

D. R. DUNGAN AND HIS HERMENEUTICS

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by

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The purpose of this research project is to evaluate the influence of D. R. Dungan and his book, Hermeneutics, on the Restoration Movement. Since a chronological biography has not been done, the first section of this paper will provide a brief biography for D. R. Dungan. The second section will review Hermeneutics and its influence on the brotherhood.

#### THE MAN: D. R. DUNGAN

##### Early Life: 1837-1857

The ancestors of David Roberts Dungan can be traced back to the castles of Ireland to the Earl of Dungannon. Members of the Dungan clan migrated from Ireland to England and two of their descendants, brothers William and Thomas Dungan, journeyed to English colonies in the New World; they arrived in 1621. Thomas Dungan prospered in the new land and his grandson, Levi Dungan, was a pioneer farmer in Pennsylvania. Levi married Mary Davis, who brought the practice of medicine into the family; she was a neice and assisstant to Dr. Benjamin Rush. By purchasing 1,000 acres in 1789, Levi and Mary became one of the first land owners in Pennsylvania. When they were forced to leave that tract of land during the Indian wars, they moved to Chartier's Creek (Washington County), Pennsylvania; while residing there, Levi enlisted in the Washington County Militia and his wife, Mary, offered health care to their neighbors.<sup>1</sup>

One of Levi's sons, Isaiah Dungan, married and dwelled in Beaver County, Pennsylvania. Isaiah fathered James Dungan, who was born in Beaver County, October 5, 1807. James developed into a robust, educated young man; he worked with lumber and learned the practice of medicine from his father. James married Mary Ann Johns near Wilmington, Ohio; in 1828, they settled in Noble County,

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<sup>1</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," Christian Standard 82 (January 4, 1947):1. In the footnotes the Christian-Evangelist and the Christian Standard will be referred to as C-E and CS, respectively.

Indiana.<sup>2</sup> James and Mary Ann had eight children: Michael, Isaiah, Jane, Amanda, and David Roberts (the other children were all younger than David Roberts and their names are unknown). James operated a sawmill, farmed, preached (when he could) in the Baptist church, and practiced medicine. Mary Ann was a woman with the stamina to be a pioneer wife and mother.<sup>3</sup> David Roberts Dungan was born to these pioneer parents May 15, 1837.

In the spring of 1838, one year after David's birth, James Dungan moved his young family to Clay County, Indiana. James continued to preach on Sundays while he cleared and farmed a 640 acre homestead and operated a sawmill. Clay County was fertile for grain crops as well as disease; grain and malaria grew in abundance. In Clay County, it was an art to avoid ague (malarial fever); David Roberts was constantly afflicted by the local plague. The orthodox remedy was found in quinine bitters. Quinine was a bitter, crystalline alkaloid extracted from cinchona bark; it was used as an all-purpose medicine and especially for malarial fever. The quinine was bought at wholesale rates in spring when the price was low.<sup>4</sup>

Malaria and quinine bitters did not constitute the best diet for a young boy; David Roberts was a sickly lad. In 1852, on his fifteenth birthday, he only weighed sixty-three pounds.<sup>5</sup> When he was not bedridden, he worked removing brush from potential farmland, hoeing the corn, and assisting at the mill. The district school, when it was open, offered David Roberts a primary education from three to

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<sup>2</sup>J. H. Painter, ed., The Iowa Pulpit of the Church of Christ, Its Aim and Work (St. Louis: John Burns Publishing Company, 1884), p. 105.

<sup>3</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 4, 1947):1, 4, 6.

<sup>4</sup>Painter, The Iowa Pulpit, p. 105.

<sup>5</sup>J. T. Brown, Churches of Christ: A Historical, Biographical, and Pictorial History of Churches of Christ in the United States, Australia, England, and Canada (Louisville, Kentucky: J. P. Morton Company, 1904), p. 263.

eight months a year.<sup>6</sup> He was only eight years old when his mother died in 1845; his older sisters, Jane and Amanda, took the responsibility of raising David in their mother's place.<sup>7</sup>

In 1852, when David Roberts was fifteen, James decided to marry a young daughter of an immigrant German family. This family was dishonest and they swindled the elder Dungan. They acquired the homestead deed and evicted the Dungan family off their own land. The children younger than David Roberts were adopted by families in Clay County while Michael, Isaiah, Jane, Amanda, and David Roberts moved to the southwest corner of Harrison County, Iowa. The elder Dungan stayed near his homestead trying to recover his land. Several years later, he gave up the fight and went to live with his two oldest sons who had settled at the base of Mt. Shasta in California. James Dungan died there in 1895.<sup>8</sup>

In June 1852, the Dungan children reluctantly traveled to the southwest corner of Harrison County, Iowa.<sup>9</sup> Harrison County, lying on the Missouri River, contained about 660 square miles of bluffs, bottomland, and valuable timber. Every portion of the county was well watered by clear, sparkling streams; the crops never failed in this fertile river valley. Orchards of apples, pears, quinces, and grapes grew in abundance; the native grasses were so hardy and nutritious that they could support large herds through the winter months without cutting or storing. The land was good and the Indians did not want to leave. In the fall of 1853, a party of Indians camped on Willow Creek, just a few miles from the Dungan settlement. They were eventually driven away but Indians were

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<sup>6</sup>Ibid.

<sup>7</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 4, 1947):4, 6.

<sup>8</sup>Ibid., p. 13.

<sup>9</sup>Brown, Churches of Christ, p. 263.

always a threat to these young pioneers.<sup>10</sup>

In this new country, the work was hard and the food was coarse. Two grist-mills were located near the family's one room log house. Their house was constructed with logs, sod, and sun-dried mud bricks; it was a comfortable shelter for the first year. The health of the land was excellent; no more quinine was needed. The wild meats, corn bread, and potatoes along with the work of a new farm greatly strengthened David Roberts; on his sixteenth birthday in 1853, he weighed 120 pounds and all signs of malaria had disappeared.<sup>11</sup> "Life was a luxury and hunting was an ecstasy."<sup>12</sup>

David Roberts loved hunting in this land but on one occasion, he almost lost a battle with a huge elk. His son, Dr. James A. Dungan, recounts the story,

Going through the woods one day he saw what he thought was a red fox on a log and fired at it. His aim was good, but the "fox" turned out to be an elk that had been asleep on the other side of the log with only his shoulder showing over the top. Enraged by the wound, it was a fearsome sight, with hair turned the wrong way, and eyes blazing redly as it came for him. There was no handy tree to climb, and to run was out of the question. D. R., cool in emergencies, set about reloading his gun. In the small time allowed him there were several things to do. First he must fill the pan (of his old flintlock gun) with powder, then up-end the piece and pour a charge down the muzzle. Next, with a bit of cloth or paper ram it with a rod. After that a bullet would be rolled down the barrel, then more paper and ramming. All this was, of course, impossible, and he omitted both wadding and ramming. Even so, he was just able to lower the end almost against the head of the infuriated beast--and fire. The elk fell dead!<sup>13</sup>

David Roberts educated himself by attending school when possible and by borrowing or buying books. J. T. Brown, after an interview with David Roberts, explains these educational days accordingly,

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<sup>10</sup>A. T. Andreas, The Illustrated Historical Atlas of the State of Iowa (Davenport, Iowa: Andreas Atlas Company, 1875), p. 492.

<sup>11</sup>Painter, The Iowa Pulpit, pp. 105-6.

<sup>12</sup>Brown, Churches of Christ, p. 263.

<sup>13</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 4, 1947):6.

Schools were few, and but for a great desire for knowledge, education would have been limited indeed. The books were purchased with reference to their valuable knowledge, and many times, read and studied several times before it was possible to secure others which would be worth reading. These surroundings shaped the course of Mr. Dungan in educational matters, but what he has done he has done it exceedingly well. He may not know a little about everything, but he knows very much about the things he has determined to understand.<sup>14</sup>

#### Reaching the Lost in Nebraska: 1858-1874

Growing through his adolescent years without a father or mother left David Roberts (called D. R.) to mingle with young people who were less than God-fearing. He had learned to *play* the fiddle and was the favorite fiddler at the county dances. When C. P. Evans<sup>15</sup> came to Harrison County to preach the gospel, D. R. went and became a Christian. After confessing his faith in Christ, he was baptized March 31, 1858 during a protracted meeting.<sup>16</sup>

One year later (March 31, 1859), D. R. was asked to speak in a small school-house in Big Grove, Pottawattamie County, Iowa. His text was Mark 10:17 and his subject, "What must I do to be saved?" He tells later that the benches were wooden, four-legged, and not flush with the wooden floor. He was so frightened that his shaking made the bench he stood by vibrate violently; the vibration sounded like a woodpecker pecking a hollow log.<sup>17</sup> For the next two years (1859-1860) he preached "half the time" on Sundays and helped in various protracted meetings. He walked or borrowed a horse to reach his appointments while he worked on a farm for room and board. In 1860, he had saved enough money to buy

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<sup>14</sup>Brown, Churches of Christ, p. 263.

<sup>15</sup>J. S. Morton, Illustrated History of Nebraska, 3 vols. (Lincoln, Nebraska: J. North, 1907-1913), 1:466.

<sup>16</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 4, 1947):13.

<sup>17</sup>Centennial Convention Report: One Hundredth Anniversary of the Disciples of Christ: Pittsburgh--October 11-19, 1909 (Cincinnati, Ohio: Standard Printing Company, 1909), p. 323; and D. R. Dungan, "Early Trials and Triumphs," CS 20 (August 31, 1895):838.

120 acres of land in Harrison County; he cleared about fifty-five acres that year for farming.<sup>18</sup>

During these years of pulling stumps and preaching the gospel, D. R. met Mary Ann Kinnis in Harrison County near Woodbine. She was born in Perth, Scotland; her hair was dark, her eyes light blue. She came to America with her family when she was fourteen. When D. R. and Mary Ann met, she was twenty and he was twenty-two.<sup>19</sup> Their attractions grew into love and they married on February 17, 1861 in Harrison County; they intended to settle down on D. R.'s small farm but he was offered missionary cooperation work in the territory of Nebraska.<sup>20</sup> They traveled that first year from Harrison County, Iowa to Desoto, Nebraska and then to Omaha.<sup>21</sup> He labored that year with C. P. Evans and W. A. Denton; he preached 215 sermons and received \$111.15 for his labors (even though he was promised \$200).<sup>22</sup>

In the spring of 1862, he returned to his farm in Harrison County, Iowa where he farmed, improved his land, and preached whenever he could.<sup>23</sup> Between building a log cabin and traveling long distances to preach, D. R. was a busy husband. That summer his corn crop flourished and he harvested a huge crop. After storing his crop, he accepted a teaching position in Glenwood through the winter receiving \$25 a month. When he returned to Harrison County in the spring

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<sup>18</sup>D. R. Dungan, "Early Trials and Triumphs," CS 20 (August 31, 1895):838.

<sup>19</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 4, 1947):13; and J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 11, 1947):23.

<sup>20</sup>D. R. Dungan, "Early Trials and Triumphs," CS 20 (August 31, 1895):838.

<sup>21</sup>F. H. Barrow, R. C. Barrow: His Life and Work (Lincoln, Nebraska: State Journal Company, 1892), p. 104.

<sup>22</sup>D. R. Dungan, "Early Trials and Triumphs," CS 20 (August 31, 1895):838; and Painter, The Iowa Pulpit, p. 106.

<sup>23</sup>Painter, The Iowa Pulpit, p. 106.

of 1863, he found his corn trampled and eaten by hogs; apparently thieves had taken some of the corn without properly securing the gate.<sup>24</sup>

As he contemplated his trampled crop, some Disciples from Plattsmouth and Rockbluffs, Nebraska came to Harrison County looking for him. They wanted to hire D. R. as their preacher for about \$200 a year; D. R. accepted and went with them to settle in Plattsmouth, Nebraska. He immediately began work on a house; he dug the cellar, hauled the rock for the basement, and hewed the timber needed to support the wood frame building. When the winter of 1863-64 came, the house lacked plaster to seal out the cold. Boards, quilts, and sheets plugged up the holes while plenty of wood kept the stove hot. He taught school for three months that winter for \$25 a month being the janitor also.<sup>25</sup>

In December 1864, R. C. Barrow visited Nebraska, preaching three evenings in Omaha and once at Plattsmouth. At Plattsmouth he met D. R. Dungan for the first time. Barrow described D. R. as wearing homespun clothes and traveling on a "diminutive gray pony, blind of an eye." Barrow recognized the beast and reflected on D. R.'s pony by saying,

And while speaking of ponies, I desire to make it a matter of record that Brother Dungan is not an infallible judge of horse flesh, and while I entertain the most profound respect for his views in relation to almost every other subject, I hold his equine opinions in utter contempt! Some years since I was the unfortunate owner of a nearly worthless pony, apparently a lineal descendant and certainly a formidable rival of the famous steed furnished by Cervantes to his mock hero, Don Quixote. No amount of feeding would clothe his unsightly bones with a respectable covering of flesh. His gait continually reminded me of an old-fashioned flax and hemp breaker, and his 'gangling' limbs seemed in constant danger of tying themselves in knots! I often thought that pony ought to be a good swimmer--he was so little use in land service--and the peculiar swimming motion

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<sup>24</sup>D. R. Dungan, "Early Trials and Triumphs," CS 20 (August 31, 1895):838.

