



The McIntyre Papers

David Fergusson

'I came here to die.'

The McIntyre papers comprise a substantial collection of a dozen or more boxes, files and folders. Although some were deposited in the New College Library at the time of John's retirement in 1986, most appear to have been donated in batches through the 90s until he and Jan moved from Minto Street to a smaller property in West Savile Terrace. The papers have not yet been catalogued although work is expected to begin later this spring, through money made available by the School of Divinity and New College. I can claim merely to have perused them in a serendipitous and unsystematic way in Sheila Dunn's office, and what I offer must only be a very preliminary assessment.

In their current state, the papers are clearly pretty much as John had collected them. They comprise sermons, talks, prayers, lecture notes, handouts – of which there are very many – letters, newspaper cuttings, committee papers, family memorabilia and photographs. He did not keep any obvious filing system but simply stored these materials before proceeding rapidly to his next task. So, for example, in amongst some Australian sermons you will suddenly come across a mid-term school report for one of his sons, or later a bill for the transport of furniture from Sydney to Edinburgh (£342.4/9). Another bank statement reveals that on leaving Australia he had credit of \$1,384.63.

The materials cover a broad time span from his days as a philosophy undergraduate in Edinburgh during the late 1930s until around the mid-1990s. By piecing together these different materials in chronological order, we can gain some sense of the patterns, habits and context of a working life in the church and the academy over more than half a century. All I can present are a few edited highlights along a timeline. If some of the details are wrong, please correct me afterwards.

John McIntyre's school years were spent at Bathgate Academy. There appears to be no record from this time in the papers, but we do have an address that he delivered at his old school in 1959 when he received the Newland Shield as a distinguished alumnus. In this oration, he offers some interesting reflections on his school years. He speaks about the *seriousness* with which education was taken in the early 1930s, recalling that of the twelve boys in his class there came in late life a doctor, a bank manager, a mine manager, a member of the diplomatic corps, a member of the Department of Agriculture, two senior civil administrators, a Roman Catholic priest, a Methodist minister and himself. He writes, 'It may have been that we came here after the General Strike and were here through the years of the depression, before the rise of Hitler set the armaments factories to give the sort of employment that brought sorrow to the world. The time, in other words, may have been serious and we simply matched the age. But I don't think that our group was unique. I could name a host of distinguished graduates of other age groups who seem to have acquired this seriousness about education, of which I have been speaking. The time was serious and we simply matched the age.' The oration continues with some pertinent reflections on the nature of school education as preparing people for university and citizenship, and then he concludes with some verses from a justifiably little-known Bathgate poet that were given to him in Sydney by a fellow Scot.

Our good old burgh will sing aloud the praises of our
good old burgh town,
Though Airdrieonians may sneer, and Carnwathians
may frown,
As nowhere in creation doth the sun so brightly shine;
Our men are wisest of the wise, our women are divine.

We raise the largest turnips, we grow the finest wheat;
Our curlers and our bowlers e'en Camnethan can not
beat;
Our crystal is the clearest, our whisky is the best –
That nought can beat Glenmavis, every topper hath
confessed.

[This stanza incidentally is scored out with a pencil in the TS; he obviously judged at the last minute that it might be thought irresponsible for a churchman and distinguished alumnus to commend a good malt to the pupils of the school.]

We boast the great and good Sir James, likewise
Professors four,
And whoever lives the longest may see as many more;
We have taught the world its letters, to show we are
not fools,
And have sent a squad of teachers to all the parish
schools.

So it continues, the paean of Harry Shanks to Bathgate, some verses to rival even McGonagall at his best.

The earliest papers appear to date from John's undergraduate years at the University of Edinburgh, 1933-38. An honours candidate in Mental Philosophy, he studied at Old College under Norman Kemp Smith, who held the Chair of Logic and Metaphysics, and A. E. Taylor, who held the Chair of Moral Philosophy. Both were highly distinguished. Kemp Smith indeed may be regarded as the foremost Scottish philosopher of the twentieth century. The Presbyterian rigour, caution, seriousness, scholarly acumen, and occasional flashes of brilliance that characterised his work seem to have rubbed off well on young John McIntyre, who may have been temperamentally suited to such influence. Kemp Smith offered a fusion of realist and idealist themes. While affirming the mind-independence of the physical world set in space and time, Kemp Smith argued that it could not be finally understood without reference to that spiritual dimension which was the source of universal moral, aesthetic and religious experience. McIntyre's honours dissertation on the ontological status of values appears pretty much to follow this same line. Indeed I recall him remarking forty years later that he considered the argument still entirely valid if somewhat unfashionable. 'Idealism regulates the tendency of common sense to move towards a vaguely grasped not-yet and to postulate a spiritual reality.'

