

church and that theologians are consistent in advocating at least a partial tithe today. His chief aim in these chapters, however, is to plead with non-theonomic covenant theologians to join him in rejecting NT tithing, since it perpetuates civil/ceremonial aspects of the law that by common consent have been set aside. In short, he argues for the consistency of the position of new covenant theology without expressly naming it as such.

Croteau completes his study with two chapters urging pastors to excise “traditional” and “pragmatic” appeals to tithing in the church, and to replace them with a robust NT theology of giving—one that is perhaps a bit unnerving for its refusal to legislate giving, but one that ultimately reflects the biblical expectation for our post-tithe era. These chapters alone are worth the price of the book.

While this book will not satisfy all of our dispensational readers at every point, the arguments contained here are well worth reading. Above all, Croteau offers an unobjectionable guide for NT giving that should prove very useful for fearful traditionalists and pragmatists who are looking for a practical way to excise the entrenched but biblically unsustainable practice of tithing from the contemporary church.

Mark A. Snoeberger

*Am I Called? The Summons to Pastoral Ministry*, by Dave Harvey. Wheaton, IL: Crossway, 2012. 221 pp. \$12.99.

The title of this book expresses a question many of us have asked and been asked. It is a good and legitimate question for those considering pastoral ministry and one those of us in local churches should be prepared to help young men answer.

Dave Harvey, the author, serves on the leadership team of Sovereign Grace Ministries as the one responsible for church planting, church care, and international expansion (back cover). In this role, Harvey has spent time with hundreds of young pastors and new church planters and so is well qualified to write such a book.

Harvey divides his book into three main parts. In the first part, “Approaching the Call,” the author addresses the idea of a ministry call and the context in which it takes place. In the second section, “Diagnosing the Call,” Harvey asks a series of six diagnostic questions about a person’s godliness, his home, his giftedness for preaching, his shepherding ability, his heart for evangelism, and the recognition of these things by those around him in the local church. In the third section, Harvey addresses “Waiting,” giving advice on what a young man should do in preparing for ministry and developing his gifts.

Harvey’s work is needed and welcomed in the field of Pastoral Theology. Not since Charles Spurgeon (*Lectures to His Students*, chapter two) or Charles Bridges (*The Christian Ministry*, Parts I and II) has there

been such straightforward, church-based writing on the call to ministry. Much of what has been written in the last generation about the call has tended toward an individualistic approach. Harvey returns the question to a balanced position which takes into account both the work and gifting of the Spirit in the individual's heart and the recognition of the person's giftedness by his local church body. This is a needed perspective in a day when camp, college, and some church ministries urge young people into making decisions about entering ministry independent of a local congregation's guiding hand and involvement. Harvey's assertion that, "the pastoral ministry, and therefore the pastoral call, doesn't exist apart from its expression in a biblically defined local church," (26) was refreshing.

Harvey refers back to well-known historical figures like John Bunyan, Charles Simeon, David Martyn Lloyd-Jones, and others, giving historical vignettes at the end of most chapters from their lives, and quoting many of them throughout. This places much of his advice in the context of well-known church history. At the same time, his writing style is far from historically dry, as he weaves personal testimony and advice in the vernacular with weighty quotes from the past. One of the real values of this book will be for younger men, as Harvey connects relationally with them and yet also gives them a glimpse of weightier matters.

For pastors who may read through this with young men considering ministry, Harvey's diagnostic questions will provide segues to personal conversations as well. An encouraging factor in how the questions are addressed is that they are directional and purposeful. They will leave the prospective minister with hope and honesty rather than despair, as they are provided in a scriptural and real-life manner, not in checklist form. Harvey's work is not perfect, and some weaknesses should be pointed out. First, while Harvey's writing style is familiar, it is sometimes too informal. Older readers may tire of his phrasing. Second, Harvey sees a plurality of elders as the scriptural norm, and he briefly sets forth the Sovereign Grace model, which includes a plurality of elders with a senior pastor, and flowcharts that change frequently, quipping that "we're not interested in protecting territory or preserving hierarchy. We're building team ministry" (143). Some of his assertions that are specific to their model may need some moderation. Third, though aspects of Sovereign Grace Ministries that our ministry would strongly disagree with are really not a part of this book, readers and mentors both need to exercise some discernment.

Overall, Harvey's work fills a gap in modern evangelical publishing. If you are a pastor, you will want to have a copy, perhaps multiple copies, on your shelf to use in advising young men considering ministry.