

**DATA ANALYSIS OF SURVEY QUESTIONNAIRE**

**FOR**

**"IN PURSUIT OF EXCELLENCE"**

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**FULLERTON, CALIFORNIA**

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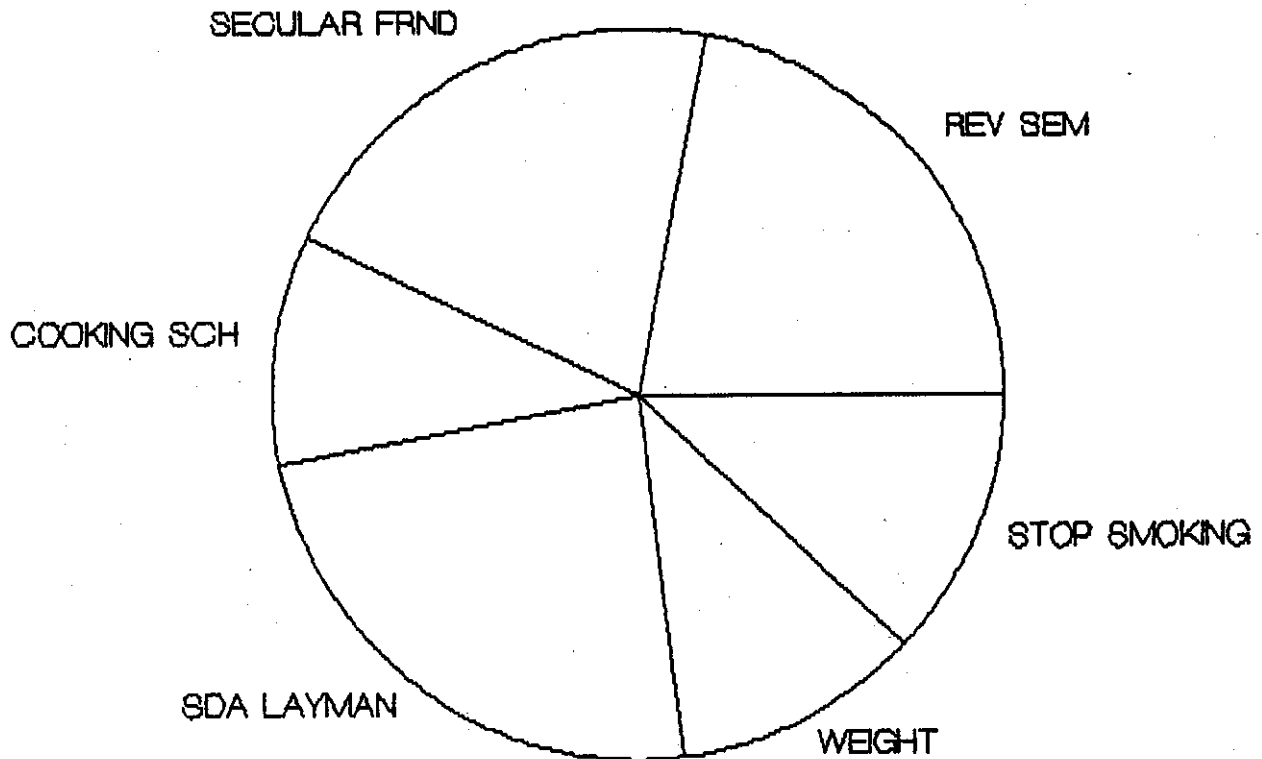
- 8) Seventh-day Adventists responded more favorably than their non-Seventh-day Adventist counterparts in the following areas:
- a) the author's logic;
  - b) whether the lesson touched a felt need;
  - c) whether they were motivated to pursue a course of excellence;
  - d) whether they wanted future lessons;
- 9) Little connection existed between source of respondent, gender, age, educational level, total household income, (non-Seventh-day Adventist) religious affiliation, what a respondent deemed important, or prior involvement in self-improvement and a desire for future lessons;
- 10) The higher the incidence of religious behavior the greater the desire for future lessons.

Additional groups were Seventh-day Adventist laypersons and "secular" friends of Seventh-day Adventists.

In the final phase, Lloyd's of Londonderry, Ltd. received the completed questionnaires by mail and analyzed the dataset utilizing the statistical computer program, Systat, and its companion graphics program, Sygraph. Systat was chosen because of the accuracy of its computing routines.

| <u>Audience</u>                 | <u>Count</u> |
|---------------------------------|--------------|
| Seventh-day Adventist layperson | 24           |
| Revelation Seminar              | 22           |
| "Secular" friend                | 21           |
| Smoking cessation clinic        | 12           |
| Weight loss class               | 11           |
| Vegetarian cooking school       | <u>10</u>    |
| Total Sample                    | 100          |

### SOURCE OF RESPONDENT



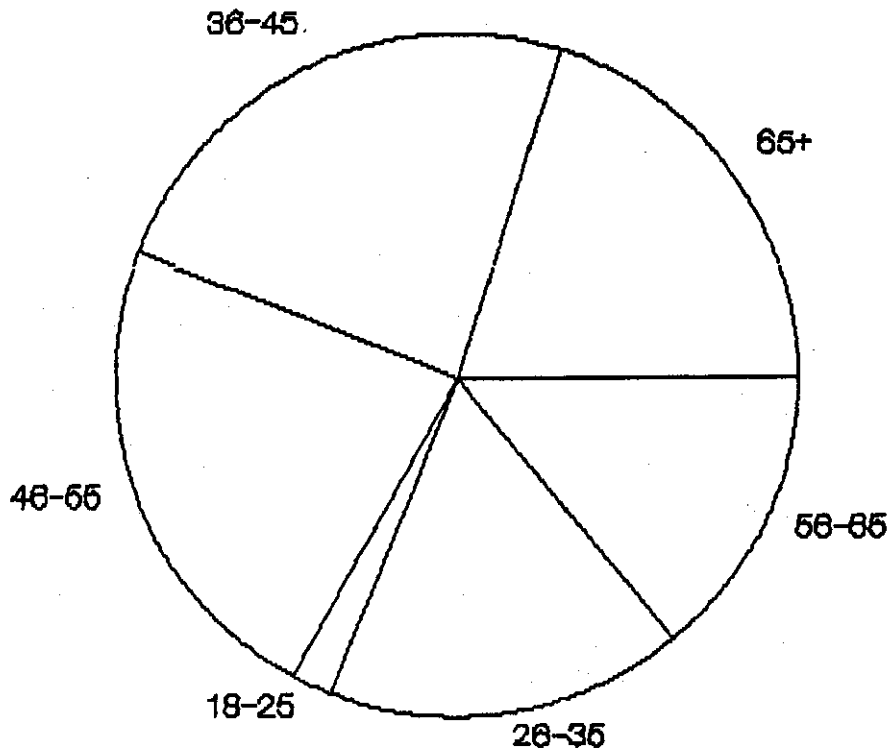
## AGE

QUESTION: WHAT IS YOUR PRESENT AGE?

NAME OF VARIABLE: AGE

There was an even spread across the age categories, with the exception of the 18- to 25-year-olds. Cluster analysis indicated that this absence should not adversely impact this study. Based on returned questionnaires, it may, however, have identified an age group not being reached by the Seventh-day Adventist sponsored seminars. Age differences between Seventh-day Adventists and non-Seventh-day Adventists were minimal.