Another moral philosophy essay, however, ends with some critical remarks from his tutor, A. K. Stout. He notes with some concern the tendency towards an obscurity of expression, a clumsiness of prose, and even a pretentiousness of style. You must avoid all this in the future, he tells McIntyre, before awarding him an alpha double minus for the quality of the work. The young student must have taken these strictures to heart; terms such as ‘obscurity’ and ‘pretentiousness’ can be applied to the writings of many theologians, but not I think to McIntyre. For his part, A. E. Taylor gives him an alpha minus for another essay and remarks that it is ‘a careful and in many parts excellent essay’. Careful and in many parts excellent – that rather sums up what was to follow in the next half century.

When we come to his New College student years 1938-41, there is not surprisingly a large body of material. Before the days of increased specialisation, he excelled in all the Divinity disciplines. His final transcript reveals marks of distinction in each of Old Testament, New Testament, Ecclesiastical History, Divinity, Dogmatics and Christian Ethics & Practical Theology. His specialism was Systematic Theology and he was awarded the First Gunning Prize as the most distinguished student in his year. (Divinity of course was studied under John Baillie who had returned to Edinburgh from New York in 1934 and whom McIntyre would succeed in 1956.) Four terms of elocution under Mr Graeme Goring are also recorded, the transcripts being signed by Professors Curtis and Watt. His notebooks reveal an impressive competence in Hebrew language, certainly more than that attained by the present incumbent in his chair. There is an interesting exegesis of Job 19 in which after some discussion of the Hebrew text, he writes that the problems raised by Job are not to be resolved by any easy appeals to Christian eschatology. The conundrum of evil remains; it cannot be resolved by trumping Job with our knowledge of the New Testament canon. These are quite daring thoughts from the young McIntyre. Here are Norman Porteous’ comments. ‘A wholly admirable piece of work. You show unusual ability in handling critical questions. I am not finally convinced by your exposition of vs 25-26, though you make out an excellent case for your view. Your theological position

suggests difficulties to my mind but these can best be discussed *unter vier Augen*.’ We can only speculate what private discussion might then have ensued.

After graduation, McIntyre served in several parishes, first as assistant at St Cuthbert’s here in Edinburgh, then as a locum near Taynult and finally in Fenwick where he was inducted in 1943. There is little material that is obviously connected to these years, other than perhaps some handwritten sermons that are undated, although we do have some newspapers cutting of his marriage in 1945 to Miss Jan Buick, the midwife whom he met while in Fenwick. It seems that he learned to type somewhere between Scotland and Australia because much of his later work is set in typescript. It appears too that he was offered a chair in philosophy at the Scottish Church College in Calcutta in 1941. He declined this on the grounds of an unfavourable reaction to vaccination. It may also be that he was reluctant to turn entirely to philosophy. G. T. Thomson wrote in a later reference that it would have been a terrible waste of a theologian had he accepted this post. Other impressive testimonials from his teachers were assembled – including Kemp Smith and Taylor, though surprisingly not Baillie who would later support his candidacy for the Edinburgh Divinity chair – and he was duly appointed to the vacant chair of Theology at St Andrew’s College, Sydney.

Moving to Sydney in 1946, McIntyre was to assume a range of important teaching and administrative tasks while also being thrust into a position of some public prominence. The newspaper clips record sermons and talks delivered, and it seems that he made a distinctive mark by challenging the regnant and controversial atheism of the philosophy department at Sydney University under Professor John Anderson. Another exiled Scot, Anderson was a formidable thinker. Although older than McIntyre, he had also trained under Norman Kemp Smith. His philosophy advocated a strong Humean naturalism. When coupled with Anderson’s strong personality, this exercised a powerful hold upon a group of ‘free thinkers’ gathered around him. It seems that John McIntyre participated in a series of debates with

this freethinking tradition, both in talks and radio broadcasts. I have not been able to unearth all the materials, and I suspect that someone needs to write up this important episode. However, it is clear from addresses delivered to the SCM in 1949 that he adopted a patient but sharp response to the so-called freethinking philosophy. Much of what he says could readily be applied today *mutatis mutandis* to Richard Dawkins' *The God Delusion*. While acknowledging the need for the criticism of expressions of Christian faith, McIntyre argues that the free thinkers have presuppositions and faith claims of their own. Moreover, the Christianity that they attack is an ill-informed caricature. They show little knowledge of the Christian philosophers of modernity, especially Kierkegaard. 'One criticism of him would be worth a dozen criticisms of half-remembered Sunday School indoctrination. Without such a careful and informed approach to the Christian faith, the Free Thought attack on Christianity will always remain quite unacademic in character.' (NSW Presbyterian, 25.3.49)

