respect for and knowledge of the Bible impressed everyone. Even those who flatly disagreed with him for one reason or another recognized his spiritual gifts, and those who had frequently found fault with his teachings recognized their loss when learning of his sudden death. One such person commented, "What are we going to do? We haven't got Jacob R. any more."

Jacob R's strong witness about lifestyle was accompanied by an equally strong conviction about the Mennonite peace witness. Shortly after he was ordained, he served on a committee of all the Mennonite churches in Ontario during the first world war. At the time, the government had guaranteed that conscientious objectors would not be subject to persecution and would be granted exemption from the army. Yet, several Amish Mennonites were forced into the service, and Jacob R. was one of the leaders who went to Ottawa to try get the government to live up to its promises and to release these men from service. In the end, they were successful. This committee was more formally organized in 1918 as the Non-Resistant Relief Organization in order to engage in relief and service. Jacob R. served on this committee as one of the Amish Mennonite representatives for many years.

Again during the second world war, Jacob R. Bender was very active in promoting the peace witness. He preached vigorously for conscientious objection, and grounded his convictions in Biblical teachings. He would counsel young men and help them formulate their convictions. He would accompany them to Stratford to the draft board, to stand behind them and help them face examinations.

The peace witness he advocated was consistent with his sense of separation from the world. During the second world war, he combined these two positions. He urged the young conscientious objectors not to mingle with others, and thus avoid bringing condemnation down on their heads. Perhaps the bitter experiences of the first world war were still with him. But his isolationist policies were not always well received among the young men. He advocated that they should remain in the alternate service camps and should not go into town. This was more than they were willing to do, and they felt his stance too conservative. It was, however, typical of the man and completely consistent with his understanding.

Jacob R. did some travelling and speaking at meetings. In 1945, he went on a speaking tour accompanied by his wife and son Cleason. Sam Shetler had been at meetings at East Zorra, and invited Jacob R. to his church. During the trip to Johnstown, Pennsylvania, the family attended revival meetings most nights, and on several occasions Jacob R. preached. After they left Pennsylvania they attended various meetings in Ohio. The trip wore on, and the family was away from home from October to late December. Others were moving about at the same time. At the beginning of the trip, Jacob R. attended meetings at the church of Harry Shetler where Jesse Short was speaking. At the end, he attended similar meetings in Jesse Short's church where Harry Shetler was the visiting preacher.

Jacob R. Bender's ministry was filled with visitation. He would always go over to a stranger to chat when visitors came to church. He visited the sick very often. He spent time with one family every night for several weeks during the illness of a family member. He made most of these trips by horse and buggy. He owned a car, but did not drive it himself. Apparently he had bought a Model A Ford and started to drive. Before he had quite gotten on to the controls, he went front end down into a ditch. After that he preferred to rely on his trustworthy horse whenever he went anywhere by himself.

THE LEADERSHIP TEAM AT EAST ZORRA

We have already outlined the history of the early leaders at East Zorra. In 1917, Dan Iutzi was ordained bishop; in 1919, Peter S. Zehr and Menno Kuepfer were ordained deacons. The older ordained men (Christian Kropf, Sam Iutzi, and Joseph Jantzi) all died in the early 1920s. Thus for the years from 1917 until 1933, the East Zorra congregation was in effect led by the Dan Iutzi - Jacob R. Bender team. The two deacons served well, but D. S. Iutzi and J. R. Bender provided the leadership.

Many of the early leaders were closely related to one another, and this probably helped them to get along. The family connections at East Zorra were especially close. In the Bender family history one can see almost all the ordained men.* Daniel Iutzi and Jacob R. Bender worked very well together. They never disagreed in public, and each supported the other fully. We have already pointed out that the ministerial style of each man complemented that of the other. Thus they formed a very good team.

During the years of the 1920s there were several important issues in the church. The Sunday School served as an expression of the new revival spirit. In addition, Nelson Litwiller and Amos Schwartztruber's leaving the Wilmot congregations to do mission work in South America profoundly affected the East Zorra congregation. Many in the group wanted revival meetings. Both Dan Iutzi and Jacob R. Bender supported this movement but did not wish to move too fast in it. Thus, when the first revival meetings came, they were conducted very carefully.