### AGE OF RESPONDENTS



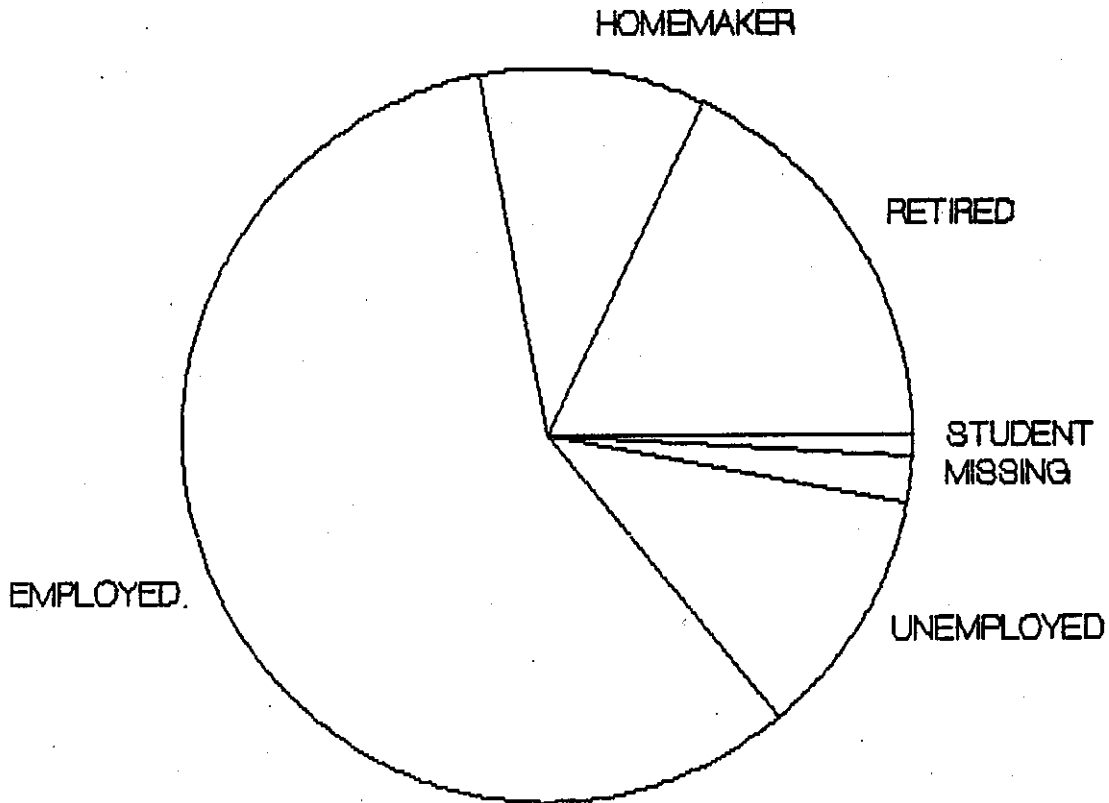
### EMPLOYMENT STATUS

**QUESTION:** ARE YOU PRESENTLY EMPLOYED, UNEMPLOYED, RETIRED, A FULL-TIME HOMEMAKER, OR A STUDENT?

**NAME OF VARIABLE:** EMPLOY

The majority of people were employed. Non-Seventh-day Adventists had fewer retired people and more in active employment than their Seventh-day Adventist counterparts. The presence of only one student was further indication that the 18- to 25-year-old age group was noticeably absent.

### EMPLOYMENT STATUS



### TOTAL HOUSEHOLD INCOME

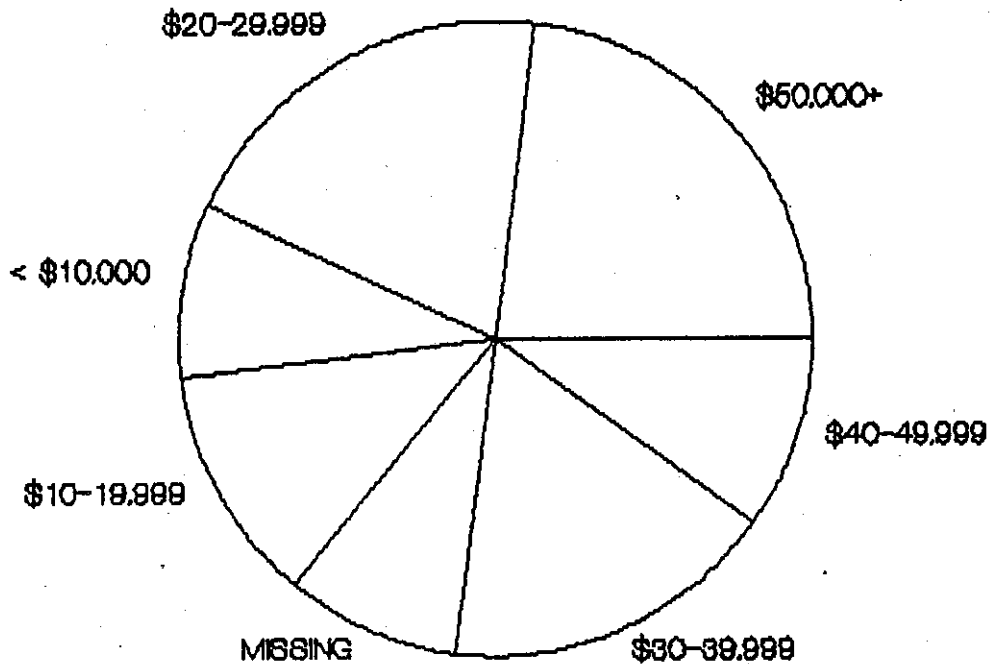
**QUESTION:** WHICH OF THE FOLLOWING CATEGORIES BEST DESCRIBES YOUR TOTAL HOUSEHOLD INCOME FOR 1987?

**NAME OF VARIABLE:** INCOME

A little more than half of the respondents indicated that their total household income for 1987 was \$30,000 or more. This level of income was higher than the national average. Furthermore, most of those with lower incomes were retired.

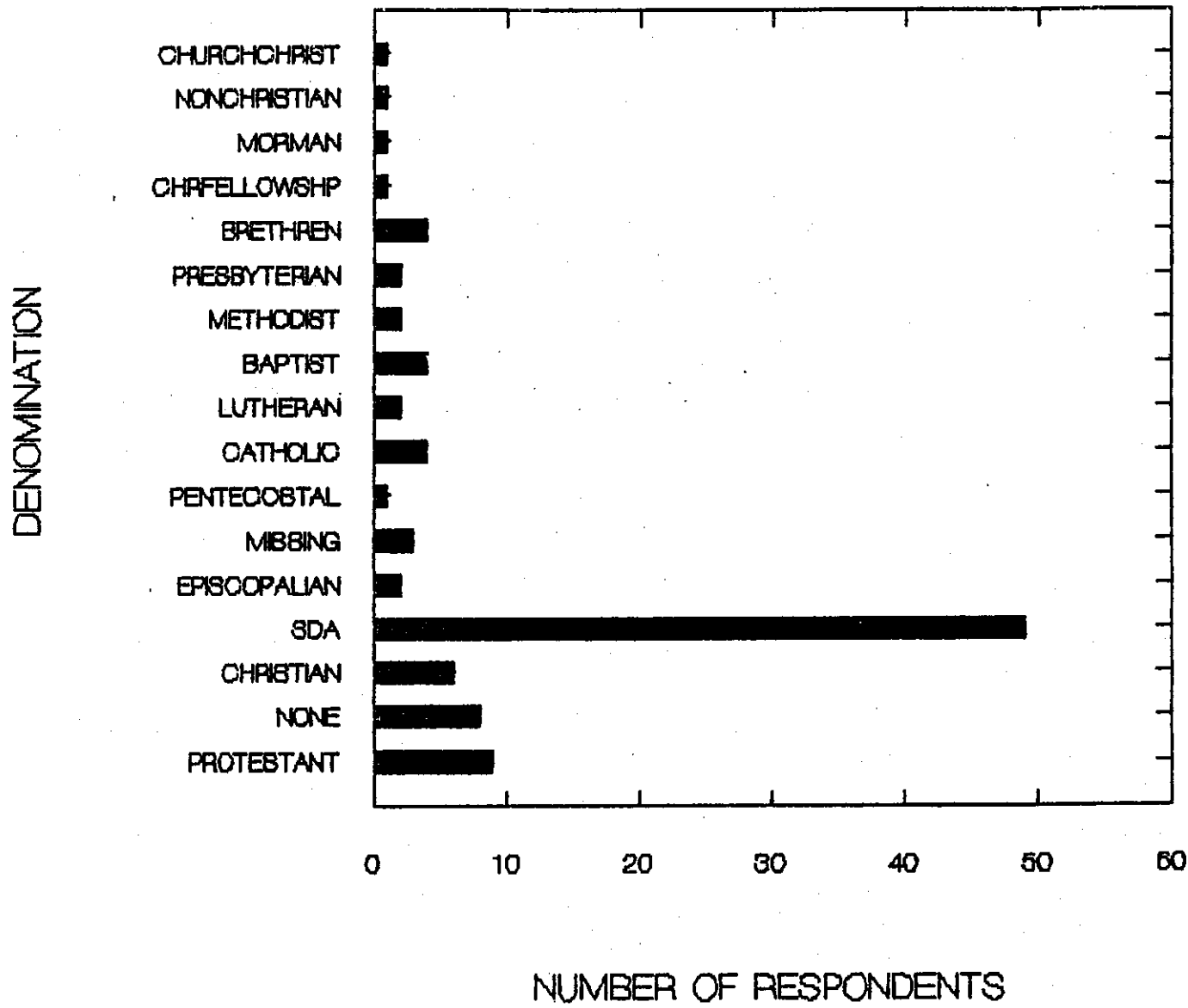
It is not unusual for people to refuse to disclose their income on surveys. Non-Seventh-day Adventists failed to list their income nearly three times more frequently than Seventh-day Adventists.

