

Dr. Carl Manthey-Zorn:
Different Beat, Same Drummer

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On July 12, Dr. Carl Manthey Zorn died at Cleveland, Ohio, at the age of 82 years. Through his death our Lutheran Church loses a most faithful and zealous worker and one of its most interesting characters.¹

In his personal appearance, in his social conduct, in his pastoral work, in his approach to theology and in his synodical dealings Zorn was an Original, such as comes along barely once in 10,000.²

The old Missouri Synod, though the largest body in the Synodical Conference, was a model of uniformity and cohesiveness. During the previous century Missouri's pastors had almost to a man received their training at the feet of Dr. Walther, so that Koehler can claim that "the synod consisted of his pupils."³ The result was that Missouri's ministerium was "nearly all of a single mold"⁴--they thought with the same mind, spoke the same language, and conducted church affairs in the same way. One pictures the ecclesiastical equivalent of the Greek phalanx advancing in lockstep, spears bristling; and like the phalanx the synod's uniformity was considered its greatest strength.

Yet between 1876 and 1928, there was one hoplite within the phalanx who didn't fit the mold. Carl Manthey-Zorn's confessional integrity and synodical loyalty were above reproach, and yet to his death he remained "an Original, such as comes along barely once in 10,000." He shared in the universal admiration for Dr. Walther, yet he never wanted to become a Walther clone; he even admonished Missouri's elder statesman when the latter became guilty of some irregularities with regard to a call Zorn had to the St. Louis congregation. Zorn's individualism did not always endear him to his brethren in the ministerium, but the freshness of his preaching and writing made him --among the laity--one of Lutheranism's most popular figures.

To try to account for that freshness is the purpose of this paper. It is not my purpose to recount in detail the entire course of Zorn's life, as has been ably done in August Pieper's Quartalschrift memorial and in grandson Hans Zorn's Concordia Historical Institute Quarterly installments (both of which I am indebted to very heavily). Rather, we will examine Zorn's upbringing, his education, his "conversion experience" and the roundabout way in which he came to the Synodical Conference for clues as to what made this fearless confessor and beloved pastor such an "Original."

The first thing that becomes obvious is that, humanly speaking, there is as little accounting for Zorn's becoming a confessional Lutheran as there is for Luther's. Zorn was born in March 18, 1846 in Sterup, Schleswig-Holstein, to Pastor Hans Zorn and Lina Manthey, the daughter of the royal Danish administrator of the island. Soon afterward, war broke out between Germany and Denmark over the island, and Zorn's father became a chaplain in the German army; when the war ended he took an appointment at Hochspeyer in the Palatinate (1852). Religious conditions here were abysmal. Rationalism had gutted the general preaching and teaching of any real Gospel content, and the Union movement, which was at its strongest in the palatinate, was happily murdering such confessional Lutheran consciences as remained. Zorn's father was deeply troubled as well, and once took his scruples over his new appointment to the aged Claus Harms and asked his advice. Even Harms, it seems, had by this time wearied of the battle. He told Hans Zorn that "the Lord Jesus is also in the Pfalz"⁵ and that he should take his wife and go home.

Thus little Carl was brought up in the church of the Union; he received his confirmation instruction out of the Heidleberg Catechism and was confirmed in 1861 with Hebrews 13:9 as his verse: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." The church that confirmed him wasn't taking its own advice. During these years, for example, its Consistorium tried to replace the new

rationalistic hymnals with a yet newer one containing some genuinely Christian hymns. It advised its pastors to introduce them, but with caution; but since most of the pastors themselves were thoroughgoing rationalists and the people were by now unaccustomed to this "new" style of hymnody the whole project came to nothing. If you^g Carl's faith was nurtured at all during his childhood it was by the instruction he received on his mother's lap and at table with his father; his church had little if any nourishment to offer him.

During his scholastic career this already bad situation took a nose-dive. After his confirmation, Zorn entered the Prussian Gymnasium at Kreuznach, his first experience with formal classroom education--previously he had been instructed privately. That made him something of an oddball among the students, and they reacted the way adolescents generally treat a nonconformist. He was isolated, stigmatized, and picked on, at times mercilessly. But what was worse was the effect of the intellectual climate at Kreuznach on Zorn's faith. The simple piety he had learned from his mother was under constant attack in the classroom from the faculty as well as from his peers. Once Zorn was assigned a paper on the theme, "Everyone must work his own fortune." His paper acknowledged that diligence is necessary in whatever calling one pursues, but in the end it is God who gives the increase. He was subsequently ridiculed as "a crackbrained fellow who seemed to want to make a show of his piety,"⁶ and the paper was tossed back at him. The statement of one Kreuznach professor regarding Christianity, that "It's all nonsense. They all are deceived or deceiving"⁷ seems to express the prevailing opinion there.

