

# Say NO to Burnout

Elizabeth Ruth Skoglund, M.A. and Bruce Narramore, Ph.D.

In her undergraduate years, Elizabeth simultaneously took classes toward a university degree and one year of classes at a theological seminary. At the same time, she held part-time jobs, taught Sunday school, dated her steady boyfriend a few times a week, and ran the local chapter of InterVarsity Christian Fellowship. She went to church every time the doors opened and drove elderly ladies there on Sunday mornings. She also managed to graduate a semester early. Although she wouldn't have subscribed to Edna St. Vincent Millay's overall philosophy of life, one stanza of her poetry suited Elizabeth well and somehow urged her on:

*My candle burns at both ends,  
It will not last the night;  
But ah, my foes,  
And oh, my friends,  
It gives a lovely light!*

With all her youthful idealism, however, Elisabeth did honestly believe her candle would last the night. After all, if she was burning out, at least she was burning out for God!

Gradually Elizabeth's body began to deny her assumption that she could somehow walk on water. She started experiencing profound fatigue, mixed at times with feelings of anxiety and gloom. It was more than just your everyday tiredness. It became a form of pain. The magical cure of a single night's sleep stopped working.

In her panic that this feeling would never go away, Elizabeth pushed harder, reasoning illogically that she was still okay. Since she felt God was calling her to perform all of her activities, she felt her failure to keep up must indicate weakness on her part – or at least a lack of faith in appropriating God's strength. Elizabeth was experiencing what health care workers now call burnout, that is, a physical and emotional exhaustion.

Bruce had a different set of activities, but his schedule was just about as bad. He completed his bachelor's degree in three and one-half years instead of the usual four. He managed a full-time academic load for another one and one-half years to receive his master's degree in psychology. During that same time frame, he took nineteen semester units of seminary study. His practicum for nine of those months meant spending one day each week giving psychological assessments to students in a local school district. He also held a job, working ten to fifteen hours per week.

## What is Burnout?

*Burnout* is the current buzzword that describes a condition that has always been a problem for those who have too much to do and too little time in which to do it, but who keep on trying anyway.

The word *burnout* has become so overused that its meaning has become blurred. It has come to mean everything from overwork to laziness and boredom. Elizabeth has consulted with people who complained about burnout after spending only two days on their new job. Now, it is possible to feel that you have the wrong job after two days of work, but it is not possible to be truly burned out that quickly!

Chronic high-wire living, constant pushing to the limit, and trying to do it all are apt descriptions for common causes of burnout. Whatever we call it, however, no one is equipped to cope with perpetually living in the fast lane. Burnout is a condition of physical and emotional exhaustion caused by excessive and/or prolonged stress. We all experience stress in life, but when it is too much or continues too long, it can lead to burnout. Here are some of the most common symptoms:

- Long lasting physical and/or emotional exhaustions
- Difficulty sleeping
- Loss of enjoyment in life
- Loss of appetite
- Isolation from others and a general feeling of detachment or disconnection
- Increased irritability and a negative outlook on life
- Loss of motivation and hope
- Dizziness or fainting
- Difficulty concentrating
- Headaches, heart palpitations, or gastrointestinal pain
- Increased vulnerability to a host of illnesses and infections
- Decreased productivity at work

None of us can do it all. We must learn to make tough decisions and set our priorities carefully to avoid falling into this pit.

### **Do Great People Experience Burnout?**

Elizabeth and Bruce had good company in their commitment to “burnout for God.” They both read biographies of men and women who served God with Herculean strength and drew solace from their dedication. Elizabeth met people like Gladys Aylward, labeled “the small woman” because of her tiny stature. When all the existing mission boards rejected her, Gladys took her own limited savings and traveled to China the long, cheap way – the Trans-Siberian Railroad. At great personal cost, she then did a remarkable work in saving children under war conditions in northern China. Gladys’s utter abandonment to God was a formative influence on Elizabeth’s life.

They read about Peter Marshall, a U.S. Senate chaplain and noted preacher. He pushed himself night and day, suffered a major heart attack, and then resumed the same pace until a second heart attack killed him before he was fifty. Although no one would dispute the impact of his life’s work, think how much more he might have accomplished had he taken better care of himself and lived out a normal life expectancy.

