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A Biblical View Of Library Administration

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A BIBLICAL VIEW OF LIBRARY ADMINISTRATION

While individuals sometimes do worthwhile tasks working by themselves, most of the work of modern civilization is done by people working together in groups. Groups require administration. This essay examines some aspects of the role of administration and administrators in libraries from a biblical point of view.

COMMITTEE OR INDIVIDUAL ADMINISTRATION?

The first question, is, do we administer by individuals or by committees? The tendency has been for libraries and many other institutions to use the hierarchical structure used by the military. In some cases, this model has successfully been used to build excellent libraries that have provided outstanding services. In other cases, it has been a disaster. Nothing about this model guarantees success. Indeed, recent research challenges this dominant hierarchical model. The success of work teams and the recent studies of corporations as systems have lead to questions. Scholars supporting the systems view of management include Kalman J. Cohen, Herbert Alexander Simon, and James G. March. Scholars supporting work teams include Susan Albers Mohrman and Richard S. Wellins. The author of this essay will challenge the hierarchical model as the only way to run a library from a biblical basis.

Let's defend committee management from an Old Testament standpoint. Before man fell into sin, Adam

walked in fellowship with God. The hierarchy was God directly talking to man. When God set up a divine form of government, He prepared for a king, if the people wanted it (Deut. 17:14-20). However, it is clear from 1 Samuel 8:7, that the request for a king was a rejection of God as king. (Kings appear to be in the same category as divorce, permissible because of the hardness of men's hearts. See Mark 10:2-9.)

God's choice was for a government run by local elders who worked with the Levites as teachers and priests. Some may argue that the system did not work due to the problems recorded in the book of Judges. This is only partly true. When the people were not engaged in idolatry, the system worked well. The Book of Ruth shows how the system worked when righteous elders lead the community according to the law. The widow and her daughter were well provided for. Judges 19-20 records another example of how well behaved Israel could be without a king. In this sordid story, men from Benjamin rape and murder the concubine of a Levite. He then calls for justice. Four hundred thousand men come to the tribe of Benjamin to demand justice. The tribe refuses to surrender the guilty men. Israel fights a civil war rather than let the murderers escape. How many modern nations would send an army of 400,000, let alone fight a civil war, to see justice done for a woman and their God? Remember, this story happened long before women's rights.

Finally, many kings of Israel and

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Judah were idolatrous and evil men who brought God's judgment to their land. Rulers such as Ahab, Jeroboam, and Manasseh are infamous for their sins. While Israel had some excellent kings, proving that the times of the kings were an improvement over the times of the judges is very difficult, if not impossible.

How was the New Testament church governed? In Acts, we read that the committee of twelve disciples comprised the first administration. When the dispute concerning the care of widows caused contention, the twelve (as a group) solved the problem by having the people nominate deacons. The committee of deacons solved the dispute. By Acts 15 elders had been added to the government of the church. Together "the apostles and elders came together to consider this matter." (Acts 15:6) A committee made each decision. Paul wrote Titus to ordain elders (plural) in every city (Titus 1:5), to continue the committee structure of the church.

For what advantages does God commend management committees to us? First, man is sinful. Therefore, the best form of government is the one that limits the damage each person can do. An evil person will find it more difficult to work his plots through a committee than in a hierarchical system. Second, committees thrive on communication, trust and integrity. These traits, which are essential to effective management, are taught and reinforced by committees. Finally, committees generally are better qualified than individuals to make decisions, since they bring a variety of viewpoints to the discussion. This author has come into committee meetings with a good plan, and been amazed at the ways committee members improved it.

Peter Drucker's discussion of decision making lends support to the idea of committee decision making. Drucker observes, "Unless one has considered alternatives, one has a closed mind." This explains why effective decision makers create dissension and disagreement, rather

than a consensus. Decisions are "made well only if based on the clash of conflicting views, the dialogue between different points of view, the choice between different judgments." The first rule in decision-making is that one does not make a decision unless there is

What are the qualifications of the Christian administrator?

disagreement.¹ This clash of opinions happened at the Apostolic council in Acts 15.