### TOTAL HOUSEHOLD INCOME FOR 1987





# RELIGIOUS AFFILIATION



**INVOLVEMENT IN SELF-IMPROVEMENT**

**QUESTION:** DID YOU DO ANY OF THE FOLLOWING IN THE YEAR 1987?

1. READ BOOKS ON SELF-IMPROVEMENT
2. ATTENDED SELF-IMPROVEMENT PROGRAM
3. LISTENED OR WATCHED AUDIO/VIDEO TAPES ON SELF-IMPROVEMENT

**NAMES OF VARIABLES:** READSI, ATTENDSI, AVSI

Two out of three respondents read at least one self-improvement book in 1987, while only four out of ten respondents attended a self-improvement seminar. Seventh-day Adventists tended to listen or watch audio/video tapes on self-improvement at a lower rate than non-Seventh-day Adventists.

| <u>READSI</u>   | <u>Non-SDA</u> | <u>SDA</u> |
|-----------------|----------------|------------|
| Yes             | 60.8%          | 67.3%      |
| No              | 35.3           | 32.7       |
| Missing         | 3.9            | 0.0        |
|                 |                |            |
| <u>ATTENDSI</u> | <u>Non-SDA</u> | <u>SDA</u> |
| Yes             | 41.2%          | 49.0%      |
| No              | 56.9           | 44.9       |
| Missing         | 2.0            | 6.1        |
|                 |                |            |
| <u>AVSI</u>     | <u>Non-SDA</u> | <u>SDA</u> |
| Yes             | 47.1%          | 30.6%      |
| No              | 47.1           | 61.2       |
| Missing         | 5.9            | 8.2        |

## **PATTERNS OF RELIGIOUS ACTIVITIES**

**QUESTION:**           HOW OFTEN DID YOU DO THE FOLLOWING DURING 1987?

FREQUENTLY (once a week or more)  
SOMETIMES (two or three times a month)  
SELDOM (about once a month or less)  
NEVER (not at all)

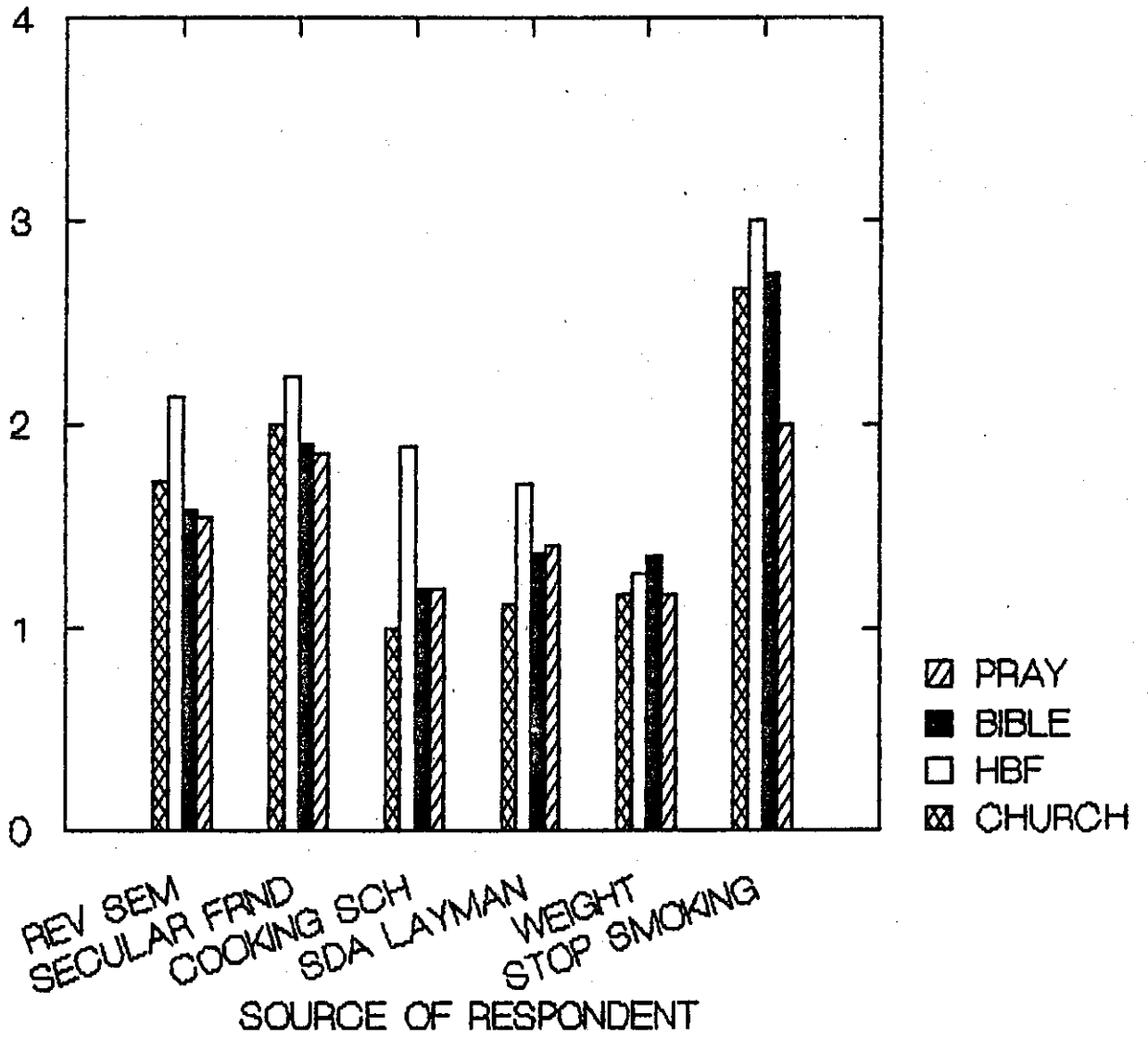
1.    ATTENDED RELIGIOUS SERVICES
2.    READ THE BIBLE ON YOUR OWN
3.    PRAYED FOR HELP OR GUIDANCE
4.    ATTENDED RELIGIOUS STUDY GROUPS