The same would be true for J. B. Phillips. In *The Wounded Healer*, a book about the late Bible translator, we read a poignant account of how he “burned out for God.” Symptoms of burnout permeate this letter he wrote: “I can with difficulty endure the days, but I frankly dread the nights. The second part of almost every night of my life is shot through with such mental pain, fear and horror that I frequently have to wake myself up in order to restore some sort of balance.”<sup>2</sup>

The cause of J.B. Phillips’ burnout is as clear as the burnout itself:

When J. B. Phillips first went to Swanage, he accepted a programme for himself which measured up to his fantasy of a terrific person . . . At first every invitation was accepted as a challenge, as a call from the Lord. But when invitations reached three hundred a year, that theory became ridiculous. Even under control, his was a massive programme of writing, speaking, conferences, broadcasts, visits to cities and towns in America and throughout Great Britain. From 1955 to 1961 he maintained this killing programme and at last, when he was fifty-five, he cracked. As one doctor put it, he was scooped out. He felt all his creative powers slipping away.<sup>2</sup>

Even Dr. Phillips himself recognized the symptoms of burnout. In a letter he wrote, “Most of my life I have worked hard, possibly too hard, so that I am now quite unable to relax.” His solution: “I have an invincible feeling that if I could rest even for a few days, nature would very quickly restore me to my normal health and spirits.”<sup>2</sup>

### **Is It Necessary to Burnout in Order to Get Things Done?**

It is beyond dispute that God used people like Peter Marshall and J. B. Phillips in unusual ways. The question is whether the impact of their lives was increased or diminished by their overwork to the point of burnout.

Elizabeth first asked this question of herself when she wearily entered the work force and had one of her first real insights that burning out for God might *not* be God’s desire for her. She was reading the biography of Hudson Taylor’s daughter-in-law, Geraldine Taylor, the chronicler of that great missionary endeavor, the China Inland Mission, or CIM, now called Overseas Missionary Fellowship, or OMF. China Inland Mission looms large in the history of Christian missions since it was the first attempt to reach the hundreds of millions of people in the interior of China for Christ.

Because Elizabeth’s aunt had also been a missionary with China Inland Mission, she enjoyed reading books since childhood about the mission’s founder, Hudson Taylor. But as Elizabeth read a letter from Hudson Taylor to Geraldine, her whole approach to missions and her workaholic lifestyle were called into question. She was struck by these words:

How well do I understand that nervous breaking down from which you have suffered. Let it be a warning. There is a limit you should not attempt to pass in exhausting labours. It is not easy to fix it, but experience shows pretty clearly where it is. I have gone beyond it at times, when all the foundations of life seemed gone.

I cannot express what that means, and hope that you will never know. Most people have no conception how thin the foundations are which keep them above the abyss, where the interests of life exist no more. Learn to say 'No' to invitations or calls to labour which destroy the power to labour and the possibility of service.<sup>3</sup>

This private letter from Hudson Taylor to his daughter-in-law was the beginning of Elizabeth's awareness that as Christians we are called to balance, not imbalance, in our work for God. God wants our love and service and a job done well within a balanced lifestyle.

### **Does God Ever Call Us to Burnout for Him?**

There are times when we may be called to live in situations of risk, personal sacrifice, or difficult work. The disciple Peter, after all, was once told to walk on water (Matt.14:29). But he endured only as long as he kept his eyes on Christ, and neither Peter nor anyone else that we know of was ever told to do it again. While we may be called to live and serve in difficult situations or circumstances, we are never called to "burnout for God."

If you are working extremely hard and you or others are concerned that you may be burning out, you should do several things. First, ask your family and those who know you best what they think. Second, honestly ask yourself, *Is God really calling me to do all of this, or do workaholism and other hidden motives drive me?* Third, seek a medical consultation. Fourth, if you are in Christian work, seek a consultation with your church or mission leaders. If they are sensitive and emotionally healthy, they will be honest with you. If you do need a break, follow their recommendations. Accept their arrangements to lighten your workload or give you a sabbatical leave of absence.