The post-war Australian years appear to have been a time of both personal and professional fulfilment. Several postcards, birthday cards and telegraphs bring the greetings of family and friends from Scotland upon the first birthday of his elder son, Eion. He has retained these memorabilia. Lecture notes reveal that he taught across much of the theological syllabus – he would always recommend this discipline to younger scholars. Start off somewhere small where you have to teach everything, he would advise. Handouts reveal work on Anselm and the Christian doctrine of history. His book on Anselm would later become his DLitt thesis of 1953. Already we have sermons, talks and a radio broadcast on the imagination, a subject to which he was to return repeatedly over a forty year period. Had he perhaps begun to ponder this through Kemp Smith's lectures on Hume? More research is needed here. In 1950 he was elected Principal of St Andrew's College; his patient and forceful leadership skills are already apparent in various documents.

Those who of us might think of John McIntyre's career as dominated by his love of New College need to qualify this judgement. Australia meant a great deal to him. He would allude fondly to his eleven years

there and he returned on several occasions to visit friends and old haunts. He was held in high esteem by a generation of Presbyterians in Sydney and beyond. Correspondence was maintained long after his departure in 1956 to succeed Baillie in the Chair of Divinity. The memorial address given in January 2006 by his friend Malcolm McLeod captures this. He notes John's urbane sense of humour. Early in his Australian years, a student complained that he had difficulty following his Scottish accent. John quietly pointed out that this was a problem he shared in reverse by writing on the blackboard 'I came here to die.' As an associate member of the Iona Community, at that time, he established an Australian branch that attracted over 100 members. (I understand from Ian Fraser that it continues to flourish, albeit under a different name.) McLeod notes that when he came to Sydney he offered a brand of liberal orthodoxy. This was in contrast to the ultra-modernism of his predecessor and the scepticism of the philosophers. McIntyre was always a difficult theologian to label, but perhaps 'liberal orthodox' is about as close as you can get.

There is nothing much in the papers to indicate why he chose to return to Edinburgh or the process that led to this. However, one might imagine that a move to his alma mater would have held obvious attractions. A letter from the elderly Kemp Smith congratulates him on being appointed to the chair of his old friend, W. P. Paterson. If I have deciphered his handwriting aright, Kemp Smith speaks of the many delightful advantages of working in Edinburgh, adding that it is the best of centres to spend one's last years. He also chides his former pupil for not writing for some time, but says that he is looking forward to catching up when he comes home.

Returning to Edinburgh, he continues a busy life of teaching, preaching and assuming leadership responsibilities in the University. There are lecture notes ranging across a wide set of topics in philosophy of religion, apologetics, doctrine and the history of Scottish theology. He writes methodically and wisely about all the great names and issues of twentieth-century philosophy and theology. A good deal of sermon composition is also evident. In 1962, he preaches throughout Holy Week at St Cuthbert's Church. His book on Christology was

produced a few years later, based on the Warfield Lectures delivered in Princeton. Many new lecture courses are prepared, the notes sometimes in handwriting, but usually typed out in full. Clearly he is in great demand as a speaker and writer. There is *inter alia* a beautifully crafted obituary of Ronald Gregor Smith written for *The Scotsman* following his sudden death in 1968, and a centenary address for the McLeod Campbell anniversary at Rhu several years later.

However, when we consider his administrative commitments throughout the 60s and 70s, it is not surprising that his theological output diminished in these decades. He was Principal Warden of Pollock Halls from 1960-71 and supervised a major expansion programme for the University's halls of residence. By 1968, he also took on the post of Dean of the Faculty of Divinity and Principal of New College when Norman Porteous retired. McIntyre was the popular choice and perhaps he was aware after the time of the James Barr episode of some of the political battles that would now confront him. The Faculty expanded. A move to establish a Religious Studies unit in the Faculty of Arts was blocked and the new discipline became sited at New College where it has remained since, much to the benefit of the Faculty of Divinity. Now running both Pollock and New College, he embarked upon a major reconstruction of the buildings on the Mound. The current interior design owes much to his leadership as also the purchase by New College of the Outlook Tower, i.e. the Camera Obscura, in 1971. It was initially leased back to the University, no doubt generating a nice income, while there is discussion in the Faculty minutes about using it as a home for the burgeoning Department of Practical Theology. Sadly, it was eventually sold – but you can't win them all. In the meantime, a shrewd deal had been struck between the General Assembly and the University by which the New College buildings were transferred to the ownership of the latter but under the condition that if ever these ceased to be used for the teaching of Divinity a reverse transfer would automatically take place. Thus the University was freed forevermore from any temptation to sell these buildings and this prime site. Not that it would, of course The New College staffroom in the redesigned building became a centre of lively exchange. It was proposed that it start to stock some newspapers, and