After Zorn's promotion to Obersekunda, upon his coming home for vacation in autumn of 1862, his father died of tuberculosis--an even which had an impact on Zorn we can scarcely appreciate enough. Zorn's father had been a stern disciplinarian, and yet young Carl was devastated by his loss--particularly because of his father's spiritual condition on his deathbed. To the

very end Hans Zorn's conversion to the church of the Union remained a deep wound in his conscience, Claus Harms' previous "comfort" notwithstanding. Could this have prompted the first stirrings of a confessional conscience in young Carl? Could it at least in part account--humanly speaking--for the leonine confessional courage he would later exhibit, especially at the close of his missionary career? When thoughts of sweeping his scruples into a closet and remaining with the mission society entered his mind could visions of his dying father have flashed before his eyes?

If so, then another incident may have contributed to Carl's yearning for an "undivided heart." After his father's death the family moved to Erlangen, where Franz Delitzsch is said to have become acquainted with young Carl. While a student here, Zorn once traveled to Strassburg where he was invited to a kind of prayer meeting. At the meeting a young friend of his who was kneeling nearby burst forth in prayer, ostensibly at the impulse of the Spirit. Later on Carl asked him how the Spirit had come to him, and he replied that, of course, the Spirit had not; that "Someone had to make a beginning, so the business got going."⁸ Zorn decided that he would avoid church from that time on. Though thankfully he later altered his opinion, a horror of all sham and hypocrisy remained with him throughout his life, as did a deep suspiciousness toward pietism.

The years of Zorn's studies at Kiel and Erlangen (theology, at the insistence of his mother) were, in August Pieper's words, "the most destructive of his life."⁹ Zorn began at Kiel in the autumn of 1865, where he joined the Burschenschaft known as "Teutonia;" when in 1866 the war drove him from Kiel to Erlangen he became a member of the "Germanen." Personal accounts of this time of his life reveal a rash, impetuous, haughty and insolent young man, determined to live the life of a student to the full--"Only I kept myself chaste, and drinking gave me no great pleasure."¹⁰ Duelling was all the rage in the European universities at this time, and Zorn fought

more than his share; he so impressed the university community with his arrogance and ferocity that one professor was heard to remark, "With God, nothing is impossible; but that Zorn should be converted, that is impossible."¹¹

We need at this point to resist the temptation to overdraw the wantonness and dissoluteness of Zorn's student days, a temptation that not all chroniclers have been able to resist, including, at times, Zorn himself. It seems more realistic to take him at his word that his student days were "gay and noisy, but not indecent"¹² than to try to embellish the dawn of his "conversion" by painting his pre-conversion days a deeper black than they were in fact. Zorn apparently considered himself in retrospect a rank unbeliever during those days; Pieper however seriously doubts that the faith Zorn had learned from his mother had been extinguished completely.¹³ At one point, however, Zorn's mother did become deeply disturbed by her son's apparent drift, and urged him to "remain with Christ." He responded

...in an altogether highhanded way, 'Mother, I believe in God; I also believe in Jesus Christ, but not in such a fashion as the Bible teaches of him. The Bible is an antiquated book. You can't expect that I, a man¹⁴ of the nineteenth century, should believe it.'

It does seem clear that if indeed a spark of faith remained, the rationalism of the German universities and the hypocrisy of German church-life had all but snuffed it out.

And yet, these years were not completely without profit. Though they nearly destroyed Zorn spiritually, after his conversion and in his later career they were of inestimable value in helping to produce the freshness and vitality of his Christian faith and witness. A Christian--more than that, a theologian--who had personal experience with nineteenth century theology's lowest depths could after his "conversion" truly appreciate the boundlessness of God's power and grace. A theologian who had weighed rationalism and union-

ism and found both wanting would later treasure all the more highly the one thing that does satisfy. He would regard his preaching, teaching and writing, not as academic exercises or as merely plying his trade, but as opportunities to warn others of the shoals he had foundered on himself and most of all as the grateful song of a soul~~s~~ rescued from impending destruction.