During the last few months of World War II, a young Swedish diplomat named Raoul Wallenberg was sent to Hungary to save the last group of Jews alive. On July 9, 1944, Wallenberg left for Budapest. By the end of January 1945, he and a handful of colleagues had saved a hundred thousand Jews from death by the Nazis. Wallenberg was captured, although we're not exactly sure when and how. But in the year 2000, more than 60 years later, he was officially considered murdered in what was then the Soviet prison system.

During seven months of rescuing "his Jews," as they came to be called, Wallenberg worked day and night against the clock. Nazi henchman Adolf Eichmann had vowed, even in the face of Hitler's approaching defeat, to finish the extermination of the Jews in Europe. The "Jew dog Wallenberg" became Eichmann's greatest enemy. Only by quick action, clever acts of deceit, and grueling hours of work could Eichmann and his Nazi machine be defeated. Right before his capture by the Russians, Wallenberg was described as "pale and exhausted." Burnout from his lifestyle was showing.

As Nazi revenge against Wallenberg accelerated, Per Anger, a co-worker and friend, begged Wallenberg to hide and save himself. But in their last conversation together, Wallenberg replied that he could not leave until he had done everything possible to save the remaining Jews and to help restore them to normal life.<sup>4</sup> No rational person could fault such an approach under the

conditions of those closing, desperate months of World War II. To us, the example of Raoul Wallenberg is strikingly clear as the exception to a life lived in moderation and balance. There simply was no other way.

Yet for most of us most of the time, this kind of prolonged stress only hurts the quality of our work and diminishes the quantity. A long time ago, Samuel Rutherford wrote words which are engraved on Elizabeth's consciousness: "There is but a certain quantity of spiritual force in any man (*sic*). Spread it over a broad surface, the stream is shallow and languid; narrow the channel and it becomes a driving force."<sup>5</sup> Trying to do everything makes our lives broad, shallow, and languid streams. Focusing our energies, on the other hand, can help us accomplish great things.

God is infinite; we are not. God never intended us to be. He can walk on water; we cannot. When we try to go beyond what God has led us to do, we can become confused by God's apparent lack of help as we begin to sink. We forget that God has only pledged his support to that which he has commanded us to do. His work receives his supply and no more. We cannot do it all.

### **What Is the Difference Between Being Poured Out for God and Burning Out?**

There is a difference between *burning out* for God and *being poured out* for God. Christ's life was always in balance. He was never rushed, pressured, or hurried. Yet he came to this earth to give his all. In his redemptive act on the cross, he gave complete obedience and the ultimate sacrifice. He was poured out, but he was not burned out.

In the 1950s the world was gripped by the story of five young American missionaries who were slaughtered on a lonely beach in Ecuador after an attempt to reach the Auca people for Christ. The pictures and story were on the covers of major magazines Elizabeth heard first-hand details of their tragic deaths because relatives of one victim attended her church. The story of these missionaries' willing sacrifice for God deeply appealed to her own youthful idealism. As the years passed, however, what happened back in the 1950s became an almost forgotten memory to her. But later, when she was going through some old books, she found two that she felt compelled to reread. One was written about the aviator for the Auca project, Nate Saint; the other was a biography of Jim Elliott. As Elizabeth read, her memories and feelings returned, and so did the paradoxes between "burning out for God" and "pouring out" for him.

Here were five well-educated, sane young men — "wasted," some would say—in an attempt to reach an illiterate tribe. In fact, according to Mission Aviation Fellowship, or MAF, Nate Saint said, "People who do not know the Lord ask why in the world we waste our lives as missionaries." Was this brilliance poured out on ignorance? Was this burnout or something different?

Before going to Ecuador, Nate Saint went through a period of overwork after which he wrote a memorandum of lessons he had learned.<sup>6</sup> He listed one of the points bluntly and simply: "Overwork to excess is sin."<sup>7</sup> He apparently did not believe in burning out as a principle of life. Yet none of the five men involved ever ignored the possibility that they might die, and they did not consider death to be too high a price for reaching this tribe. Like Wallenberg, they were willing to be poured out, yet not burn out.