Prof. Drucker gives three reasons to insist on disagreement.

1. It is "the only safeguard against the decision-maker's becoming the prisoner of the organization.

Everybody always wants something from the decision-maker. Everybody is a special pleader, trying often in perfectly good faith to obtain the decision he favors . . .

The only way to break out of the prison of special pleading and preconceived notions is to make sure of argued, documented, thought-through disagreements." 2. "Second, disagreement alone can provide alternatives to a decision. A decision without an alternative is a desperate gambler's throw, no matter how carefully thought through it might be." There is a high possibility the decision will prove wrong. If one has considered alternatives during the decision-making process, "one has something to fall back on . . ."

3. Third, and most important to Drucker, disagreement is necessary to stimulate the imagination. In matters of true uncertainty, such as the future of paper books in the library, "one needs 'creative' solutions, which create a new situation. And, this means that one needs imagination—a new and different way of perceiving and understanding."²

Does God bless government by committee today as He did in the New Testament? Let us look at the example

of the small Reformed Presbyterian Church of North America, a denomination run by committees. This denomination operates three seminaries (one in the United States and two overseas), a college with around 2,100 students, a home for senior citizens, a publication department, home and foreign missions. Question: what is the membership of this denomination? Hint: guess low and see the endnote for an answer.³ Does not the amount of work done by such a small group give additional proof that God's blessing can be on administration by committee?

QUALIFICATIONS OF THE CHRISTIAN ADMINISTRATOR

What are the qualifications of the Christian administrator? The requirements for a king of Israel in Deuteronomy 17:14-20 tell us what God wants in an administrator. We will consider the requirements in the order given. God will select the king and He will select the leader from our brothers, not a stranger. Let us look at this passage from the viewpoint of a Christian and a non-Christian institution.

Normally, Christian institutions fulfill this command by using prayer as a tool in selection process, and selection from among believers. Unfortunately, as many of us know from experience, this process does not always provide good leadership. Christians working for a secular institution find the hiring process usually includes many non-Christians in the hiring pool and the selection process. They may not believe in prayer. The example of one of the author's Christian cousins may encourage those of you who work in secular institutions.

Lyn manages a speciality store at a mall. In a recent year, her chain honored her for having the lowest turnover among its stores and being second in profitability. She discusses all hiring decisions with her mother and the two of them pray about picking the best candidate. As you can see, God

can help the hiring process in secular institutions. Daniel and Joseph, two great Old Testament leaders, successfully hired and led unbelievers.

Next, the king is forbidden to multiply to himself horses, wives, or gold. These are the three big temptations: money, sex, and power. They tempt all administrators (and the rest of us) to a greater or lesser extent. Power, or horses from Egypt, may be the most dangerous of the three. The command not only forbids multiplying horses (i.e., military equipment), but forbids returning to Egypt for horses.

One great temptation Christians face is to imitate the world. Presently, much technology is going into secular libraries. Most Christian college libraries are following the trend, or wishing they had the money to do so. Sometimes we want things because "everyone else is doing it." Israel got into trouble for thinking this way concerning a king. In 1 Samuel 8:5 the people said: "Make us a king to judge us like all the other nations." Samuel was displeased and talked to God about it. God said to Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." Our king is God, and He is the boss.

By using power to follow the ways of the world, we court disaster. This policy of following the world has already changed many Christian colleges into secular ones. One test we can use is to ask, Why are we doing this? If the answer is merely because other libraries are doing it, the decision needs to be rethought. We need to insist on evidence that the decisions are God's will, and not blindly try to keep up with the "library Jones". "If the blind follows the blind, both will fall into the pit" (Luke 6:39).

