

early mission movement in North Carolina. Traditionally the rise of the Primitive Baptist movement has been explained as a theological controversy between high Calvinists and more moderate Calvinists who supported organized mission work, but the story is much more nuanced than that. Pratt's analysis details how complicated church life could be, especially when powerful personalities like Ashley Swaim attracted followers. As both Inscore Essick and Pratt demonstrate, church schisms tended to be as much about personality conflict and personal acrimony as they were about theological differences.

Taken together, these volumes along with the other works in the BENA series are invaluable resources for historians, historical theologians, and genealogists. These books are as valuable for the historical introductions as their transcriptions of church records. Some may think the \$60 per volume price tag is steep, but the high-grade cloth binding, the text quality, and the excellent materials they provide make them well worth the price. Future researchers will find much to treasure in these volumes.

Keith Harper  
Southeastern Baptist Theological Seminary  
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***The Revival of Evangelicalism: Mission and Piety in the Victorian Church of Scotland.* By Andrew Michael Jones. Scottish Religious Cultures: Historical Perspectives. Edinburgh: Edinburgh University Press, 2022. ix + 226 pp. £85.00 cloth, £24.99 paper.**

While the 1843 Disruption has been lauded as the “most important” event in nineteenth-century Scotland, its aftermath and legacy regarding evangelicalism within the established Church has warranted further attention (Michael Fry, *Patronage and Principle* [Aberdeen University Press, 1987], 52). In his seminal book, Andrew Jones goes some way to rectify this oversight by exploring this overlooked aspect of Scottish ecclesiastical history. Covering the period 1843 to 1900, Jones provides a thorough and convincing reappraisal of the place of evangelicalism within the Church of Scotland. Based on doctoral research Jones conducted under the guidance of Professor Stewart J. Brown, an eminent scholar in the field, this study will undoubtedly prove to be one of enduring importance.

Partly due to the prominence of Thomas Chalmers, the architect of the Free Church of Scotland, evangelicalism has come to be associated with those who left the established Church. As Jones writes in the introduction to *The Revival of Evangelicalism*, Chalmers's status as an “evangelical icon” was a key factor that led to the exodus of evangelical “young talent” from the Church of Scotland in favor of the Free Church (1). Jones's research suggests, however, that this narrative overlooks the key role the so-called Middle Party—those evangelicals who chose to remain within the Church of Scotland—played in reviving the established Church by the close of the century. As Jones writes, the Church of Scotland did “not become a mere ‘remnant’ of a Church, as many of the outgoing ministers had expected. On the contrary, it recovered its status as Scotland's national Church” (196). Jones's findings challenge the apparent

contradiction between evangelicalism and the established Church, as suggested in his overarching argument that the Church of Scotland's evangelicalism of the later nineteenth century represented both continuity and evolution.

Although adding to scholarship from historians including Stewart J. Brown, J. R. Fleming, I. G. C. Hutchison, and Andrew T. N. Muirhead, Jones's ambitious study brings fresh approaches that expand our understanding of nineteenth-century evangelicalism in Scotland ("After the Disruption: The recovery of the national Church of Scotland," *Scottish Church History* 48, no. 1 [2019]: 103–125; *A History of the Church of Scotland, 1843–1874* [T. & T. Clark, 1927]; *Industry, Reform and Empire: Scotland, 1790–1880* [Edinburgh University Press, 2020]; *Reformation, Dissent and Diversity: The Story of Scotland's Churches* [Bloomsbury, 2015]). Drawing on the lives of three notable figures (William Muir, Norman MacLeod, and A. H. Charteris), together with an impressive array of evangelical literature from the period, Jones uncovers a complex and lively picture of evangelical action that enhances our understanding of the Victorian church. *The Revival of Evangelicalism* draws upon a rich and varied body of sources, reflecting the author's intention to provide in-depth biographical analyses, as well as an overview of the ways in which evangelicalism pervaded the Church's print culture.