**NAMES OF VARIABLES:**           CHURCH, BIBLE, PRAY, HBF

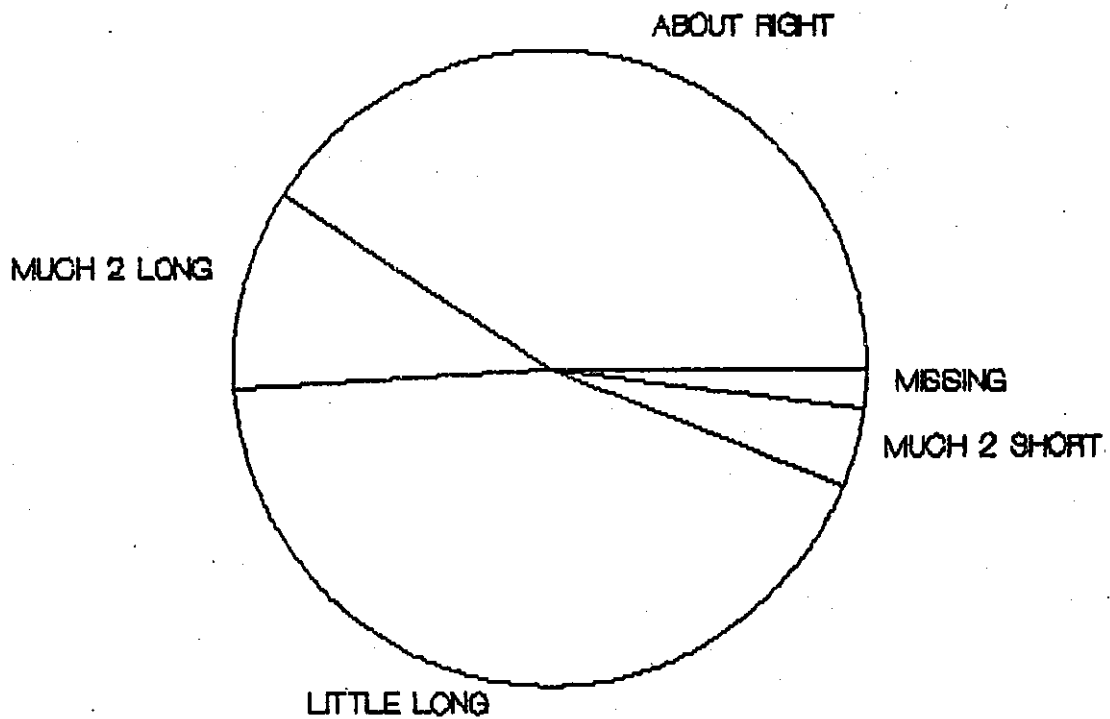
In each of the four questions, Seventh-day Adventists engaged in religious behavior at a significantly higher rate than their non-Seventh-day Adventist counterparts. Nearly eighty-eight percent of the Seventh-day Adventists, versus fifty-one percent of the non-Seventh-day Adventists, attended church frequently. Infrequent church attendance was common for non-Seventh-day Adventists but rare for Seventh-day Adventists. Bible reading and praying followed a pattern similar to church attendance. Participating in religious study groups occurred far less frequently than the other three religious activities.