Another power danger is that of arbitrary and/or emotional decisions. These can be prevented by a team decision making process, or requirement that mandates that the "why" behind all decisions be explained. "Because I want to," is not acceptable. Our employers do not pay us to do

things because we want to. They hire us to do things because they are best for our patrons. We must answer the question, what provides the best service to God and man?

The second method of prevention is setting a priority for each decision, and then explaining why it has to be that priority. "It's an emergency," is not an excuse for short circuiting the decision-making process. Outside fire, earthquake, and flood, libraries have very few genuine emergencies. Most of the emergencies libraries have are the result of incompetent decision-making either within the library or outside it. Trying to solve one poorly thought-through decision by making another quick fix will continue the emergency. (We will consider the related matter of listening below.)

Money seems a strange temptation for librarians. We knew before we became librarians that salaries were limited. The following is one place where greed harms our profession. A bit of folk wisdom says the best ministers in small towns are the youngest and the oldest. The bright young ministers are gaining experience on their way to larger churches. The oldest ministers have led large, successful churches. In their fifties they realized they were slowing due to age and poorer health (or the poorer health of a spouse.) This was affecting their work. They, therefore, followed God's leading to use their gifts in a smaller, less demanding church until retirement.

We rarely see that happening with librarians. Instead, we have too many library directors with increasing responsibilities and declining abilities. (Another solution is for the director to take a staff position in the same library, and for someone else to become director. The advantage of this arrangement is that his/her experience is available for the next director.)

How can an administrator protect

himself from being corrupted by money, sex and power? Deuteronomy 17:18-20 gives God's solution for character defense and growth. The king is to write a copy of God's law and read it every day so that he will fear God, obey God, keep the commandments, be humble, live long, and prolong the days of his children. Obviously, daily time in Bible study and prayer is a necessity for any Christian administrator.

Daniel, the prime minister, is a good example for us to follow. Daniel's daily devotions were so important to him that he went to the lion's den rather than forgo them (Dan. 6). Character is essential for leadership. It raises the level of the organization. Jesus observed in Matthew 10:24 that an

employee is not above his boss. The boss sets the standard, and the employee rarely rises above that standard. The books of Kings and Chronicles record how God blessed Judah when it had righteous kings and cursed Judah when it had evil kings.

A second reason for reading the law was the king's responsibility to justice. Library directors have a responsibility to see that staff are treated fairly both by him/herself and by the institution. Many libraries do not have objective salary scales. In such cases the librarian may need to spend much time and work to see that

staff are fairly paid.

Since the king is to study the biblical law and Christians have some confusion over the relevance of the Old Testament law, the role of law will be briefly discussed. Let us begin with what Jesus said about the law. In Matthew 22:37-40 Jesus teaches, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like

These are the three big temptations: money, sex, and power. They tempt all administrators (and the rest of us) to a greater or lesser extent.

unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” The last sentence is the key to the relationship.

The Greek word translated “hang” is “*kremannumi*.” The law and prophets hang on this command as a door hangs on two hinges. Thus, the two commands summarize the law and the prophets.

The moral law then serves as commentary on the meaning of love. Since it is an infallible and inerrant commentary on love, written by God Himself, the law must be taken very seriously. The moral law is a very important way of knowing God’s will.

Protestant theologians generally divide the law into three parts, the ceremonial, relating to the sacrificial system, the civil, relating to the national laws of Israel, and the moral law. The sacrifice of Jesus Christ fulfilled the ceremonial law. The civil law is generally thought of as only for ancient Israel. The moral law is considered the part that gives Christians an infallible and inerrant insight into God’s will today.

Traditionally, Evangelicals have never debated whether the law was worthy of obedience. The dispute has been between those who say the moral law *must* be obeyed and those who say it *should* be obeyed. Both sides emphasize that obedience to the law is a great good, and a necessity for Christian witnessing.