young David Wright, the staffroom monitor, informed his colleagues that they could take the *Times*, *Guardian*, *TLS*, *THES* and *Punch* for a subscription each of 50p per term. Today, we pay £60 per annum for considerably less.

John McIntyre's political and administrative skills are now legendary. He would have plans A, B & C upon entering a meeting; sometimes these were in a drawer carefully typed out, but most often in his head. Plan B appeared to be his preferred fall-back option, but it was sometimes reckoned that in fact it was really Plan A all along, and that the position that he had intended to secure at the outset was the one that was presented to his opponents as the compromise option. Others said that he kept his cards so close to his chest, that sometimes he had difficulty in reading them himself. A delicately worded confidential letter in 1972 to Principal and Vice-Chancellor Michael Swann raises the issue of the salaries of Divinity professors. These were lower than in the Arts Faculty, and McIntyre presents a case for parity: 'The load here is equivalent to the average in the Faculty of Arts, being less than some and more than others. Finally, the fixing of the Faculty of Divinity professorial salaries at £100 less than the Faculty of Arts average inevitably creates a problem when an increment occurs, the problem namely of determining how the new figure is to be reached. It may be that the new figure will represent £100 less than the average in the Faculty of Arts. On the other hand it may simply represent a 7.5% increment on the whole figure which would entail a widening of the gap between the Faculty of Divinity salary and the Faculty of Arts average. I wonder therefore whether it might not, in the end of the day, be simpler to equate it strictly to the average in the Faculty of Arts. It is a straight forward arrangement to operate though I presume that it would entail an additional £600 per annum.' We do not have Principal Swann's reply but one can only assume that his head would be swimming by this point and that acquiescence would immediately present itself as the easiest measure. In any event, the following year we do know that Swann left to take up a position at the BBC and McIntyre himself was appointed Acting Principal. If the anomaly had not been resolved in 1972, then it surely was soon thereafter.

In 1974, while interim moderator at St Giles' Cathedral, John was appointed a Queen's Chaplain and Dean of the Order of the Thistle. There is a large file devoted to his work in this capacity. It makes for interesting reading. Several letters of congratulations arrive. One of them is from his good friend and former best man James Maitland in Livingston. After extending his good wishes, Maitland also writes, 'Congratulations on being offered the Principalship of Stirling University and still more on declining it.' Make of that what you will, but perhaps a career move out of Divinity was not what he really wanted long term.

Soon after his assuming the Deanship of the Order of the Thistle, a major row broke out in the General Assembly over the Queen's decision to prescribe purple vestments and red cassocks for her Scottish chaplains. The main objections to this came from the minister of Newton St Boswells, the Rev A. R. Shillinglaw, who took it upon himself both to raise the matter in the Assembly and to write to her Majesty a strongly-worded letter on the subject. His objections were twofold. First, special ministerial garb struck at the Presbyterian principle of parity of ministers; it created a hierarchy where none should exist. Second, the apparent royal intrusion into a matter that was the province of the General Assembly only was offensive to the Presbyterian understanding of the relationship of church to state. If the monarch could determine what some ministers should wear, what might next be the subject of royal prescription for Church of Scotland clergy? The papers and letters that were exchanged during this episode are worthy of a Trollope novel; a Scottish sequel to *Barchester Towers*, perhaps. Shillinglaw was also unhappy that most of those being preferred as Queen's Chaplains were graduates of Edinburgh. Twelve had been appointed from New College but only two from Trinity College, and neither of those two was ministering in the west of Scotland. Only the minister of Glasgow Cathedral represented that city and somehow he did not really count. Amidst all this, it appears that the principal target of Mr Shillinglaw's wrath was Dr Hugh Douglas of St Mary's, Dundee, and to his wearing of what was described, not as a red, but as a 'scarlet cassock'. Referring to a desire for self-glorification amongst some ministers of lesser distinction than great men like Archie Craig,

Shillinglaw rather spoiled his case by resorting to a personal attack. At one point, Mrs Douglas was unfavourably cited for instructing the purse-bearer to get the proper order right in a procession of the Lord High Commissioner. All this makes compelling reading. In fairness to Shillinglaw, he later offered a full apology to Hugh Douglas stating that this matter had lain heavily on his conscience and that he had been entirely in the wrong to refer to Mrs Douglas in this way.