# RELIGIOUS ACTIVITY BY SOURCE

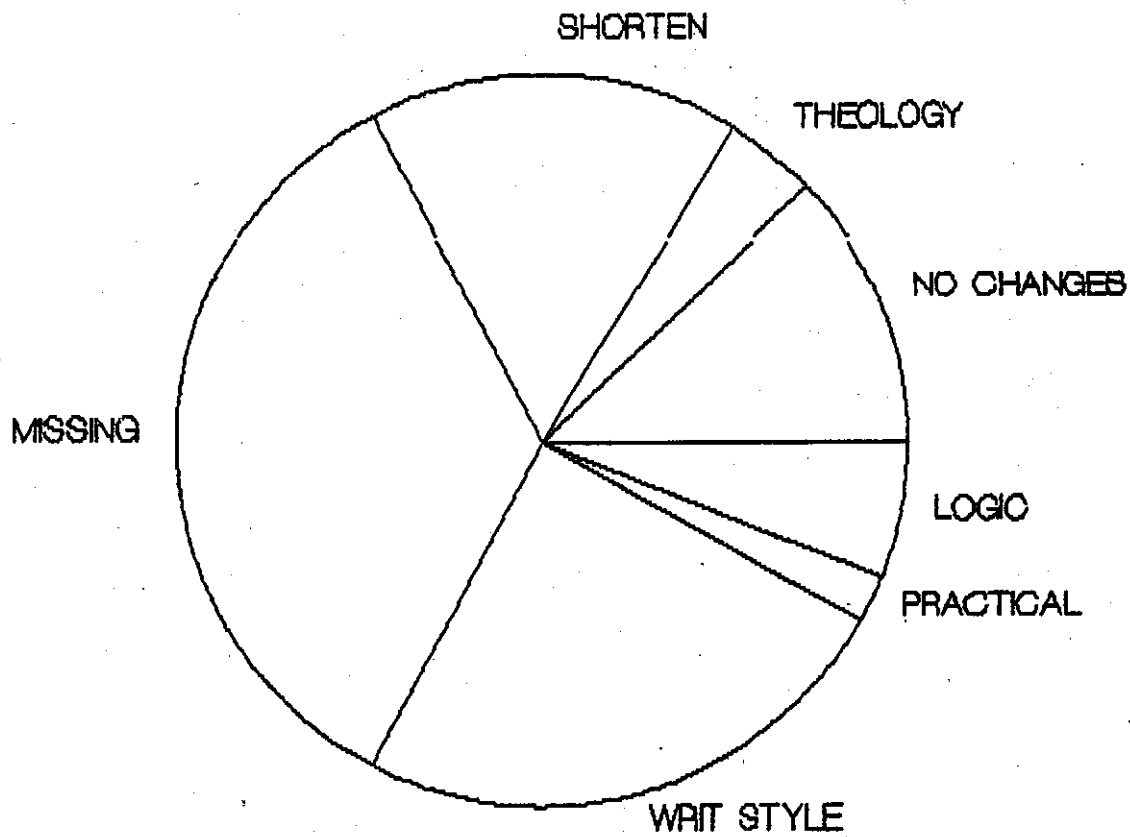
1=FREQUENTLY, 4=NEVER



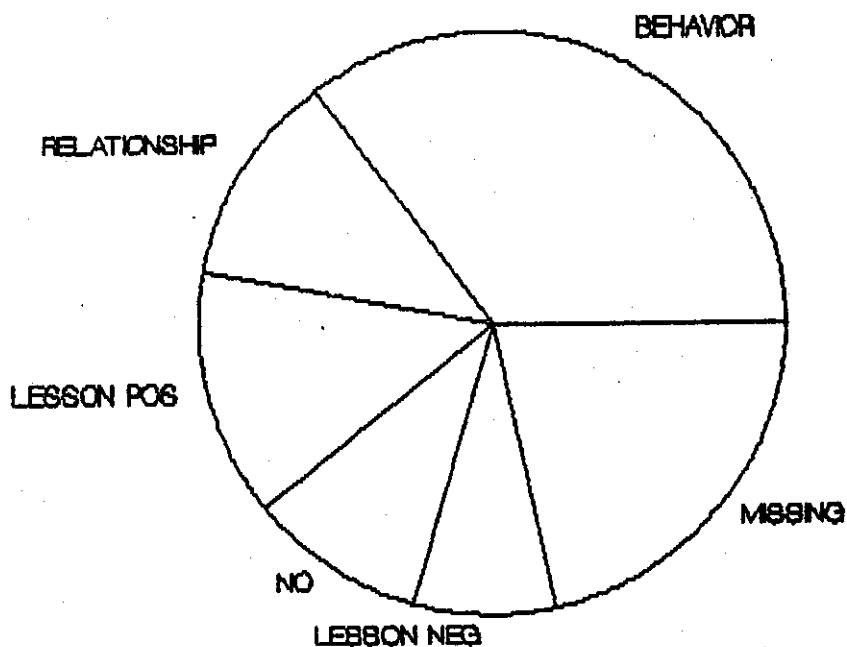
# LENGTH OF MANUSCRIPT. SDA



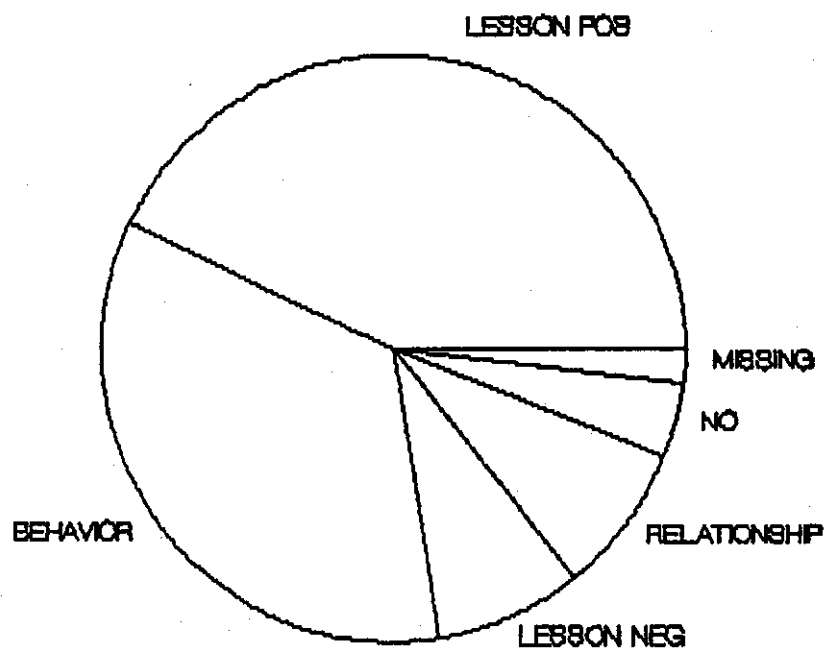
# SUGGESTED IMPROVEMENTS. SDA



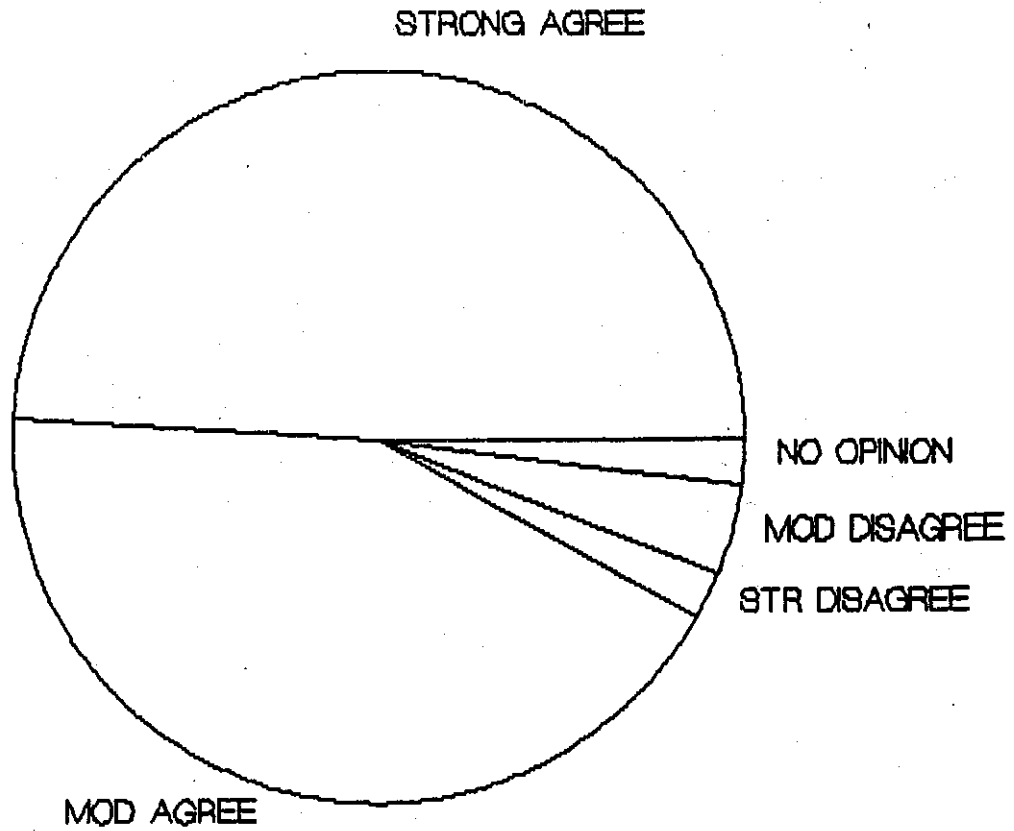
# MANUSCRIPT'S IMPACT ON READER, NON-SDA