Here is a case where the Old Testament law helped a believer know God’s will. I once lead devotions at an InterVarsity meeting on the Old Testament law. I spoke about an Old Testament law that said if we rent something, the reasonable wear and tear is the responsibility of the owner. After the meeting, one student told me how this passage helped him. He and his roommates had rented a house for the

summer. They had to break a room partition to stop a fire, and he was wondering if they should pay for it or not. Since they were renting, he concluded they did not have to pay for the partition.

There is a special implication here for librarians. Librarians have a

Most of the emergencies libraries have are the result of incompetent decision-making either within the library or outside it.

“second Bible,” the library procedures manual. I am defining a procedures manual to contain not only the procedures for how we do tasks, but also our plan for the library. If we write our procedures manual and plan for the library with God’s guidance, we have written a book that tells us God’s will for most of our library working days and functions. We need to schedule regular time to reread and follow our manuals and plans in order to keep doing God’s will.

Related to the procedures manual is the plan containing the library’s priorities. We can waste much time deciding what to do next. If we have a God approved list of the library’s priorities in order of importance, we will save time by moving immediately to the next priority.

Let’s close with some final observations on the requirements of a library administrator. Like the requirements for priests and church officers in the Bible, they are character oriented. Also like the New Testament church officer, the king has executive function, and not a legislative function.

In most kingdoms, the king legislated and executed the laws. In Israel, God made the laws and the king or elders executed them. The Christian administrator is to execute God’s will and not to legislate it.

Surprisingly God’s list does not include common requirements like experience. Even more surprisingly, He includes daily devotions as a qualifica-

tion for an administrator. Christian institutions should follow God’s example on this requirement.

LISTENING

We learn God’s will by listening. Therefore, the ability to listen to God speaking to us through Scripture, circumstances, prayer and people is necessary for Christian leadership and growth. A few quotations will illustrate how common the listening problem is in our modern day culture.

Management expert, Tom Peters said, “. . . the number one managerial productivity problem in America is, quiet simply, managers who are out of touch with their people and out of touch with their customers.” Peters quotes a successful retailer, Stanley Marcus, as saying, “The greatest problem American business faces is getting the boss back to work watching his customer and his product.”⁴

Let’s look at the biblical concept of listening or hearing (as the King James Version translates the word). The verb “*shama*” is used more than 1,000 times in the Old Testament. It has the basic meaning “to hear”. We are concerned with extended meaning into ways that involve effective hearing. The three extended meanings that concern us are:

1. “Listen to,” “pay attention” (Genesis 3:17; 1 Kings 22:19; Psalm 81:11; Proverbs 12:15). This usage merges into that of “obey” in passages like: Exodus 24:7; Isaiah 42:24, “obey the law;” Nehemiah 9:16, “They did not obey the commandments,” and Jeremiah 35:18 “You have obeyed the commandment of Jonadab.”
2. “Obey” (with words such as “commandment” etc.)
3. “Understanding” is part of effective hearing. Thus in Genesis 11:7, after the confusion of languages at Babel, men could no longer “hear” (i.e., “understand”) one another.⁵

The New Testament word for hearing adds an important additional

insight. The stress on “*akouo*” in the New Testament differs from the Greek religions that laid great stress upon man comprehending gods by seeing. In contrast the Old Testament teaches a religion of the spoken or written word, which people hear. While the Bible gives examples of men seeing God, the vision of God is something exceptional and dangerous (Genesis 19:26; 32:31; Exodus 3:6). “When God appears, it is not for the sake of the theophany, but in order to send the prophet that he may pass on his Word, and consequently in order to cause Himself to be heard either indirectly or directly.”⁶

The emphasis on hearing rather than seeing helps us understand the Old Testament prohibition against making images of God. One fault of our age is the emphasis on sight. The visual media in our society tends to change us from hearers and obeyers into passive observers. Seeing does not require obedience.