The first revival meetings at East Zorra were held by C. F. Derstine at the invitation of Dan Iutzi and Jacob R. Bender. They took place during the early 1920s. They were simply called "evening meetings," rather than revival meetings, but at each meeting, decisive commitments to Christ were made as people came forward. The meetings were an innovation, however, and the ordained men were careful not to push the church further than she was willing to go. So, each night they indicated to the group that C. F. Derstine would be available for another evening if the people wished him to return. The votes each night of that week were overwhelmingly in favour of continuing, and so the evening meetings, each one scheduled simply for the next night, actually filled the week. It was early spring and there was mud up to the axles, but still the people filled the church. They brought along their wagon lanterns to put into the brackets at the side of the church. In this lantern night C. F. Derstine called for a new faithfulness and commitment to Christ.

The church also faced the need for expansion. During the 1920s there was a considerable increase in the number of members at East Zorra. The congregation

*See the chart at the end of this chapter

ordained Peter S. Zehr and Menno Kuepfer to the ministry and Daniel Wagler as deacon in 1933. Peter S. Zehr died in 1934 and David Schwartzentruber was ordained as deacon. Additional help in the ministry, however, did not alleviate the crowded conditions in the meetinghouse. Rather than adding to the already large building, the congregation explored the possibility of finding a second location. In 1935 a new place of worship was opened at Cassel. With this expansion, more demands were placed on the leadership. The two groups were still considered one congregation, and the ordained men continued to serve both groups.

In 1940 Daniel Wagler and David Schwartzentruber were called to the ministry. Joel Schwartzentruber and Henry Yantzi were ordained deacons. Soon expansion was again contemplated. This time the congregation turned its attention to Tavistock. Several families were living in the village, and there was a feeling that mission work might be done there. This was a real innovation — up to this time, no established Amish Mennonite congregation was located in a town. The congregation then had three places of worship with the ministry rotating among the three.

The ministerial group during these years ranged from the traditional to the evangelical. Changes in lifestyle were coming to all the Amish Mennonites. Evangelical faith was accepted by a large part of the membership. Along with the importance of personal salvation went an insistence on personal responsibility for lifestyle. To fill the role of bishop, as Dan Iutzi perceived it, became increasingly more difficult.

By 1946 there were a number of major changes in the offing. Several of the men were advanced in age. Dan Iutzi was 74, Jacob R. Bender 72, and Menno Kuepfer 77. Dan Iutzi was becoming more depressed and upset about the future and found it difficult to fill the office which had become so ambiguous. Jacob R. Bender had worked hard during the second world war and was still vigorous in his convictions. Several people, however, felt that those convictions were somewhat old-fashioned. It was time for change. Nothing was done, however, until one night Jacob R. Bender went to sleep, never to awaken in this life. His death at 72 was peaceful, but it suddenly brought to a conclusion the entire ministry of the past.

The death of his co-worker also affected D. S. Iutzi. On May 25, 1947, Dan Iutzi brought before the planning meeting for the 1947 conference the need for "ordained help for the ministry of the East Zorra A.M. churches." The conference approved the request that ordinations take place. Joel Schwartzentruber and Henry Yantzi were ordained ministers, and Daniel Zehr, Andrew Zehr, and Rudy Brenneman were ordained deacons.

In 1948, on May 26, Dan Iutzi had a further request — that a new bishop be ordained in East Zorra. The Conference agreed to this proposal and set the date for May 30, 1948. A public meeting the previous Saturday evening was also scheduled. After this point Dan Iutzi no longer took a formal part in conference

proceedings. He remained a member of the Advisory Board which consisted of all the bishops of the Conference. He also attended conferences until at least 1949, but he no longer held an office.

