

DOUGLAS HARE

Escape from Death

The Story of Sundar Singh



FAITH IN ACTION SERIES

The Faith in Action Series
General Editors: Geoffrey Hanks and
David Wallington

ESCAPE FROM DEATH

The Story of Sundar Singh

Douglas Hare



THE RELIGIOUS EDUCATION PRESS

A Division of Pergamon Press

A. Wheaton & Company Limited
A Division of Pergamon Press
Hennock Road, Exeter EX2 8RP

Pergamon Press Ltd
Headington Hill Hall, Oxford OX3 0BW

Pergamon Press Inc.
Maxwell House, Fairview Park, Elmsford, New York 10523

Pergamon of Canada Ltd
75 The East Mall, Toronto, Ontario M8Z 2L9

Pergamon Press (Australia) Pty Ltd
19a Boundary Street, Rushcutters Bay, N.S.W. 2011

Pergamon Press GmbH
6242 Kronberg/Taunus, Pferdstrasse 1, Frankfurt-am-Main,
West Germany

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First edition 1978

Printed in Great Britain by A. Wheaton & Co. Ltd, Exeter

ISBN 0 08 021904 7 flexi non net

ISBN 0 08 021905 5 flexi net

ESCAPE FROM DEATH

The story of Sundar Singh

Brink of death

The doctor looked closely at the sick Indian boy, lying very still on a simple bed. Then he turned to the man beside him.

"I'm sorry, Mr. Uppal," he said, "but there is nothing I can do. The boy will be dead before morning."

"Nothing?" said Mr. Uppal. "Is there nothing at all you can do?"

"No," replied the doctor. "The poison has spread too far—he can't live now. There is no point in giving him medicine when I know it cannot cure him. But I will look in tomorrow, just to see. Meanwhile I suggest you make arrangements for the funeral."

As he turned to go, he looked again at the boy on the bed. He was moving. His eyes opened, then he tried to speak. The doctor bent over to listen.

"Will you please read to me?" the boy whispered. "There—that book." He pointed to a New Testament beside his bed. "St. Mark, chapter sixteen, please."

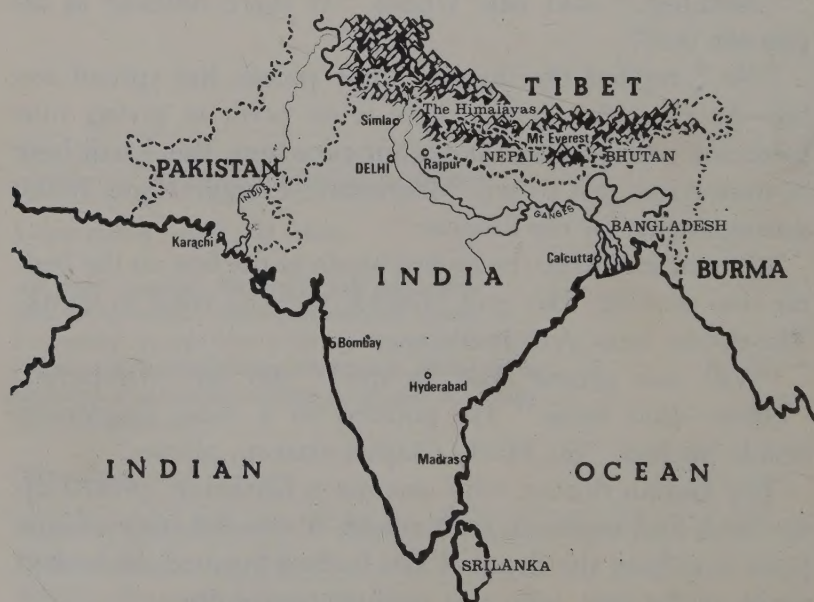
The Indian doctor, who was not a Christian, picked up the book and began to read aloud. It was the story of how Jesus rose from the dead. When he had finished, he looked again at the boy, who was smiling peacefully.

"That seems to me to be a foolish story," said the doctor as he left.

The Rev. Uppal, who was an Indian Christian, gazed at the sick boy. He recognised him as a boy from Rampur, where Mr. Uppal had taught in the Christian school. This boy had been one of his pupils, but he had never seemed at all interested in the Scripture lessons.