# MANUSCRIPT'S IMPACT ON READER, SDA

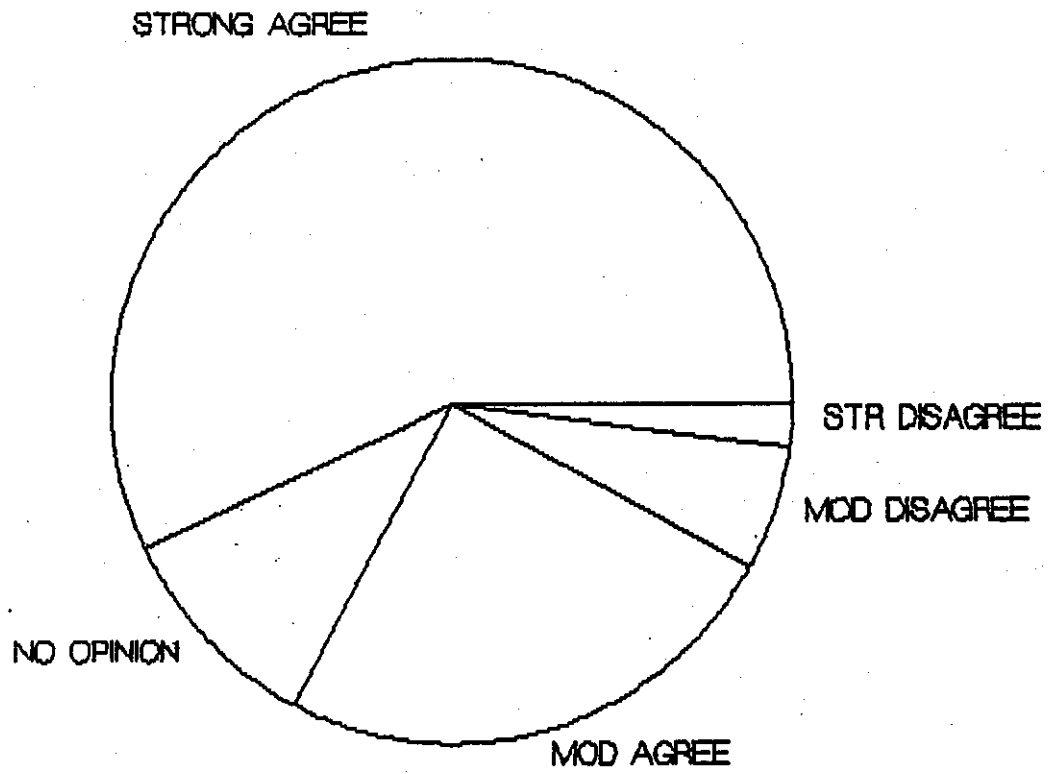


# LOGICAL PROGRESSION OF THOUGHT. SDA

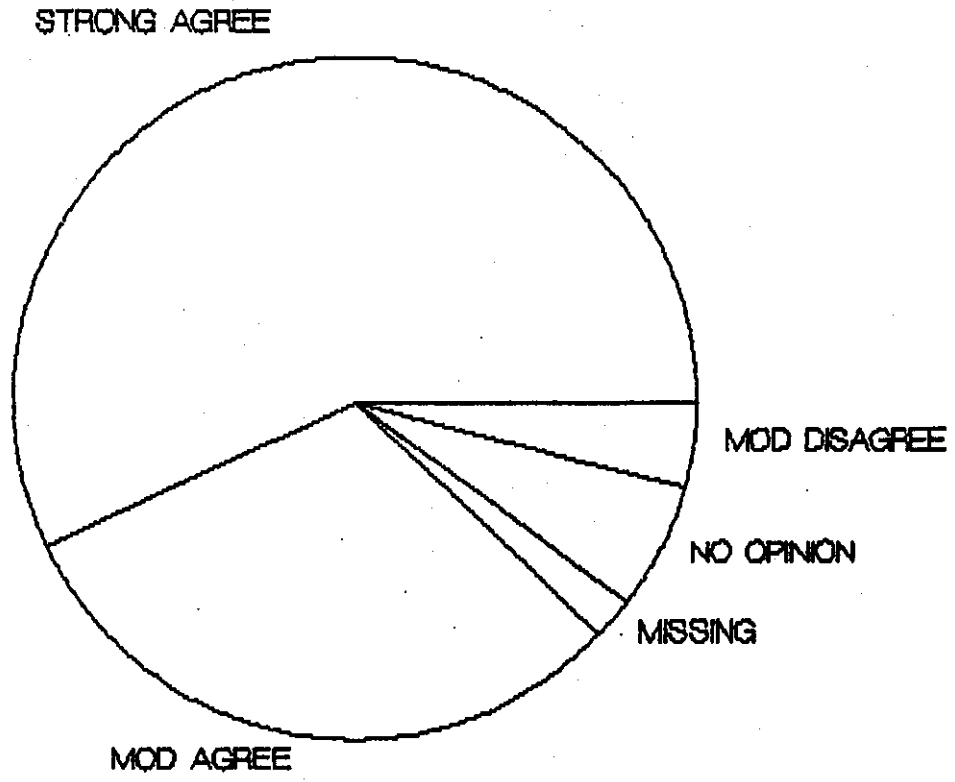




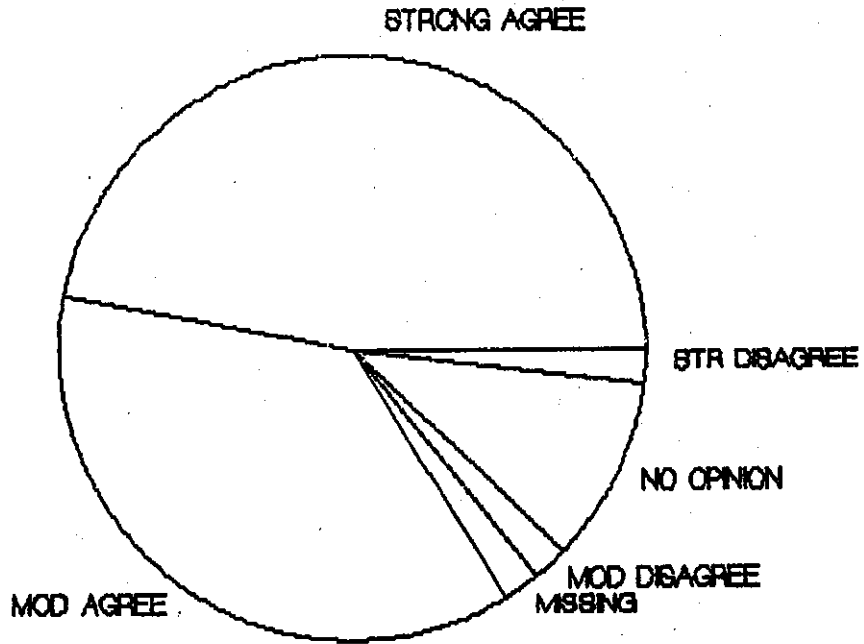
# DEALT WITH A FELT NEED. SDA



# INTERESTING MANUSCRIPT. SDA



# PURSUE EXCELLENCE, SDA



Non-Seventh-day Adventist:

| <u>Response category</u>            | <u>LOGICAL</u> | <u>FELTNEED</u> | <u>INTEREST</u> | <u>PURSUE</u> | <u>WANTMORE</u> |
|-------------------------------------|----------------|-----------------|-----------------|---------------|-----------------|
| Strongly/<br>moderately<br>agree    | 74.5%          | 62.7%           | 82.4%           | 58.8%         | 43.2%           |
| No opinion                          | 0.0            | 13.7            | 5.9             | 19.6          | 27.5            |
| Strongly/<br>moderately<br>disagree | 23.5           | 19.6            | 11.8            | 19.6          | 23.5            |
| Missing                             | 2.0            | 3.9             | 0.0             | 2.0           | 5.9             |

Seventh-day Adventist:

| <u>Response category</u>            | <u>LOGICAL</u> | <u>FELTNEED</u> | <u>INTEREST</u> | <u>PURSUE</u> | <u>WANTMORE</u> |
|-------------------------------------|----------------|-----------------|-----------------|---------------|-----------------|
| Strongly/<br>moderately<br>agree    | 91.9%          | 81.6%           | 87.7%           | 83.6%         | 65.3%           |
| No opinion                          | 2.0            | 10.2            | 6.1             | 10.2          | 10.2            |
| Strongly/<br>moderately<br>disagree | 6.1            | 8.1             | 4.1             | 4.0           | 16.3            |
| Missing                             | 0.0            | 0.0             | 2.0             | 2.0           | 8.2             |

There appeared to be little connection between source of respondent, gender, age, educational level, household income, (non-Seventh-day Adventist) religious affiliation, what a respondent deemed important, or prior involvement in self-improvement, and a desire for future lessons. In fact, the only other variables which were correlated to the desire for future manuscripts were the four variables which dealt with religious behavior. Thus, the more one

## CONCLUSIONS

### SURVEY SAMPLE

This survey suffered from an unacceptably low response rate. Non-response bias is a serious concern. Why less than one out of six questionnaires were completed remains unanswered, but it is a problem which needs to be addressed. Such a low rate of return could have been caused by a lack of meaningful incentives, no follow-up of distributed questionnaires due to the nature of the groups sampled<sup>1</sup>, discrepancies encountered during enlistment of prospective respondents, factors inherent in the manuscript itself, or some combination of the above. Field-testing religious materials as thoughtfully written as "In Pursuit of Excellence" is not an impossibility. Yet, it requires tenacity, ingenuity, and meaningful incentives. H.A.R.T. must decide how serious it is about understanding the secular mind and how willing it is to seek out opinions from that mindset.

The recruitment process is an area which needed more methodological control. It would have been desirable if more respondents had met the target audience criteria. The profile of a typical respondent in this survey was generally too religious. Over ninety-one percent were affiliated with a church. People

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<sup>1</sup> Because most of the respondents were people who had some contact with the Seventh-day Adventist Church, it was felt that multiple attempts soliciting completed questionnaires would be counterproductive inasmuch as an antagonistic attitude might be created towards the Seventh-day Adventist Church.

## MANUSCRIPT FEATURES

The subject matter of Lesson One touched an area of interest for most respondents. However, negative reactions were strong when this was not the case. Length, writing style, logic, and theology were areas of suggested improvements. Of these, length was the most serious: the manuscript needs to be shortened.

## RECOMMENDATIONS

Lesson One of "In Pursuit of Excellence" faced serious difficulties with non-Seventh-day Adventist respondents. Because of its greater acceptance by Seventh-day Adventists, perhaps the series could be viewed as an instrument of nurture for members of the Seventh-day Adventist Church. If such a drastic redefinition of the target audience is considered objectionable, then a major revision appears inevitable. Ultimately, of course, H.A.R.T. will determine the level of acceptance "In Pursuit of Excellence" must attain among non-Seventh-day Adventists.

Lloyd's of Londonderry, Ltd. would strongly urge that any future study include qualitative research. Focus groups or a product panel would provide greater opportunity to explore the feelings evoked by the manuscript. Other Bible series, such as Encounter lessons, etc., should be evaluated by the same focus groups for comparative purposes. Furthermore, any future quantitative research of "In Pursuit of Excellence" must include recruitment of more secular people and tighter methodological controls.

This survey, however, does provide clearly established patterns of response to "In Pursuit of Excellence." Its results expose weaknesses which cannot be ignored if the new series is to succeed.

