

AMERICAN PUBLIC UNIVERSITY SYSTEM

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Hist555: U.S. History 20<sup>th</sup> Century

April 26, 2020

From racy red cars, like Ford's 1909 Model T, red shoes, dresses, "power" ties, and lipstick (c.1884), to the congressional charter of the *Red Cross* in 1900, and women's *Red Hat Society* that began in 1998, the vibrant and intense color red draws the eyes' attention. In 1917, red even had its significance in Eastern Europe's Bolshevik Revolution as the *Red Army* enveloped Russia along with its red flag denoting bloodshed. By 1926 the iconic red phone box was seen in London. No more considerable period did this phenomenon of red begin to capture cultural aspects than in the 20<sup>th</sup>-century, and this was no different for America. The red umbrella became the object of many art paintings as a symbol that evokes feelings of romance, beauty, or solitude. With increasing traffic from the newly invented motorized carriage, Red stop lights began to pop up in 1912, along with its cousin, the obverse red octagonal STOP sign in 1915. This color also impacted Christianity in a way that may otherwise go unnoticed in the form of Bible publishing, known as the *red-letter edition*. A technique referred to as rubrication launched a new era of Bible printing that emphasized its main character.

While pivotal liberal politics that included FDR, events like world wars, civil rights social activism, and science by evidence-based thinking all played more significant roles

throughout the 20<sup>th</sup>-century, the Bible continued to be the number one bestseller and most printed book.<sup>1</sup> Just as momentous changes took place, so was an old technique used in a new way for Bible printing, that transformed the way Americans read their Bibles. Such a simple concept as rubrication can be easily overlooked as to how this impacted religious America in the 20<sup>th</sup>-century. It took centuries for the chapters and verses to be numbered in the Bible. But it was rubrication that would emphasize and make the distinction of its main character, Jesus. This work will look at the man who initiated and integrated the concept in Bible publishing as well as examines its impact.

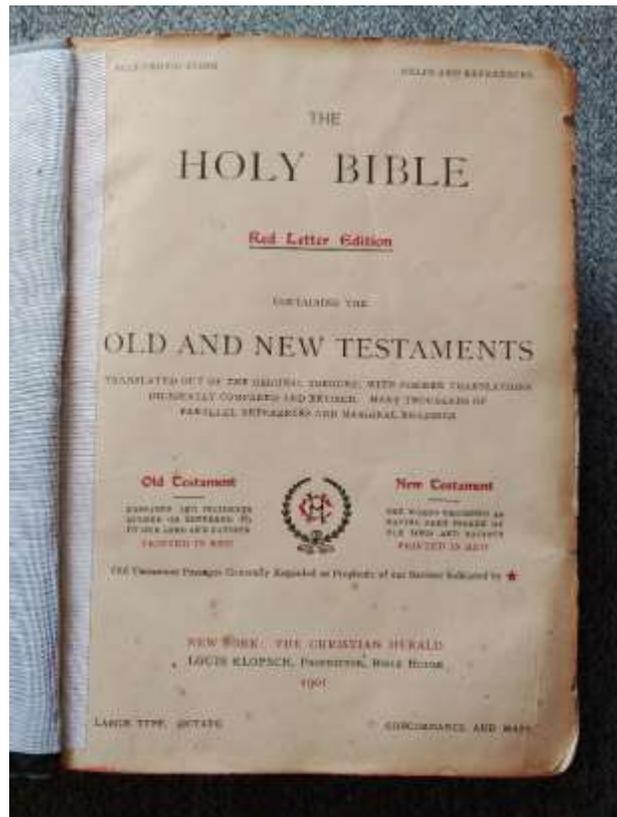
Rubrication was one of several steps in the medieval process of manuscript making. It was tasked to practitioners referred to as rubricators or rubrifiers that usually emphasized a single word or letter. Scribes received a text from the manuscript's original author and supplemented it with additional text in red ink for emphasis. Subsequently, rubrication is also seen in late middle age printing, and particularly in the publication of Bibles. It was the 20<sup>th</sup>-century American publisher Louis Klopsch that first emphasized Jesus's character in the