<sup>25</sup>Ibid.; and Painter, The Iowa Pulpit, p. 106; and Barrow, R. C. Barrow, p. 104.



of his limbs seemed so well adapted to aquatic locomotion. I tried him as a swimmer and found him a total failure. Finding myself one evening on the wrong side of the big Nemaha River, fifteen miles from a bridge, I released my feet from the stirrups and hopefully forced the reluctant beast into the river. As soon as the 'bottom fell out' he began to let down his hind feet in search of it, assuming a nearly upright position, his forefeet beating the water like the paddle wheels of a light draught steamboat. I was compelled to abandon my seat and swim to shore, avoiding dangerous blows of those awkward feet, and holding the halter strap to aid the struggling beast in keeping his nose above the waters! I sold that pony for a note, and he was afterwards purchased by Brother Dungan, who rechristened him 'Caesar,' and to my intense disgust, always claimed for him both speed and bottom!<sup>26</sup>

D. R. bought that pony for \$30 and eventually found a mate for 'Caesar' and called her "Mark Antony."<sup>27</sup>

In the fall of 1864, the most important letter of D. R. Dungan's life came to his small cabin in Plattsmouth, Nebraska; D. R. had been selected to serve as State Evangelist for Nebraska. R. C. Barrow remembers that letter; he writes,

In the fall of 1864, Brother J. F. Berry, of Illinois, was employed by the American Christian Missionary Society to labor in Nebraska. He came to Plattsmouth, but was not favorably impressed with the field and returned to Illinois. A few weeks later Brother Dungan was notified of the willingness of the society to sustain him as a missionary in the territory at a salary of \$500 per annum, payable quarterly, with the privilege of collecting \$300 in the field--if he could. This was joyful intelligence. Here, in the letter of Brother O. A. Burgess, then corresponding secretary of the general society, was the answer to many an earnest prayer; here was the raven bringing bread. Could Brother Burgess have known the overwhelming joy his letter brought to a long suffering brother in distant Nebraska, he would have wept in sympathy, as its recipient wept and trembled and prayed over the hastily written page. Had the modern scribes who write so glibly and flippantly against 'plans' been permitted to look within the little home at Plattsmouth that dreary winter night over ten years ago, they would have seen a Christian husband and wife bowed down before God, and with voices stifled with sobs, thanking Him for a 'plan' that would give them bread while they labored in the vineyard of the Lord.<sup>28</sup>

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<sup>26</sup>Barrow, R. C. Barrow, pp. 9-10.

<sup>27</sup>Centennial Convention Report, p. 323.

<sup>28</sup>Barrow, R. C. Barrow, pp. 9-10.

This letter came to him and answered for him the value of the Missionary Society; he never questioned the scripturalness of the institution that fed him six and one-half years. For him it was a practical issue not a scriptural one. He wrote,

I doubt much if there is a true missionary spirit, at this time, in the opposition party. I do not see that they are willing to sustain missions or missionaries, help poor churches, build them houses, or engage in any other charitable enterprise.<sup>29</sup>

D. R. Dungan entered his work on January 1, 1865; R. C. Barrow, his able co-laborer, began his work for the society July 1, 1865. D. R. began his work in Nebraska City working from January to August; he established the church there and built them up in the faith. In September 1865, he attended a cooperation meeting in Brownsville and was kidnapped by Brother J. B. Judd for the work in Pawnee City, Pawnee County.<sup>30</sup> Methodism was strong in Pawnee City and D. R. immediately began preaching the simple gospel of Christ. Many insults were hurled at him but he established a small congregation of about fifteen members; one of the converts was David Butler who was to become the first governor in the state of Nebraska. D. R. met R. C. Barrow on his way to Plattsmouth and told him to go to Pawnee City to stabilize the new converts. When R. C. Barrow came to Pawnee City he found the Methodists rejoicing over the departure of D. R. and trying to redeem their losses. R. C. Barrow held a protracted meeting of three weeks in November 1865 and sixteen more people obeyed the gospel. The opposition was outraged; R. C. Barrow describes their opposition,

To show the animus of the opposition, I will state that the carcass of a defunct sheep was in the night thrown in the pool in which we were accustomed to baptize. Said carcass had been dragged from town, half a mile, evidently with a total disregard of olfactory protests, and as it presented itself to our two senses when we approached the water on the following day, we were compelled to respect it as a

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<sup>29</sup>D. R. Dungan, "The Cause in Nebraska," CS 2 (January 1, 1868):18.

<sup>30</sup>Barrow, R. C. Barrow, pp. 9-10.

formidable argument of the opposition, certainly the strongest and most scentsible one ever brought against our teaching in Pawnee City.<sup>31</sup>

In December 1865, D. R. Dungan and several others began a cooperation meeting in Rock Bluff. When R. C. Barrow came to Rock Bluff, the meeting was doing well and he was asked to continue the meeting while the other evangelists went to neighboring cities to build up other congregations. While conducting the meeting, Mr. Parker, the self-proclaimed "Campbellite killer" sent a Methodist minister from Plattsmouth to challenge R. C. Barrow to debate. R. C. Barrow promised to have an able representative in Plattsmouth by the next week.<sup>32</sup> Since D. R. was a better debator, R. C. Barrow went to find him. D. R. went to meet this giant man (six feet, two inches; 250 pounds) and found Leonard Parker ready to smash another Campbellite; the debate was called a rematch between David and Goliath.<sup>33</sup> Parker did not prepare for the logic and wit of D. R. Dungan; he read from the "stale doggerel" he carried with him and embarrassed those that attended with vulgar stories and anecdotes. About the only amusing event in the debate occurred when Mr. Parker found that D. R. had left his new Bible on the pulpit after his speech. Since Mr. Parker enjoyed pounding his big fist on the pulpit, D. R.'s Bible served as padding while he pounded his points home with great power. Seeing his new Bible taking a beating, D. R. crept behind the violent Methodist and retrieved his Bible from the stand. Not knowing his padding was gone, Mr. Parker brought his fist down like a piledriver on the oak pulpit nearly breaking it in half. As the crowd rolled in the aisles laughing, Mr. Parker rubbed his throbbing hand and turned several shades of red.<sup>34</sup> After

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<sup>31</sup>Ibid., p. 19.

<sup>32</sup>Ibid., pp. 21-23.

<sup>33</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (February 8, 1947):95, 101.

<sup>34</sup>Ibid., p. 101.

the debate the Methodists refused to let Mr. Parker enter their pulpit again. With nearly twenty baptized after the debate, D. R. left Plattsmouth being dubbed "David, the giant killer."<sup>35</sup>

By October 20, 1866, R. C. Barrow and D. R. Dungan (the only two full-time evangelists in Nebraska) had converted over 500 people.<sup>36</sup> From October 1, 1866 to August 21, 1867, D. R. reported in the American Christian Review that he had traveled 2,400 miles on "Caesar," delivered 265 sermons and speeches in debate, and added ninety-eight people to the Lord's kingdom. He did spend four weeks raising \$3,600 in cash for the church building in Omaha.<sup>37</sup> He also moved from Plattsmouth to Pawnee City, Nebraska on August 21, 1867.<sup>38</sup>

Soon after his move to Pawnee City in 1867, D. R. decided to spend a few months at the College of the Bible in Lexington, Kentucky. He read in the brotherhood papers that the tuition was free in the College of the Bible and boarding could be obtained at \$3 to \$5 a week.<sup>39</sup> He took a short course from January to June, 1868 at Lexington similar to the short courses given each year at Hiram, Ohio.<sup>40</sup> The course offered about 300 lectures covering apologetics, hermeneutics, homiletics, church organization, and church discipline; Robert Milligan lectured on "Sacred Hermeneutics and Exegesis."<sup>41</sup> Since D. R. could

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<sup>35</sup>Barrow, R. C. Barrow, pp. 23-24

<sup>36</sup>R. C. Barrow, "Nebraska," CS 1 (November 3, 1866):245.

<sup>37</sup>R. C. Barrow, "Nebraska," American Christian Review 10 (November 19, 1867): 371.

<sup>38</sup>D. R. Dungan, "News," American Christian Review 10 (August 21, 1867):272.

<sup>39</sup>"Kentucky University," American Christian Review 10 (September 24, 1867): 308.

<sup>40</sup>W. K. Pendleton, "Second Course of Lectures at Hiram," Millennial Harbinger 38 (May, 1867):271; and G. V. Moore, Centennial Directory of the College of the Bible: Alumni and Former Students: 1865-1965 (Lexington, Kentucky: Keystone Printery, 1965), p. 286.

<sup>41</sup>W. K. Pendleton, "Second Course of Lectures at Hiram," Millennial Harbinger 38 (May, 1867):271.

only spend a few months at the feet of Robert Milligan, Louis Loos, and J. W. McGarvey, it is certain he spent more than a few dollars on books authored or taught by these men. D. R. always considered this short course as the most epochal year in his life.<sup>42</sup>

When D. R. went back to Pawnee City in August 1868, the Methodists of that town were still disturbed by the invasion of Campbellites into their town. The congregation grew steadily and built a handsome meeting house. D. R. was working fewer days for the Missionary Society because he wanted to locate with one congregation. From August to November, 1868, he worked thirty-seven days for the society--preaching thirty-eight sermons, adding twenty to the kingdom, and receiving \$70 for his labor.<sup>43</sup> D. R. deserved a rest.<sup>44</sup> R. C. Barrow reported to the Christian Standard that when they began only 400 disciples lived and worshipped in Nebraska; in 1868, 2,000 members worshipped in twenty-two congregations. He claimed that both state evangelists contributed over 700 converts in only three and one-half years.<sup>45</sup>

Pawnee City continued to be a battleground between D. R. Dungan and Methodism. The opposition continued to search the land for an experienced debator to overturn the influence of the young Dungan. D. R. had begun to specialize in Methodist dogma and was too crafty for the local advocates. Finally, John Luccoc promised to "blackguard Dungan out of Pawnee City within three days."<sup>46</sup> Luccoc walked into a bear trap; D. R. had almost memorized all

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<sup>42</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 25, 1947):62.

<sup>43</sup>R. C. Barrow, "Nebraska," American Christian Review 11 (November 17, 1868): 365.

<sup>44</sup>R. C. Barrow, "The Border Evangelist," C-E 21 (February 14, 1884):100.

<sup>45</sup>R. C. Barrow, "Nebraska," CS (November 14, 1868):363.

<sup>46</sup>Barrow, R. C. Barrow, p. 43.

of Alexander Campbell's debates, all of the common arguments of the Methodists, and did not appear to Luccoc to be much of a threat. That debate in 1869 silenced the Methodists for several years. Observers of the debate watched Luccoc use and lose all of his arguments and after eight days "his last speech was simply a depreciating whine, a pitiful appeal to the sympathies of the audience whose sense of propriety and decency he had shocked and outraged by his vulgarity for eight days."<sup>47</sup>

D. R. Dungan continued to labor in Pawnee City and for the Missionary Society. From January 1869 to May 1870, D. R. had preached 248 sermons, baptized 112, and supervised the construction of a new building in Pawnee City seating from 350 to 400.<sup>48</sup> He also petitioned the Missionary Society to select someone else as State Evangelist so he could devote himself to full time work at Pawnee City.<sup>49</sup> John Truax replaced D. R. beginning January 1, 1871.<sup>50</sup>

Dungan's work in Lincoln began when he acted as the chaplain of the legislature in the winter of 1868-69; he held several meetings and by 1871 a small congregation of forty begged him to come build up the church there.<sup>51</sup> In May 1871, he left a large congregation in Pawnee City to build up the church in Lincoln. He worked three years there, building the congregation up to 110.<sup>52</sup> D. R. and Mary Ann now enjoyed a family of five sons and one daughter; they lost a son and daughter (Alvin and Mary) in 1865 to diptheria while they lived in Plattsmouth. Ella, David Edgar, Robert Milligan, James Authur, Allen Benton,

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<sup>47</sup>Ibid., p. 44.

<sup>48</sup>B. M. Davenport, "Nebraska," CS 5 (May 5, 1870):166; and Thomas Munnell, "Notes from Missionaries," Millenial Harbinger 40 (July, 1869):411-412.

<sup>49</sup>B. M. Davenport, "Nebraska," CS (May 5, 1870):166.

<sup>50</sup>Thomas Munnell, "Report of General Board of Missions," CS 6 (April 1, 1871): 98.

<sup>51</sup>A. Burns, "Trip to the West," CS 6 (April 29, 1871):131.

<sup>52</sup>Barrow, R. C. Barrow, pp. 48-49.

and Daniel Garfield were all the cherished children of D. R. and Mary Ann Dungan.

In 1874, D. R. decided to leave Nebraska for full-time work in Oskaloosa, Iowa.<sup>53</sup> His work in Nebraska included six and one-half years as the State Evangelist in which he and R. C. Barrow established thirty congregations and baptized over 2,000 people. He traveled 3,000 miles by pony and ox-cart. He served six years as Regent of Nebraska State University and was chaplain in both the Territorial Legislature and State Senate. He also published his first and most popular book, On the Rock, which went through eighty editions.<sup>54</sup>

Iowa: 1874-1883

While in Nebraska, D. R. saw the need for gospel preachers to evangelize the great west and to locate with the organized flocks. From his experience in school teaching, his regency of the Nebraska State University, and his short course in Lexington, he saw the potential of colleges to train willing young men to accept these positions. When he was offered a preaching position in Oskaloosa, Iowa, his dreams were realized; Oskaloosa College was located there and he hoped to contribute to that institution.<sup>55</sup>

Oskaloosa in Mahaska County, Iowa, was located in the center of the county on the Central Railroad of Iowa which ran north to south through the middle of town. Mahaska County in 1870 was the most progressive county regarding education in Iowa; they spent \$75,000 a year for public education supporting 130 public schools. Penn College, operated by the Society of Friends, was located one mile north of Oskaloosa; it was growing yearly from its establishment in 1870. The

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<sup>53</sup>D. R. Dungan, "Saints in Nebraska," Evangelist (October 15, 1874):333.