The boy had visited their home at Rupar in North India that afternoon, but had collapsed on the doorstep before he could say why he had come. He was obviously very ill, and Mr. Uppal had sent for the doctor at once. Now the doctor had left, telling him that the boy would soon be dead.

The Rev. Uppal and his wife sat with the boy throughout the night, taking turns to watch and pray in his room. The boy seemed to be sleeping, but they wondered if really he was dying.



New life

When the doctor arrived at the Uppal's house the next day, he stared in amazement. For there, sitting in the garden, was the boy whom he had expected to find dead.

Mrs. Uppal explained that the boy had woken up quite bright that morning. He was still weak, but he was much better. So she had helped him outside into the warmth and fresh air of the garden.

The doctor examined the boy carefully. After a few words of advice to the Uppals, he left. He was still amazed. He could not understand how the boy had recovered when he was so near to dying.

The fifteen-year-old Indian boy was called Sundar Singh. His parents were quite rich and important people in Rampur, and they were Sikhs. The Sikhs (pronounced "seeks") are a strong, tough people, and make fine soldiers. Sundar's family wanted him to become an officer in the Indian Army. All Sikhs have the name "Singh", which means 'lion'.

The Sikhs have very strong feelings about their religion, which is part of the Hindu religion. As a sign of their faith the Sikhs never cut their hair, and so the men wear a turban to bind up their long hair. By thinking only of God, and by keeping his laws, the Sikh believes he will find peace with God.

It is the final disgrace for a Sikh to change his religion. If he does, he is thought of as lower than the lowest. You are born a Sikh, and it is your duty to keep the Sikh laws, and to pass them on to your family. And to change to another religion brings disgrace on the whole family.

So very few Sikhs ever become Christians. When they do, life is very difficult for them. Sometimes their families turn them out or try to get rid of them in some way.

Sundar slowly became better under the kind care of the

Uppals, and very soon he was able to tell them why he had come to their home.

"Just two years ago," the boy said, "my mother died. I was terribly upset. I loved my mother deeply, and together we both loved God. She used to take me to the Temple to pray, and to visit the Holy Man near us. From her I learnt a great love for God.

"Now I blamed God for taking her away from me. It was just as if a part of my inside had been torn out of me. I had an aching longing in my heart. I became very unhappy indeed."

His home without his mother seemed so empty. He hated school, with its teaching about Jesus. He tried many ways to end the awful aching in his heart. He rebelled at school, and even went to another school for a time. But his unhappiness only increased, and life became empty and meaningless.

"A few weeks ago," Sundar went on, "I decided to end my life. I was so unhappy I felt that life was not worth living. I made up my mind to spend the night praying to God. I asked him to show himself to me so that I might know the peace of God in my heart. This is what my Sikh religion tells me. If he did not answer my prayer, I would kill myself.

"I planned to walk to the railway line near my home. There I would lie down on the track just before the express roared through at five o'clock in the morning. I wanted to end my misery in death."

Sundar said that he took a cold bath, in order to remain wide awake. Then he prayed to God to take away his unhappiness, and to give him peace. His religion told him to think about God alone, and he would come to him. So this is what he did.

"Suddenly," said Sundar, "there was a bright light in

my room. In the centre there was the figure of a person. I knew at once that God had answered my prayer. The figure came towards me. I expected to see one of the Hindu gods. But no—it was Jesus! He spoke to me in my own language: “Sundar, why do you hate me? Did I not die for you on the cross? You were praying to know the way to God. I AM THE WAY.”

“I knelt down at his feet, and a great peace and joy filled my heart. Jesus had come to me in answer to my prayer. Yet he was the very last person I expected to see, because I had always hated being taught about him. Despite this, he has come into my life. And now I am his—forever!”

Sundar’s father and brothers could not believe that he had become a Christian. They were sure it would not last. He was sent away to rich relatives, who promised him money, jewels, and a good job if he remained a Sikh. But Sundar replied that he had met his Master, and he knew that he must follow him all his life.

When his family realised that he would not give up his Christian faith, they told him he could not stay in the house. He must go right away, they said, and never return. He was no longer a part of the family.

“I walked to the station,” Sundar went on: “I remembered that you had moved here, and I knew you would welcome me. On the train I became ill, but I managed to reach your house. I think my family must have put poison in my last meal. The Sikhs believe that death is better than disgrace. But God has saved my life, and I praise him for it. Now I believe that he has a work for me to do.”