And the story of that rescue is, by all accounts, a dramatic one. The further Zorn's academic career advanced, the more he realized that an errant and human Bible meant that theology as he had been taught it was foundationless and pointless--"Es ist alles Piff."¹⁵ He became equally disgusted ~~with the~~ with the wholly faithless pastors who continued to mouth "die Sprache Kanaans," the platitudes of their baseless piety. Zorn came to feel with growing alarm that he had wasted his life; to become a theologian was unthinkable, and of what other use could he possibly be? Thoughts of suicide entered his mind, as his despondency grew; at last he decided to become a "Hauslehrer" and began teaching the children of a well-to-do family in Mecklenburg-Schwerin.

Here Zorn instructed the children in the "Fundamentals of Religion: God, Virtue and Immortality," and here he made the acquaintance of a pious old "Pastor D." upon the recommendation of the lady of the house. One evening as they sat smoking together, Pastor D. listened appreciatively to Zorn's glowing description of his classes with the children. Then he laid a hand on Carl's arm, looked at him intently and said, "Candidate Zorn, if you really believe and teach that, and stand by it, without fail you will be lost yourself and you will draw others into perdition with you."¹⁶ Zorn couldn't believe his ears, and he took his leave with forced politeness, but he continued to seek the old pastor's company. It was old Pastor D., for example, who listened to his first sermon, which he had to give evidence of having preached in order to avoid military service (The service, writes Pieper, was "reine Stroh."¹⁷). And it was Pastor D. who served as spiritual midwife at Zorn's conversion, which took place at this time.

One night, Zorn was in his room, about to retire, when

God came to me.

Do you consider this an extravagant statement?
Do you think I am eccentric? Surely you can come to
someone. What you can do God can do.¹⁸

God came to Zorn, and Zorn immediately realized what an object of intense loathing he had become to his heavenly Father. He felt the worthlessness of his life and of his Burschenschaft-career, and spent the night in torment; he remembered what his mother had taught^h about forgiveness and Christ, but dismissed it as an impossible dream. Daylight dispelled his gloom, but the next evening it returned; so intensely that he immediately saddled his horse and rode to Pastor D. He babbled an explanation, and Pastor D., after listening sympathetically, said very little. He simply told Zorn, "Go to Christ. He is the only helper."¹⁹ He directed him to read, prayerfully, the four Gospels. Zorn, expecting some complicated and impressive method of soul-cure, was disappointed, but he took the Pastor's advice. He read them night after night, until the Christ of the Gospels at least began to appeal to him; but real comfort was still not his. Then, one night when his despondency reached a new low,

Suddenly--so help me God, I can only tell what happened, though to many it may seem unbelievable and fantastic--it was as if scales fell from my eyes and fetters from my heart, suddenly I knew that Jesus is my Savior...I believed in Him, believed that He is my, my, my Savior.²⁰

Pastor D. urged him to continue reading nonetheless. Zorn did so, until his Bible was a maze of notes and glosses.

I was still inclined toward all kinds of errors. Two things, however, I did have in my favor despite all my ignorance and my errors: I stood in the certainty that I had the forgiveness of sins alone by grace for the sake of Jesus. And the second was: I now believed that the Bible was God's Word. For it

had shown me my Savior and continued to do so, and it said of itself that God's Word is what it is.²¹

The fact of Zorn's conversion is, of course, of eternal significance; the mode of his conversion, for our purposes, is even more so. Pieper's stress is first of all quite proper that it ought not to be held up as some kind of conversion model, or as the only method God can use. It is nevertheless notable that like Paul, Augustine, and Luther--other men whom God raised up for a particular purpose in his church--Zorn had an experience that was personal, gripping and life-altering.²² Even the part of God's Word that worked his conversion is significant. He was sent, not to a systematic sin-/grace presentation like Romans 3 (or to "God's Great Exchange"), but to the four Gospels, to Jesus as a living, flesh-and-blood, historical character. To the end of his career Zorn as theologian was no systematizer or theoretician, but a humble pupil of the Christ who really exists, a Christian who simply "loved to tell the story." His well-loved Der Heiland, perhaps his most popular work, is evidence of the abiding fascination the Christ of the Gospels held for him, and of the warm relationship that had developed between Zorn and his personal Savior.