<sup>54</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 25, 1947):64; and J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 1, 1947):150.

<sup>55</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 25, 1947):64.

city of Oskaloosa was established in 1843 and the first school was established by Samuel W. Caldwell in the winter of 1844-45. Originally Oskaloosa had no trees; by 1875, it was called the "city of trees." Oskaloosa College was located on a ten acre plat on the southwest end of the city; it was incorporated in 1857 and the preparatory department opened in 1861. The college building was a three-story limestone building with a front of 130 feet. The Weekly Oskaloosa Herald was published on Thursdays and was Republican in politics. The Democratic paper, the Oskaloosa Standard, was also published on Thursdays and was a "liberal and lively" paper. The Evangelist was published in Oskaloosa by the Central Book Concern representing the Christian Church. Its precursor, The Western Evangelist, was first published in Mt. Pleasant.<sup>56</sup> When it moved to Fort Madison in 1849 it became the Evangelist; the paper then moved to Oskaloosa in 1858. It was published bimonthly or monthly, until 1870, when it became a weekly. The editors were successively: D. Bates, A. Chatlerton, G. T. Carpenter, A. Hickey, B. W. Johnson, and in 1875, G. T. Carpenter was serving as editor. The Reform Leader and the New Sharon Star were also published in Mahaska County.<sup>57</sup>

In Oskaloosa, three institutions worked together to promote the Restoration Movement: the Evangelist, Oskaloosa College, and the Oskaloosa Church of Christ. When D. R. came in the winter of 1874-75, men like Norman Dunshe, B. W. Johnson, G. T. Carpenter, and F. M. Bruner served as editor of the Evangelist, teacher or president of Oskaloosa College, and "pastor" of the Oskaloosa Church. Sometimes these men would occupy two or more of these positions at the same time.<sup>58</sup> Francis

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<sup>56</sup> Charles Blanchard, Building for the Centuries (Des Moines, Iowa: Drake University, 1931), p. 14.

<sup>57</sup> Andreas, Illustrated Historical Atlas of the State of Iowa, pp. 489-490.

<sup>58</sup> Blanchard, Building for the Centuries, pp. 14-15.



Marion Bruner served as the president of Oskaloosa College from 1870 to 1876 and developed a strong friendship with D. R.<sup>59</sup>

D. R. served the Oskaloosa Church from the winter of 1874-75 to 1877. In 1877 he lectured at the college on the topic, "Modern Phases of Skepticism;" these lectures were published in 1878.<sup>60</sup> Both F. M. Bruner and D. R. Dungan contributed articles to the Polymathist; or Christian Pulpit,<sup>61</sup> Bruner contributed the article, "Outline of Biblical Exegesis." A careful reading of this article indicates the tremendous influence of Robert Milligan's Reason and Revelation upon Bruner; Bruner came close to plagerism throughout the article. The same content in form appears in Dungan's Hermeneutics. D. R. contributed to the Evangelist by conducting the Querist Department from March 4, 1875 to 1877 when he left Oskaloosa.<sup>62</sup>

Eldora, Iowa was the next home for Dungan. This little town, the county seat, was located on the eastern border of Hardin County on the west side of the Iowa River with the Central Railroad of Iowa running north to south on the west side of town. When D. R. came to town, he found about 2,000 inhabitants enjoying this "shady" community which had a large variety of hardwood trees planted in their park. The Eldora Ledger, Eldora Herald, and the Union Star (published by R. L. Rowe) provided Eldora with weekly papers.<sup>63</sup>

It was in Eldora that D. R. increased his efforts to secure a constitutional amendment forbidding the sale and use of alcoholic beverages in Iowa. His

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<sup>59</sup>F. M. Bruner, The Evolution Theory (Des Moines, Iowa: Kenyon, 1900), preface; and History of Eureka College (St. Louis: Christian Publishing Company, 1894), pp. 187-188.

<sup>60</sup>D. R. Dungan, Lectures on the Modern Phases of Skepticism. Oskaloosa, Iowa: Central Book Concern, 1877.

<sup>61</sup>N. E. Cory, ed. The Polymathist; or Christian Pulpit. Oskaloosa, Iowa: Central Book Concern, 1877.

<sup>62</sup>D. R. Dungan, "Querist Department," Evangelist (March 4, 1875):69.

<sup>63</sup>Andreas, Illustrated Historical Atlas of the State of Iowa, p. 485.

orientation in this issue began with his father, James Dungan,<sup>64</sup> C. P. Evans,<sup>65</sup> and his wife, Mary Ann.<sup>66</sup> Mary Ann was notorious for her opposition of the retail vendors of fire water. Her son, James A. Dungan, remembers,

. . . the ladies of Eldora, where Father was then ministering, organized a Crusader Society, the purpose of which was the obliteration of the saloon! To achieve this, each member, carrying with her the badge of membership (a hatchet), would at a certain hour meet at the prearranged rendezvous in front of some saloon. Afterward, forming a circle in the street to engage in a session of song and prayer, they would proceed with the activities designated for that hour--a program made internationally famous a couple of generations later by Carrie Nation--march in a body into a saloon, smash the fixtures, mirrors, and bottles, and, having located the barrels of wine and beer, drag them into the street, knock in the heads, and let the contents gurgle down the gutters of the town, instead of its gullets!<sup>67</sup>

In 1875, D. R. published his tract, Prohibition Vs. License,<sup>68</sup> it was so well received he published a larger work in 1879, Rum and Ruin; the Remedy Found.<sup>69</sup> The book almost immediately made him the chief representative in Iowa for temperance. The Prohibition Party made a strong showing in 1875 and 1877. On June 16, 1878, D. R. was nominated for governor of Iowa on the Prohibition ticket<sup>70</sup> but was defeated by John H. Gear of Burlington, Iowa.<sup>71</sup> D. R. joked with his students about his failure saying, "There was only one thing that kept me from

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<sup>64</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," GS 82 (January 4, 1947):6.

<sup>65</sup>C. P. Evans, A Series of Essays on the Evils of Intemperance. Cincinnati, Ohio: Chase and Hall, 1875.

<sup>66</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," GS 82 (January 4, 1947):24.

<sup>67</sup>Ibid.

<sup>68</sup>D. R. Dungan, Prohibition Vs. License. Oskaloosa, Iowa: Central Book Concern, 1875.

<sup>69</sup>D. R. Dungan, Rum and Ruin; the Remedy Found. Oskaloosa, Iowa: Central Book Concern, 1879.

<sup>70</sup>B. F. Gue, History of Iowa. 4 vols. (New York: The Century History Company, 1903), 3:98.

<sup>71</sup>L. L. Sage, A History of Iowa (Ames, Iowa: Iowa State University Press, 1974), pp. 201-204.

being governor! 'What was it?' asked the interested young men. I didn't get votes enough!"<sup>72</sup>

In 1879, after his political defeat, D. R. resigned from Eldora and went to Davenport, Iowa. Davenport, the county seat of Scott County, was located on the west side of the Mississippi River adjacent to Rock City, Illinois; it was a growing town with 30,000 inhabitants, a large grain depot, and all the modern comforts of life--gaslight, water works, and several miles of street railway. The Davenport Gazette, Davenport Democrat, Der Demokrat, The Western Weekly (a temperance paper that D. R. edited for one and a half years), and The Davenport Times served the people of Davenport as responsible newspapers. The Catholics, Presbyterians, Baptists, and others were well established in Davenport; the Christian Church was established in 1839 and their "Christian Chapel" was located on Brady Street, between Fourth and Fifth Streets.<sup>73</sup>

Little is known concerning Dungan's work in Davenport from 1879 to 1883. This period of time seems to show a change in D. R.'s attitude toward the denominations and brotherhood. When he worked in Nebraska, he envied the denominations for their organizational ability and financial backing; he also debated with them freely.<sup>74</sup> When he desired the work of a local "pastor" and located in Lincoln, Oskaloosa, and Eldora, his interest turned toward politics and education; he put away his frontier aggressiveness for the manners of a "city man." He began working with denominational people in the establishment of the University of Nebraska in Lincoln; also the editorial policies of the Evangelist in Oskaloosa tended toward toleration and acceptance of the denominations. He worked with denominational influences while he campaigned

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<sup>72</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (February 15, 1947): 113.

<sup>73</sup>Andreas, Illustrated Historical Atlas of the State of Iowa, pp. 427-428.

<sup>74</sup>Barrow, R. C. Barrow, p. 13.

against the liquor business. As a candidate for governor in Eldora, he must have asked for the support of temperance societies in many denominational groups. His writing shows a change also; his topics center around local preaching, temperance issues, and Missionary Society business.<sup>75</sup> Isaac Errett reports that D. R. Dungan had become a "big-name" preacher and could ask any price he desired.<sup>76</sup> He did debate Mormons; he opposed their doctrines vigorously.<sup>77</sup> However, his debates with denominational men became private and few. Even though he seemed to become more tolerant, he would not give up baptism and would not submit to any argument that compromised this doctrine. He would debate anyone on this topic.<sup>78</sup>

His attitude change oddly parallels his ownership of transportation. "Caesar" and "Mark Antony" were slow, deliberate, and dependable; they served him well on the frontier. When he began located work, these ponies did not flatter the "pastor," so newer models were acquired. D. R. could now afford horses but they sometimes "ran away with him." While in Davenport, D. R. experienced an unexpected race; his son remembers it this way,

An amusing incident happened when he was driving home from the church in Davenport with our new horse, Dick, and a light sulky, along the River Road. He had bought the horse from a friendly banker who, however, failed to let him know that Dick was a race horse! Jockeys, getting ready for the fair, used that road a good deal to exercise their horses on, and father took it to be just "feeling his oats" when this horse was heard coming up behind! 'D. R.' wore the clerical long-tailed coat and high hat. When the coat tails began fluttering out behind, the hat got a little askew, and his long whiskers, parted in the middle and whipped back over his shoulders, it was no wonder that people on the sidewalk stopped in wonderment. Some of his church people were among them, and these, taking a further look and knowing for sure that they were not mistaken when they seemed to see their

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<sup>75</sup>See D. R. Dungan's articles from 1879 to 1883.

<sup>76</sup>Isaac Errett, "D. R. Dungan," CS 18 (November 3, 1883):420.

<sup>77</sup>D. R. Dungan, "Mormonism," CS 15 (July 10, 1880):218.

<sup>78</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (February 8, 1947):95.

new preacher in a race, finally walked on with grave shakes of the head. But one youngster, thinking to save the situation, piped up: 'Well, Mr. Dungan's in the lead, anyway!' And he stayed in the lead, much to his disgust, for every time he tried to rein Dick in, to let the other fellow pass, he only went faster, as racers generally do when you pull in on the lines! Father was distinctly alarmed when they began to approach the sharp turn up Spring Street Hill, but there, oddly enough, Dick slowed and stopped! At once the other man came sifting up and stopped alongside! 'Mister,' he hailed, 'if you are in this mile trot tomorrow, this is the first time I've seen your outfit!' 'Sir,' said 'D. R.' pulling in his whiskers and adjusting his coat tails, and getting his high hat at an improved angle, 'I have the honor to be a minister of the gospel. This exhibition of speed was not of my own will and accord whatsoever. We are not in the one-mile trot tomorrow or any other time--if I can help it! Anything else you might want to know you will have to ask the horse--and I hope that he knows, for it's more than I do! Good day, sir!' The other man eyed him slantwise as he turned his gig around and started back. 'Well, sir,' he opined, 'you may be a preacher, as you say, but somewhere along the line I think you've missed you callin'!' Father didn't hear the last of it for some time at the church.<sup>79</sup>

The Disciples were changing year by year and D. R. seemed to go along until the union movement and liberalism began leading the prominent Disciples away from the original plea. Doctrinally speaking, when D. R. was a frontier preacher, his message was the secure, unchangable gospel with no deviations. When he became prominent in the Missionary Society, his attitude on authority allowed innovations like instrumental music, cooperation with denominations, and a revised inspiration theory. His position allowed these innovations but his early commitments on the frontier would not allow him to condone the errors of denominationalism or to compromise his view of scripture. He was in a buggy pulled by a faster horse--he had joined a brotherhood that was moving away from the ancient landmarks faster than his conscience could bear. From 1879 to his death, his efforts to slow the horse seemed to make the thoroughbred trot faster.

Drake University: 1883-1890

When D. R. was offered the professorship of Sacred Literature at Drake University, he accepted and resigned the "pastorate" at Davenport and came to

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<sup>79</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 25, 1947):64.