The Christian Sadhu

On his sixteenth birthday, in September 1905, Sundar was baptised a Christian. He was full of joy, for the love

and peace of God filled his heart. He had no home, no family, few friends, and few belongings, yet he had Christ. And Sundar knew that this was all he wanted or needed.

His life lay before him. So Sundar asked God what he wanted him to do. God showed him that he was to follow as closely as possible the way that Jesus, his Master, lived. He was to become a Christian "Sadhu" (Holy Man).

There are many Sadhus in India, who give their life to thinking about God and helping other people to know God's way. But the Sadhus teach people the religion of India, Hinduism, not about Jesus. Now God told Sundar to become a Christian Sadhu, travelling about India telling the good news of Jesus wherever he went.

The people of India are very religious. They believe in one great God, but also in many other gods. They worship at the temples and shrines, and seek to have peace with God. Less than one person in a hundred is a Christian.



An Indian temple

One month after his baptism Sundar set off. He was dressed only in the orange-yellow cotton robe that marked him as a wandering Sadhu. He wore no shoes or sandals. He had no home, and he carried no money. He did not even have any food, unless people gave it to him.

It was a hard life. The Indians are used to Holy Men. They usually give them a welcome, and provide them with the needs of life. But when Sundar talked about Jesus, the God of the Christians, their welcome turned to anger and insults. Sometimes he was even chased out of villages. Weary with travelling, without food or friends, he often had to spend the night in the open.

For his baptism, Sundar had learnt the Twenty-third Psalm: "The Lord is my Shepherd, I have everything I need." He was often to prove the truth of these words.

Once he spent the day in a village talking to the people about the Lord Jesus. At evening the villagers returned to their homes. Sundar, tired and alone, lay down under a tree. He was very hungry, for he had eaten nothing all day.



A typical village scene

He was tempted to ask for food. "No," he told himself. "Because the Lord is my Shepherd, I have all I need." And he was so filled with joy that he sang aloud of the love of Jesus, forgetting his hunger and weariness.

Some villagers heard the singing, and came to find out who it was. They found Sundar, and thought he was drunk. But when Sundar explained why he was singing, they realised that he was very hungry, and they fetched him food. He ate gratefully, thanking God for providing for his needs.

One evening he was forced by a storm to take shelter in a cave. He soon fell asleep. When he awoke, he noticed a large black shadow on his blanket. Its weight pressed on his legs, so he moved carefully. Suddenly he realised that it was a cobra, a large dangerous snake with a deadly poison. He eased himself away from the creature, and then ran out of the cave. But he needed his blanket, for it was all he had for the cold nights. He went back to the cave, and gradually pulled the blanket from underneath the sleeping snake. Again, he believed, God had looked after him and kept him safe.

At another time he spoke about Jesus to a group of men cutting their harvest in a field, but they were not interested. One of them threw a stone, which hit Sundar hard and cut open his head. Sundar washed the wound in a nearby stream. Then he asked God to help him to forgive the man. Before long the man who threw the stone had a headache, and had to stop work. Without a word Sundar picked up the man's knife and began to do his job for him. He worked all day with the other men.

Such a kind action won the men's respect. They asked him to go back to their village with them for food and rest. There he was able to talk to them about Jesus. Later they found that the part of the field where Sundar had worked

had given the biggest crop. The next time he went to that village, he received a warm welcome.

On the Roof of the World

North of India lies the country of Tibet. But it is hard to reach because there are many mountains to cross. These are called the Himalayas, and one of them is Mount Everest, the highest mountain in the world. Tibet is so high up that it is sometimes called "The Roof of the World".

In Sundar's time, over sixty years ago, this country was ruled by Buddhist monks. They governed the land, as well as leading the religion. The people of Tibet were probably the most religious in the world. One out of every eight persons was a priest or a monk. But their religion did not tell them that God loves them. Instead it told them many rules that they had to keep, so that their gods would not be angry with them. The people lived a hard life in a harsh land, and their religion did not make life any easier.

No other religion was allowed in the country, as this might upset their gods. It was difficult, too, for people from outside to enter the land, for it lay between the Himlayas and inland China. A few Christian preachers had managed to travel there, but they had not been welcome. They were either tortured or killed. So most of the people of Tibet had never heard about Jesus at all.