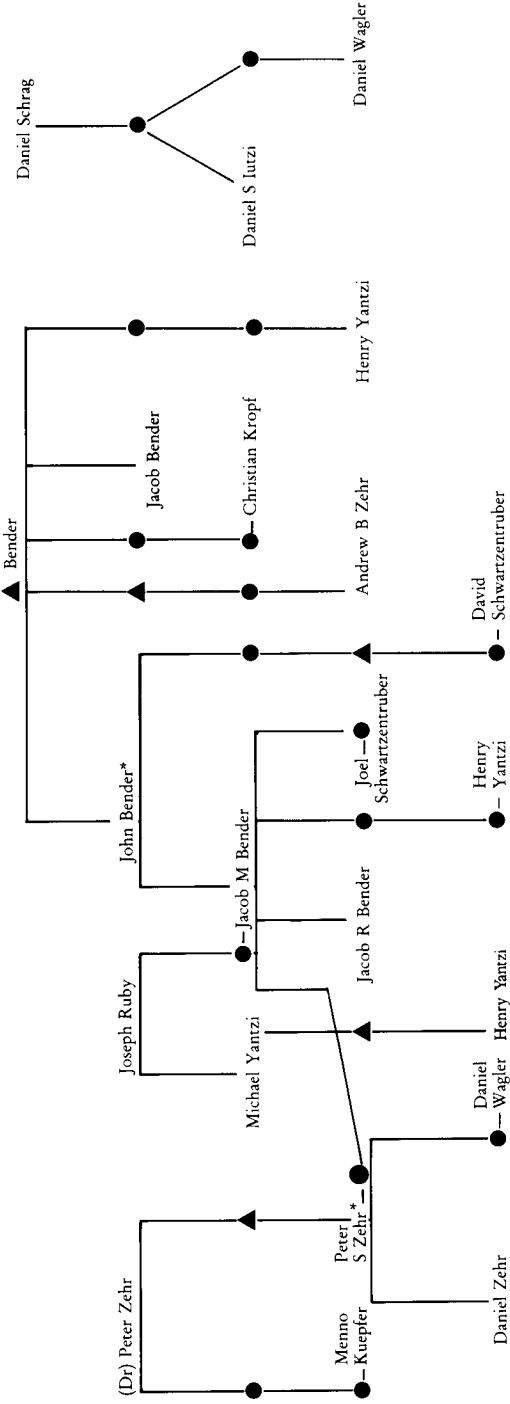
The ordination of Henry Yantzi as bishop in 1948 marked a major change in the direction of the leadership in the East Zorra congregations. He was himself a very strong evangelical, and was thus much more in line with the large part of his congregation than were some of the other ordained men. Dan Iutzi stepped back from active participation. He did preach for a short while thereafter, but gradually withdrew from church life. In the 1950s he did not participate in public decisions. The era of his leadership, and the kind of church life over which he could effectively preside, had run its course.

Family connections of ordained men at East Zorra

All the names on the chart indicate ordained men.
The chart includes most of the ordained men at East Zorra until 1950.

▲ symbolizes males
● symbolizes females

*John Bender served in Wilmot, not in East Zorra



THE CONFERENCE

Leadership at East Zorra brought along with it responsibilities outside the local church. In the early 1920s, East Zorra joined with congregations in Wilmot, Wellesley, Mornington, and Hay to form the Ontario Amish Mennonite Conference. Since Dan Iutzi and Jacob R. Bender were key persons in the formation and work of the Conference for many years, a discussion of their work would not be complete without at least a brief look at their participation in the Conference.

When the Conference started, there was apparently some local opposition to it. Amish Mennonites had a strong congregational emphasis. There were some differences in practice between the groups, and each was anxious to maintain its autonomy. Thus, even after the conference was formed, the decisions or resolutions passed at its meetings were not binding on the groups — they were merely guidelines.

Outside pressures for the formation of the Conference were stronger than internal resistance. Bishop Eli Frey from Ohio had provided considerable spiritual oversight in Ontario. He favoured the Conference. During the first world war he had some difficulty crossing the border on some of his trips to Ontario. He was actually refused entry at one point because of the peace stand of the Mennonites. He, therefore, urged local groups to take charge of their own affairs.

The formation of the Church Conference in 1924 was preceded by several important events. Around the turn of the century, Sunday schools were introduced in the Amish Mennonite churches of Ontario. They had found wide acceptance because they provided a way of keeping the German language in the church and community. They were, however, also the avenue for much change. They were the vehicle for the revivalistic faith to enter the Amish community. The new theology was strongly individualistic, stressing personal conversion and the regeneration of an individual's life, but it appealed to the community because it did bring new spiritual life and strengthened traditional values like separation and personal holiness.

Evangelical faith, however, was not founded on a sense of community. For this, the Amish depended still on the older traditions of a church-dominated lifestyle, farm life and family ties around which the discipline of Amish life was organized. The ordained men had the responsibility to administer the discipline. The kind of men who filled these positions were often rather different from those who were Sunday school superintendents. Instead of being zealous converts, they were more often humble and sensitive individuals who could move with a group's blessing. In the older system, they merely had to administer the discipline and keep the community together. After the coming of the Sunday school, however, they had to mediate between the evangelical wing and the traditionalists. This meant that they had to integrate the Sunday school into the worship service and church life and still maintain discipline. They tended to be more conservative personally and

to listen to the more conservative members of the congregation. They were, however, also likely to be sympathetic with programs that gave new spiritual life to the church, and they thus often had to mediate between their own personal ambitions for the church and the role they were expected to fill.