Des Moines, October 1883. Des Moines, the county seat of Polk County and the capitol of Iowa, was located between the Raccoon and Des Moines Rivers in central Iowa. In 1883, six railways converged on Des Moines. The Des Moines River flowed through the center of the city which covered ten square miles on both sides of the river. Four bridges spanned the Des Moines River to allow easy access to all parts of the city. Des Moines had twenty-three denominations represented there in 1875; the Church of Christ was established in July 1856 by N. Summer Bell. The Iowa State Leader, The Iowa State Register, The Iowa State Journal, Iowa Homestead and Western Farm Journal, Plain Talk, Western Jurist, Des Moines Monthly Magazine, and Iowa School Journal served Des Moines and the state of Iowa as well-established papers. The city had six banks, eighteen hotels, three packing houses, four breweries, two stoneware factories, two furniture factories, five foundries and machine shops, three plow factories, four carriage shops, two marble works, several water and steam flouring mills, a publishing house, extensive coal mines, and a variety of smiths and mechanics. The University of Des Moines, a Baptist institution, was supported by the city which had four large public school buildings teaching 1,700 pupils a year.<sup>80</sup>

Drake University was the outgrowth of Oskaloosa College. The Disciples college in Oskaloosa never enjoyed financial success on a yearly basis. From its beginning in 1856, through the "panic of 1857," the Civil War and its aftermath, and the poor planning, the college always had difficulties paying the professors. G. T. Carpenter along with most of the members of the faculty decided to move the college to Des Moines in 1881. With the formation of a land company and several generous gifts, Drake University began organizing and building in 1881. F. M. Drake (later Governor Drake) gave \$20,000 on February 24, 1881, and this was enough to name the college after him. A board of trustees

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<sup>80</sup> Andreas, Illustrated Historical Atlas of the State of Iowa, pp. 429-431.

was appointed and they met together on June 28, 1881, to select a building committee and to plan the opening of the college.<sup>81</sup> Of the eighteen trustees, six were Disciple ministers: D. R. Dungan, Allen Hickey, F. M. Kirkham, D. R. Lucas, N. A. McConnell, and J. B. Vawter. Nine of the trustees were from denominations chosen because of their prominence in Des Moines; one was a pastor of the Plymouth Congregational Church.<sup>82</sup> They built a four-story frame building, containing forty-three rooms, at the cost of \$6,000 and started the school year on September 20, 1881; the attendance from September 1881 to June 1882 was 270.<sup>83</sup>

Through the work of the land company, University Place became valuable property; by 1883, the value of the university was estimated at \$100,000 above indebtedness.<sup>84</sup> Three colleges cooperated in the university arrangement; the Literary and Art College, the Medical College, and the Law College. G. T. Carpenter became the chancellor of the university and he traveled widely to promote the university. The Bible department from 1881 to 1882 was conducted by G. T. Carpenter and Norman Dunshee; one nine students were enrolled the first two years. Since they could not give full-time to this department, D. R. Dungan was hired to come and work as the dean in 1883.

When D. R. Dungan and his family came to Des Moines, they settled in a big farm home near University Place.<sup>85</sup> Since D. R. had no college degree, he petitioned the faculty to give him the examination for the A. B. degree. During his oral examination, the faculty was so impressed with his academic attainments,

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<sup>81</sup>Blanchard, Building for the Centuries, pp. 18-19.

<sup>82</sup>G. J. Ritchey, Drake University Through Seventy-Five Years: 1881-1956 (Des Moines: Drake University, 1956) pp. 40-41.

<sup>83</sup>Blanchard, Building for the Centuries, pp. 20-23.

<sup>84</sup>Ibid., p. 23.

<sup>85</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 11, 1947): 24.

they conferred on him the A. M. instead.<sup>86</sup> Charles J. Ritchey, a Drake historian, describes the requirements of the A. M. degree,

The Masters of Arts degree was offered for those who followed a prescribed course of study or who had completed three years of distinctive service in a learned profession. Since a genuine graduate curriculum did not exist and since the low income of a teacher, lawyer, physician, or minister was more profitable than paying a tuition, the three years of distinction were generally offered as qualifications for the advanced degree. The college was by no means strict in considering the qualifications offered on behalf of Master's candidates. In 1881, it rewarded a class reunion with Master's degrees to all.<sup>87</sup>

Even though these comments do not flatter those who received the A. M. degree, D. R. was well-educated by the standards of that day.

In 1882, there were only nine students in the Bible department; D. R. increased that number to sixteen in 1883; to thirty-two in 1884; and to fifty-five in 1885 and 1886.<sup>88</sup> D. R. had to work hard to teach the majority of the classes taught in Bible. He wrote to the Christian Standard in 1884 proposing that able preachers help him write the needed textbooks for the Bible classes at Drake; he wrote,

In beginning our work in the Bible College of Drake University, now a little more than a year ago, I found it very difficult to get along without the necessary textbooks. However, as we then had but seven (9?) students and but three classes were necessary, I could make my textbooks as we proceeded. We have increased gradually, till now, we have twenty-five with a prospect of an increase of fifteen more in the near future. Five classes accommodate all for this quarter, but we will have six by the beginning of next term. Hence, it requires not the eye of a prophet to see a respectable funeral ahead if one man must teach six classes and make all his textbooks as he proceeds. But what is to be done in the premises? There are plenty of works on theology. Yet there are few of them that are arranged so that they can be used in the school room, and many of these are incorrect in their teaching so that they will need to be withstood to the face everyday. Out of eighteen terms of single classes of the English course in the Bible department, as we have it arranged

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<sup>86</sup>Brown, Churches of Christ, p. 264.

<sup>87</sup>Ritchey, Drake University, p. 29.

<sup>88</sup>Blanchard, Building for the Centuries, pp. 44-45.



here, there is just one term that is properly provided for with a textbook. 'Christian Evidences' is tersely and beautifully presented in the Divine Demonstration by Brother Everest. We have other works which as helps in the work are worthy of praise, but as textbooks they do not answer the purpose. Weighed down by this burden, I have gone to our bookhouses and examined their catalogues through and through to find some relief. But I find not the works which are needed. There are at least ten textbooks now needed which do not exist. They are yet to be written. With this feeling intensified by immediate necessity, correspondence has been had with most of our men in the Bible college work. We are all agreed in this matter. There is not a dissenting voice. Perhaps I am more distressed than anyone else because I am least able to get along without the works which are needed. It is further agreed, too, that a meeting shall be had at as early a day as convenient to all concerned, to arrange for the textbooks of which we have spoken. And I now propose Bethany Assembly, next summer, as the place and time for such conference.<sup>89</sup> Let us hear from the other teachers of the Bible if that will do.

In response to his request, a meeting was held at Drake University in the summer of 1885 to discuss these matters. H. D. Williams was there and he reports to the Christian Standard,

The preacher's Summer School, at Drake University, closed on the evening of July 2, 1885. All who were in attendance returned home highly pleased with the school. The committee appointed to prepare a four years' course (for summers), reported the following course, which, if well-mastered, will surely make a master workman:

First Year

Old Testament History--Smith  
Evidences--Everest  
Mental Philosophy--Porter  
Hermeneutics--Dungan

Second Year

New Testament History--Smith  
Analysis of Isaiah--Speaker's Commentary  
Moral Philosophy--Fairchild  
Logic--Copee

Third Year

Church History--Blackburn  
Analysis of Gospels--Milligan  
Homeletics--Phelps  
Pastoral Theology--Munnell

Fourth Year

Natural Theology--Bascom  
Exegesis of Romans--?  
Elocution--?  
Transmission of Ancient MSS--Taylor

Every year a thesis must be written on a subject assigned by a committee and handed in for examination and criticism. Brethren Dungan and Munnell have consented to write textbooks; Dungan on Hermeneutics and Munnell on Pastoral Theology.<sup>90</sup>

<sup>89</sup>D. R. Dungan, "Books for Preachers," CS 19 (November 29, 1884):380.

<sup>90</sup>H. D. Williams, "Des Moines Letter," CS 20 (July 4, 1885):235.

D. R. Dungan worked alone in the Bible department from 1883 to 1889 and managed to use the textbooks prepared by himself and others. He also preached every Sunday either to small struggling congregations near Des Moines or in the Christian Chapel located on campus.<sup>91</sup> Graduates and students in the Bible department were in great demand; they loved the scriptures and were very zealous in evangelizing. In fact, their activities on Sundays began interfering with their college work; some students were lost from the college to desperate congregations. D. R. Dungan evaluated the problem and began teaching school on Saturdays instead of Mondays; this arrangement would allow the students time to travel to their weekend appointments, to preach on Sunday, to rest a while on Monday, and to come back for classes on Tuesday.<sup>92</sup> D. R. was able to solve another problem that confronted the teachers of Drake University. During one semester, the football craze had captured most of the students at Drake; the final exam week was approaching and the professors feared that their students might fail if the "games" continued. D. R. hired the fastest runner in the school to grab the football at his first chance and to run for the hills. The runner was successful; the students returned to their studies, and D. R. paid the fleet-footed youth and returned the ball after the exams.<sup>93</sup> D. R. also served as vice-president of Drake for five years and was acting president for President Carpenter as he traveled in the field working for endowment money for Drake.<sup>94</sup>

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<sup>91</sup>G. M. Kemp, "Notes from Des Moines, Iowa," CS 20 (April 18, 1885):123; and G. T. Carpenter, "Drake University Items," CS 21 (November 20, 1886):365.

<sup>92</sup>G. T. Carpenter, "Drake University Items," CS 22 (March 19, 1887):89; and G. T. Carpenter, "Drake University," CS 22 (June 2, 1887):325.

<sup>93</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 8, 1947):166.

<sup>94</sup>Brown, Churches of Christ, p. 264; and J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 8, 1947):166.

When the Dungan's farmhouse burned in 1887, the brethren of Des Moines helped them rebuild and refurnish their home.<sup>95</sup> That fire was a great loss to Mary Ann Dungan because she lost, or thought she lost, over 300 quarts of preserves, jellies, jams, and marmalades; she canned this fruit for the expressed purpose of helping the poor and sick. When they began cleaning out the basement, where the quarts of preserves were kept, not a trace of melted glass was found. She later found out that her Negro housekeeper sent her husband after the fruit as the house burned! Mrs. Dungan never rebuked her helper even though she deserved it.<sup>96</sup>

In 1888, both Munnell and Dungan published their textbooks for the classes of Drake University. Munnell's manuscript was revised by Dungan before it was published in St. Louis;<sup>97</sup> Dungan's book was published in Cincinnati, Ohio by the Standard Publishing Company.<sup>98</sup> The Bible department now had sixty full-time Bible students and D. R. was beginning to be over-burdened. D. R. decided to take a break and tour the world; G. T. Carpenter would teach the summer course and begin the fall courses until he came back. He left for New York in June and returned (after sickness) in September; an interesting account of his trip is given in his son's biographical sketches.<sup>99</sup>

When Dungan returned to Drake in the fall of 1888, he began lecturing with new vitality and with fresh illustrations from all over the world. In his absence, the enrollment in the Bible department dropped to forty-five; by 1889 they were

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<sup>95</sup>G. T. Carpenter, "Drake University," CS 22 (June 2, 1887):325.

<sup>96</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 11, 1947):24.

<sup>97</sup>Thomas Munnell, The Care of All the Churches (St. Louis: Christian Publishing Company, 1888), p. 3.

<sup>98</sup>David Roberts Dungan, Hermeneutics. Cincinnati, Ohio: Standard Publishing Company, 1888.

<sup>99</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 15, 1947):186-187.

back up to about sixty.<sup>100</sup> Publisher's notes on his book, Hermeneutics, came out in the Christian Standard; they recommended the book to all who would know the Bible.<sup>101</sup> The fall of 1888 was full of sadness for D. R. Dungan; his friend and hero, Isaac Errett, died December 19, 1888. He sent a letter of condolence to the Christian Standard; he wrote,

To the afflicted: 'Isaac Errett is dead.' These words reached us over the wires and it shaded many thousands of hearts with sadness. This century had produced no greater man than he. For forty years he has been prominent in the Church of Christ; for the last thirty years, its moving spirit. Others have reached higher points than he, but no man among us was so many sided and fully rounded, his mind and heart held in perfect solution, perfect loyalty to Christ, and liberality to men. Kind enough and just enough to acknowledge the correctness of an enemy, and to reprove a friend when in error. He hated sin and loved men, and all because of his intimate fellowship with the Father and with His Son Jesus Christ. I have read the Standard from its first to its last issue, and nearly everything that Brother Errett has written. He wrote on the most practical subjects, and on the right side of each. More competent than any other man of this century to discern the truth in an opponent's logic, separate the good from the false, condemn the false and commend the true. Nature, education and grace combined to qualify him for the place he so long filled as no other man could have done. With all the sterling qualities of noble manhood, he was possessed of a tenderness and social unction that made all delight in him who knew him well. Though uncrowned, he was a king. He came before the world not with commands, but with reason and love. His views were accepted by many thousands and thousands, not because of any official position that he occupied, but because of the merit and clearness with which he presented them. A great portion of the religious world knew him and loved him, and nearly a million disciples had his name as a household word. A manly man, a loyal Christian, a loving brother. But he is gone, and we bid him sad and loving farewell till we too shall pass over the river. All our churches would resolve their griefs and send them to the bereaved family, but they can not read them now. We have broken, before this, our alabaster boxes for his anointing, and have prepared copious spices with which to embalm his memory. May the kind Father in heaven deal gently with the sorrowing.<sup>102</sup>

It must have been a sad Christmas for D. R. in 1888.

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<sup>100</sup>Blanchard, Building for the Centuries, pp. 44-45; and D. R. Dungan, "Drake University," CS 24 (June 8, 1889):377.

<sup>101</sup>"Review of Hermeneutics," CS 23 (July 8, 1888):505.