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<sup>1</sup> John Milton Cooper, *Pivotal Decades: The United States, 1900-1920*. (New York: Norton, 1990), xiv, xv, xvi, <https://archive.org/details/ldecadesunitedst00john/page/n17/mode/2up/search/pivotal>

Bible through the red-letter edition. Klopsch extended rubrication to all the words of Jesus Christ for a better understanding of his role. This feature of accentuation became extensively adopted in Bible publishing throughout the 20<sup>th</sup>-century.<sup>2</sup>

This work will include an examination of two texts that were first to make extensive use of rubrication in Bible printing, specifically to emphasize the words of Jesus, and a look at why some have opposed it. The primary sources examined are referred to as red-letter editions of the Bible



published by Klopsch: 1) New Testament Red-Letter Edition (1899), and 2) The complete Holy Bible Red-Letter Teachers' Edition (1901), shown in the photograph. His biography, written

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<sup>2</sup> Morgan E. Aronson, "The Reader-Rubricator: A type not often found," *Smithsonian Libraries: Unbound*, Sept. 4, 2019, <https://blog.library.si.edu/blog/2019/09/04/the-reader-rubricator-a-type-not-often-found/#.Xo5R0IhKjDc>

by Charles M. Pepper, but also published by Klopsch in 1910, is the one who played prominent roles as *The Christian Herald* publisher name, missionary, and philanthropist.

Louis Klopsch was born in Lubben, Prussia, on March 7, 1852. He emigrated to America with his Father after his mother's death in 1853, settling in New York City. Klopsch was a German-American journalist and publisher by trade who married May E. Merritt, daughter of Reverend Stephen Merritt, in 1886.<sup>3</sup>

With a passion for journalism, Klopsch began several publishing and printing enterprises, each with growing success. From 1885 to 1903, he also ran the *Talmage Sermon Syndicate*, distributing sermons of Reverend Thomas De Witt Talmage, a prominent minister of the Brooklyn Tabernacle. Klopsch soon conceded editorship to Talmage, and the circulation heightened to over 200,000. His decisive moment came when he traveled to Europe with Talmage. While in England, Klopsch positioned to become the proprietor of Rev. Michael Baxter's American edition of the religious newspaper, *The Christian Herald*. Klopsch experienced tremendous success with this endeavor when he, with consultation from Talmage, published the Red-Letter Edition of

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<sup>3</sup> Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 1, 358-79, <https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>

the Bible after contriving the concept from reading the communion passage, "This cup is the new covenant in my blood, which is poured out for you" having associated the color red with his blood (Luke 22:20).<sup>4</sup>

Throughout Klopsch's career, he shared his wealth with the needy raising over \$5,000,000 for charities that helped famine relief for millions worldwide, as well as the American Red Cross. He also purchased and became president of the financially distressed *Bowery Mission*. Klopsch also founded a summer camp, the *Christian Herald Children's Home*, in Nyack, New York for poor children from New York City, and did this with excess money from a food fundraising drive for the mission.<sup>5</sup>

Previously, translators debated whether dominical words should be italicized or encapsulated with quotation marks, and both have been done. However, neither techniques are in the

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<sup>4</sup> Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 6-27, 68, <https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>

<sup>5</sup> *Men and Women of America: A Biographical Dictionary of Contemporaries*, (New York: L. R. Hamersly, 1909), 964-5, <https://babel.hathitrust.org/cgi/pt?id=loc.ark:/13960/t6445rz51&view=1up&seq=1022>; Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 258, 284, <https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>; "THE BOWERY MISSION," Landmarks Preservation Commission, June 26, 2012, Designation List 457 LP-2494, 4-5, [http://www.neighborhoodpreservationcenter.org/db/bb\\_files/2012-TheBoweryMission.pdf](http://www.neighborhoodpreservationcenter.org/db/bb_files/2012-TheBoweryMission.pdf)

original texts. Consequently, Klopsch, for the first time, used rubrication to emphasize dominical words that would make it visually stand out. His first printing of the New Testament (1899) title page is published as follows:

**Red Letter Edition**

WITH THE WORDS OF OUR LORD AND SAVIOUR

SET FORTH IN DIGNIFIED RED ITALICS<sup>6</sup>

The italics defeated the purpose of red, so he removed the application of italicization to red words in subsequent versions. Also, subsequent complete versions of the Bible included red text in the Old Testament (Tanakh) that commonly are accepted as allusions to Jesus or quotations by Him in the New Testament.<sup>7</sup> Likewise, "A red star ★ immediately following the verse in the Old Testament, indicates that, in the concurrent opinion of scholars and theologians, the verse embodies a prophetic reference to Christ."<sup>8</sup>

Extra-biblical cultural impacts of rubrication were seen in several regards to literature and printing throughout the 20<sup>th</sup>-century. Red emphasis was used in advertisements and magazines. The classic book title *Red-Letter Stories: Swiss Tales* was

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<sup>6</sup> Louis Klopsch, *New Testament Bible: Red-Letter Edition*, (New York: The Christian Herald, 1899).

<sup>7</sup> Louis Klopsch, *The Holy Bible: Red-Letter Edition*, (New York: The Christian Herald, 1901), xvi, Explanatory Note.

<sup>8</sup> Ibid.

published in 1923. Foremost in similarity was the invention of the bicolored (black and red) typewriter ribbon patented in 1919, along with its use in its cousin, the adding-machine, that typically denotes negative numbers in red.<sup>9</sup>

Klopsch had a passion for Bible distribution, and "he wanted people to *read* the Bible and *understand* it- particularly what it says about Jesus Christ."<sup>10</sup> Among first recorded mentioning of the Red-Letter Edition was the *Oxford Democrat* News Paper in Paris, Main dated November 14, 1899, for the community of Greenwood. The Editor puts forth the question: "If the question was put to any of our D.D.'s (Doctor of Divinity) where the first and last words of our Savior can be found, as recorded in the Bible, we wonder how many of them could answer correctly without stopping to think a moment."<sup>11</sup> This reflects the challenge of discerning Jesus's words from the rest of the text, and how Klopsch's edition was able to make this clearer to the reader. Another newspaper lists the Bible under the heading

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<sup>9</sup> Samuel A. Neidich, "Bicolored typewriter-ribbon and process of making the same," U.S. Patent # US1364788A, July 9, 1919, Google Patents, <https://patents.google.com/patent/US1364788A/en>

<sup>10</sup> "The Origins of the Red-Letter Bible," Crossway, March 23, 2006, <http://www.crossway.org/articles/red-letter-origin/>

<sup>11</sup> "Greenwood," *Oxford Democrat*, (Paris, Me.), 14 Nov. 1899. *Chronicling America: Historic American Newspapers*. Library of Congress.

<https://chroniclingamerica.loc.gov/lccn/sn83009653/1899-11-14/ed-1/seq-2/>

of "A Few Private Sale Specials" with the original price of \$10, on sale for \$3.50.<sup>12</sup>

In his explanatory note for the red-letter Bible Klopsch describes that,

Modern Christianity is striving zealously to draw nearer to the great Founder of the Faith. Setting aside mere human doctrines and theories regarding Him, it presses close to the Divine Presence, to gather from His own lips the definition of His mission to the world and His own revelation of the Father.... The Red Letter Bible has been prepared and issued in the full conviction that it will meet the needs of the student, the worker, and the searchers after truth everywhere.<sup>13</sup>

The first 1901 complete edition of the Bible uniquely, and opposed to today's red-letter publications, included Old Testament utterances and prophetic allusions of Christ. His biographer, Pepper, writes that Klopsch enlisted the aid of

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<sup>12</sup> "A Few Private Sale Specials," *Goodwin's weekly: a thinking paper for thinking people.* (Salt Lake City, Utah), 19 March 1910, 9. *Chronicling America: Historic American Newspapers.* Library of Congress.  
<https://chroniclingamerica.loc.gov/lccn/2010218519/1910-03-19/ed-1/seq-9/>

<sup>13</sup> Louis Klopsch, *The Holy Bible: Red-Letter Edition.* New York: The Christian Herald, 1901, xvi, Explanatory Note.