Now Sundar felt that God wanted him to go into Tibet to tell the people about Jesus and his love for them. So when the snows melted in the spring, he climbed up to the mountain passes. He began the long walk into the heart of Tibet, telling about Jesus in each village as he went. In many places the people did not listen to his preaching. Often he was chased out of the towns and villages. Sometimes he was tortured for his preaching. Yet he went back

every year, if it was at all possible. He felt he had to share the love and joy of Jesus with the people of Tibet.

Sundar's journeys into Tibet took three or four months each year. When he returned to India, he often had amazing stories to tell of his adventures.

On one occasion he was crossing a mountain pass when a Tibetan traveller caught up with him. As they travelled together, snow began to fall. Soon the snowstorm became a blizzard, with icy blasts and blinding, driving sleet. They groped their way along the mountain path. The biting cold went right through their bodies.

Suddenly they heard a cry from lower down the mountain. They went to the edge of the path and peered over. Between gusts of snow, Sundar saw a man lying on a ledge. A traveller had fallen over the side in the snowstorm.

"We must go down and fetch him," Sundar said to his companion.

"Never!" replied the man. "We'd both freeze to death if we tried to go down there."

"But we can't just leave him there," said Sundar. "We must try to help."

"Not me!" the traveller said. "I'm going on to the next village as fast as I can." And off he went.

So Sundar began to climb down alone. It was dangerous and difficult, but at last he reached the man. He was badly hurt and very cold. Sundar began to half-lift, half-drag him up the steep slope. The snowstorm was still blowing. He dragged the man slowly up the side of the mountain. With great difficulty they finally reached the path.

Here Sundar stopped to get his breath back. Then he lifted the man onto his back, and set off along the path. It was still snowing. To walk with a man on your back in a



blinding snowstorm is both slow and difficult. After some time they came round a corner. Sundar noticed the traveller who had gone ahead seated beside a rock. He called to him, but there was no answer. Sundar went up to him, but the man stayed stiff and still. He touched him, and the body fell over. The poor man had frozen to death.

So the man who had tried to save his life had lost it; and the one who had risked his life for another had saved it. It was the warmth of their bodies, pressing against each other, which had helped to keep the two men alive. Soon they reached a village, where they found food and shelter. Both men were very grateful to be alive.

Sundar also went to Nepal, a country between India and Tibet. Here one day he preached in the market-square of a small town. The crowd listened at first. Then they became angry when he spoke about Jesus as the way to God. Led by the Buddhist priests, the angry people ran forward and seized him.

They tied him tightly in an old blanket. Only his head and feet stuck out at each end. Then they carried him towards the jungle. They threw him down in the forest, leaving him to die there. They knew that leeches, which suck the blood, and scorpions, which have a painful sting, even poisonous snakes would find their way inside the blanket. The poor man firmly tied up inside would die a slow and painful death.

Sundar prayed to God, and the peace of Jesus filled his heart. Soon he became unconscious, but he awoke when a stabbing pain told him that a scorpion had stung his leg. He wriggled, but he was hardly able to move. Once more he became unconscious.

When he opened his eyes again, he found it was night. There were shadowy figures around him. His arms and legs were stiff, but slowly he began to move them about. The ropes that had tied him had been cut—he was free! His wounds had been washed, and there was fruit beside him. Sundar sat up and called softly to his helpers. But they ran off, and disappeared into the night.

Who were his rescuers? Who had freed him? He never knew for certain. He believed that they were followers of Jesus who met in secret. In this way they did not run the risk of death, but they kept alive their faith in Jesus. Now they had saved his life, and he praised God for them.

The death-pit

The worst of all his experiences—and yet the most wonderful—took place in a shabby town in central Tibet. Sundar arrived there one evening, and spent the night in an animal-stall in the market-place. The next morning he preached about Jesus to the people. Some stopped to listen, and soon a crowd had gathered to hear him. Suddenly there was a

noise and a shout from the back. Some guards pushed their way roughly through the crowd. They seized Sundar and marched him away.

He was taken to the monastery, where the monks lived. It was on a rocky hill-top. Here he was questioned by the monks. It was like a trial. The chief priest was the judge. Sundar knew that he was being sentenced to death, although their religion did not allow Buddhists to kill. Instead, they tortured him in such a way as to make sure that he would not stay alive.