**APPENDIX A**

**SURVEY RESPONSE TO "IN PURSUIT OF EXCELLENCE"**

Q1. In your opinion, the length of this manuscript was:

(circle number)

- 5....1 MUCH TOO SHORT
- 2 A LITTLE SHORT
- 3 ABOUT RIGHT
- 4 A LITTLE LONG
- 5 MUCH TOO LONG

Q2. Does anything stand out in your mind after reading this manuscript?

6....

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Q3. Please use the following scale to rate each statement:

- 1 STRONGLY AGREE
- 2 MODERATELY AGREE
- 3 NO OPINION
- 4 MODERATELY DISAGREE
- 5 STRONGLY DISAGREE

(circle number)

7....1 2 3 4 5      1. Reading this manuscript has encouraged me to pursue a course of excellence in my life.

8....1 2 3 4 5      2. The subject matter of this manuscript was interesting.

9....1 2 3 4 5      3. There was a logical progression of thought throughout the manuscript.

10...1 2 3 4 5      4. The manuscript dealt with a need that I have felt in my life.

11...1 2 3 4 5      5. I would be interested in completing the remaining manuscripts in the series.

Q4. What, if any, improvements would you suggest for this manuscript?

12....

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Q9. What is your gender? (circle number)

- 24...1 MALE
- 2 FEMALE

Q10. What is your current marital status? (circle number)

- 25...1 SINGLE, NEVER MARRIED
- 2 MARRIED
- 3 WIDOWED
- 4 SEPARATED
- 5 DIVORCED

Q11. Which is the highest level of education that you have completed? (circle number)

- 26...1 GRADE SCHOOL OR LESS
- 2 SOME HIGH SCHOOL
- 3 HIGH SCHOOL
- 4 SOME COLLEGE
- 5 COLLEGE
- 6 SOME GRADUATE WORK
- 7 A GRADUATE DEGREE

Q12. Are you presently: (circle number)

- 27...1 EMPLOYED
- 2 UNEMPLOYED
- 3 RETIRED
- 4 FULL-TIME HOMEMAKER
- 5 STUDENT

Q13. Which of the following categories best describes your total household income for 1987? (circle number)

- 28...1 LESS THAN \$10,000
- 2 \$10,000-\$19,999
- 3 \$20,000-\$29,999
- 4 \$30,000-\$39,999
- 5 \$40,000-\$49,999
- 6 \$50,000 OR OVER

Q14. What is your present religious affiliation? (circle number)

- 29...1 PROTESTANT (specify denomination) 30.... \_\_\_\_\_
- 2 JEWISH
- 3 ROMAN CATHOLIC
- 4 OTHER (specify) 31... \_\_\_\_\_
- 5 NONE

Your contribution to this study is very greatly appreciated.  
Thank you for your cooperation. (end of survey \_\_\_\_\_)



# In Pursuit of Excellence

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## APPENDIX B

### Lesson #1

### A CALL TO EXCELLENCE

#### EXCELLENCE, A BASIC DRIVE

From the moment of birth you began an instinctive effort to improve your performance — first to crawl, then to walk, then to walk better, and to talk better, and to develop every faculty. The drive is God given, designed for endless growth and development.

Those in whom this drive is not stifled thrive on the stimulation it brings. Like a kid after candy they go out of their way to find some new technique to do things better. They reach out for big ideas to expand their world view. They even relish the challenge of new beliefs and higher values.

This course is filled with those kinds of techniques, ideas, beliefs, and values — for it unveils God's Program for Excellence. God has a program for excellence that will push you to the highest standards you set for yourself, and stretch them even higher.

And it works! If you want magnificent health, read Lesson #2, "The Health Component." God's program produces the healthiest people in the world. If you want to influence society in the face of eroding conditions, read Lesson #7, "The Song of Liberty." You'll never be the same. And if you simply want more money, read Lesson #11, "When There Is Too Much Month At The End Of The Money." God's program operates on a principle of financial security unavailable by any other method.

You're going to like this program. It covers every phase of human affairs. And it leaves you with a tremendous sense of wholeness — as it searches out every gap and fills it.

#### THE MEANING OF EXCELLENCE

"In Pursuit of Excellence" means to be the best you can be, and to reach out for the best that life has to offer you. It seeks a high standard.

In industry Excellence refers to superior design and craftsmanship, zero defects and efficiency. In government it refers to leadership, sound judgment and trustworthiness. However, in a person Excellence describes a quality deeper than skills of craftsmanship or leadership. It includes moral worth. One cannot be an excellent person without having moral excellence.

And the best indicator of moral excellence is responsible behavior. Soldiers in World War II were asked to name the greatest sin in a soldier. Their answer — irresponsibility.<sup>1</sup> Excellence is the exact opposite. It is total trustworthiness — toward all creation.

Human beings stand in a moral relationship to one another in a universe governed by law. Out of respect for life and for law Excellence behaves responsibly toward society and toward the environment.

## Consideration for others

Consideration for the rights and needs of others should be self-evident as a quality of excellence. It is the underlying principle of all social law, and is the application of one of the highest laws of God, "You shall love your neighbor as yourself." There is no responsible behavior without it.

But consideration for others is hard to find and hard to hold. The profusion of wars, crime, ill will, and nearly all disease come from a lack of consideration for others.

If people behaved responsibly there would be —

- No child neglect,
- No abuse of one's health,
- No Monday morning blues.
- Workers would do a full day's labor.
- Employers would pay a fair wage.
- Merchants would charge a fair price.
- Taxes could be cut in half for five years in a row.
- Homes could remain unlocked.
- Children could play in the streets at night.
- People would hurt less and laugh more.

The widespread lack of responsible behavior exposes a great dearth of moral sensitivity, to the lament of both God and man.

## MORAL CHARACTER, THE GOAL OF GOD & MAN

Deep within us is a longing for the very things God wants to give us. Moral character is one of them.

We humans demand a measure of character as a pre-requisite virtue. For lack of character political leaders have been thrown out, religious leaders defrocked. No matter how superior the champion's athletic ability, he can be stripped of his medals if he has cheated. We value

character higher than winning. If Miss America has broken the rules she will lose her crown. When someone makes a promise we want him to keep it.

Our moral character affects everything we do — how we raise our children, how we relate to others and how we do our work. Being responsible and thorough are as much a part of moral character as are kindness and purity.

Employers want moral character in their employees. They especially want persons who are dependable, self disciplined, team players, and loyal, as well as honest. They want people who will work faithfully when the boss isn't watching.

The reverse is also true. More than money, employees want employers who are fair, considerate, realistic in their demands, consistent. Employees want moral character in their employers.

The highest credentials a person has to offer is his or her character. For marriage or for work a sterling character is of more value than good looks, training, or IQ.

But a good character does more than hear no evil, see no evil, do no evil. A good person is not a passive wall flower. He is active, displaying initiative, responsibility, and self control. However, the qualifier "good" means those actions are under the control of fairness, good-will, and kindness. A good person hates evil as much as he loves good.

Together those moral qualities bring forth the highest level of responsible behavior possible. As you become truly responsible, you become like Webster's synonyms for Excellence — VIRTUOUS, EMINENTLY GOOD, EXCELLENT. This is God's goal for you.

if we learn to cooperate, it's for self-serving purposes. The law of the jungle is a reality by which we all tend to live. But it's not a "law of life." It's a law of death, death to one at the hands of another.

The Bible brings to light another reality with a higher set of laws which when followed promote life instead of taking life. That reality was set forth in a key-note address delivered by Jesus in 27 A.D., to an audience of the poor and the rich. There were people in His audience who lived from hand to mouth. They knew not from one day to the next where their next meal was coming from. They weren't beggars. They were simply poor, victims of a system which offered little security.

With direct reference to their immediate needs for food, clothing, and shelter, Jesus instructed, "Seek first the kingdom of God and His righteousness and all these things shall be added to you," Matthew 6:33. How does this work? Instead of getting caught up in the rat race to get ahead, viewing everyone and everything as a competitor, you shift priorities. You start with God ... and relax. By aligning yourself with God and His higher laws, He then takes on the responsibility for your care. You still work because you want to work, but you work worry-free.