It is difficult to know quite what John McIntyre must have made of all this. He does not appear to have become publicly involved although as Dean of the Order of the Thistle he would have been concerned to protect the Queen from such criticism and also to defend the personal reputation of Dr Douglas. My sense is that he wore the purple and the red only on special occasions appropriate to the holding of the office. And it might be worth adding that a very detailed minute of the entire proceedings signed by Hugh Douglas was typed in a manner strikingly familiar to one of John's many large full-scap handouts.

Throughout his New College years, he appears to have been a regular visitor to the USA. Again in 1974, while he was Acting Principal of the University, we come across a sermon preached at the National Presbyterian Church, Nebraska Avenue, Washington DC on Mothers' Day. American churches tend to require sermon titles for advance publicity and this was duly provided with 'Lib and Let Love'. Lib, of course, is a reference to women's liberation. He celebrates the ways in which women have entered the workplace and assumed significant responsibilities in the professions. There are women who do not like just sweeping, washing, and cooking. They have God-given gifts and contributions to make to education, medicine, law, drama and government. Nevertheless, children continue to require that assurance and understanding to face the challenges of modern life that the love of a mother can provide. What is the solution to this tension? One proposal he makes is that fathers should assume greater responsibility in the nurture of children. Fathers are not going to be allowed to retreat behind newspapers, into gardens, onto golf courses, into country clubs, unless and until they have taken their own proper place in the loving and caring of children. He also refers to the need to look

beyond the nuclear family to the wider communities of people who support and sustain us. Then he concludes on this more personal note in a handwritten addendum on the back of the letter-headed notepaper from the Washington Hilton Hotel:

For me, as for you, Mothers' Day personalises itself; it speaks for me of four generations. My grandmother, who had nursed her husband till he died at the age of 60, herself left with her whole family to live in the outback of Australia till she was 84. Motherhood made her a pioneer even at 60. My own mother's life was more conventional, but through the Depression she eked out the last penny to give my sister and myself the best in education, and I cannot remember the word sacrifice even being used. Motherhood for her was bounded by and fulfilled in her family's life. My own wife, leaving her profession and having brought up her family was thereafter to return to her own profession. Hers was the generation that put motherhood and profession in series, the one to follow the other. My son's wife is in the totally new world: she has been a mother while she studied ecology and which she taught in School. Motherhood and career are now simultaneous. Whatever else we say of one another, this we can say that we all have had a mother and we bless God for her. In the four generations freedom for self, fulfilment and mothering care managed to express themselves in totally diversified ways. Motherhood can still express itself even under the pressures of our own day. I am hopeful and in that hope, and in the deepest gratitude, I bless all mothers.

The remainder of the 70s continued as busy years in University administration and leadership. In 1973, in order to act as University Principal he demitted as Dean of the Faculty and Principal of New College to be succeeded by his friend and former pupil Bill Shaw. While his publications were fewer in number in those years, the

regular pattern of lecturing and teaching continued. By all accounts he was highly effective as University Principal both in 1973 and again in 1979 following the death of Hugh Robson. Although closely involved in the appointment of James Mackey that same year to the Thomas Chair of Systematic Theology, there is no sign in the papers of the correspondence or documentation surrounding the controversy that erupted in the General Assembly. All that remains is a letter from Professor Gordon Whitby to the Very Rev George Reid challenging his letter in *Life & Work* that complains of the loss of church control over appointments to the Divinity Faculties. Whitby, a distinguished medic and university vice-principal, points out quite rightly that not even the NHS would insist upon ‘control’ over appointments to the Faculty of Medicine.

Throughout this time, John McIntyre continues to lead the Divinity Department and with James Mackey, the new Department of Systematic Theology. He was accompanied in these years by colleagues such as Bill Shaw, Elizabeth Templeton, Noel O’Donoghue, Ruth Page and Frank Whaling, and in the wider work of the Faculty by old friends and allies such as Alec Cheyne and Hugh Anderson. Letters continued to be exchanged with a wide range of correspondents, including acquaintances such as Bob Craig and John Heywood Thomas. Bill Shaw, now Professor of Divinity and Principal of St Mary’s College, writes in 1980 to invite John to speak at the Summer Institute in St Andrews. His letter concludes, ‘There is no rush for a reply but I am trying to get the programme fixed as soon as possible.’ The reply of course was swift and affirmative.