This prevalence of hearing points to an essential feature of biblical religion. It is a religion of the Word, because it is a religion of action, of obedience to the Word. The prophet is the bearer of the Word of Yahweh which demands obedience and fulfillment. Man is not righteous as he seeks to apprehend or perceive God by the way of thought and vision, but as he hears the command of God, and studies to observe it. It is thus that he “seeks the Lord” (Jeremiah 29:13). “It has been declared to thee, O man what is good, and what doth the Lord require of thee, but to do justly, and to exercise love . . .” (Micah 6:8).⁷

In a similar vein, Peter Drucker has made the following observation on listening and organizational performance:

Wherever knowledge workers perform well in a large organization, senior executives take time out, on a regular schedule, to sit down with them, sometimes all the way down to green juniors, and ask: “What should we at the head of this organization know about your work? What do you want to tell me

regarding this organization? Where do you see opportunities we do not exploit? Where do you see dangers to which are still blind? And, all together, what do you want to know from me about the organization?”⁸

Drucker continues saying that this dialogue requires a leisurely exchange with a large chunk of time and few interruptions. The godly administrator will obey the best suggestions.

In libraries, one way we listen is by self-examination and library staff evaluation. We usually do evaluation by written forms. Douglas Hyde gives us a model of how we can improve our system by doing program/project evaluation as a staff.

One of the most difficult forms of listening is learning from our mistakes. Communists developed a process of learning from mistakes which Christians can use. After Hyde observes that Communists rarely made the same mistakes twice, Hyde contrasts them with Christians.

We paper over mistakes. This is a form of hypocrisy, of downright dishonesty, even though it is done very frequently in the name of courtesy. The communists, on the other hand, are ruthlessly critical of themselves and of each other.

Hyde continues saying, “. . . there is something to be learned from their self-critical approach. It is a wonderful antidote to complacency.”⁹

Communists call the process the “inquest.” It takes place after every activity. The sole concern is to discover what weaknesses the activity revealed, what mistakes they made.

When you make a contribution to the discussion, you first criticize yourself, admitting that it was in such-and-such a way that you went wrong. You do not refer to your successes.

These can be taken for granted. Instead you say: “I slipped up completely on this, on that and on the other.” Then, having criticized yourself honestly and frankly, you consider you are entitled to do the same with the other people present.

You point out where they went wrong, too, and seek the views of others on the matter. Every mistake is brought to the surface. But, more important, persistent probing reveals why the mistakes were made, how they might have been avoided and how the lessons learned from them can be applied to specific forms of activity which are already planned.¹⁰

Hyde lists the important advantages of this process. The inquest avoids making the same mistake twice. It makes leaders willing to let members take risks and fail, because the members will be learning and not repeat the mistakes. It helps create a serious approach to activities, and shows newcomers that these people care about their work.¹¹

If we write our procedures manual and plan for the library with God's guidance, we have written a book that tells us God's will for most of our library working days and functions.

Looking back over my experience, I once designed and directed a barcoding project that took two summers and a Christmas break to complete. I now regret that I did not gather everyone at the end of the first summer and hold an inquest. We might have finished sooner, or with fewer mistakes. If we love Jesus, we must learn to be good stewards of our mistakes and learn from them

PLANNING

Let us study how God plans using the plan of salvation as example. First, God decided to save man. Second, God revealed His plan in writing in the Old Testament. On the road to Emmaus, Jesus, “beginning at Moses

and *all* the prophets, . . . expounded unto them in *all* the scriptures the things concerning himself" (Luke 24:27, emphasis mine). The Old Testament thoroughly describes the plan of Christ's work. The plan is so complete that the early church successfully evangelized using it for years before Paul wrote the first New Testament book. Indeed, some books of the New Testament were not completed until near the end of the first century. After the books were written, the church took until the Third century to finalize the New Testament canon. The lesson from the completeness of the Old Testament is that the plan must be written and comprehensive.