The effect of Zorn's conversion was immediate and dramatic. After a study of the rest of Scripture and of the Confessions, Zorn renounced the church of the Union and became a confessional Lutheran. Theology, once an object of loathing, became a passion, and he resolved to continue his studies at once. He was presented with four different offers of help in 1869: he could return to Erlangen and stay--free of charge--at the home of a professor there; he could travel to Pastor Brunn of Steeden and thence to the Missouri Synod in America; he could accept a loan of sorts from a factory owner who had heard of Carl's experience, and continue his studies where he was; or he could journey to Leipzig and study to be a missionary under Julius Harde-land there. Erlangen was out of the question, and the Missouri Synod was a

completely unknown quantity. Zorn accepted money from the factory owner, and began his studies at Leipzig. Hardeland had heard about Carl through Franz Delitzsch, who was in Leipzig at this time, and Carl accepted Hardeland's invitation to come to Leipzig and board at the mission house free of charge.

During these years Zorn's fame spread far beyond his immediate circles. Within the Leipzig student community he was universally respected and a bit feared, and he became a constant thorn in the side of his professors. Part of Zorn's resolve to become a foreign missionary stemmed from his determination to avoid attaching himself to any of the state-sanctioned churches in Germany, all of which were equally awful. But even in the Lutheran mission school rationalism and false doctrine had made surprising inroads, to the point where a Professor Kahnis, the advisor of the "Philadelphia," Zorn's student association, was an avowed non-trinitarian. It was at this time that Zorn also made a trip to Neuendettlsau to make Loehe's acquaintance--and was singularly unimpressed by his "romanisierende Schwärmerei."²³ As unpleasant as these experiences must have been for Zorn, he seems to have been basking in the afterglow of his conversion and to have remained relatively undisturbed. And the church he would later serve was the beneficiary. Zorn during his formative years as a theologian never enjoyed the luxury of being able to let his confessional guard down. The result was a fiercely independent theological mind that stood on its own two feet, and was simply incapable of muttering platitudes or repeating slogans.

Just how independent was soon to become clear. Zorn graduated from the mission school in 1870, and was commissioned in 1871. Together with Alfred Grubert he set out for India in June of that year, arriving in Tranquebar where Ziegenbalg had begun his work in 1706. Here Zorn remained for seven months and studied the Tamil language before reporting to Pudukottai in February. Pudukottai "was tailor-made for such a spirit as Zorn."²⁴ Here he conducted a foreign ministry "which would have garnered him one of

the highest places in the history of Lutheran missions, had God not turned him down another path."²⁵ Zealous, earnest, a match for any Brahmin in philosophical debate, but immensely popular with the common people as well, Zorn came into great favor with the little kingdom of Pudukottai and with its rajah. In 1872 he was joined by his fiancée, Marie Hengstenberg, and their wedding was held on December 26 in Madras (at the close of which Zorn promptly passed out and remained bedridden for three days, a victim of dengue fever.). His marriage endeared him further to the mission congregation, and all seemed to be well; it seemed that Zorn had found his niche at last.

However, such was not to be. Between 1871 and 1874 Zorn's confessional position and that of several of his fellow missionaries grew all the more firm. ~~One~~ of them, an Edmund Baierlein, had been a Missouri Synod missionary in Michigan, and he still received copies of Der Lutheraner, Lehre und Wehre, and other publications. Zorn and a few others studied these diligently; Walther's Kirche und Amt they knew already from their Leipzig days, and Missouri's theology was hardly unknown to them. Gradually it became clear to them that the Leipzig Mission--even on the level of its controlling board--did not possess the unity in doctrine necessary for joint church work (though at this time it still received contributions from the Missouri Synod!). Finally in 1875 they wrote a letter to Director Julius Hardeland and to Senior J. H. K. Cordes in Leipzig, humbly asking them to set the mission society's doctrinal house in order. That being impossible, they requested a release from their duties with the provision that they be sent the means to get back home. A simultaneous Erklärung articulating their position was published by Pastor Brunn at Steeden, which bore the names of Missionaries Schaeffer, Zucker, Zorn, Grubert and Willkomm. Zorn also wrote Walther, explaining the situation to him. Walther's reply did not reach them until they had left India; but it praised their courage and considerateness in informing the Americans, it offered them maintenance in India by Missouri if they chose

to stay, and it promised them a warm welcome in America should they decide to come.

