

plan for the mortal world to follow. The eternal perspective that only Latter-day Saints have is necessary to understand Job and the value of the book of Job. It is, of course, valuable to the world, even if they do not fully understand it. But the Latter-day Saint should be able to see more. He sees in it the doctrine of witnesses of God. He sees the price that has to be paid for the greatest spiritual experiences. He sees words and phrases that only a temple-going Latter-day Saint would see. (pp. 192–94)

Pearson sees so much more in Job than is there — and so much less — that I must disassociate myself and my church from his interpretation and say that it is not *A Mormon Perspective*, but only one Mormon's perspective.

Pearson's idea of compiling Mormon interpretations of the Old Testament was ambitious, and he obviously put much sincere effort into the project. However, his sincerity, effort, and ambition did not produce a worthy contribution to Mormon thought.

## A Beloved Apostle

Lucile C. Tate, *LeGrand Richards, Beloved Apostle*. Salt Lake City, Utah: Bookcraft, 1982, 326 pp., \$7.95.

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This triumphant biography is very much what we would expect the official story of a beloved General Authority to be. It is the story of the good boy who grew better and better, of the apostle as super-salesman. Conflicts are introduced only to be overcome. LeGrand Richards moves into every challenging and discouraging situation and turns it around.

Lucile C. Tate's praise for the leader is unstinting. Elder Richards was, at sixty-six, "seasoned, tried, and virtuous; virtuous in the larger, knightly sense of the word, which adds to chastity all the qualities of moral excellence—faith in the cause; valor; courtesy; compassion; justice; and loyalty" (p. 243). But the book is saved from being too much of a good thing by the subject's freshness and practicality. When he attended the Salt Lake Temple dedication he noted, "And I looked around for angels, but I didn't see any." (p. 11) While playing the peacemaker on the Board of Trustees of what is now Utah State, he said, "Better united on a poor policy than divided on a good one" (p. 248).

Organized around the ever-ascending Church positions that Brother Richards has filled, the book tells of many practices which have changed. Young LeGrand, for instance, was called to the Southern States Mission. His bishop wanted him called to Europe and suggested a change which was cheerfully granted; Richards went to Holland. Later in 1925 when President Heber J. Grant called for one thousand men of "mature years and sound judgment" to serve short-term missions, the then Bishop Richards virtually called himself to the Eastern States. Mission President B. H. Roberts told him "not to get in the way of the members or full-time missionaries, but just show them how to convert." (p. 125) Grimly frosty New Bedford, Massachusetts, discouraged even Bishop Richards before he, with superhuman effort, managed to convert the little band of Saints who built the first Mormon chapel in New England.

Another interesting detail is that Stake President Richards of Hollywood (California) Stake called a Sister Kathrine Higginbotham as stake clerk with President Grant's approval. And still another is that when Brother Richards was called as Presiding Bishop, President Grant planned to inform the new counselors Marvin O. Ashton and Joseph L. Wirthlin of their callings from the pulpit when they were sustained. Bowing to Bishop Richard's request, Presi-