The first Amish Mennonite conference held in Ontario was actually a Sunday school conference. As mentioned earlier, the pressure for the Church Conference came partly from without. The Conference grew out of a number of meetings of the ordained men. The first of these meetings was held in 1918. At the meeting in 1923, it was decided that a church conference would be organized. In 1924 the first actual conference sessions took place. All the ordained men in the Amish congregations were members of the Conference with a vote. No laymen, however, were members. The Church Conference inherited the bias toward conservative organization, and at the same time the problem of accommodating the new evangelical faith. This double emphasis in the Conference is clearly seen in the early resolutions, which tended very much to deal with issues of either discipline or personal religious life.

Since Conference constituted the ordained men, the officers, of course, were chosen from this group. The following is a listing of the ordained men, and their ages, at the time of the founding of Conference in 1924. All the bishops and ministers as well as some of the deacons served in the Conference in one capacity or another, except for Christian B. Zehr who was elderly at the time Conference was founded.

Bishops	Ministers	Deacons
Wilmot		Peter Litwiller (56)
Daniel H. Steinman (68)	Christian Gascho (68)	Peter Nafziger (39)
East Zorra		Peter S. Zehr (58)
Daniel Iutzi (52)	Jacob R. Bender (50)	Menno Kuepfer (55)
Wellesley	Daniel Lebold (51)	David Lichti (55)
Christian B. Zehr (84)	Christian S. Zehr (60)	John Z. Wagler (46)
Mornington	Peter Boshart (55)	Christian Brunk (31)
	Christian Schultz (56)	
Hay		John Gerber (59)

A careful look at the above list gives one a good clue as to why Daniel S. Iutzi was chosen as the moderator of Conference. The leadership teams in Wellesley and Mornington had been decimated due to divisions in the late 1800s and again in the early 1900s, and had not yet been fully replaced. East Zorra was favoured by having a full complement of younger men with some experience at the time

the Conference was organized. Daniel Iutzi and Jacob R. Bender were ordained in 1914 as ministers, and D. S. Iutzi in 1917 as bishop. The two deacons, Peter Zehr and Menno Kuepfer, were ordained in 1919. All these men were in their fifties in 1924. Thus, they were comparatively young, but all had some experience. The Steinmann Congregation, however, was reaching the end of its ordination cycle. Bishop Daniel Steinman was 68, and Christian Gascho was also 68. The two deacons, Peter Litwiller at 56 and Peter Nafziger at 39, were just moving into the ministry. A new cycle of ordinations began shortly after the formation of the Conference. Both Daniel Steinman and Christian Gascho served well in the Conference, but did not occupy offices for long.

Thus, a number of factors suggested that the first moderator of the Conference be D. S. Iutzi. Given Jacob R. Bender's considerable talents, his ability to interact with outsiders, and interest in this work, it was likely that he would be given a place in the conference organization. The continued appointment of D. S. Iutzi suggests the traditional values placed on Conference, and the human abilities the man brought to the office. Jacob R. Bender was active in conference work, serving as secretary or assistant secretary for many years.

From conference records and minutes we can see that both Dan Iutzi and Jacob R. Bender were very active in conference business. Dan Iutzi was moderator of the Conference from its inception in 1924 until 1936. From 1938 to 1947 he served as assistant moderator. Thus Dan Iutzi played an important role in the conference leadership throughout his active ministry. The records show he took an active part in conference meetings, and in setting the agenda for meetings. He was especially valued as a mediator in conference affairs. At the time, the ordained men met to settle conference policy, and there were sometimes disagreements. Dan Iutzi helped resolve these and keep the Conference together.

Jacob R. Bender took the same role in Conference that he had in the East Zorra congregation. He helped the organization to function, doing much of the leg work to make sure everything went smoothly. From 1925 to 1929 he served as secretary or assistant secretary with Christian Brunk. He also sat on some of the early resolutions committees and generally did the work of the group. In the list of conference officers that follows at the end of this section, his name appears several times. In addition to the above offices, Jacob R. also served on the Bible School Board and reported on the East Zorra Bible School each year. In 1942 he spoke to the Conference on church history and also gave a report on the Mennonite Conference of Ontario. In 1943 he reported on the Peace Problems Committee and the Non-Resistant Relief Organization. His reports on the NRRO were also made in 1944 and 1945. He was also one of the brethren appointed to visit various congregations in the name of Conference during the 1944/45 period. Both Jacob R. Bender and D. S. Iutzi continued to lead prayer and devotions at conferences, and D. S. Iutzi was a frequent speaker in testimony to the sermons and resolutions of others. Until 1947 both men were very active in the work of the Conference.

