

any practice that claims supernatural power apart from the PRIESTHOOD and spiritual gifts of the Church (see DEVILS; SATANISM). They are also counseled against using any fortune-telling devices. Both so-called white and black magic can be Satanic.

True miracles are done by the power of Jesus Christ. Devils may be cast out, but only in humility and by fasting, faith, and prayer, and the power of the true priesthood, with no fanfare or public acclaim (cf. Matt. 17:21; D&C 84:66–73). Regarding the DISCERNMENT of true spirits from evil ones, the Prophet Joseph SMITH taught that without the priesthood and “a knowledge of the laws by which spirits are governed,” it is impossible to discover the difference between the miracles of Moses and the magicians of the pharaoh or between those of the apostles and Simon the sorcerer (TPJS, pp. 202–206). A test of a godly spirit is to discern whether there is “any intelligence communicated” or “the purposes of God developed” (TPJS, p. 204).

Ultimately, it is irrelevant to the determination of its sources to note that a so-called miracle is for the good of mankind. The Savior recognized that miracles may come from an evil source: “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matt. 7:22–23).

The Lord gave instruction to Israel that the righteous were to call upon him for revelation and to avoid magical devices and incantations that were prevalent among the other ancient nations (Isa. 8:19–20; Ex. 22:18). One danger of preoccupation with forms of magic based on the power of Satan is that it draws people away from the true source of inspiration and makes the worker of magic a servant of the adversary.

The Church holds that no person need unduly fear magic or those who claim magical powers, for magic can have no power over anyone unless the person believes that it can.

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MAGNIFYING ONE'S CALLING

Magnifying one's calling is a common exhortation among Latter-day Saints. In the OATH AND COVENANT OF THE PRIESTHOOD the promise that “all that [the] Father hath” is given to those who are faithful in obtaining both the Aaronic and Melchizedek priesthoods and “magnifying their calling” (D&C 84:33–39). Paul told the Romans that he magnified his office by teaching the GENTILES (Rom. 11:13). JACOB taught his Book of Mormon people to magnify their CALLINGS (Jacob 1:19; 2:2). And the Lord has given modern admonitions to Latter-day Saints to “magnify” or prepare to “magnify” their callings (D&C 24:3, 9; 66:11; 88:80).

Magnifying one's calling means taking callings seriously, following through responsibly, and realizing the importance of one's efforts. Magnifying one's calling does not mean to enlarge it beyond one's STEWARDSHIP or to make it appear great in the eyes of others, although there is a need to give one's own calling appropriate personal importance.

In Paul's declaration to the Romans that he magnified his office, the Greek verb *doxazo* is used, meaning to make honorable or glorious, the same verb used by New Testament authors to exhort their readers to glorify God (cf. Matt. 5:16; Rom. 15:6). Thus, to magnify a calling means to make it honorable and glorious, even to glorify God through service. Jacob explained that magnifying callings meant that he and his brother Joseph took upon themselves “the responsibility [of] answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence” (Jacob 1:19). The Lord told William E. M'Lellin that if he, M'Lellin, would carry out his assignment fully as explained to him, including obeying the injunction to personal worthiness, he would thereby magnify his office (D&C 66:10–11).

Those who seek to respond to the Lord's admonition to magnify their callings take even the simplest calling seriously as an opportunity to glorify God and serve his children.

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