

# W. B. M. U.

## Of The Maritime Provinces.

Communications for this Department should be addressed to Mrs. J. I. Bates, Amherst, N.S.

MOTTO FOR THE YEAR: "WORKERS TOGETHER WITH HIM."

PRAYER TOPIC FOR FEBRUARY.—*Bobbili, its outstations, missionaries, helpers and schools, and that all under conviction may see Christ as the Living Way, Mission Bands and their leaders.*

### IS IT NOTHING TO YOU?

Is it nothing to you, O ye Christians,  
That millions of beings to-day  
In the heathen darkness of China  
Are rapidly passing away?  
They have never heard the story  
Of the loving Lord who saves  
And fourteen hundred every hour  
Sink into Christless graves.

Is it nothing to you, O ye Christians  
That in India's far away land  
There are millions of people pleading  
For the touch of a Saviour's hand?  
They are groping and trying to find Him  
And though He is willing to save,  
Eight hundred precious souls each hour  
Sink into Christless graves.

Is it nothing to you, O ye Christians  
That Africa walks in the night?  
That Christians at home deny them  
The blessed gospel light?  
The cry goes up this morning  
From a heart-broken race of slaves,  
And seven hundred every hour  
Sink into Christless graves.

Is it nothing to you, O ye Christians?  
Will ye pass by and say,  
It is nothing, we cannot save them?  
You can give, or go, or pray,  
You can save your souls from blood-guiltiness,  
For in lands you have never trod  
The heathen are dying every day,  
And dying without God.

Is it nothing to you, O ye Christians?  
Dare ye say ye have naught to do?  
All over the world they wait for the light,  
And is it nothing to you?

### THE SAVARAS.

**T**HE Savara Hill country forms the northern part of three of our fields, viz., Palconda, Parla-Kimedi and Tekkali. Thus far, we have had Savara converts only from the latter.

Formerly, the Savaras lived independently, giving taxes to no Government. About half a

century ago, one of the ancestors of the present Parla-Kimedi Rajah led an expedition against them, and appointed men, called Bisors, here and there, to guard the passes and reduce the Savaras to subjection. Since that time the British Government has extended its territory into these hills and draws a revenue from the people.

Although the caste system did not exist among them originally, yet they have become divided and sub-divided, into various classes quite distinct from each other.

The Hill Savaras are much more primitive in their mode of living than the Kampu Savaras, who live upon the plains at the foot of the hills. The Hill Savaras roam over the hills, picking up a precarious livelihood. They raise some grains, keep a few cattle, and gather firewood for sale upon the plains; but much of their food comes from the jungles in the shape of nuts, berries, etc.

The Kampu Savaras have imbibed many of the Hindu ideas. They live better and dress better than their hill brethren. Farming is their chief industry, and they consider it quite beneath them to cut wood and carry it to market. Infant marriage is the rule. A girl seldom lives unmarried until she reaches maturity. A Savara may marry as many wives as he wishes, but if a wife does not like her present husband, she may induce another man whom she likes better to buy her. The price to be paid is a buffalo, a pig or some liquor. This prerogative of a Savara woman makes her position more tolerable than that of Hindu women.

Widows may re-marry and they often marry the deceased husband's younger brother.

The Savaras are without a written language. They have one government school near Kimedi in which Telugu is taught.

In the opening up of the Savara mission, the guiding hand of God is distinctly traceable. A man of the Rajah caste is converted in Tekkali, he is a Pundit, a pleader in the Court,