The Bible tells us elements to include in the plan. Plans following the biblical model include dates; i.e., Jesus came in the "fullness of time" (Galatians 4:4). The biblical model also gives costs. Isaiah 53 and Psalm 22 make it clear the plan of salvation included tremendous costs for the Messiah. He was despised and rejected by men, acquainted with grief, wounded for our transgressions, bruised for our iniquities, oppressed, afflicted, imprisoned, and killed. Benefits are also part of the plan.

Isaiah 53 speaks of the Messiah carrying our griefs and sorrows, justifying us, and bearing our iniquities. Note that the biblical emphasis is on the human costs and benefits, not on the financial costs and benefits.

(It was a low cost, high sacrifice plan.) Human and other costs need to be included in our plans.

Communicating the plan is also important. People need to know what we expect of them. Some suggest that the best way is to have them help write the plan. In the Old Testament God used the prophets to share His plan. Jeremiah 7:21-28 says that God kept sending his

prophets to Israel to tell Israel what God expected.

The elements above: setting a goal, writing a plan with dates and costs, are common advice in goal planning books and seminars. More unique to the Bible is the discussion of motivational attitudes in the plan. Isaiah 53:11 records the satisfaction of Jesus at His suffering. Psalm 22, the description of Jesus dying on the cross, ends with a worship party. (To get the full emotional impact of this Psalm, I recommend singing it. See the note for more information.)¹² Hebrews 12:2 records that Jesus endured the cross for "the joy that was set before Him." Joy is one of the most important motivations in the Christian life. A plan based on the biblical model will be written so people can enjoy their work, and have a celebration at the end of it.

Another element of the plan was its covenants. God made covenants with Noah, Abraham, Moses and us. Plans usually require agreements with others. One application is to negotiate report dates and deadlines with people, have everyone put them in their calendars, and stick to them.

Finally, we must have commitment to the plan. Jesus said, "No man, having put his hand to the plow, and looking back is fit for the kingdom of God" (Luke 9:62). A person who frequently starts a job and does not finish it

is usually a "double minded man who is unstable in all his ways." Fortunately, a pure heart can solve double mindedness (James 4:8).

To summarize: If God gives you the goal, and God wants you to reach it, then He has a date in mind for the accomplishment, and God has a plan in mind on how you can do it. God will expect you to make the sacrifices

needed to attain the goal, and will want you to write it down and go to work on it.

The primary resources we have to work with are prayer, wisdom, people, time, and money. Following are some observations about prayer, wisdom and time. "Except the Lord builds the house, they labor in vain that build it: except the Lord keeps the city, the watchman wakes in vain." (Psalm 127:1-2). God's blessing is an essential part of every human plan, and a strong foundation in prayer is usually necessary for gaining it. Christians working in Christian or secular institutions will need to plan to pray for their work.

Wisdom is important for a successful plan. Ecclesiastes 1:9 is an important verse for librarians, "The thing that hath been, is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." In other words, someone else had this problem and solved it. Part of our plan needs to be seeing how other persons or institutions solved this problem and learning from their experience. For example, when they gave me the responsibility for bar coding the library, I knew that many other libraries had done this. I checked *Library Literature* for information. I found some good information, but what I need was the how-to-do-it manual. I continued praying and searching. I checked the OCLC database, and found that Harper College had written detailed, well-thought out manual for their project. They kindly allowed me to borrow it and copy it. It saved time, and prevented major mistakes. We can and should learn a lot from others, but we need to be cautious about blindly following the ways of the world.

Time, especially professional time, is an extremely important resource. Ever more experience convinces me that the major difference between an average library and a good one lies in productive the use of time. The Bible teaches us some things about time. First, like money and other resources it comes from God. Second, God

Joy is one of the most important motivations in the Christian life. A plan based on the biblical model will be written so people can enjoy their work, and have a celebration at the end of it.

expects us to use it in balance. Time can become an idol. When a person says, "I do not have time," he makes time into an idol, because he blames his decision on time. He endows time with power, an attribute of God. If,

problems that come with doing any job. The more dangerous effect is the personal or corporate sin that takes away God's blessing. For example, in Joshua 7 and 8, Israel's army was defeated due to the sin of Achan.