Meanwhile, the shape future events would take became increasingly clear, and Zorn began to be concerned for the welfare of his wife and children should his support be cut off. Marie brought him sharply to his senses. "That's nonsense!" she said. "Pray God for the money we need to get home."²⁶ Soon afterward came a letter from Hardeland announcing that he would be arriving in India in mid-February, heightening tensions considerably. But at around the same time came a telegram from Walther, which reached Zorn while off on a preaching engagement and had a note from his wife attached reading, "Do you see? This is God!" The telegram read,

To Pudukotta, India, to missionary Zorn. Need
you money Walther St Louis answer six words paid.

Zorn did not hesitate. "Distress send speedily 500 pounds" was his answer, and a single day later the reply reached him "Mailed 500 pounds."²⁷ His fears assuaged, Zorn prepared to meet Hardeland.

Hardeland demanded a complete retraction of the Erklärung and accused Missouri, and the Zorn group by implication, of anti-Lutheran "legalism." He also made it clear that "not a penny"²⁸ would be given them by Leipzig to return to Europe. Zorn, Zucker, Grubert and Willkomm returned their calls to Hardeland nonetheless. They did all they could to insure that the work at Pudukottai would continue, Zorn even using his influence with the rajah to overturn Hardeland's choice of a successor and name his own instead. At last, after many tearful goodbyes the group returned to Europe, and after putting their affairs in order here Zorn and Zucker joined their Missouri brethren in America. They came to New York on July 4, 1876. Zucker was called to a professorship at Concordia College, Ft. Wayne, and Zorn became pastor at Trinity Church in Sheboygan, WI.

His subsequent career was marked by the same stalwart confessionism, and also continued to bear the stamp of his formative period. In his theology Zorn was, as mentioned, not a true systematician; his method was exegetical rather than dogmatic and he produced commentaries on 14 Biblical books. Yet his orthodoxy never wavered; his negative firsthand experience with rationalism made him a staunch defender of biblical inspiration and inerrancy, and his experiences with the church of the Union left him with a persistent horror of unionism. What perhaps endears him most of all to a modern-day WELS member is the stand he took on objective justification. In 1905 he wrote an eight-part series in Der Lutheraner presenting this doctrine in a clear and practical way. The Ohio Synod objected strongly, and published a "rebuttal" in the Kirchenzeitung which decried a justification in which "Faith...comes limping along in the background." Zorn's response:

According to Missouri faith comes limping along in the background. And faith does limp along in the background....

Our faith is a poor rickety thing, that in itself has no worth whatsoever before God. It is weak, afflicted, miserable; it limps. It is, indeed, a new birth out of God; it is, indeed, a spiritual creation; it is, indeed, a divine fire; but it is weakened through the flesh. O God, how my faith limps! But God preserves it, and it comes limping along behind God's grace, held up by God's hand...

God grant that our faith may always continue to come limping along in the background. God grant that we may not imagine that our faith must come ahead of grace! For then it would turn its back on grace.²⁹

"From the above quotes [sic]," writes a WELS pastor, "it's easy to see why Zorn was such a popular author."³⁰

And he was arguably the Synodical Conference's most popular writer, especially among the laity. As a missionary in India, Zorn had once written a "conference paper" which he sent to Walther along with one of Zucker's, inviting his criticism. Walther wrote back expressing full approval of Zorn's doctrinal content, but said regarding his mode of expression,

This language makes the matter obscure, whereas nobody ought to speak so clearly, so unambiguously, so simply, so concretely as a theologian, who deals after all with truths upon which men's salvation depends...The other thing, of which I cannot approve, is that you have not proceeded from unambiguous Bible passages, but from common proof-texts, from which you draw protracted deductions...If the old Lutheran church is going to flower again, then each teacher must take the plain speech of Luther and the plain logic of our fathers as a model, and conform to it.³¹

It was advice Zorn never seems to have forgotten. His literary output in America is characterized by a clear, unambiguous, yet extremely colorful and readable style which shines through even in translation. Above all, Zorn's writing is intensely personal. It strives to involve the reader on a deep emotional level; a member of our faculty from his personal experience with Der Heiland recalls its constant refrain, "Christian, are you listening?" Here is another example from Zorn's Der Lutheraner installments on objective justification:

Take this information most seriously! It is solely and alone and exclusively through grace, God's grace, through which you receive forgiveness of sins and justification. If you take this seriously, namely that it is solely and alone and exclusively grace that moves God to forgive you your sins and to justify you, if you take that in all seriousness, then you have two great and wonderful advantages. First of all, you can comfort yourself most certainly and joyfully with your justification. You will be able to say: To be sure, I am a sinner, and, indeed, no matter how great a sinner; that does not come into consideration at all. For there is nothing in me that influences God to forgive me my sins and so to justify me; but it is His grace alone. And that, O God, is just the thing for me and suits me without doubt. Hallelujah!" And in the second place, you then are a great theologian and Bible scholar, though in other respects you be ever so simple and unlearned a person.³²

Throughout Zorn's writing we hear the same man who joyfully realized that Jesus was "my, my, my Savior" begging us to claim that Savior just as personally.

That style sets Zorn apart from those drones in the Christian church who occasionally seem not to care whether "Christian" is listening or not.

It also made his preaching entirely-- well, distinctive. In the spring of 1878 Zorn was invited by Walther to address the synod convention in St. Louis at its evening service. "Zorn 'spoke' in his fashion--to the chagrin of many pastors."³³ Exactly what the trouble was is unclear, but it seems to have been a reechoing of the common complaint against Zorn by his Synodical Conference brethren: he insists on inventing peculiar ways to say things, and cannot seem to content himself with the accustomed mode of expression in the Conference. The next day, when they were discussing the appointment of a newly arrived German theologian to a seminary position, Zorn spoke against the proposal. He recommended the man spend some time in the parish first, remarking that "Last night you could see by my example how a German theologian can fumble about."³⁴ Walther laughed aloud, the entire assembly followed, and the "irregularity" of Zorn's sermon was quickly forgotten.

It was not the only time, however, that Zorn was the center of controversy. In general few of his brethren really understood him, and he had few truly close friends: Pieper names only Walther, Schwan, Stoeckhardt and Strafen among them (clearly we ought to add Pieper himself.). Throughout his ministry Zorn encountered strong opposition in his synod. Pieper attributes this first of all to the fierce doctrinal battles which the Synodical Conference had to fight from its inception, which instilled in its pastors a tendency to scent heretics under every rock and tree and to suspect the mildest non-conformist of doctrinal aberrations. Secondly, he blames the undeniably legalistic and pietistic tendencies from which our church bodies had yet to free themselves. The result of both was that Zorn was looked upon as a bit of an oddball at best; at worst, one bent on introducing false doctrine and disrupting a treasured fellowship. But this was a fruit of our "evangelische Unreife,"³⁵ pure and simple. Unity in the church is indeed to be valued highly. But it is a mark of theological immaturity to mistake mindless conformism for orthodoxy and to put a premium on it in church work:

as one quip that is currently making the rounds of homiletics departments has it, "Heresy has slain its thousands, but dullness its ten thousands." If modern Christianity is to shake its reputation for having "a sheer genius for drabness" (Alan Watts), it needs men like Zorn who think and feel for themselves and articulate what is unalterable in ways that are always fresh.

And it needs men who possess Zorn's deep horror of legalism. If Zorn drew fire by the form of his preaching and writing, his pastoral praxis was even more controversial. An example was the youth hall his congregation at Sheboygan built which was equipped with a reading-room, exercise equipment and a bowling alley. When the hall was to be dedicated, the president of the youth group asked his pastor whether they might serve beer for the occasion. This was, of course, before the days of the legal drinking age, but even aside from legal considerations we can imagine few pastors consenting today. Zorn nevertheless approved, and even tilted the first glass himself. He found that, just as he had anticipated, the novelty soon wore off. The youth were soon drinking only lemonade, and in this way Zorn achieved the desired result without the embitterment and constant battles a refusal would have initiated. Nonetheless the whole matter of the youth hall was denounced as unmitigated "Weltwesen," and was flung in Zorn's face as a typical example of his "seelenverderbliche Praxis."³⁶ Pieper, however, notes with pleasure that later some of these same pastors were known to roll a few balls in the hall at Sheboygan themselves.