The next major file brings us to his appointment as Moderator of the General Assembly in 1982. All his addresses and talks from that year appear to be contained in this folder. These reveal that he prepared fresh material as he went along, all of it still carefully typed on sheets of about A5 size that could be discreetly used in pulpits and on lecterns. His sermon at St Giles’ at the opening weekend of the Assembly was set against a backdrop of the Falklands War, the high unemployment rates of the Thatcher years, and the imminent visit to Scotland of Pope John Paul II. His theme is *semper reformanda*. He makes several

points. The church has not yet learned how to combine scholarly criticism with devotion to Scripture. The confessional position of the church is anachronistic, we need a new confessional standard seems to be the suggestion. Twice the church has approached this subject but with the enthusiasm of someone taking a dip at Portobello on New Year's Day. Liturgical renewal is also required – how often he would allude in his preaching to the way in which worship had become dull for the people. State education has become secularised in ways that he deplors; Catholic schools set a better example in this regard. The unemployment figures, especially among the young, are a tragedy in a country which for so long has stressed the redemptive value of the work ethic. Finally, he reflects upon the moral uncertainty surrounding the cause of the Falklands War and the need within the church neither for uniformity nor organic unity but for concerted ecumenical action.

When John Paul arrived on 31 May, he was greeted by John McIntyre in the New College courtyard under the shadow of John Knox. Three Johns all together – the Pope and the Moderator under the gaze of the 16th century priest who had become leader of the Reformed Church. McIntyre says to the Pope, 'Your Holiness, though it is your own whom you are visiting, we in the Church of Scotland also have positive expectations of what may follow from your presence here. The history of Scotland is scarred with many occasions of religious conflict and controversy; and so from the spirit of reconciliation which informs our meeting today, we for our part would look forward to further dialogue with your Church not just on subjects of disagreement, but also on the joint themes on which we agree in face of a hostile world.'

Four years later, he retires from the University after thirty years in the Chair of Divinity. His portrait was painted soon after by Victoria Crowe and it hangs in the Senate Room, red cassock and all. (Some of us lamented that it did not resemble him very well, although Jan claimed to know the expression on his face: 'It's the one I see when I am about to get a row'.) Retirement afforded an opportunity to return to various writing projects. Books on the theology of the imagination, soteriology – based on the Sprunt Lectures at Richmond, VA – and pneumatology all appeared in due course. The earlier drafts of these

books are in the papers. There is not much else, but perhaps that is because he learned to use a computer and stored everything instead on a hard drive. However, there is in the collection a lovely tribute to Noel O'Donoghue which was written for a Festschrift that sadly never appeared. But it is still there, along with an interesting essay on Christianity and other religions.

What is the abiding impression of all these papers? A. E. Taylor's early verdict that he was always careful and often excellent seems apt. There is a lifetime of hard work, of steady application combined with acute intellectual and practical judgement, a strong sense of purpose and vocation that never seems to waver, a perseverance and commitment that ensured that he always delivered. At the time of his retirement, Noel O'Donoghue remarked that as long as John McIntyre was around New College you didn't have to worry. His attention to detail without ever losing sight of the big picture was rare if not unique. Things would be as they should, whether it was the light bulbs, the painting of the buildings, staff appointments, the Faculty's finances or the welfare of the students. And somewhere in the background to all this, there is a wife who steadfastly supported him and whose greetings are frequently extended to correspondents. Of course much more could be said of these papers, and I gladly defer to future scholars who will spend more time amongst them.

I end with an evening paper found amongst his moderatorial orders of service. It appears to be borrowed from John Donne (I am grateful to Robin Barbour for identifying this as the source) and it is one that he used frequently. He has updated it with pencilled emendations. 'Bring us O Lord and all your faithful departed at our last awakening into the house and gate of heaven; to enter that gate and dwell in that house where there shall be no darkness or dazzling, but one equal light; no noise or silence, but one equal music, no fear or hopes, but one equal possession, no ends or beginnings, but one equal eternity, in the habitations of your glory and dominion, world without end. Amen.'

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Full contents:

*Papers from a conference celebrating the
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John McIntyre (1916–2005)
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John McIntyre and History
by George Newlands

Theology, Imagination and Scottish Literature
by Alison Jack

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