He was led outside the walls of the town where the lid of a well was opened up. Then he was roughly pushed in. He fell heavily and hurt his arm badly, for the well was not



filled with water, as he expected. With horror he realised he was lying on the dried bones of former prisoners. They had been left there to rot. He looked up to see the lid being lowered. Then he heard the lock snap shut.

So Sundar was locked underground, surrounded only by darkness. The smell of dead bodies was terrible. He had no food or water. His situation seemed quite hopeless. Wary from his journey, he had little strength left. Yet he prayed, trusting that God would somehow save him. But he knew that it would be a miracle if he ever got out of this death-pit alive. The dark hours dragged on. He fell asleep, or perhaps unconscious.

After some time he woke up. Now he felt sure that he was going to die. A prisoner in the pit, he knew that in his weak condition, and with the pain in his arm, he could not hope to live. So he prayed to God that death might come quickly, and not be slow and painful. As he prayed, he heard a noise on the lid above. Then it swung open, and a wave of fresh air swept over him. It was night, and he looked up at the stars. Against the dark sky he was able to see figures. They were the shapes of two or three people at the top of the well.

Something knocked against his shoulder. It was a rope, with a loop at the end. Quickly pushing his leg through the loop, he held on with his good arm. Slowly he was pulled up the well-shaft. Then strong arms helped him over the edge. He lay on the ground, gulping in the fresh air. He felt the joy of freedom. He heard the lid being replaced and locked. He looked up to thank his rescuers, but they vanished. Sundar had no idea who they were. He believed that once more God had saved him.

He found a stream to wash away the smell of death from his clothes and body. Then he began to walk back into town. God must have saved him for a reason, and that

must be to preach the good news about Jesus. He would not fail God now—so back to the market-place he went.

As soon as the people began to arrive in the morning, he started to preach. They listened, amazed, to the man who had “come alive” again. Three days ago he had been arrested and sent to certain death. Like Jesus his Master, Sundar had been buried in the ground for three days and three nights. Now, here he was alive, and preaching again.

Again he was arrested and taken to the monastery. Here he was questioned about his escape. Who had helped him? Who had taken the key? Where was it now? There was only one key, and that was kept on the chief priest’s belt. So who had stolen it, and how? The chief priest looked down at his belt. Amazed, he saw the key still there. He looked sharply at Sundar. Suddenly he yelled at him:

“Get out of this town, and never come back. We do not want you here! Go at once! Go—quickly!”

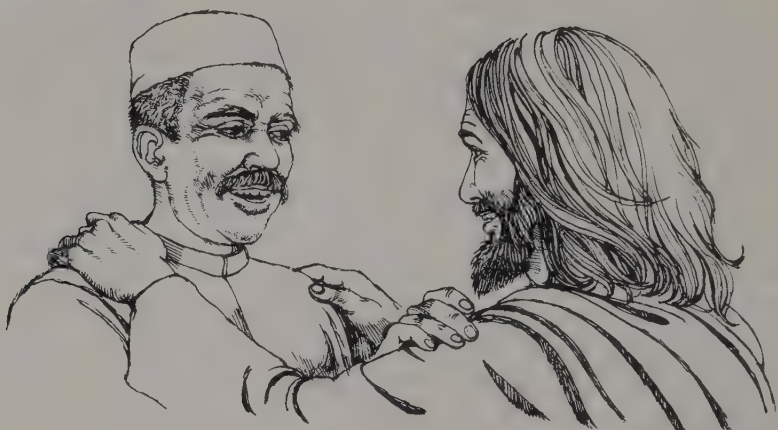
Sundar walked out of the town a free man, quite unharmed. Who had rescued him? Was it secret followers of Jesus? Or could it have been a miracle? No one knows for certain, not even Sundar. But he was sure that it was God who had heard his prayer, and had saved him.

The last years

By the time he was thirty years old, Sundar had become well-known throughout India. People had heard about his holy life and about his adventures in Tibet. Now they wanted to see him and hear him for themselves. In 1918 he toured South India, and spoke to large crowds at big meetings. The next year he visited China, Japan, Malaya and Burma.

In Burma he met an Indian doctor at a Christian Mission hospital. As Sundar talked to him, he realised that he had met him before. He was the same doctor who had

come to the Uppal's home many years before and had told them that Sundar was dying. The two men greeted each other with joy.