After the death of J. R. Bender, however, D. S. Iutzi began to pull back from conference work. After 1947 he retired from the position of assistant moderator and was replaced by Sam Schultz. He was to deliver a resolution in 1948 on the "Effect of Faith in Suffering," but it was taken by Manasseh Hallman. He continued to give testimony in the conferences of 1947-49 but did not attend all the meetings of the executive.

In addition to making reports for various committees, something done fairly frequently by J. R. Bender in the last years, both men gave testimony to many speakers throughout the conferences. They were also responsible for various resolutions being presented to the group. The resolutions to be discussed were assigned at the ministers' meetings. While people probably did not volunteer eagerly for such assignments, it was highly likely that those interested in a certain topic might well be assigned to deliver it. Thus the following list of topics debated by the various leaders might give us some insight into the specific interests of each man at the time.

1925 — J. R. Bender: How may we best encourage our members to a greater zeal for Christ and His Kingdom?

1926 — J. R. Bender: How is the Holy Spirit obtained and what is the evidence?

1927 — D. S. Iutzi: Define the duties of the Bishops, Ministers, and Deacons in their respective offices.

J. R. Bender: How may we interpret the teaching of Matthew 12:30, "He that is not with me is against me; and he that gathered not with me scattereth abroad."

1928 — D. S. Iutzi: How best lead a church and maintain her in spiritual growth. (With E. L. Frey)

D. S. Iutzi: Does this Conference approve of holding Bible Conferences? If so, why not hold them?

J. R. Bender: Can a child of God take part in any worldly amusement?

1929 — J. R. Bender: Are we, as a conference, awake to our opportunities and responsibilities in our Christian work?

D. S. Iutzi: Loyalty to Christ and the church ordinances and discipline.

1930 — J. R. Bender: Are we as a conference willing to stand for the all things Jesus taught, and are we faithful enough to teach the brotherhood the same?

1932 — D. S. Iutzi: What shall be done with guilty members who become indifferent and indulge in unfruitful works of darkness such as dancing and drinking and card playing and undertake to go to communion without making a genuine confession?

1932—J. R. Bender: Does this conference approve of holding short term Bible Schools for the benefit of our young brethren and sisters during the winter months?

1942 — J. R. Bender: What attitude does this conference take toward members becoming members in labour unions and taking part in strikes and etc.

D. S. Iutzi: What consists of a Holy and Sanctified Life? II Cor 7:1 and II Timothy 2:21.

1943 — D. S. Iutzi: Duties and Responsibilities of Stewardship. I Timothy 4:16, Acts 20:28 (about the ministry)

J. R. Bender: Does this conference realize the present day Drift. II Timothy 4:1-5.

1944 — D. S. Iutzi: How can this Conference create a greater unity in our walk of life rule and mind?

J. R. Bender: Are we awake to the fact of the present drift in its various forms. I John 2:15-17.

1945 — J. R. Bender: The Divine Origin of the Church.

D. S. Iutzi: Is our faith such as that we trust in the Lord at all times and in all things. Psa. 37:3.

1946 — D. S. Iutzi: Proving the truth of Christianity. I John 3:16.

J. R. Bender: For we are labourers together with God. I Cor. 3:9.

D. S. Iutzi continued to give testimonies to the words of others in the years 1947-1949, but did not lead a discussion after 1946. J. R. Bender died before the conference of 1947.

NOTE: Conference minutes from 1933 to 1941 were not available to Hugh Laurence. Thus, the above list is not exhaustive, but it is a good representation of the topics which interested the members of Conference during these years.