<sup>102</sup>D. R. Dungan, "Letter of Condolence," CS 24 (January 5, 1889):12.

Early in the year in 1889, D. R. went to Shenandoah to debate W. F. Jamieson, an infidel, who had been troubling the churches in that area.<sup>103</sup> When he returned, he continued to work in the Bible department and to preach in "Christian Chapel" every Sunday. Sometime during the spring quarter, representatives of Cotner University contacted him regarding the presidency. In June-July, 1889, D. R. went to Bethany Heights, Nebraska to talk with the trustees of the university.<sup>104</sup> By September, D. R. had resigned from Drake University and went to Bethany Heights to build a house; his family came to join him a few months later.<sup>105</sup>

#### Cotner University: 1890-1896

Cotner University was granted its charter February 14, 1888. The university was located four miles northeast of Lincoln, Nebraska on rolling prairie called Bethany Heights. The university campus of twenty acres was landscaped by gardeners to develop a beautiful environment for learning. The main building, four levels with a basement, cost \$73,000 to erect and was furnished with the best school furniture; the building was heated by steam and natural gas provided light. A dormitory building accommodated forty ladies and board was offered to all students for two dollars a week. William P. Aylesworth, James A. Beattie, Albert Chaberlain, Percy B. Burnett, Ebenezer D. Harris, Miss H. Almena Parker, Mrs. W. P. Stearns, and Miss Currie Brice were hired to direct the scholarship of the institution.<sup>106</sup>

D. R. Dungan came to Bethany Heights in June 1890, with great expectation but with little foresight; the university had some endowment but was very limited

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<sup>103</sup>J. W. Wilson, "Drake University," CS 24 (January 12, 1889):52.

<sup>104</sup>C. W. Henry, "Nebraska Notes, " CS (July 27, 1889):496.

<sup>105</sup>J. A. Beattie, "Cotner University Notes," C-E 27 (September 25, 1890):615.

<sup>106</sup>"Cotner University," CS 26 (January 31, 1891):105-108.

financially--they spent most of their capital on the buildings and on hiring the first-year teachers. The enrollment in 1890 was 140 in the university and twenty-eight in the academy; the Bible department had twenty-three full-time students.<sup>107</sup>

In June 1892, J. H. Garrison wrote to D. R. Dungan asking him to describe the course at Cotner; he responded,

Dear Brother Garrison: I think your last list of questions comes to the issue;

1. 'What is the course of Bible study now taught at your institution?' I will give the short course, called the English Bible course.

1. Old Testament History, two terms
2. New Testament History, three terms (Including Harmony of the Gospels and Analysis of Acts)
3. Church History, two terms
4. Homeletics and Sermon Outline, one term
5. Mental Philosophy, one term
6. Moral Philosophy, one term
7. Christian Evidences, one term
8. Prophecy, two terms
9. Hermeneutics, one term
10. Exegesis, one term
11. Pastoral Theology, one term
12. Preparation for Missions, partial one term
13. Thesis, or doctrinal outlines, one term

Along with these are associated English Literature, Rhetoric, Astronomy, Zoology, Political Economy, Logic, each one term. The longer course, entitling to A. B., has the first two years of classical college work, and the present short course, with three terms of Hebrew, two of New Testament Greek, and full course of Elocution.

2. 'What changes or additions would you suggest as necessary to give an adequate training for ministerial work?'

An answer to the second question should depend upon, age of student, ability to receive and use extended knowledge, and the people with whom he is to labor. Not one of the lines of study is prosecuted to the full extent of profit, and we would be glad to add, especially, Historical connections between the Old and New Testaments; more Doctrinal studies; more Missionary preparation, Formation and Delivery of Sermons; Voice Culture; Music, History of Doctrines, and at least two terms more each of the Hebrew and Greek Scriptures.

3. 'How can the necessary number of qualified teachers be obtained for such a course?'

That question is too much for me. I have been trying for some time to solve it, but am not equal to the task. If some one would add even one hundred thousand dollars to our present endowment we would soon be able to overcome most, if not all the difficulties in the future. This could be done, at least, by the time there would be demand for the higher work. Our people will have to be educated on this point before this work we would like to have done will be appreciated. In the meantime, I can see

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<sup>107</sup>Ibid., p. 108.

nothing better than to work on, and raise the standard of education among our brethren, and especially among our preachers, as rapidly as possible.<sup>108</sup>

D. R. Dungan continued his work at Cotner through the drought and depression (1890-1896) but by 1893, Cotner was in serious financial trouble.<sup>109</sup> The problem kept growing; by 1895, Cotner needed \$25,000 to keep its doors open.<sup>110</sup> The brotherhood responded but not enough to put Cotner above indebtedness.<sup>111</sup> Again in 1896, Cotner needed \$35,000 to escape the debt of that year. The teachers alone were owed \$9,000; it must have been a lean year for the president also.<sup>112</sup> News that Cotner was having money problems caused some prospective students to seek other colleges; this made matters worse. The board decided to allow the banks to foreclose on the university so that the teachers could be paid; many teachers including D. R. Dungan resigned.<sup>113</sup> Cotner was to see better days but D. R. decided that four years of poverty was enough; he was sold on education, but not on selling the teachers short.

St. Louis: Mt. Cabanne Church 1897-1900

While he lived in Bethany Heights as president of Cotner University, his "home place" in Des Moines was gradually ruining; when he resigned, he returned to Des Moines to restore his farmhouse. The tenants had not kept the house; they had also removed the cellar steps for use as firewood and failed to tell the owner. When D. R. attempted to descend down into the cellar, he slipped

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<sup>108</sup>D. R. Dungan, "Cotner University," C-E 29 (June 9, 1892):356.

<sup>109</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 8, 1947): 167; and "A Statement to Disciples and Others," CS 28 (June 10, 1893):458.

<sup>110</sup>D. R. Dungan, "Cotner University," CS 30 (August 17, 1895):778.

<sup>111</sup>D. R. Dungan, "A Word to Our Friends," CS 30 (September 14, 1895):876.

<sup>112</sup>D. R. Dungan, "Cotner University," CS 31 (June 20, 1896):770.

<sup>113</sup>W. P. Aylesworth, "Present Condition of Cotner University," CS 31 (May 16, 1896):633.

and toppled the length of the muddy steps; in the fall, he broke his arm and shoulder blade. For two months, D. R. was immobilized; during his convalescence, he was offered the "pastorate" at the Mt. Cabanne Church in St. Louis. He accepted and moved to St. Louis in February 1897.<sup>114</sup>

This move to St. Louis by the conservative Dungan was odd because St. Louis was the home of many free spirits; J. H. Garrison, the Central Christian Church, Herbert L. Willett, and Baxter Waters were doctrinally too liberal for Dungan. Even though Garrison and Dungan had many things in common (they both had a temperance obsession, they both were active in politics, and they both wanted to see the bulk of Christendom united), Garrison was too liberal for Dungan; D. R. had always preferred the Christian Standard over the Christian-Evangelist.<sup>115</sup> Garrison had on many occasions manipulated the articles of Dungan to promote his editorial opinions; it is obvious to the careful reader that Dungan and Garrison were farther apart than Garrison wanted to admit.<sup>116</sup> The Central Christian Church had a series of "pastors" (R. C. Cave, F. G. Tyrell, Baxter Waters) that advocated radical liberalism in St. Louis; Baxter Waters debated Dungan in 1899 on the inspiration question.<sup>117</sup> His son, Dr. James A. Dungan, suggested that D. R. needed money desperately; this may have been the motivation for his move.<sup>118</sup>

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<sup>114</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 8, 1947):167; and A. B. Moore, "St. Louis Paragraph," CS 32 (February 13, 1897):195.

<sup>115</sup>D. R. Dungan, "Letter," CS 27 (April 3, 1886):107.

<sup>116</sup>J. H. Garrison, "Brother Dungan on Federation," G-E 43 (April 12, 1906):453-454; and D. R. Dungan, "Federation," G-E 43 (April 12, 1906):460; and Thomas Munnell, "Brother Dungan on Union," G-E 34 (March 11, 1897):150; and W. T. Moore, "The Reunion Question," G-E 34 (April 8, 1897):217; and D. R. Dungan, "Munnell's Apology for Moore," G-E 34 (April 8, 1897):220; and D. R. Dungan, "Reunion Once More," G-E 34 (April 26, 1897):262-263.

<sup>117</sup>S. B. Moore, "St. Louis Letter," CS 35 (February 3, 1900):147.

<sup>118</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 8, 1947):167.



Dungan's first year in St. Louis was controversial; the union question was being discussed in St. Louis through the pages of the Christian-Evangelist. William T. Moore advocated open membership in the Christian-Evangelist (with Garrison's hearty approval);<sup>119</sup> Moore also wrote articles for The Christian Quarterly that prompted Dungan to write sharp articles against him. Dungan insisted that Moore had given away the distinctiveness of the gospel, he writes,

However polite we may become, one thing must not be forgotten, and that is, it belongs to Christ to say who are Christians and what are the terms of church membership. While we delight in all who love the name of Christ, whether Quakers or sprinkled believers, we can do nothing in the way of church union without the sanction of the Great Master himself.<sup>120</sup>

Thomas Munnell, a close friend of D. R. Dungan, tried to harmonize Dungan's position with W. T. Moore by saying,

Brother Dungan looks at the Union Question from a different angle from the one I use in reviewing Brother Moore's essay in the Quarterly. The question is not what would be our highest desire in the matter of union so much as, How far should we become weak to them that are weak that we might gain the weak.' How far would apostolic example justify us in postponing the realization of well-founded truths in order to give the people time to learn said truths? How long and to what extent should we feed with the 'sincere milk of the word?' . . . The question is not therefore whether we shall 'obey the Master' but what does the Master say as to those who are in 'partial darkness' (emphasis mine B. A. J.); and this is the problem Brother Moore was trying to solve as I understand him.<sup>121</sup>

Also, in the next issue of the Christian-Evangelist, Moore complained that Dungan misrepresented his position, Moore wrote,

I am not proposing to surrender immersion or believer's baptism. On the contrary these are to be made universal rather than confined practically to the Disciples and Baptists of this country. All I propose to surrender is our right to pass an 'expost facto' law and insist upon its enforcement with respect to those who differ with us on the question of baptism. No doubt many of these, if not all of them, would heartily accept of believer's immersion when it should be

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<sup>119</sup>William E. Tucker, J. H. Garrison and the Disciples of Christ (St. Louis: Bethany Press, 1964), p. 68.

<sup>120</sup>D. R. Dungan, "The Union Question," C-E 34 (March 11, 1897):150.

<sup>121</sup>Thomas Munnell, "Brother D. R. Dungan on Union," C-E 34 (April 1, 1897):198.

the only baptism of the future. But whether this should be the case or not, the whole baptismal question would be settled so far as the future is concerned and surely that of itself would be a great gain in comparison with the present state of things.<sup>122</sup>

Dungan wrote a response to Munnell and Moore entitled "Munnell's Apology for Moore" and told Munnell not to interpret his position to harmonize with Moore's errors.<sup>123</sup> Moore's position on the union question was like the story of the lion and the king's daughter. The lion wanted to marry the King's daughter and the king consented if the lion would allow the king to pull all his claws and teeth. After the lion lost all his claws and teeth, the king had no fear of the lion and drove him out of his kingdom.<sup>124</sup> If Moore wanted to court the denominations, Dungan believed he would compromise the distinctiveness of the New Testament Church.

The last article written in this flurry was written by Dungan; he wrote,

Let me say that Union is not the question which brought us (the restoration movement) into being: it was the return of the teaching of the Christ and his apostles for Christian faith and practice. We have opposed divisions because they are denounced in the Word of God. And we plead for unity on the basis of the teaching of the Savior and the apostles. And now with kindest feelings I must differ from the proposal of Brother Moore as I regard it as unscriptural, uncalled for, and of no value, but of positive injury.<sup>125</sup>

Moore never responded to this article. Moore did change his position by 1908; he wrote,

No society of any kind can maintain its organic existence unless it is true to the constitution under which it is organized, or at least it must be true to the generally accepted interpretation of those who constituted the organized body. Now, this makes it imperative that our churches can not receive unbaptized people into their fellowship, nor can they accommodate the case by compromising.<sup>126</sup>

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<sup>122</sup> W. T. Moore, "The Reunion Question," C-E 34 (April 8, 1897):217.

<sup>123</sup> D. R. Dungan, "Munnell's Apology for Moore," C-E (April 8, 1897):220.

<sup>124</sup> J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (February 15, 1947):113.

<sup>125</sup> D. R. Dungan, "Reunion Once More," C-E 34 (April 26, 1897):262-263.

<sup>126</sup> W. T. Moore, "Illiberal Liberalism," C-E 45 (August 6, 1908):997.