## What Causes Burnout?

1. In everyday living there are many potential areas for burnout. Too many classes to study for, too many business trips, too many demands from elderly parents. Parents face demands from their children and their activities, ranging from Boy or Girl Scouts to sports practices and games, to drama or dance. Add to these family illnesses, financial demands, job problems, home repairs, bills, and church activities, and you are soon overcommitted. But not one or two or even several of these things are enough to cause burnout by themselves. It is the cumulative impact, continued over time, without adequate self-care, that ends up causing burnout.
2. No matter how well we plan our everyday lives, there will be what we like to call “hits from Mars.” We don’t create them by bad choices and we can’t avoid them; they just happen. They include the death of a spouse, loss of a home or job, changes in finances, natural disasters, and chronic illness. Because we never know when something unexpected will “hit,” it’s good to create a safety net by not continually living on the edge of burnout. As one person said to Elizabeth, “Don’t fill your schedule so full that you can’t handle something as simple as a broken faucet.”
3. Many of us aspire to something beyond the demands of everyday life. When we do, that opens us up to the potential for burnout. Concerns like world hunger, evangelizing the unreached, politics, AIDS, abortion, and many other social issues have the potential for consuming a lion’s share of our time. Time for hobbies, physical exercise, and just plain fun can begin to seem impossible when added to all of these other demands.
4. Some of us think that as long as what we are doing fits into a neat time schedule, we are doing okay. In this way we deceive ourselves into thinking we can do it all. Elizabeth accomplished her overload in college with the help of several delusions. She arranged her classes at the university for Monday, Wednesday, and Friday. She went to seminary on Tuesday and Thursday. Her job fit in between classes during what she called “extra time.” Church and dating were necessary recreation, she reasoned. But her plan didn’t work. At the root of her problem was her assumption that if it looked good on paper, it would work out just fine. But it didn’t!

There were two problems with Elizabeth’s schedule. First, it didn’t allow enough time for rest. Second, it didn’t allow for traffic jams, bouts with the flu, telephone calls, emails, cooking, car repairs, extra academic assignments, favors for friends, or just time to be.

5. Some of us just can’t say no. Others think an overly busy schedule indicates we are needed. Burnout can almost become a status symbol! In this case, high-wire living probably relates at least partially to low self-esteem and problems setting boundaries, since secure people are more likely to be realistic about their capacities and better able to draw lines when needed. Our basic views of ourselves, as well as other personal factors like a positive or negative childhood, genetic predispositions, and whether or not we have

developed a sense of humor, will influence the ease with which we can set necessary boundaries.

6. Trying to win acceptance and recognition is another common cause of burnout. People who feel inadequate may say yes to every request for helping out at church or doing extra duty at school just because they want the compliments that follow. A child who doesn't receive enough affirmation at home may overextend at school to achieve top grades or participate in various school activities just to be noticed and obtain approval. Continual overtime at work, too many dinner parties, or too much of any number of otherwise good activities can ultimately produce burnout while trying to prove adequacy.
7. Some view God as a stern taskmaster, demanding excessive activity. This way of thinking psychologist Rollo May termed the Messiah complex (p. 170).<sup>8</sup> Beneath this mentality is the idea that if I don't do it, nobody else will. This reasoning is as likely to reflect childhood feelings of inferiority as to indicate God's will. Well-intentioned people often think that a need constitutes a call; fortunately, it does not. Rather than using God as an excuse for burnout, you should ask for his divine guidance to teach you when and how to say no. You need to ask yourself, *Is this a need I am meant to meet?*
8. Sometimes doing the will of God places us in situations of ongoing danger or at least in circumstances that mitigate rest and recovery. Such stressors can lead to burnout if they are prolonged or severe. For example, missionaries living in countries undergoing a revolution or teachers working in urban areas with a high incidence of crime may live with ongoing threats of violence.

There is growing evidence that prolonged stress can cause great harm. Ironically, even the anticipation of danger or future "what ifs" can cause the same physical damage that comes from actual crisis events. To be constantly on guard for your life or to fear physical attack whenever you go out on the street can cause biochemical defense mechanisms that, when produced on a continual level, are emotionally and physically damaging.