Jones's book is comprised of six chapters, divided into three larger sections that consider the themes of continuity, breadth, and impact. An extensive array of religious magazines and journals comprises a core part of the analysis, with Jones consulting publications such as *Good Words*, *Life and Work*, and *The Home and Foreign Missionary Record for the Church of Scotland*. This vast body of material provides impressive scope that allows changing theological views to be charted over time. Rather than confining his study to the influence of three leading men, Jones succeeds in using the biographies as a lens through which to view religious culture in Victorian Scotland. The analysis of William Muir, for instance, demonstrates how, through the influence of the Middle Party, "evangelicalism continued to exert a notable influence in the post-1843 Church of Scotland" (15). In Jones's handling, the cache of unpublished letters that Muir wrote to his second wife, Anne, relate a heady blend of intimacy and evangelicalism that "show a sensitive and gentle side to the minister for whom intimate relationships surely conjured up memories of hardship and loss" (29). Beyond evidencing Muir's theology, the correspondence offers an insight into his schedule, his changing friendships (particularly with Chalmers), as well as providing a tentative glimpse into his emotional life.

While Jones's focus upon key individuals provides a strong testimony to their influence, I would have liked to have seen a broader and more critical analysis of support for evangelicalism among the general public. How were the activities of figures such as A. H. Charteris regarded by congregants? To what extent does *Good Words*, for instance, accurately represent the views of its readership? While Jones comments briefly on the active role women played with regard to the Church's social action (particularly in relation to the Deaconate and the Women's Guild), the voices of individual women remain largely inaccessible. While this omission may have been unavoidable, I wonder if it might have been possible to tease out the voice of Anne Dirom, for instance, from the correspondence addressed to her. Nonetheless, *The Revival of Evangelicalism* succeeds in bringing to light the critical role that figures such as William Muir, Norman Macleod, A. H. Charteris played in preserving and reviving evangelicalism within the Church of Scotland. More than this, it adds important substance to our understanding of evangelicalism, complicating and challenging the ecclesiastical scene in Scotland.

In light of Jones's research, the "Aulk kirk" emerges as a more diverse, hardy, and vibrant institution, challenging traditional perceptions of the Disruption's impact and legacy.

Laura M. Mair  
University of Aberdeen  
doi:10.1017/S0009640723003001

***The End of Public Execution: Race, Religion, and Punishment in the American South.* By Michael Ayers Trotti. Chapel Hill, NC: The University of North Carolina Press, 2022. 250 pp. \$32.95 paperback, \$99.00 hardcover, \$26.99 eBook.**

*The End of Public Execution* is an important book in more ways than one. Because the death penalty is still practiced in parts of the United States, much scholarship is focused on understanding the judicial and political processes that allow for a penalty that all our peer nations have abandoned. Relatively speaking, this means that we know more about what happens to capital punishment in the legislatures and the courts than we do about the practice of capital punishment—that is, the lawful killing of convicts sentenced to death. But as Trotti so persuasively shows in this book, it is precisely at the site of executions that the death penalty acquires the meanings that both challenge and sustain it.

In focusing on the transformation of legal executions in the American South, Trotti extends scholarship on capital punishment in several different ways, including a novel and nuanced analysis of the end of public executions, the varying relationship (or lack thereof) between the death penalty and death by mob violence (that is, lynchings) and, despite their shared history of "terrorizing and humiliating African Americans" (4), all sorts of capital punishment-related variations across the Southern states. Relying on a detailed analysis of more than 1,000 newspaper accounts of nineteenth- and early-twentieth-century executions, Trotti invites his readers to let go of their preconceptions of the role of public executions in sustaining white supremacy and racial injustice in the South. There can be no doubt that such executions were designed by the white authorities to instill terror among black people. But that is not all they were. As Trotti notes, public executions that attracted thousands of spectators were not "easily controlled by the state" (9), thus opening up opportunities for transgressions.

The most significant contribution that Trotti brings to the field of capital punishment, however, is the centering of religious practices in the execution of black convicts. The history of capital punishment, in the United States as well as much of Western Europe, is of course deeply entangled in religion, with religious and secular authorities standing side-by-side on the gallows and delivering a unified condemnation of the man (and it was most often a man) about to die and a stern warning to would-be lawbreakers in the crowds gathered to watch him die. Even as executions became less steeped in religious pageantry in the nineteenth century, there is evidence to support a claim that the religious elements—sermons, prayers, and hymns—of executions served primarily to pacify convicts and subdue the crowds. But this is not the story that emerges from Trotti's analysis—on the contrary. It is a story where African American voices, at