After a few months of St. Louis, Dungan was ready for a change. He was offered the presidency of Central Christian College of Albany, Missouri; his interview with the board members was successful and he accepted the position. As he returned on the train he must have remembered the Cotner disaster because by the time the train pulled in to St. Louis, he had decided not to accept the position. He sent the trustees a telegraph and wrote an article for the Christian Evangelist explaining his decision.<sup>127</sup> The last few months of 1897 were miserable for D. R.; he suffered from chronic colds through the winter months.<sup>128</sup>

Dungan continued his ministry in 1898 by assisting the orphan home established by the ladies of the Mt. Cabanne Christian Church and by teaching a city-wide Sunday School class.<sup>129</sup> He also visited W. T. Moore in Columbia, Missouri and reported a pleasant visit.<sup>130</sup>

St. Louis was full of activity in 1899. Dungan continued his work with the orphan home and the International Sunday School Convention was held in May.<sup>131</sup> The Christian Ministers' Meeting became big news in St. Louis on November 20, 1899; this was the day Dr. Baxter Waters advocated a liberal interpretation of the Old Testament. The Republic, a popular newspaper of St. Louis, carried the story and reported,

The old views on theological questions clashed sharply with the modern methods of religious thought at the Christian Ministers' Meeting yesterday. The discussion was all the more interesting because the

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<sup>127</sup>D. R. Dungan, "An Explanation," G-E 34 (August 12, 1897):501.

<sup>128</sup>F. G. Tyrell, "St. Louis Letter," CS 32 (December 25, 1897):1654.

<sup>129</sup>D. R. Dungan, "Our Orphan's Home," G-E 36 (May 10, 1899):355; and D. R. Dungan, "International Sunday School Convention," G-E 36 (May 18, 1899):625.

<sup>130</sup>D. R. Dungan, "A Visit of Columbia," G-E 35 (December 29, 1898):819.

<sup>131</sup>D. R. Dungan, "Our Orphan's Home," G-E 36 (May 10, 1899):355; and D. R. Dungan, "International Sunday School Convention," G-E 36 (May 18, 1899):625.

advanced ground was taken by the youngest Christian pastor in the city, while the oldest minister represented the other side. . . . The controversy started when the Rev. D. R. Dungan, of Mount Cabanne Christian Church, read a paper reviewing a paper on the subject, "Hosea," presented at the meeting of the Christian ministers on November 20, by the Rev. Baxter Waters, pastor of the Central Christian Church. The Chief point in dispute seemed to be whether the Ten Commandments were literally written by God upon tablets of stone and thus delivered to Moses or whether the story of the stone tablets was a bit of Oriental imagery. . . . Dr. Waters, speaking of his attitude on the points in question, said last night: 'I maintained that inspiration is a universal gift of mankind. By this I mean that God gives to every man experiences which rightly met, will lead him to a clearer understanding of the truth revealed to him, in fact, truths which he never before conceived.' . . . Dr. Dungan says: 'The statement that inspiration is the universal gift of mankind is certainly not the teaching of the Bible, nor any part of it. If the statement is correct I do not belong to mankind, for I am now sixty-two years of age and have not had an inspiration. If I believe that statement, I should have no more use for the Bible than for any other work of men of earnestness and candor.' . . . The Rev. Dr. J. H. Garrison, editor of the Christian-Evangelist, said last night that, though the debate was warm, there was no evidence of ill-feeling. 'They do not differ in essentials,' he said, 'though they do not seem quite agreed as to what constitutes First Principles. The differences are in substance the differences between the new methods of criticism and the old. The brethren see the same truth, but from a somewhat different point of view. Both of the brethren who led the debate made it quite clear they they accept the Bible as authority, though Dr. Water's views were decidedly what would be called 'advanced'.'<sup>132</sup>

J. W. McGarvey reprinted this article in his "Biblical Criticism" Department in the Christian Standard and commented,

There is nothing new in the utterances which the reporter gives within quotation marks, but it is a new thing under the sun to hear such things from a preacher in a prominent church among the disciples. These utterances are but echoes from the past, and they are familiar to readers of anti-Biblical literature. . . . I am afraid . . . Brother Dungan is getting sarcastic in his old age. Is it right to poke fun at a young man who is hospitable to new truth? . . . Of D. R. Dungan's review I need to say nothing. I have no doubt it was a spicy production. . . . Dr. Garrison's comment is characteristic. 'The brethren did not differ in essentials,' 'The differences are in substance the differences between the new methods of criticism and old'--not the differences, observe, between truth and error, between belief and unbelief of leading facts in Bible history. . . . To say that God did write the law on tables of stone, and to say that he did not, is to speak the same truth but from a somewhat different point of view. This is Dr. Garrison, the same yesterday, today, and forever.<sup>133</sup>

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<sup>132</sup>J. W. McGarvey, "Destructive Criticism in St. Louis," CS 34 (December 9, 1899):1568.

<sup>133</sup>Ibid.

A careful reader will perceive the actual controversy; the nature of Biblical revelation and inspiration were being redefined by Waters--Dungan would not accept that definition. It is difficult to believe, based on Garrison's comments, that he was even present at the conference; his remarks were either ignorantly naive or designed as a polite deception.

Dungan and his stubborn insistence on Biblical principles seems to have had a stabilizing effect on St. Louis; S. B. Moore writes,

I am glad to report of late Brother Waters seems to be getting more orthodox; he is preaching on faith, repentance, baptism, and kindred gospel themes. As a result, the church is having some additions. Brother Waters seems to have profited by his recent experience (with Dungan), and to be settling down to business. . . . The experience of Cave, and others, who though boasting of their broad and 'advanced ideas' have been side-tracked, been left behind, and almost forgotten, should be a warning to all who feel themselves swelling with liberalism.<sup>134</sup>

Controversy seemed to motivate Dungan to look for quieter pastures. When Clinton Lockhart resigned from the presidency at Christian University at Canton, Missouri,<sup>135</sup> Dungan could not decline the offer of the presidency there.<sup>136</sup> Mt. Cabanne Church had farewell services for Dungan and his family; Garrison reports that Dungan would be greatly missed in the city especially by the St. Louis Alliance of Christian Ministers. The August 30, 1900 issue of the Christian-Evangelist honored Dungan by placing his full-size picture on the front page.<sup>137</sup> Dungan left for Canton in September 1900.

Christian University: Canton, Missouri 1900-1904

Dungan and his family arrived in Canton before the beginning of the 1900-1901

<sup>134</sup>S. B. Moore, "St. Louis Letter," CS 35 (February 3, 1900):147.

<sup>135</sup>L. D. Goodwin, "Christian University Items," CS 35 (January 4, 1900):87.

<sup>136</sup>L. D. Goodwin, "Christian University Commencement," CS 35 (June 7, 1900):688.

<sup>137</sup>J. H. Garrison, "Farewell Services," C-E 37 (August 30, 1900):1100.

school year; he began his work as president and a professor in the Bible department.<sup>138</sup> He did continue to write against the liberal tendencies of the Disciples while in Canton<sup>139</sup> but he spent most of his time working in the Bible department. The biographer of Culver-Stockton College (then Christian University), George L. Peters, mentions Dungan briefly by saying "he was recognized as one of the more conservative brethren."<sup>140</sup> Even though D. R. served that institution for two years as president and five years as a professor in the Bible department, Peters seemed to give little attention to this "conservative" brother; if Dungan was more liberal maybe the biographer of the college would have written a few more lines about him.

Dungan wrote to the Christian Standard<sup>141</sup> and the Christian-Evangelist<sup>142</sup> telling of the work of the Christian College reporting many good results. Carl Johann reported that the young men D. R. Dungan personally trained converted 800 to 1000 people annually; these men would attend school during the week and would go out and preach on Sundays.<sup>143</sup> Dungan's personal touch influenced many lives in Canton; the students and alumni honored him by naming the Bible Chair Endowment after him. Thousands of dollars were contributed from all parts of the country by those who had been taught by him in person or through his popular

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<sup>138</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (March 8, 1947):167.

<sup>139</sup>D. R. Dungan, "Isaiah the Prophet," CS 37 (January 20, 1900):65-66; and D. R. Dungan, "How Many Isaiahs?" CS 37 (February 24, 1900):227; and D. R. Dungan, "But One Isaiah," CS 37 (March 3, 1900):258-259.

<sup>140</sup>G. L. Peters, Dreams Come True (Canton, Missouri: Culver-Stockton College, 1941), p. 84.

<sup>141</sup>D. R. Dungan, "Christian University," C-E 39 (October 29, 1904):1543.

<sup>142</sup>D. R. Dungan, "Christian University," C-E 37 (June 28, 1900):809.

<sup>143</sup>Carl Johann, "Indebtedness of Our Churches to Our Schools," CS 38 (June 13, 1903):850.

books.<sup>144</sup> The ministerial students organized the Dungan Society which promoted Biblical preaching.<sup>145</sup> D. R. was overwhelmed by this attention but he was soon to leave Canton. His wife, Mary Ann, died June 18, 1904; his life-long companion of forty-three years left this earth and broke his heart.<sup>146</sup> He took her body back to Woodbine, in Harrison County, Iowa to be buried; that was the little town in which they married.

Drake University: 1905-1910

D. R. Dungan was sixty-eight years old when he returned to Drake; his bald head with fringes of snow-white hair matched his long white beard. He wore a black skull cap and was a sight to behold; he joked, "When I was young, I was happy and careless; now that I'm old, I'm cappy and hairless!"<sup>147</sup> Everyone at Drake was happy that D. R. had agreed to come back to Des Moines; C. S. Medbury wrote,

Professor D. R. Dungan, of Canton, Missouri, returns to this field in the fall as one of the professors in the Bible department. Standing as he does, in the honor and loving esteem of our entire brotherhood, a man of reverent scholarship and of inspirational presence, Drake University feels that it is to be congratulated warmly upon securing his services for the coming year. No young man can be in the classroom of this loyal man of God without feeling a new thrill, as to the ministry of the gospel of Christ. All in all, our Bible department for the coming year is one to commend itself to the consideration of our people everywhere.<sup>148</sup>

1905 was a big year for Drake University. The Carnegie Foundation for the Advancement of Teaching had offered to provide pensions for retiring teachers at

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<sup>144</sup>H. A. Denton, "The Dungan Bible Chair," C-E 42 (January 26, 1905):119.

<sup>145</sup>Peters, Dreams Come True, pp. 84, 85, 114.

<sup>146</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 11, 1947): 25; and Carl Johann, "Christian University," C-E 41 (July 7, 1904):870.

<sup>147</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (January 18, 1947):41.

<sup>148</sup>C. H. Medbury, "The Bible Department at Drake," CS 40 (May 20, 1905):827.

their regular yearly wage; the only condition was that all connections and affiliations with the Church of Christ must be severed. The Foundation wanted to change the Articles of Incorporation of Drake University because the articles claimed that the Churches of Christ in Iowa owned the university. Many in the church thought that this proposal was blasphemy; Drake was established by the churches of Iowa and those churches sacrificed yearly to keep Drake open. If Drake would no longer be guided by the State Convention of Iowa, the Churches of Christ would not be assured of a quality school to prepare the ministers needed for Iowa and the mid-west.<sup>149</sup> The faculty favored the proposals of the Carnegie Foundation and petitioned the board to accept the changes in the Articles of Incorporation; D. R. Dungan was the leading proponent for the change.<sup>150</sup> By February 11, 1908, Drake University was admitted to the list of accepted institutions of the Carnegie Foundation.

Other controversies were brewing at Drake. The same year Dungan returned, a young man, A. D. Veatch, came to Drake to teach the Hebrew scriptures; liberalism was part of his training. Dungan knew how to detect proponents of liberalism and he became the spokesman for the "conservative point of view."<sup>151</sup> Veatch and several others were constantly questioned about their positions; O. T. Morgan was dismissed in 1899, Bruce Shepperd was forced to resign in 1911, and Teatch was dismissed in 1915.<sup>152</sup> Professor Veatch was later reinstated but these dismissals were the results of an aggressive conservative professor who believed in the Bible. On March 27, 1908, D. R. married Miss Nora Madden of Pennsylvania; she was a former student of Dungan and a teacher at Cotner University for two

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<sup>149</sup>Ritchey, Drake University, pp. 121-124.

<sup>150</sup>Ibid., p. 123.

<sup>151</sup>Ibid., p. 141.

<sup>152</sup>Ibid., pp. 139-141.



years. He continued his work in the Bible department but he knew that he must soon retire.

A big event for the Disciples and D. R. Dungan culminated in 1909. J. W. McGarvey had fought liberalism through the pages of the Christian Standard from 1893 to 1909; Herbert L. Willett, W. R. Harper, C. A. Briggs, L. Abbott, and Washington Gladden were all criticized by McGarvey.<sup>153</sup> The Centennial Convention planned for 1909 in Pittsburgh became a serious issue to conservatives and liberals because the program committee had selected Herbert L. Willett as one of the forty speakers on the program; the conservatives would not allow Garrison, the chairman of the program committee, allow the liberal Willett speak to a convention celebrating the 100th anniversary of the Restoration Movement. The battle between Willett and the Christian Standard continued; Willett eventually persuaded the committee and spoke to the crowds in Pittsburgh.<sup>154</sup>

During the convention, older preachers were allowed to speak a few minutes about the old days. When D. R. Dungan was asked to speak, he said,

The victory has come, or it is coming, I look upon a number of men here who fought these battles, and I am glad to meet you. We know how these things came, and we are glad. I am delighted in turning this work over to a large number of young men as faithful as we were, better panoplied, better supplied, and I expect great things from them. Through my classroom have gone two hundred and fifty young men to preach the gospel. By their hands, brethren, if I can claim any honors whatever--I do not know that I am entitled to that--seventy-five thousand people have obeyed the gospel in baptism. I hope to meet the workers with those who follow their teaching. I am at the work yet, and expect to stay at the post until the last day in the afternoon. As for surrender, it never was in my vocabulary, and it is not now. We are bound to end in victory. It could not be otherwise.<sup>155</sup>

Dungan did record all the sermons, conversions, and debates he ever had; this habit was acquired when he worked for the Missionary Society. His claim of 75,000

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<sup>153</sup>Tucker, J. H. Garrison and Disciples of Christ, p. 95.