The doctor explained that Sundar's wonderful recovery had seemed to him like a miracle. So he had gone back to his home and read the whole of St. Mark's Gospel. The story of the life of Jesus so moved him that he became a Christian. Now he was serving Christ as a doctor in a Mission Hospital.

Later Sundar was invited to visit Britain and Europe. He felt that he should go, but he did not have the money for his fare. Then he received a telegram. It was from his father, calling him home.

When Sundar arrived, his father welcomed him warmly. They sat and talked together about the way that Sundar had become famous as a Christian Sadhu. Then the old man, with tears in his eyes, suddenly said. "Sundar my son, I too have come to love Jesus." Now Sundar's joy was full.

His father gave him the money for his fare to Europe. In Britain he was welcomed by the head of the Church of England, the Archbishop of Canterbury. He also went to

America and Australia, and spoke at many meetings about following Jesus. Many of the people who heard him became Christians.

On the way back to India, he was able to visit the Holy Land. He was thrilled to be able to go to the places where Jesus had walked and talked.

But the strain of his travelling life began to affect his health. He was forced to lead a quieter life. So he wrote books about the Christian faith, and about his own life.

Yet he still thought about Tibet. Once or twice he set out to go there, but he had to turn back. Then in 1929, at the age of thirty-nine, he set out alone once more to climb up to "The Roof of the World". But he never came back. No one ever saw him again, and no one knows what happened to him.

Sundar Singh was a true follower of Jesus Christ. His complete trust in God, together with his deep love for people, shone through his life. His story has helped Christians of all races, and people of many beliefs, to trust more in God.



Mount Everest—"The Roof of the World"

BIOGRAPHICAL NOTES

- 1889 Born at Rampur, North India, into a wealthy Sikh family.
- 1903 His mother died when he was thirteen years old.
- 1904 His vision of Jesus; he was turned out of his home.
- 1905 Baptised a Christian. Started his life's work as a Sadhu.
- 1906-12 Travelled around North India, preaching in towns and villages.
- 1912 First journey into Tibet.
- 1918 Travelled in South India and Ceylon (now Sri Lanka).
- 1919 Visited Burma, Malaya, China and Japan.
- 1920 Travelled to Britain, America and Australia.
- 1922 Visited the Holy Land and Europe.
- 1923 His health becomes weak.
- 1923-27 Less visiting and travelling; he spent some time writing.
- 1927 Tried to reach Tibet again, but failed because of illness.
- 1929 The last journey—set out for Tibet, but never returned.

THINGS TO DO

A Test yourself

Here are some short questions. See if you can remember the answers from what you have read. Then write them down in a few words.

- 1 What made Sundar ill on his way to the Uppals?
- 2 What was the religion of Sundar's parents?
- 3 What happened to make Sundar very unhappy when he was a boy?
- 4 How old was Sundar when he became a Christian?
- 5 What did Sundar's family do when he wanted to be baptised a Christian?
- 6 What religion did other Sadhus teach to people?
- 7 Why is Tibet called "The Roof of the World"?
- 8 What happened to Christian preachers who went to Tibet?
- 9 Who had the only key to the death-pit?
- 10 What did Sundar's father tell him when he was an old man?

B Think through

These questions need longer answers. Think about them, and then try to write two or three sentences in answer to each one. You may look up the story again to help you.

- 1 What is a Sadhu? How is he dressed? How does he get his food and other things he needs?
- 2 Write down three things you have learned from the story about the Sikh religion.
- 3 Give three examples of how Sundar Singh believed God had looked after him during his many travels. Why did he love Psalm 23, verse 1?
- 4 Describe one occasion when Sundar showed his love and care for other people. How did he follow Christ's teaching to "love your enemies"? (Matthew 5, 44)
- 5 Read Mark's Gospel, chapter 16, verses 1-20. Explain why you think Sundar wanted this read to him when he thought he was dying from poison?

C Talk about

Here are some questions for you to discuss together. Try to give

some reasons for what you say or think. Try to find out the different opinions that people have about each question.