A great many of His ways seem upside down from what we're used to. For example, one of His higher laws seems to push us further down the line to be served. It places others ahead of ourselves —

"Do nothing from selfishness ... but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interest, but also for the interest of others."—Philippians 2:3 & 4, New American Standard Bible

That puts God first, others second, self third. That's different than "every man for himself." But it's a surer way for both to survive. To live by the dog-eat-dog rule provides no guarantee against being gobbled up by someone else's survival.

How then are your own needs met? As you network with God's Kingdom, you gain access to an unlimited supply of Divine resources. God is authorized to open doors, not only for your daily bread but for larger opportunities as well. He will "bless" (prosper) your career, your family and home, your personal culture, and your health, your leadership and financial skills, and He will quiet the inner storm.

These benefits ("blessings") were first committed to print in about 1500 B.C. Although they were expressed to people in an agricultural setting they are just as applicable to those of us in an urban and industrial setting —

"All these blessings will come upon you and accompany you if you obey the Lord your God:

"You will be blessed in the city and blessed in the country. The fruit of your womb will be blessed, and the crops of your land and the young of your livestock — the calves of your herds and the lambs of your flocks. Your basket and your kneading trough will be blessed. You will be blessed when you come in and blessed when you go out.

"The Lord will open the heavens, the storehouse of his bounty to send rain on your land in season and to bless all the work of your hands. You will lend to many nations but will borrow from none. The Lord will make you the head, not the tail. If you pay attention to the commands of the Lord your God that I give you

Always remember —

"The greatest want of the world is the want of men — men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

"But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature — the surrender of self for the service of love to God and men."3/

1/ Moody, Paul D., "The Precedent of the First World War" in Religion of Soldier and Sailor, Edited by Willard L. Sperry, Harvard University Press, Cambridge, 1945, p. 8.

2/ Grantland Rice, The Concise Oxford Dictionary of Quotations, New Edition, 1986, p. 195.

3/ Ellen G. White, Education, Pacific Press Publishing Association, 1903, p. 57.

\*\*\*\*\*  
\* Life's deepest affirmations \*  
\* spring from a pure conscience \*  
\* residing in a virtuous heart. \*  
\*\*\*\*\*

## DISCOVERY: Lesson #1

### "A PROGRAM FOR EXCELLENCE"

Subsequent lessons will treat fully each component of God's Program for Excellence. This study deals only with the GOAL of Excellence.

This is a "topical" study which means we examine passages from anywhere in the Scriptures which bear on a particular topic; in this case, God's "GOAL." If you are unfamiliar with where the books and letters of the Bible are located, see the table. They are listed in the order they appear in most Bibles.

#### 1. Behavioral GOAL:

In Matthew 5:48, what level of personal growth does Jesus expect from His followers?

---

NOTE: We are not expected to know everything (omniscience), have all power (omnipotence), or be everywhere (omnipresence). Those capabilities are not related to character. But in matters of moral character such as fairness, dependability, trustworthiness and goodness we have no acceptable reason not to act as God Himself would act were He in our moccasins.

#### 2. The Goal Clearly Defined:

The more clearly we understand God, the more clearly we will understand what we are to be like. This exercise focuses on only one characteristic, but it is an all pervasive one. The essence of God's character is LOVE, "God is love," 1 Jn. 4:8.

a. As a result of what God is like and what He has done, what are we to do? 1 Jn. 4:7-11

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b. According to Romans 13:8-10, esp. v. 10, as we begin to love as God loves, how will that love show itself in behavior?

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For more on how love conducts itself, see Eph. 4:25 - 5:7

**THE NAMES AND ORDER OF ALL THE BOOKS OF  
THE OLD AND NEW TESTAMENT  
WITH THEIR ABBREVIATIONS  
AND THE NUMBER OF THEIR CHAPTERS**

**THE BOOKS OF THE OLD TESTAMENT**

|              | <i>Abbr.</i> | <i>Page</i> | <i>Chs.</i> |                        | <i>Abbr.</i> | <i>Page</i> | <i>Chs.</i> |
|--------------|--------------|-------------|-------------|------------------------|--------------|-------------|-------------|
| Genesis      | Gn           | 1           | 50          | Ecclesiastes           | Ec           | 632         | 12          |
| Exodus       | Ex           | 51          | 40          | The Song of<br>Solomon | SS           | 640         | 8           |
| Leviticus    | Lv           | 93          | 27          | Isaiah                 | Is           | 646         | 66          |
| Numbers      | Nu           | 123         | 36          | Jeremiah               | Jr           | 711         | 52          |
| Deuteronomy  | Dt           | 166         | 34          | Lamentations           | Lm           | 776         | 5           |
| Joshua       | Jsh          | 204         | 24          | Ezekiel                | Ezk          | 783         | 48          |
| Judges       | Jg           | 229         | 21          | Daniel                 | Dn           | 836         | 12          |
| Ruth         | Ru           | 254         | 4           | Hosea                  | Ho           | 852         | 14          |
| 1 Samuel     | 1 S          | 258         | 31          | Joel                   | Jl           | 862         | 3           |
| 2 Samuel     | 2 S          | 291         | 24          | Amos                   | Am           | 866         | 9           |
| 1 Kings      | 1 K          | 319         | 22          | Obadiah                | Ob           | 874         | 1           |
| 2 Kings      | 2 K          | 351         | 25          | Jonah                  | Jnh          | 876         | 4           |
| 1 Chronicles | 1 Ch         | 382         | 29          | Micah                  | Mi           | 878         | 7           |
| 2 Chronicles | 2 Ch         | 410         | 36          | Nahum                  | Na           | 885         | 3           |
| Ezra         | Ezr          | 445         | 10          | Habakkuk               | Hk           | 888         | 3           |
| Nehemiah     | Ne           | 456         | 13          | Zephaniah              | Zp           | 891         | 3           |
| Esther       | Es           | 471         | 10          | Haggai                 | Hg           | 895         | 2           |
| Job          | Jb           | 479         | 42          | Zechariah              | Zc           | 897         | 14          |
| Psalms       | Ps           | 513         | 150         | Malachi                | Ml           | 906         | 4           |
| Proverbs     | Pr           | 603         | 31          |                        |              |             |             |

**THE BOOKS OF THE NEW TESTAMENT**

|                 | <i>Abbr.</i> | <i>Page</i> | <i>Chs.</i> |            | <i>Abbr.</i> | <i>Page</i> | <i>Chs.</i> |
|-----------------|--------------|-------------|-------------|------------|--------------|-------------|-------------|
| Matthew         | Mt           | 911         | 28          | 1 Timothy  | 1 Tm         | 1113        | 6           |
| Mark            | Mk           | 943         | 16          | 2 Timothy  | 2 Tm         | 1117        | 4           |
| Luke            | Lk           | 963         | 24          | Titus      | Ti           | 1120        | 3           |
| John            | Jn           | 997         | 21          | Philemon   | Phm          | 1122        | 1           |
| The Acts        | Ac           | 1022        | 28          | Hebrews    | He           | 1123        | 13          |
| Romans          | Ro           | 1055        | 16          | James      | Ja           | 1134        | 5           |
| 1 Corinthians   | 1 Co         | 1069        | 16          | 1 Peter    | 1 P          | 1138        | 5           |
| 2 Corinthians   | 2 Co         | 1082        | 13          | 2 Peter    | 2 P          | 1142        | 3           |
| Galatians       | Gl           | 1091        | 6           | 1 John     | 1 Jn         | 1145        | 5           |
| Ephesians       | Ep           | 1096        | 6           | 2 John     | 2 Jn         | 1149        | 1           |
| Philippians     | Php          | 1101        | 4           | 3 John     | 3 Jn         | 1150        | 1           |
| Colossians      | Cl           | 1105        | 4           | Jude       | Jde          | 1151        | 1           |
| 1 Thessalonians | 1 Th         | 1108        | 5           | Revelation | Rv           | 1153        | 22          |
| 2 Thessalonians | 2 Th         | 1111        | 3           |            |              |             |             |