According to research, the hormone cortisol is produced at a higher level during stress. If one experiences a chronic state of stress such as we have just mentioned, the high cortisol levels can negatively affect the immune system and make us vulnerable to ulcers, high blood pressure, and a variety of illnesses.

Dr. Pamela Peeke in her excellent book, *Fight Fat After Forty*, refers to a work by Robert Sapolsky, *Why Zebras Don't Get Ulcers*. "Mammals," Sapolsky postulates, "don't get ulcers because they do not normally harbor chronic stress." That is something we humans do all the time. Sapolsky continues:

Imagine a zebra on the Serengeti Plain. He's grazing with other zebras under a noonday sun, enjoying the sweet grass. Through experience, this zebra knows that there must be a lion out there somewhere. He knows enough not to go near the lion's home territory. Instead, he lives in the moment, enjoying the grass,

not stressing about where the lion is and dealing with the problem only if the lion actually appears. We humans, on the other hand, often make a second career out of wondering where our lions are.<sup>9</sup>

## What Can You Do to Prevent Burnout?

1. On the simplest level, it is vital to be able to say no. *No* is one of the first words we learn to say as small children, and it is probably the first word we are then taught not to say. It's hard to say no to tasks that we long to do or that other people are pressuring us to do. As professional counselors we hear all sorts of excuses for not saying no: *There is no one else to do it. I enjoy it, so it won't take a lot out of me. I've always felt that if someone asks me to do something, then it's God's way of leading me. I am best qualified for the job, so I feel that I should do it.*

These are just a few of the loftier sophisticated excuses for not saying no and risking burning out. There are often less articulated, but at times more honest excuses: *I just didn't have the courage to say no to someone else or to myself or I like thinking I'm so important that there is no one else who can do the job.*

By nature, some of us have a very difficult time saying no. For many years Elizabeth accommodated people and did almost everything asked of her. When she discovered that burning out was not God's will for her life, one of her biggest problems was, *How do I say no?*

She soon learned that she could not wait for people to approve of her saying no. Neither could she wait for someone else to do the job in her place. She simply had to say no, whether or not anyone but God himself understood.

Then, when she developed a private counseling practice and a habit of regularly writing, she set those as her two main priorities. God had called her to those tasks. Sometimes public speaking was also a part of her main ministry. But she chose to make that a third priority. Before carefully and clearly choosing these priorities, she was getting overly tired and catching viruses easily, and in general, the quality of her work went down. The day she started saying no to certain speaking engagements was the beginning of establishing a new arena of balance in her work.

Elizabeth had almost forgotten about that hurdle until someone tried to convince her that she should be on more radio talk shows. In exasperation her friend finally said, "You just can't go through life saying no!" But Elizabeth knew she could and immediately told her friend, "Thanks for your confidence in me, but at this point in my life, I don't think that's what God wants me to do." For a moment Elizabeth was stunned by the abruptness of her own reply. Then she was amused. "How unlike the old me," she thought, as she rejoiced in this small but significant affirmation that she was really learning to say a firm but appropriate no!



2. Give yourself time before saying yes. Make a habit of not immediately saying yes to a request for help. Of course, there may be times when you will say yes quickly. Some opportunities too good to pass up will come your way. Or perhaps you will sense God clearly leading you in new directions. But give yourself a little time to consider most new possibilities before making any commitments.

If you decide you should say no, say something like, “A lot of what you are talking about sounds appealing to me. But I need to see if this is a priority God wants me to set.” Often our problem is not so much in choosing between the good and the bad (which is usually quite obvious), but between the good and the best.

Some years ago Bruce was speaking at a Christian conference in northern Arizona. About halfway through the week a gentleman asked Bruce if he would be willing to speak to a group of businessmen and women on the Saturday after the conference. Bruce considered the request briefly, and then responded, “I am sorry. I would love to do that, but I have already promised to take my children to Oak Creek Canyon to fish and play on the Slippery Slide Rock.”

With a startled look, the gentleman asked Bruce, “Brother, aren’t you interested in winning souls to Christ?” Bruce replied, “Yes, sir, I sure am.” And pointing to his children a short distance away, he continued, “And I’m starting with those two right over there.”