That was fairly typical of Zorn's philosophy of ministry. His Questions on Christian Topics bears abundant witness to that philosophy: over and over it points out that eliciting genuine Christian responses to controversial issues takes time and education; that the way to do it is "to kindle and cultivate in our Christian people the spirit of the children of God,"³⁷ and then to inform them in plain talk on what is involved. "What more can we do?" he asks. To proceed in a different fashion is "to try to accomplish

with the Law what the Gospel alone can accomplish,"³⁸ and nothing was more odious to Zorn who had seen pietism at its worst. That and a fairly consistent determination not to say more than Scripture says are the hallmarks of this book; it breathes a refreshing, completely evangelical spirit. Its author must have been a joy to call one's pastor and a rare gift of God to his church.

After five years of service in Sheboygan (1876-1881), thirty years at Zion in Cleveland, Ohio (1881-1911) and seventeen years of extremely fruitful retirement, the Lord withdrew that gift. On July 12, 1928 Zorn died of a stroke in Cleveland at the age of 82. His literary legacy remains, with more and more of his works appearing in English translation thanks to Pastor H. C. Duehlmeier. We hope more are to follow. The pastors and laity of the WELS today have more than ample reason to acquaint themselves with this remarkable man. He was in every respect an "Original." But no one conformed more faithfully "to the pattern of sound teaching, with faith and love in Christ Jesus." (2 Ti 1:13) And he set a standard toward which any minister of the Gospel can profitably strive.

Notes

¹"Carl Manthey Zorn, D. D." memorial in The Northwestern Lutheran, vol. 15, 1928, p. 264.

²August Pieper, "D. Carl Manthey-Zorn," Theologische Quartalschrift, Jahrgang 25, no. 4, Oktober 1928, p. 231. All quotations are my own translation.

³J. P. Koehler, "Zum Gedächtnis von C. F. W. Walther," Theologische Quartalschrift, Jahrgang 8, no. 4, Oktober 1911, p. 200. Again, my own translation.

⁴Ibid.

⁵Hans Zorn, "The Early Years of Carl Manthey-Zorn," Concordia Historical Institute Quarterly vol. XXXI, no. 1, April 1958, p. 82.

⁶Ibid, p. 84.

⁷Ibid, p. 86.

⁸Ibid.

⁹Pieper, p. 237.

¹⁰Ibid, p. 238.

¹¹Ibid.

¹²Carl Manthey-Zorn, Questions on Christian Topics, translated by J. A. Rimbach (Milwaukee: NPH, 1918), p. 213.

¹³Pieper, p. 239.

¹⁴Ibid.

¹⁵Ibid, p. 240.

¹⁶Ibid, p. 242.

¹⁷Ibid, p. 243.

¹⁸Hans Zorn, "The Early Years of Carl Manthey-Zorn (ctd.)," vol. XXXII, no. 1, April 1959, p. 25.

¹⁹Ibid, p. 26.

²⁰Ibid, p. 27.

²¹Pieper, p. 248.

²²Ibid.

²³Ibid, p. 250.

²⁴Pieper ctd. (Jahrgang 26, no. 1, Januar 1929), p. 25.

²⁵Ibid, pp. 25-6.

²⁶Ibid, p. 35.

²⁷Ibid, p. 36.

²⁸Hans Zorn, "Carl Manthey-Zorn in India and His Coming to America,II," Concordia Historical Institute Quarterly vol. XXXIII, no. 2, July 1960, p. 57.

²⁹published as Dr. C. M. Zorn, How Can I Be Certain of Being Saved?" translated by H. C. Duehlmeier, (publication data unavailable), pp. 47-8.

³⁰Rick Nicholas Curia, "The Significant History of the Doctrine of Objective or Universal Justification among the Churches of the Former Evangelical Lutheran Synodical Conference of North America, prepared for the California Pastoral Conference of the WELS, Jan. 24-5, 1983, Alpine, California," p. 62.

³¹Pieper, p. 34.

³²Zorn, How Can I Be Certain of Being Saved?, pp. 7-8.

³³Pieper ctd., (Jahrgang 26, No. 2, April 1929), p. 91.

³⁴Ibid, p. 92.

³⁵Ibid, p. 91.

³⁶Ibid, p. 91.

³⁷Zorn, Questions on Christian Topics, p. 213.

³⁸Ibid, p. 195.

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