

Understandably poor people might say "Such ideas are just theory; they don't work in practice; how can such ideas help me put food on the table or help me pay school fees? My family can't eat ideas. Ideas don't pay school fees."

Well, check this story about **Sam**. Sam grew up in poverty in the Subcontinent. Despite working long hours, he and his wife could not provide for their four children. Not enough money for food. No money for school fees or medical bills.

Sam and his wife heard about the idea of improving internal circumstances as a way of improving external circumstances. Sam stopped smoking (he was a heavy smoker). He stopped drinking alcohol. He stopped gambling. He spent more time with his family. His wife stopped gossiping about her relatives and friends. She started helping an old woman living in their building who had no family. Each night the whole family prayed together with new trust in God.

Mwakumvetsa kwawo anthu osauka atha kunena kuti "Maganizo amenewa mzungokamba, sizigwira ntchito, Maganizo amenewa angandithandize ine bwanji kuti ndikhale ndi chakudya pagome langa kapena kundithandiza kupereka malipiro a sukulu kapena sukulu fizi. Banja langa silingadye Maganizo ndipo maganizo sangapereke sukulu fizi.

Chabwino, mvetserani nkhani ya **Samu** iyi; Samu adakulira mu umphawi mdera lina lalikulu. Ngakhale amagwira ntchito molimbika maola ambiri, iye ndi mkazi wake samatha kupereka zofunika kwa ana awo anayi. Opanda ndalama zokwanira za chakudya, sukulu fizi kapena ndalama zolipilira kuchipatala.

Samu ndi mkazi wake adamva za ganizo losintha moyo wawo ngati njira yosinthira moyo wathupi. Samu adasiya kusuta (adali osuta Zedi). Adasiya kumwa kachaso. Adasiya njuga. Adayamba kukhala panso ndi banja lake. Mkazi wake adasiya miseche yapaabale awo ndi azinzawo. Adayamba kuthandiza mzimayi wokalamba amene amakhala naye ndipo adalibe banja. Usiku uliwonse banja lonse limapemphelera pamodzi ndi kukhala ndi chidaliro chatsopano mwa Mulungu.