While some people might criticize Bruce’s decision, he had been busy speaking two to three times daily all week, and counseling people over meals and during his “free time.” He knew his children needed time with him, and a good time with their mom and dad would be a wonderful experience for them. Bruce was confident that God would approve of this family time as well. Bruce had seen too many pastors, missionaries, and business and professional men and women who were such workaholics that they ended up neglecting their children. He was not about to fall into that trap. That’s why he declined a good opportunity to serve for the better opportunity of investing half a day with his wife and children. Remember, God wants us to live balanced lives.

3. Schedule your recreation and restoration. To avoid a schedule that looks easy on paper, but doesn’t work in reality, we need to write recreation and rest requirements into our schedules with as much seriousness as we do anything else. Be sure to plan your recreation and keep to it. Plan days off, take time to walk the dog, spend some afternoons or evenings with your children, or make time to read a book. Follow God’s design of Sabbath rest and keep Sunday as a day of no work. On that day make your meal ahead or eat out. Leave some unscheduled hours in the afternoon.

Taking an extra day off every month to go to the beach, have lunch with a friend, or work on that long-neglected scrapbook (men scrapbook too!) can also help with restoration. An occasional weekend away and a yearly vacation are great antidotes for preventing burnout. Charles Haddon Spurgeon, that great preacher, once said that taking a vacation

was an obligation from God. He knew only too well how fatigue and overwork could destroy a person's usefulness for God.

4. Allow time for the unexpected. Everything from death, earthquakes, floods, and illness to traffic jams, clogged plumbing, and lost pets frustrate the perfect schedule. If there is no free space, such events will turn a neatly planned life into chaos.
5. Allow time for recovery. Grief, loss, and trauma are life events that can create a long-term impact. We don't get over them quickly. Some statistics indicate that it takes about two years to recover from the death of a spouse, and six years from the death of a child. We personally believe a parent never fully recovers from losing a child. In any case, if our lives are already over-committed, it will be much more difficult to take the time needed to recover from these losses.
6. Beware of the expectations of others. When Elizabeth was living on a high wire during her college days, people who respected her sent mixed messages of approval and disapproval. One minute they would tell her to slow down or warn her not to take on so much. Yet, in the next breath they would complement her on all she was doing. Or worse yet, they would try to add to her already overloaded schedule by asking her to do something else. The "something," of course, was always worthwhile. Yet the overriding message that came through when she said no was always disapproval.

She learned that friends who are committed to burnout will generally urge you to burnout with them. They may even try to make you feel guilty if you don't become involved like they are. We have discovered that the advice of even well-meaning friends is only as valid as their perspective on balance and burnout.

7. Watch for physical warning signs. One way to know if we are doing too much is by paying attention to the reactions of our bodies. Getting drowsy while driving at the wheel of our car, dozing off in church, being unable to concentrate, or experiencing insomnia, rising blood pressure, aching joints, or frequent headaches, may all be symptoms of a schedule that is too pressured.

It is dangerous to compare one person with another. For example, both of us tend to work and think fast and with great intensity. Therefore, we do more in less time than some people do in a longer period. But we also tire faster and then need down time. We have to stop when it is time for us to stop, not when someone else thinks it's time, whether it's a friend, colleague, or even our spouse.

8. Burnout caused by feelings of guilt or inadequacy may require professional counseling. Guilt is a big issue in burnout; it may account for workaholism or inability to set good boundaries. Guilt is often confused with spiritual issues because of a failure to differentiate between neurotic (or false guilt) and genuine guilt. When we feel guilty because we have done something wrong, that's true guilt and we need to ask forgiveness. False guilt is different. It isn't based on actual wrongdoing; it is either imagined, or due to our violation of others' expectations of or desires for us. There is no violation of God's desire for us.

For those who tend to experience neurotic guilt, saying no can be a painful experience because it starts their guilt tapes playing, such as *If I were a stronger person, I could do this*. Or, *How can I say no when there is no one else to meet this need?* Or, *What if my friends don't like me because I've said no?* But we must reject those hidden tape messages.