- 1 Why did Sundar Singh become a Christian in spite of all the disgrace and danger that it involved? Do you think he really saw and heard Jesus in a vision? Do you think his experience was anything like that of Paul on the road to Damascus? (Acts of the Apostles, chapter 9, verses 1-9)
- 2 How do you think Sundar escaped from the blanket and the death-pit? Do you think that secret followers of Jesus helped him? If so, how did they get the key of the death-pit, and put it back? Is it possible that God helped Sundar Singh the way He helped Peter? (Acts, chapter 12, verses 1-19)
- 3 Why do you think Sundar became a "Sadhu" instead of a vicar or preacher? Why did he go on telling people about Jesus even though many did not want to listen to him? Why did he want to go back to the country of Tibet, even after they tried to kill him there? Did he try to show God's love only by preaching, or also in other ways?
- 4 Do you think it is right to tell people of other religions about Jesus? Why did Jesus send his disciples into all the world? (Read Matthew, chapter 28, verses 18-20, and John, chapter 14, verse 6.) Do you think the Christian faith makes people happier and better, or not? Why are some people so much against the Christian faith?

D Find out

Choose one or two of the subjects below and find out all you can about them. History books, geography books and newspapers may be useful. Perhaps you can also use reference books in your library to look up some of the names and places.

1 Religion in India

- (a) Draw a map of India. Put in Nepal and the frontier of Tibet. Shade the Himalaya mountains brown, and mark Mt. Everest. Show the main cities such as Delhi, Calcutta, Bombay and Madras. Find Rampur (near Delhi).
- (b) Find out about the Hindu religion. Draw some Hindu temples and gods. What is "nirvana"? What are "castes"?

- (c) Find out about some other famous Christians in India, such as: Mother Theresa of Calcutta; William Carey; Henry Martin; Dr. Ida Scudder.

2 *Tibet*

- (a) Which countries surround Tibet? What is the capital city?
(b) Find out about the Dalai Lama and the Buddhist religion in Tibet. Do some drawings of Buddhist temples and monasteries.
(c) Which country invaded Tibet in 1950? Who was Geoffrey Bull and what happened to him? Find out about the Tibetan people who went to live in India. Have any of them become Christians? (For this you can write to the Bible and Medical Missionary Fellowship.)

3 *Mount Everest and Nepal*

- (a) How high is Mt. Everest? Who first climbed to the top of it? When did they do it? Who else has succeeded in climbing to the top? Have any men died attempting to climb it? Why is it so difficult to climb?
(b) Which country is Mt. Everest in? Draw a map of Nepal, and mark on it Mt. Everest, and the capital, Katmandu.
(c) Who are the Sherpas, and what are they famous for? Who are the Ghurkas, and why are they famous?
(d) Find out about Christian missionary work in Nepal. (Write to the Bible and Medical Missionary Fellowship.)

4 *Medical Work in India and Bangladesh*

- (a) How many people live in India? Are there enough doctors and hospitals? Try to find out how many people there are for each doctor, in India, and in this country.
(b) What medical work is being done in India by the organisations given below, and any others you can find out about.
(c) Find Bangladesh on the map. (It is called East Pakistan on some older maps.) What special needs are there in that country? What help is being given by the organisations listed on the following page?

Addresses

Church Missionary Society
157 Waterloo Road
London SE1 8UU

Bible and Medical Missionary
Fellowship
352 Kennington Road
London SE11 4LF

The Evangelical Alliance
Relief Fund
11 Station Road
Teddington TW11 9AA

Christian Aid
240 Ferndale Road
London SW9 8BH

N.B. Remember to enclose a stamped, addressed envelope. A postal order for 50p would also be helpful, if you want plenty of material.

More books to read

Prisoner from beyond the River by Geoffrey Bull (Hodder & Stoughton) (P).

The Saffron Robe by Janet Lynch-Watson (Hodder & Stoughton) (P).

Seven Years in Tibet by Heinrich Harrer (Pan Books) (T).

The Story of Sundar Singh by Cyril Davey (Moody Press) (T).

Sundar Singh, a Biography by A. J. Appasamy (Lutterworth Press) (T).

(T) = suitable for teachers and older pupils

(P) = suitable for younger pupils

Films

India—an excellent 25-minute background film. This and other films available from the Baptist Missionary Society, 93 Gloucester Place, London W1.

Journey to the Sky—a 45-minute colour film about the life of Sundar Singh, told by a young Indian in a similar position to the Sadhu. Obtainable from International Films, 235 Shaftesbury Avenue, London WC2H 8EL.

Filmstrips

Several are available from the addresses given above. Also filmstrips about the Hindu and Buddhist religions are available from the Church Missionary Society.

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