<sup>154</sup>Ibid., pp. 98-102.

<sup>155</sup>Centennial Convention Report, pp. 323-324.

conversions through his students should not be considered an exaggeration.

Health reasons prompted Dungan to retire from his work at Drake in 1910; he qualified to receive the Carnegie pension for the rest of his life. He planned to retire in California as soon as he finished his work at Drake, January 1, 1911.<sup>156</sup>

Glendale, California: 1910-1920

Dungan traveled with his sunset companion, Nora, to Glendale California to retire; they resided at 329 East Lomita Avenue.<sup>157</sup> D. R. enjoyed traveling in his retirement years. In the fall of 1916, he wanted to finish his trip around the world by traveling to Hawaii, then to Japan, Borneo, Sumatra, and to Rangoon. On the way to Hawaii, he broke his hip and nearly lost his life; his son, Dr. James A. Dungan, remembers,

A few years later he and my stepmother went on a journey to Honolulu, a thing he had wanted to do for a long time. While he was sitting on deck one day, a big wave hit the ship, knocking him from the iron bench which fell on him, breaking his hip. Three days later, they reached Honolulu, and he was transferred to the Queen's Hospital. The shock of the injury brought back an attack of diabetes, of which I thought I had cured him in this country, and ultimately I was asked to come over and see him. He had been unconscious for three days when I arrived, the coma being the result of acidosis. For this I had used effectively soda in the veins and suggested it to the doctors in attendance. They had already used soda by the mouth and 'drip' method, but were unfamiliar with the other route. They agreed, and it was again successful after it had been used all night. He woke up at eight in the morning, and seeing me there, we shook hands. His memory naturally went back three days, when the doctors had been doing something to make his hip easier. They had knocked down the big Balkan Ring which enclosed the mattress; they had put sandbags under his hips, and otherwise stabilized the bone. When I inquired 'how he felt,' he replied slowly and complacently: 'Well, they sandbagged me, and they knocked me down, but I'm still in the ring!' Two nurses were on his case, and they told me that he had kept them laughing most of the time.<sup>158</sup>

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<sup>156</sup>H. M. Bell, "Drake University Commencement," CS 45 (July 2, 1910):1162.

<sup>157</sup>D. R. Dungan, "Tracts, Charts, and Discourses," CS 54 (April 5, 1919):664.

<sup>158</sup>J. A. Dungan, "A Wheelhorse of the Old Guard," CS 82 (February, 22, 1947):

When he returned home, his movement was restricted to crutches and then to a cane; he did not travel much after his return.

David Roberts Dungan died December 10, 1920. Robert Milligan Dungan sent a telegram to the Christian Standard saying,

My father, D. R. Dungan, passed away last night, December 10, while sitting at the supper table visiting with friends. He had been unusually well the past three months. We are sad, but all is well. He fought a good fight, finished his course, and kept the faith.<sup>159</sup>

Mrs. R. M. Dungan reported the funeral services to the Christian-Evangelist writing,

The funeral services of David Roberts Dungan were held at the Glendale Christian Church, Thursday, December 16, 1920. The service was in charge of his pastor, Clifford A. Cole, and others having part were friends and associates, S. M. Bernard of Pico Heights Church, J. N. Smith of Western Avenue Church, J. W. Maddox of Lincoln Heights Church, Dr. Hill M. Bell, ex-president of Drake University, who made the first address, speaking of his long and intimate acquaintance with the deceased, both in Iowa and Nebraska. Dr. Bell said he had always admired the strong personality of D. R. Dungan, his deep, intimate, and rich knowledge of the Scriptures, his ability in the classroom, and his wise and sane counsel in matters of administration. He said that as a public speaker and debator, he was well known and a writer he was almost famous, and his book, On the Rock, had probably the largest sale of any book among us. He said that, in his opinion, Dr. Dungan would live longer in more hearts and lives through his teachings and life, than probably any other man in our great brotherhood.<sup>160</sup>

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<sup>159</sup>R. M. Dungan, "D. R. Dungan Called Home," CS 55 (December 18, 1920):1641.

<sup>160</sup>Mrs. R. M. Dungan, "Funeral of D. R. Dungan," C-E 58 (January 27, 1921):

THE BOOK: HERMENEUTICS

The purpose of this research project is to evaluate the influence of D. R. Dungan's Hermeneutics on the Restoration Movement. This section will review Dungan's intention for his book, the sources he used, and the use of the book in the brotherhood.

Review

In the summer of 1885, a Drake committee asked Dungan to prepare a textbook on hermeneutics for classes there.<sup>161</sup> It was to be a textbook for first-year Bible students; the course would last one semester.<sup>162</sup> While he worked in the Bible department at Drake, he labored on Hermeneutics. It was published in 1888 by the Christian Publishing Company;<sup>163</sup> the publication notice was published in the Christian Standard.<sup>164</sup> He used the book at Drake and at Cotner;<sup>165</sup> the book was also recommended by the publisher for all Bible students.

The first chapter defines hermeneutics and gives general suggestions concerning the need and value of hermeneutics. It appears to be a well-digested summary of Ernesti,<sup>166</sup> Milligan,<sup>167</sup> and Terry.<sup>168</sup> Even with his limited exposure

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<sup>161</sup>H. D. Williams, "Des Moines Letter," CS 20 (July 4, 1885):235.

<sup>162</sup>Ibid.

<sup>163</sup>David Roberts Dungan, Hermeneutics. Cincinnati, Ohio: Standard Publishing Company, 1888.

<sup>164</sup>"Review of Hermeneutics," CS 23 (July 8, 1888):505.

<sup>165</sup>D. R. Dungan, "Cotner University," C-E 29 (June 9, 1892):356.

<sup>166</sup>J. A. Ernesti, Principles of Interpretation. trans. by Moses Stuart (Andover: Flagg and Gould, 1827), p. 6.

<sup>167</sup>Robert Milligan, Reason and Revelation: or the Province of Reason (Cincinnati: R. W. Carroll and Company, 1868), pp. 286-288.

<sup>168</sup>Milton S. Terry, Biblical Hermeneutics (New York: Methodist Book Concern, 1883), pp. 17-22.

to hermeneutics, he realized the importance of correct interpretation; he wrote, "he who can bring before the world a correct system of interpretation, will do more to heal the divisions than any other man of this century."<sup>169</sup> His remarks seem to be directed at protestant systems of thought, yet some of his comments may have been directed at men in the brotherhood; he wrote,

Selfish ambition can not be removed by rules of interpretation. Even in the days of the apostles, in the presence of divine inspiration, in the presence of the divine authority which had been committed to the chosen twelve, ambitious men rose up to draw away disciples after them, ready to make merchandise of them. Even then the mystery of iniquity was secretly at work. The desire for place and power led men then to adopt the claim of sanctity, that they might gain a leadership which could come to them in no other way. It would be idle to undertake to prevent men from being hypocrites, from loving this present world, or from seeking their own, and not the things of Jesus Christ, by rules of interpretation. Sound exegesis can have but little effect on such conditions of the heart. But when we are not able to change the goods, we may do something in changing the market. A correct hermeneutics may do something toward rendering it impossible for these men to continue their work of deception. If we could bring all the followers of Christ to a common interpretation of the Word of God, the power to create divisions would certainly be gone.<sup>170</sup>

Chapter two describes "things which help us to understand the work of God." His thoughts came directly from Ernesti<sup>171</sup> and Milligan.<sup>172</sup> His explanation of James 1:5 does not flatter his ability to interpret scripture.<sup>173</sup> Chapter three, Things Which Hinder a Right Interpretation of the Scriptures, explains the converse of chapter two with practical observations from his debating experience. Chapter four is an expanded version of Terry<sup>174</sup> with portions of Milligan.<sup>175</sup>

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<sup>169</sup>D. R. Dungan, Hermeneutics, p. 8.

<sup>170</sup>Ibid., p. 6.

<sup>171</sup>J. A. Ernesti, Principles of Interpretation, pp. 119-124.

<sup>172</sup>Robert Milligan, Reason and Revelation, pp. 381-386.

<sup>173</sup>D. R. Dungan, Hermeneutics, p. 35.

<sup>174</sup>M. S. Terry, Biblical Hermeneutics, pp. 163-174.

<sup>175</sup>Robert Milligan, Reason and Revelation, pp. 289-291.

Chapter five is the most original and beneficial chapter in the entire book. From his exposure to the scholarship of Alexander Campbell (Sermon on the Law and debates) and to the topical studies of Milligan's The Scheme of Redemption and commentary on Hebrews, he developed an outstanding presentation defining, describing, and contrasting the covenants recorded in the Bible. The only weakness of the chapter involves his limited study of the authority principle; he explained the differences between the covenants but he failed to study the nature and applicability of covenants. How can and does the New Covenant obligate men today? If he could have been able to answer that question, the Restoration Movement would have been tremendously affected.

Chapter six is an expansion of Milligan's chapter, "Consideration of Historical Circumstances."<sup>176</sup> This chapter exhibits extensive familiarity with the questions utilized in the historical-grammatical method. Chapter seven examines the rules for interpreting words and sentences; Dungan summarizes Milligan's chapter<sup>177</sup> and portions of Terry<sup>178</sup> into a useable outline.

Chapters eight through ten concentrate on the interpretation of figurative language. Dungan's emphasis in this area is commendable; he uses nearly 200 pages to explain and illustrate figurative language. It is disappointing that he used entirely Terry's material on figurative language;<sup>179</sup> he uses the order, definitions, and illustrations of Terry without crediting the material to the scholarly Terry.<sup>180</sup> His last chapter is a well-balanced presentation on prophecy which seems to be original with him.

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<sup>176</sup>Ibid., pp. 292-303.

<sup>177</sup>Ibid., pp. 304-332.

<sup>178</sup>M. S. Terry, Biblical Hermeneutics, pp. 175-205.

<sup>179</sup>Ibid., pp. 243-368.

<sup>180</sup>D. R. Dungan, Hermeneutics, pp. 195-369.

Hermeneutics is a remarkable accomplishment considering the author's experience with the science of interpretation. Dungan did not spend a lifetime exploring hermeneutics; he spent, at the most, a few summers studying a few good books. He never revised Hermeneutics nor did he publish additional volumes. Without a doubt, the book Hermeneutics was produced by an overworked professor who did not have a life-long interest in the science of interpretation. Hermeneutics is a good textbook for Bible students but is of limited value for advanced students; it is certainly unqualified to be the definitive work for careful Bible students of all ages.

### Influence

It would be impossible to estimate the total influence of any man or any book in any age. Dungan's influence on the Restoration Movement will be explored by learning how many people were converted through his influence, how the book has been used, and how other students of interpretation regard his work.

Few men can boast of having the reputation Dungan had in Nebraska and Iowa from 1860 to 1910. While State Evangelist in Nebraska for the American Christian Missionary Society, he and R. C. Barrow converted, stabilized, and edified over 2,500 people from 1865 to 1871. His book, On the Rock, published in 1871, went through eighty editions; how many thousands of people read about the Restoration Movement through that book? His work at Drake (1883-1890; 1905-1910), Cotner (1890-1896), and Christian University (1900-1904) allowed him to personally train 250 preachers; he took a personal interest in their lives and work. By 1909, those young men had converted 75,000 people. One eulogizer claimed,

Already Brother Dungan has shown what he can do in the writing of books. Through his books, he is better known in Australia and New Zealand than some of us are known in our own state. He has preached

8,000 sermons, delivered 300 speeches on temperance and prohibition and made 962 speeches in debate.<sup>181</sup>

When Dungan's book was published in 1888, the publisher recommended the book for all Bible students; it was originally intended for college classes. Since the present publishers (Gospel Light Publishing Company) did not have any publishing information on Hermeneutics, the use of the book in colleges was investigated. Forty-seven institutions were contacted by mail and were requested to supply information regarding Hermeneutics.<sup>182</sup> Forty-one institutions responded by supplying some type of information; twenty had used Dungan's book as a textbook, seventeen had not used the book, and five did not know if the book had been used there.<sup>183</sup> A total of over 4,000 students have used Hermeneutics as a textbook. If one carefully examines the dates when the book was used, he will notice that the records reveal only recent usage; seventy years of usage is unknown (at least to a surface investigation). At Freed-Hardeman College the book was used before 1920; it has been used continuously since then. A scripture index was compiled during the 1946-1947 school year by C. P. Roland and his class.<sup>184</sup>

Clinton Lockhart published his Principles of Interpretation in 1901; this is the only book published by the brotherhood since Dungan that attempts to treat general hermeneutics.<sup>185</sup> Although his book is more scholarly, it is very limited in scope and is less practical. Where Dungan excels by his chapters on covenants and figurative language, Lockhart excels in listing the axioms of

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<sup>181</sup> Alfred M. Haggard, "A Scribe of the Kingdom," CS 47 (March 25, 1911):476.

<sup>182</sup> See Appendix 1.

<sup>183</sup> See Appendix 2.

<sup>184</sup> From an interview with R. C. Oliver on April 2, 1983 in Henderson, Tennessee.

<sup>185</sup> Clinton Lockhart, Principles of Interpretation. Delight, Arkansas: Gospel Light Publishing Company, 1915.



hermeneutics. Apparently Lockhart and Dungan never worked together although they had much in common; Lockhart seemed to work independently of Dungan.