9. Keep focused. One of the surest ways of avoiding burnout is to keep our focus on God. His work is not ordinarily done in busyness. If through prayer, Bible study, and the inner speaking of the Holy Spirit we commit our lives not only to God's work in us, but also to his timetable, we will find ourselves living lives of balance. A life lived this way will not be lacking in God's supply.
10. Recognize the need for psychological assistance. This is especially important if you have suffered a major loss or trauma, for example, the loss of a spouse or child, or trauma such as street violence, a tornado or hurricane, or a fire that destroyed your home. If you find yourself having symptoms of Post-Traumatic Stress Disorder (PTSD), such as changes in your sleeping or eating habits, flashbacks to past traumatic experiences, loss of interest in your daily activities, and feelings of detachment, instability or hypervigilance, you may need professional help to cope. Contrary to the old saying, time does **not** heal all wounds. Serious losses and traumas generally require medication and/or professional counseling to overcome. Don't suffer needlessly. Unresolved PTSD can easily lead to burnout.

## A Final Word

Most of us who struggle to live a balanced life can profit greatly by recalling the words of Peter Marshall after he had his first heart attack. As related in the book, *A Man Called Peter*, by his wife Catherine, a friend asked, "Well, Peter, I'm curious to know something. What did you learn during your illness?"

"Do you really want to know?" Peter answered promptly. "I learned that the Kingdom of God goes on without Peter Marshall."<sup>10</sup>

How true. Let's serve God and others wholeheartedly but from a balanced life!

## References

1. St. Vincent Millay, E. (1960). *Collected lyrics*. New York: Washington Square Press.
2. Phillips, V. and Robertson, E. (1984). *The wounded healer*. Lancashire: Triangle.
3. Skoglund, E. R. (2003). *Found faithful*. Grand Rapids, MI: Discovery House.
4. Skoglund, E. R. (1997). *A quiet courage: Per Anger, Wallenberg's co-liberator of Hungarian Jews*. Ada, MI: Baker Publishing Group.
5. Gilmour, R. (1904). *Samuel Rutherford: A study: Biographical and somewhat critical history of the Scottish covenant*. Edinburgh and London: Oliphant Anderson and Ferrier (digitized by Google).
6. <https://www.maf.org/about/history/nate-saint>. Retrieved December 19, 2017.

7. Hitt, R. (1959). *Jungle pilot: The story of Nate Saint, martyred missionary to Ecuador*. Grand Rapids: Discovery House.
8. May, R. (1939). *The art of counseling: How to gain and give mental health*. Nashville: Cokesbury Press.
9. Peeke, P. (2001). *Fight fat after forty*. New York: Penguin Publishing Group.
10. Marshall, C. (1951). *A man called Peter*. New York: McGraw Hill.

---

**Elizabeth Ruth Skoglund, M.A.**, is a licensed Marriage and Family Therapist in Southern California for four decades. She has authored 40 books on a diversity of subjects, but her major focus is on issues relating to mental health.

**Dr. Bruce Narramore** was the founding dean of the Rosemead School of Psychology and served as President of the Narramore Christian Foundation for 13 years. He has authored and co-authored ten books including the best seller *Help! I'm a Parent* and *The Integration of Psychology and Theology*.

© 2019  
Narramore Christian Foundation

## Unique Ministries of the Narramore Christian Foundation

- Booklets on various problems and life challenges
- Training and counseling for missionaries and others in ministry
- Ph.D. in Clinical Christian Counseling in Manila, Philippines
- MK ReEntry Seminar, a program for young adult children of missionaries returning to North America to attend college or other pursuits
- Christian counselor and psychologist referrals throughout the U.S.
- Consultations with mission leaders

The Narramore Christian Foundation is a non-profit, biblically-based organization that serves individuals and families through various worldwide ministries. Would you like to become a financial partner with us? Contributions are tax deductible in the U.S.

To make online credit card donations, please visit <http://ncfliving.org/get-involved/donate.html>.

If you prefer to send a check, please mail it to:

Narramore Christian Foundation  
P.O. Box 661900  
Arcadia, CA 91066 – 1900  
Phone: (626) 821-8400  
Email: [ncf@ncfliving.org](mailto:ncf@ncfliving.org)  
Website: [www.ncfliving.org](http://www.ncfliving.org)