LIST OF CONFERENCE OFFICERS

(for the years indicated)

	1924	1925	1926	1927
Moderator	D. S. Iutzi	D. S. Iutzi	D. S. Iutzi	D. S. Iutzi
Ass't.	Eli Frey	Eli Frey	D. Steinman	D. Steinman
Secretary	Chr. Gascho	Chr. Brunk	J. R. Bender	J. R. Bender
Ass't.	M. Kuepfer	J. R. Bender	Chr. Brunk	Chr. Brunk
	1942	1943	1944	1945
Moderator	P. Nafziger	P. Nafziger	P. Nafziger	P. Nafziger
Ass't.	D. S. Iutzi	D. S. Iutzi	D. S. Iutzi	D. S. Iutzi
Secretary	Chr. Brunk	Chr. Brunk	Chr. Brunk	Chr. Brunk
Ass't.		D. Swtzen*	D. Swtzen	D. Swtzen
Treasurer	M. Kuepfer	M. Kuepfer	M. Kuepfer	Henry Yantzi
	1942	1943	1944	1945
Resolutions	J. R. Bender	J. R. Bender	J. R. Bender	J. R. Bender
Committees	M. S. Zehr S. Schultz	C. Z. Martin S. Schultz	M. O. Jantzi S. Leis	Dan Wagler S. Schultz

*Schwartzentruber

Note: A two-day conference was held in June, 1918 at East Zorra. Jacob R. Bender was elected *Wortführer* (spokesman) for that meeting. In 1923 the second conference was held in Wellesley (Maple View). Sol J. Schwartzentruber was elected chairman and Daniel Iutzi assistant chairman. Jacob R. Bender and Christian Gascho were named secretaries. A committee was appointed at the 1923 meeting to look for a time and place to meet the following year. It was not until 1924 that the Conference was formally organized.

Conference proceedings were printed in separate booklets in German for 1918 and 1923. A *Report* in one booklet for the conferences held from 1924 to 1931 was printed in English.

Participation in the Sunday School Conference

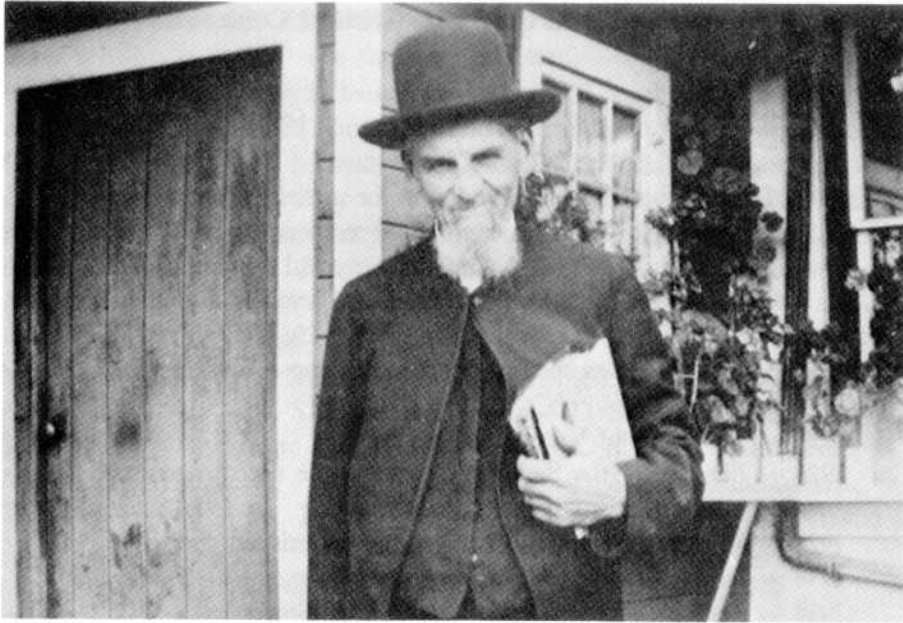
Both Dan Iutzi and Jacob R. Bender participated actively in the Sunday School conferences. We have only scattered notes from these conferences, but from those few sources, we outline the following involvement.

In 1922 Dan Iutzi spoke on the conditions for success in Sunday school work. In 1923 he spoke on the need for consecrated teachers; Jacob R. Bender spoke on how to interest young people in Christian duty and privileges. In 1924 Jacob R. was assistant moderator, and Dan Iutzi conducted devotions during the meetings. Dan S. Iutzi then served as moderator from 1925-29, in 1931, and in 1934-35. Jacob R. Bender served as speaker on the following special topics:

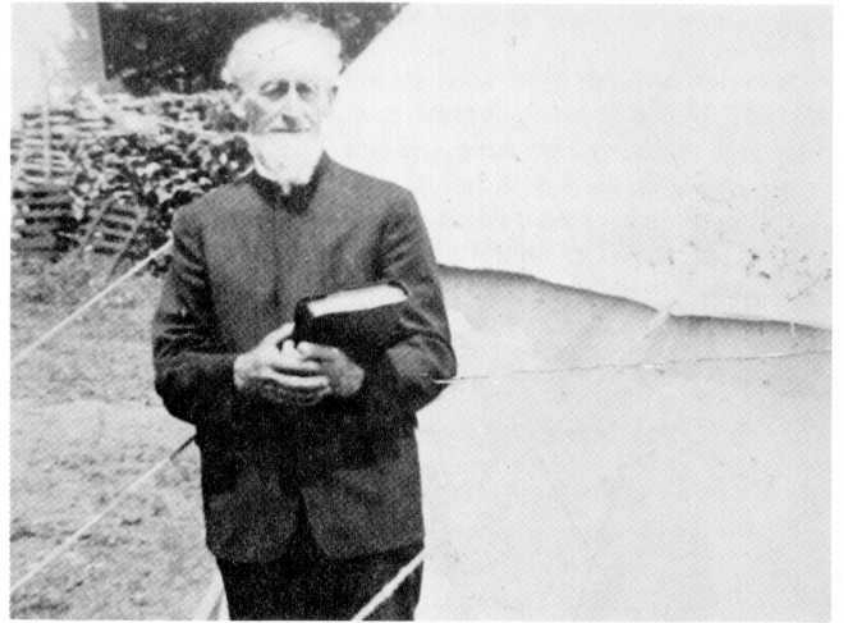
- 1925 — The Value of Youthful Consecration
- 1926 — The aim of the Sunday School and the urgent need of gathering in the indifferent
- 1927 — What can be done to implant more Christian character
- 1934 — Perils that threaten our young people
- 1935 — How to Create a Desire for the Bible Study
- 1940 — The Relation of the Home, the Church and the Sunday School (Deut. 6:7)
- 1941 — The Need of Indoctrination of Our Young People in These Perilous Times

Dan Iutzi spoke on Philippians 4:8, "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," in 1934, and on Hebrews 3:1, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.," in 1935.

We also have a few organizational meeting minutes for the Sunday School Conference. In 1928 Jacob R. Bender served on the programme arrangements committee. In 1929 he served on the speakers committee. Thus both men were likely active throughout the early years of the Sunday School Conference, and helped it along as they did the Church Conference.