"distinguished Bible scholars... [and] professors," who were assigned "certain part of the books." Finally, their work was "interchanged" for review.<sup>14</sup> While the names of the scholars are not given, one can speculate there were associations with Moody Bible Institute in Chicago with what higher education he had supported.<sup>15</sup>

Klopsch reveals the need and importance for his red-letter edition as he further writes,

Here the actual words, quotations, references and allusions of Christ, not separated from their context, nor in a fragmentary or disconnected form, but in their own proper place, as an integral part of the Sacred Record, stand out vividly conspicuous in the distinction of color. ...showing how frequently and how extensively, on the Authority of Christ himself, the authenticity of the Old Testament is confirmed, thus greatly facilitating comparison and verification, and enabling the student to trace the

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<sup>14</sup> Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 324-25, <https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>

<sup>15</sup> "The Origins of the Red-Letter Bible," Crossway, March 23, 2006, <http://www.crossway.org/articles/red-letter-origin/>

connection between the Old and the New, link by link, passage by passage.<sup>16</sup>

In this, he points out that the red text is "vividly conspicuous" and reflects the "frequency" and extent of "authority" Christ by Old Testament comparison. This took the Christian reader to a newer level of understanding the passages in light of the Old Testament.

Moreover, Klopsch continues articulating an emphasis on how the Old and New Testaments complement one another as he says, ...central figure upon which all lines of law, history, poetry and prophecy converge is Jesus Christ, the Saviour of the world. He expounded in all the Scriptures the things concerning Himself and the Divine plan for man's redemption... emphasizes this Divine exposition [of Messiah] and personal revelation... making them so clear that even the simplest may understand. It sheds a new radiance... by which the reader is enabled to trace unerringly the scarlet thread of prophecy.<sup>17</sup>

By this, Klopsch expounds on how this edition reveals Christ of the Old Testament as Messiah. What this did for Christianity

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<sup>16</sup> Louis Klopsch, *The Holy Bible: Red-Letter Edition*, (New York: The Christian Herald, 1901), xvi, Explanatory Note.

<sup>17</sup> Ibid.

was to reveal not only Jesus the person but also Jesus the Savior as foretold.<sup>18</sup>

Subsequently, other publishers continued the red-letter tradition; however, they employed a sensitivity toward Judaism as they removed the red-letter significance within the Tanakh, leaving only the New Testament with rubrication since messianic references included Christian theological interpretation. Christian proselytizing of Jews was not new, as it was carried out by Jesus and the Apostle Saint Paul. Nonetheless, the Judeo-Christian movement progressed in the 1960s, known as Messianic Judaism.<sup>19</sup> Many adherents are ethnically Jewish who emphasize Jesus as the Jewish Messiah and maintain some Judaic traditions within the Old Testament. Similarly, presently in the works, is a new translation, the *Messianic Bible*. The coming of the *Messiah* is central to both Judaism and Christianity. Numerous passages are considered Messianic by both Judaism and Christianity. This version of the Bible will

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<sup>18</sup> Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 324, <https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>

<sup>19</sup> "History of Messianic Judaism," Jewish Voice, June 19, 2018, <http://www.jewishvoice.org/read/blog/history-messianic-judaism>

present both Jewish and Christian interpretations of messianic passages.<sup>20</sup>

Ken Ham, Founder, CEO of *Answers in Genesis* and *Creation Museum and the Ark Encounter*, put forth a theological argument against the overemphasis of Red-Letter Bible editions. As a young-Earth creationist and apologist, he asserts that red-letter emphasis can make some think that *only* those words are significant in the Bible; however, this is based on imposing the over-emphasis, by those few who misrepresent its purpose. Ham points to the Godhead of Jesus. He writes that all the words in the Bible are the words of Jesus.<sup>21</sup>