In the twentieth century, there have been no attempts to write a better volume on interpretation than Dungan's Hermeneutics. Roy H. Deaver published a soft-cover workbook called Hermeneutics which is almost entirely taken from Dungan's book; he does not give credit in his workbook to Dungan for the material he used.<sup>186</sup> His father, Roy Clifton Deaver, wrote How to Study the Bible in 1972 and Ascertaining Bible Authority in 1977.<sup>187</sup>

Several books on interpretation have been written by men in the brotherhood but those were not attempts to treat hermeneutics in general; they are "bandaid" attempts to correct problems regarding interpretation. J. D. Thomas wrote We Be Brethren in 1958; he wrote Heaven's Window in 1974 responding to attacks on We Be Brethren. Thomas is the only one who has reviewed Dungan's Hermeneutics; he claims that Hermeneutics "has proved to be somewhat of a classic in its field to those who follow the grammatico-historical method and who seek ultimately to arrive at the common mind in Biblical interpretation."<sup>188</sup> He reviewed Dungan's book and concluded, "We find Dungan valuable in all these points and particularly relevant for us in arguing for the Inductive Method, for necessary inferences, and for the teaching authority of approved precedents."<sup>189</sup> Thomas revealed the purpose for his books by writing,

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<sup>186</sup>Roy H. Deaver, Hermeneutics. Hurst, Texas: Brown Trail School of Preaching, n. d.

<sup>187</sup>Roy Clinton Deaver, How to Study the Bible. Hurst, Texas: Biblical Notes, 1972; and Ascertaining Bible Authority. Garland, Texas: Biblical Publishing Corporation, 1977.

<sup>188</sup>J. D. Thomas, Heaven's Window (Abilene, Texas: Biblical Research Press, 1974), p. 86.

<sup>189</sup>Ibid., p. 94.

WBB (We Be Brethren) more or less took up where Dungan left off, while this present book (Heaven's Window) goes back behind Dungan's original assumptions and works in that area first, then with Dungan's help we work on through to detailed patterns, defining some of the basic conclusions of WBB on the way.<sup>190</sup>

It might be embarrassing for Thomas if he knew Dungan's background and his positions on significant authority questions like missionary societies and the use of instrumental music in worship. If Thomas literally began where Dungan left off, he would have had to begin in the Disciples Movement.

In 1975, Thomas B. Warren wrote When is an "Example" Binding? to answer the question, "when is an account of action set forth in the Bible, binding on men living today?"<sup>191</sup> Warren discusses a very concise problem and does not explain general principles of hermeneutics. He does mention Dungan's Hermeneutics in his bibliography.

In 1976, C. W. Zenor wrote a dissertation for the Iliff School of Theology on "A History of Biblical Interpretation in the Church of Christ: 1901-1976." Zenor intended to survey "how the Church of Christ has interpreted the Bible in one segment of history, 1901-1976, illustrated by the writings of three significant leaders (David Lipscomb, G. C. Brewer, and J. D. Thomas) of that church."<sup>192</sup> He describes himself as "a fourth-generation member of the Church of Christ, and a minister of this communion for twenty-two years. My theological stance may be described as neo-liberal and ecumenical."<sup>193</sup> His dissertation is a historical-sociological evaluation of the hermeneutical principles of Lipscomb, Brewer, and Thomas. Zenor comments about the study of hermeneutics in the

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<sup>190</sup>Ibid., p. 92.

<sup>191</sup>Thomas B. Warren. When is an Example Binding? (Jonesboro, Arkansas: National Christian Press, 1975), p. 3.

<sup>192</sup>C. W. Zenor, "A History of Biblical Interpretation in the Church of Christ: 1901-1976" (Th. D. dissertation, Iliff School of Theology, 1976), p. 1.

<sup>193</sup>Ibid., p. 5.

brotherhood during the period 1900-1976 saying,

Literature among the members of the Church of Christ concerning the interpretation of the Bible is very sparse. There are at least three reasons for this: First, many in this church have believed that the Bible did not need to be interpreted. It is the clear and simple revelation from God to men which he has expressed in easily understood language for those who really want to honestly see his will and obey it--it simply says what it means and means what it says. Second, until recently, ministers, church leaders, and members have not been particularly well-educated. Consequently, most have accepted the traditional approach to the interpretation of the Bible that had been generally espoused in the early days of the Restoration Movement-- a simplistic, literalistic approach. Third, and perhaps the most important, most ministers, church leaders and many members have had such a burning zeal to take what they believed to be the soul-saving message of the gospel to others they have neither had the time nor the inclination to be concerned about things they considered relatively unimportant, such as biblical interpretation.<sup>194</sup>

Even though Zenor did not properly understand Dungan's influence on G. C. Brewer and J. D. Thomas, he does understand the "traditional approach" presented by Dungan from Campbell and Milligan. Zenor claims that Lipscomb, Brewer, and Thomas followed the "traditional approach" handed down from Campbell and Milligan. He then links the weaknesses of the "traditional approach" with all the divisions of the Church of Christ since 1830.<sup>195</sup> He writes,

All of these divisions in Churches of Christ, except the Ketcherside-Garrett type churches and the liberal churches follow the traditional biblical interpretation of the Bible as espoused by Lipscomb, Brewer, and Thomas. It is difficult to imagine how the interpretation of the Bible by these three men could have shown itself to have failed, in any more dramatic manner, to have brought about the avowed purposes of the Restoration Movement, than in the divisions, as seen in the foregoing list, and the potential for more in the future. Theoretically, there is no end to the divisions possible in the Church of Christ because of its particular type of biblical interpretation.<sup>196</sup>

He concludes,

This is the fruit of the twentieth century Church of Christ facet of the Restoration Movement, which even yet claims to offer genuine

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<sup>194</sup>Ibid., pp. 56-57.

<sup>195</sup>Ibid., pp. 326-342.

<sup>196</sup>Ibid., p. 342.

Christian unity to the hundreds of diverse groups in Christendom. Its formula is simple: Our correct interpretation of the Bible has restored the one true New Testament church of the apostolic era and only as men are willing to become members of this saved body may they participate in authentic Christian unity.<sup>197</sup>

### Conclusion

Dungan's whole life was full of zeal for the kingdom of God. He evangelized vigorously and trained other men to preach the gospel. He could tell a good joke and was an optimist when he faced problems. Any attempt to capture on paper the life of this unique, colorful pioneer would be vain; D. R. Dungan was a bigger man than this or any paper could portray.

Realism and objectivity should be maintained while writing a biography; honor for the dead should not distort history. When one carefully studies the life of D. R. Dungan, several facts seem to be indisputable. First, his book, Hermeneutics, was intended to be a textbook for beginning college students-- nothing more, nothing less. How then could Hermeneutics become the book used in the Restoration Movement as "the classic" text in the field of hermeneutics? In Dungan's day, the Restoration Movement was young and developing; problems with the authority question were the result of the gaps in Alexander Campbell's hermeneutical system. Dungan's positions on missionary societies and instrumental music show conclusively that he had not solved the authority problem inherited by his generation. Obviously his book became "the classic" because it was the only one that treated general hermeneutics.

Second, the book is now outdated and limited; it has always been limited. Scholars of the Restoration Movement can not neglect the science of hermeneutics and claim to know the correct interpretation of the Bible. It is difficult to admit the conclusions of C. W. Zenor but he has spoken with more wisdom than

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<sup>197</sup>Ibid., p. 346.

many want to admit. Several Hebrew and Greek scholars are members of the church but none of them (as known to this writer) have seriously studied hermeneutics and published any useful material. The brotherhood has serious disputes almost yearly over issues that can be solved through a correct method of interpretation. Dominant personalities clash in brotherhood papers and each claims to interpret the Bible correctly. This writer may be naive but it seems that more study in hermeneutics may help unravel the problems of interpretation that seem to divide us.

From restoration history one can learn many lessons; the one lesson that should immediately be obvious is that the production of "bandaid" hermeneutical systems prove that the foundational system is weak. If two brothers disagree on an issue using the same hermeneutical system, the system must be weak. If someone attempts to strengthen the hermeneutical system to support his position, his "bandaid" will be immediately rejected by his opponent. Would it not be more reasonable to first investigate the general principles of hermeneutics and to complete a correct system of hermeneutics without any issue in mind? The unity of the church depends upon the consistent, correct interpretation of the Scriptures. A kingdom divided by a weak hermeneutical system will not stand.

The school of interpretation from which Alexander Campbell drew his principles was developed and systematized by J. A. Ernesti. His purely grammatical approach started a movement to understand the Bible as it was understood by the original recipients.<sup>198</sup> Some comments from Ernesti seem to be an appropriate ending for this research project; he wrote in 1761,

The interpretation of the sacred books is the highest and most difficult task of the theologian. This may be shown from the nature of the case, from experience and also from the consent of all enlightened periods. All solid knowledge and judicious defence of divine truth must originate from a right understanding of the Scriptures. The purity of the Christian

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<sup>198</sup>J. A. Ernesti, Principles of Interpretation, p. 5 of preface.

religion has shone brighter or been obscured in proportion as the study of sacred interpretation has flourished or decayed.<sup>199</sup>

He seems to be writing for the scholars of today when he wrote,

As Christian doctrine is preserved only in written records, the interpretation of these is absolutely essential to a knowledge of it; and unless we know what Christianity is, we can neither maintain its purity nor defend its principles to the best advantage.<sup>200</sup>

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<sup>199</sup>Ibid., p. 1.

<sup>200</sup>Ibid.

APPENDIX 1

Dear Sir,

I am presently enrolled in a Restoration Movement Seminar taught by Dr. Earl West at the Harding Graduate School of Religion. I am investigating in this course the influence of D. R. Dungan and his book, Hermeneutics (published by Gospel Light Publications, Delight, Arkansas).

You could help me a great deal if you could furnish me with the facts mentioned below:

Has D. R. Dungan's book, Hermeneutics, been used as a textbook in any of your classes?

yes \_\_\_\_\_ no \_\_\_\_\_ not known \_\_\_\_\_

When was your school established? \_\_\_\_\_

If the book has been used, please list below:

<u>Class Title</u>	<u>Date Used</u>	<u>Teacher</u>	<u># of students in class</u>
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
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If you have difficulty finding this information, give general information. Please help me in this regard. I will be happy to refund any money spent on photo-copying. Please respond soon because I need this information before March 1, 1983.

You will find enclosed a stamped, addressed envelope. Even if you know this book has not been used or if you don't know, please send this letter back so I will benefit from this information. Thank you so much for your help--this project is an important study in Restoration History.

Sincerely,

APPENDIX 2\*D. R. Dungan Hermeneutics: the use of

<u>Accredited Colleges</u>	<u>Date Established</u>	<u>Use</u>	<u>Years</u>	<u># of students</u>
Abilene Christian University	1906	Yes	1969-1979	ca 175
Alabama Christian College	1942	Yes	1942-1966	ca 400
Columbia Christian College	1956	No		
Crowley's Ridge College	1964	Unknown		
David Lipscomb College	1891	Unknown		
Freed-Hardeman College	1869	Yes	1919-1968 1968-1983	Unknown 776
Great Lakes Christian College	1952	No		
Harding University	1924	Yes	1960-1983	ca 420
Lubbock Christian College	1952	No		
Michigan Christian College	1959	Unknown		
Northeastern Christian Jr. College	1959	No		
Ohio Valley Christian College	1960	Yes	1967, 1972	21
Oklahoma Christian College	1950	Yes	(4 semesters)	ca 120
Western Christian College	1946	No		
York College	1956	No		
				ca 1,912
<u>Unaccredited Colleges</u>	<u>Date Established</u>	<u>Use</u>	<u>Years</u>	<u># of students</u>
Alabama Christian School of Religion	(?)	No		
American Christian Bible College	1976	No		
International Bible College	1971	Unknown		
Magnolia Bible College	1979	Yes	1983	6
Northeast Bible College	(?)	No		
Oconee Bible College	1969	No		



Tennessee Bible College	1975	No		
White's Ferry Road School of Biblical Studies	(?)	Yes	1974-1981	ca 400
Williamstown Bible College	(?)	Unknown		<hr/> ca 406
<u>Schools of Preaching</u>	<u>Date Established</u>	<u>Use</u>	<u>Years</u>	<u># of students</u>
Bay Area School of Religion	(?)	Yes	1964-5	14
Bear Valley School of Biblical Studies	(?)	Yes	1976-1983	99
Belleview Preacher Training School	(?)	Yes	1973-1983	ca 200
Brown Trail Preacher Training School	1965	Yes	1965-1983	ca 150
Crossroads School of Ministry	(?)	No		
East Tennessee School of Preaching' and Missions	(?)	Yes	1970-1983	101
Farmers Branch Bible Training Work	(?)	No		
Florida School of Preaching	1969	Yes	1969-1983	ca 200
Institute for Christian Studies	(?)	No		
Memphis School of Preaching	1966	Yes	1966-1983	ca 600
Nashville School of Preaching	1968	No		
Northeast School of Biblical Studies	1978	Yes	(1 semester)	9
Oklahoma College of the Bible	1967	Yes	1967-1983	151
Preston Road School of Preaching	(?)	Yes		144
Quaker Avenue School of Ministry	1978	No		
Westside School of Bible and Preaching	1974	Yes	1974-1981	<hr/> ca 80
				ca 1,748
				Total 4,066

\* information obtained by letters sent by official representatives of the institutions responding.

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