Daniel S. Iutzi
1873 - 1960



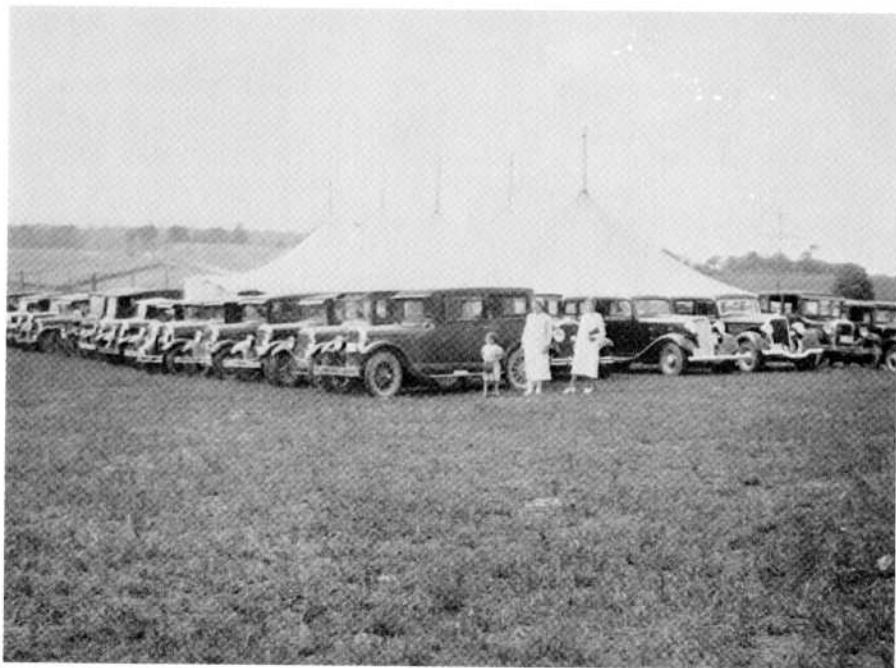
Jacob R. Bender
1875 - 1947



East Zorra Meetinghouse
1883 - 1925



East Zorra Meetinghouse
1925 - 1951



Views of the Sunday School Conference,
held at St. Agatha, September 3, 1934

APPRECIATION

If we stand back from the facts that we know about these two men and try to assess their contribution through church leadership, what do we find? They formed a team which brought the East Zorra congregation through periods of considerable change. They helped to integrate the Sunday School, evangelicalistic meetings, mission work, Bible School, and young people's meetings into the church. They had to deal with changes in lifestyle, and the move away from the older vision of the closed Amish community with its distinctive dress and community discipline. Through all of this, they kept the group together and growing. Even if their personal approach to solving the leadership problems of their day would not suit us, their accomplishment stands as a credit to their Christian service. They handed on a church that possessed as much commitment and Christian maturity in its day as that handed to them in 1917.

That assessment, however, looks merely at the history of the men, and considers their place in the long span of time. What of lessons for us today? Each man, in a different way, seems to show us a model of how to lead the church which we might well consider. And they show for everyone a model of commitment to the Christian life which we need to understand. That commitment showed itself differently for Dan Iutzi than for Jacob R. Bender, and thus we need to consider each man individually to discover that truth for our time.

The decision to follow Christ's teaching through his ministry cost Dan Iutzi considerably. He was constantly afraid he was not the man for the job — not the man to send. He did not at the beginning of his ministry possess any special gifts. He started with no more than any of us — just a willingness to serve, to choose God, to go through the open door. That choice was the kind of choice that anyone could have made. Yet his ministry developed, and he was given all he needed. The church and the conference both called from him his latent gifts as a mediator. He could pour emotion into his sermons, and people identified with him. Yet all this was at a cost. Trying to balance the demands of a bishop and a good farmer took a great deal from him. Answering God's call was not easy, yet he never looked back. Everyone recognized he had his troubles — that made it easier to feel with him. He was an ideal man for the hour, which needed someone who by his personality could gather respect and help the church through some difficult times. He represents the ordinary man, called to serve and answering that call. He did not bring a great deal with him to the call, but he trusted that sufficient strength would be given him, and it was. His monument was that he did not fall away from the call, but gave it first priority.

Jacob R. Bender faced a completely different circumstance. He was destined to a life of church leadership. He had abundant gifts to bring, and the church helped him fulfill himself by allowing him to use those gifts. Since the leadership role he filled was so much a part of him, he did not have to fight against it,

or wonder about his worth. He was blest with a family which supported him and aided in his ministry. It seems as if he had none of the problems that many of us might face on being called to serve.

Yet we should consider what might have happened if Jacob R. had been chosen bishop in 1917. He would certainly have commanded respect. Perhaps he would have been somewhat less sympathetic than Dan Iutzi, with his strong emphasis on discipline. Perhaps in the role of bishop, he would have moved too fast in evangelical matters. We cannot know that. What we can be certain of is that he would have been the dominant figure in the East Zorra church. And Dan Iutzi? Probably Dan Iutzi would never have entered into an active ministry. He would probably have been faithful in speaking, but he would not have formed a strong second member of a team. This would have deprived the church of his personal gifts, and probably the Conference as well. Thus the choice of Dan Iutzi as bishop probably brought out the best in both men and contributed to the overall leadership.

If we consider, however, what might have happened to the relationship between these men, we begin to get an appreciation for the way Jacob R. filled the role of servant leader. Jacob R. might well have dominated the partnership. He had a wider Bible knowledge, and could have made his opinions stick in an argument. He was a forceful man, and he always knew where he stood on an issue. Had he chosen to disagree with Dan Iutzi, he might well have helped to divide the church. He might even have drawn to himself a large following, and left the bishop with only a small group. Jacob R. Bender thus set the balance in the leadership, and it was to his credit that he and Dan Iutzi performed as a team. He chose not to use his power to bring a personal following, but instead worked for the good of the church. He never questioned his role; he was at the service of the church, not himself. That then is the unique contribution he can give us. He models the leader who is selfless — the man working for the Kingdom as a servant — as Jesus admonished the disciples to be. He put himself aside for the good of all.

We no longer face the issues that these men faced, nor do we today create our Christian lives in models similar to theirs. We have developed a new vocabulary of words and actions out of which to fashion our Christian statements. But the underlying messages of complete commitment and selfless service still stand. The values that they espoused transcend time and are alive for us today as they were for them during their lives. Perhaps, when we see how these men served through their lives, we too can recognize our calling to these same eternal values.