⁴Tom Peters and Nancy Austin, *A Passion for Excellence: the Leadership Difference* (New York: Random House, 1985), p. 8.

⁵The reasons given come from, *Theological Wordbook of the Old Testament*, 1st ed. S.v. "Shama," by

If we have a plan fail or stall, we need to ask God whether someone has sinned, or whether we have planned something that is not God's will.

after prayer, he said instead, "God has different priorities for me," then time is not an idol, because we control and not serve it. One verse that has been helpful to me in time management is the great promise in Exodus 20:9. This verse commands us to finish our work in six days. Since a loving God made the command, it must mean that He limits how much work He gives us. Thus, we only have six days worth of work. We will need to work hard and plan well to get it done in six days, so we can worship and rest on the seventh.

Keeping track of time is very important. As humans we tend toward the sin of rebellion. Time wise, we often sinfully use time the way we want to instead of what is best for our Savior, our employer, and our patrons. How often have we gone to work with an important goal in mind, and disobediently spent the day in trivial work? Keeping track of time is one way of encouraging the God-glorifying use of time.

The next question is how can we efficiently keep track of time. Most of the time-tracking systems I have seen fall into one of two errors. They either take too much time or do not go into sufficient detail. The best one I know of is found in Charles R. Hobbs' book *Time Power*, chapter 11.¹³ You can easily adopt Hobbs' form onto a computer spread sheet.

THE PROBLEM OF SIN

Sin can destroy any plan. The effects of sin come in two forms. The first effect consists of the routine

After they executed Achan for his sin, the army again attacked Ai and was successful. If we have a plan fail or stall, we need to ask God whether someone has sinned, or whether we have planned something that is not God's will.

CONCLUSION

In this paper we have touched on some aspects of Christian administration for libraries. First, we considered the biblical model of corporate administration. We learned that character including a daily relationship with God is the most important qualification for an administrator. We also learned the importance of listening to God directly, and God speaking through men and the importance of obeying what we learn. We learned that we need to examine our mistakes and grow from them. We learned from God's example of planning salvation. Finally, we read of the threat of sin to our plans. May you find something in this paper that will make you a better librarian.

¹Peter Drucker, *The Effective Executive*, (New York: Harper & Row, 1967), p. 148.

²*Ibid.*, p. 149, 150, 152.

³The membership is 4,036 communicant members. Reformed Presbyterian Church of North America. *Minutes of the Synod*, 1995, p. 240.

Herman J. Austel, v. 2, pp. 938-9.

⁶*Theological Dictionary of the New Testament*, s.v., "Akouo, Akouo, egis-ESP, paramour, parka, Akouo, Akouo, uptakes." by Gerhard Kittel, v.1, p. 218.

⁷*Ibid.*, v. 1. pp. 217.

⁸Drucker, pp. 30-31.

⁹Douglas Hyde. *Dedication and Leadership: Learning from the Communists* (Notre Dame, Ind.: University of Notre Dame Press, 1966) p. 114-115.

¹⁰*Ibid.*, p. 115.

¹¹*Ibid.*, p. 116.

¹²A psalter with all parts of all 150 Psalms can be purchased from Crown & Covenant Publications, 7408 Penn Avenue, Pittsburgh, PA 15208. Their web site is <http://www.psalms4u.com>. The site also sells tapes and compact disks that teach Psalm singing.

¹³Charles R Hobbs, *Time Power* (New York: Harper and Row, 1987.) Hobbs also has this form and instructions in his audio-visual presentation, Charles R. Hobbs, *Time Power: the Internationally Acclaimed Insight on Time Management System* (Salt Lake City: Charles R. Hobbs Corp, 1987)