To this regard, a small movement called *Red Letter Christians* also developed from the proponent Tony Campolo who has published books with titles like *Red Letter Revolution: What if Jesus Really Meant What He Said?*, *Red Letter Christianity: Living the Words of Jesus No Matter the Cost*, and *Red Letter Christians: A Citizen's Guide to Faith and Politics*. The authors accentuate that Jesus was a revolutionary and that followers should be proactive in changing society through social

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<sup>20</sup> "Why the Need for this Bible?," The Messianic Prophecy Bible Project, <http://free.messianicbible.com/about-our-bible/>

<sup>21</sup> Ken Ham, "What Is a 'Red Letter' Edition of the Bible?," *Answers in Genesis*, September 20, 2011, <http://answersingenesis.org/blogs/ken-ham/2011/09/20/what-is-a-red-letter-edition-of-the-bible/>

activism in cultural war issues like abortion and homosexuality. The more recent culture wars are splinters of aggressive and heated matters like gender, race, and sexuality throughout the late 1900s.<sup>22</sup> Those who have exclusively applied Jesus's words in a way that redirects the calling of Christians to public social expression, rather than to "preach the gospel" (Mark 16:15), are those that have lost confidence. This purpose distorts Jesus's message and mission of spiritual salvation by his sacrifice on the cross. All in all, Klopsch aimed to accentuate the Savior of the Bible, not create a spin off movements for Jesus's words only.<sup>23</sup>

However, according to Pepper, Klopsch was quite liberal in his giving's toward human causes, so much so that he received a letter of gratitude from President Theodore Roosevelt for raising \$100,000.00 for Japanese famine sufferers.<sup>24</sup> Moreover, Klopsch's aid to India exceeded \$400,000.00 that traversed

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<sup>22</sup> James T. Patterson, *Restless Giant: The United States from Watergate to Bush V. Gore*. *The Oxford history of the United States*. (New York: Oxford University Press, 2005), 254-91  
<https://bookshelf.vitalsource.com/#/books/9780190203283/pageid/286>

<sup>23</sup> Louis Klopsch, *The Holy Bible: Red-Letter Edition*, Mark 16:15, (New York: The Christian Herald, 1901), 1040.

<sup>24</sup> Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 209,  
<https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>

denominational missions and humanitarian assistance.<sup>25</sup> Hundreds of thousands in support went to similar needs in Russia, China, and Cuba as well.<sup>26</sup> Klopsch writes concerning socio-political issues:

Everything that tends to uplift or debase a community, state or nation, is a fitting subject for consideration by the Christian pulpit... The pulpit differs from the press and the public forum in the sense that it is *specifically spiritual*. It *should not lend itself to political methods*, nor permit itself to be used for the purpose of any party or faction. If it does so, its influence instantly ceases. To indulge in individual criticism of persons, simply because they happen to be prominent in public affairs or finance, is in the worst possible tastes, and wholly out of place in a pulpit. At the same time, the preacher who, in consequence of the liberal gifts or the generous support of the rich, allows himself to become blind to the existence of *wrongs that ought to be righted, and evils that should*

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<sup>25</sup> Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 65, <https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>

<sup>26</sup> *Men and Women of America: A Biographical Dictionary of Contemporaries*, (New York: L. R. Hamersly, 1909), 964-5, <https://babel.hathitrust.org/cgi/pt?id=loc.ark:/13960/t6445rz51&view=1up&seq=1022>

*be denounced, is a faithless shepherd, untrue to his high calling, and unworthy of the confidence of his people.*<sup>27</sup>

The context of Klopsch's liberalism was in the name of, and for Jesus' sake, directed at international compassionate help matters, not cultural war issues, except for declaring biblical righteousness and truth. Perspectival, Socio-political problems are only a piece of the whole puzzle, that portrays the central figure, Jesus Christ.

Pepper writes of Klopsch, "His greatest work as a publisher probably was in Bible distribution," emphasizing the red-letter edition, and "has been of the greatest assistance to Bible students everywhere."<sup>28</sup> The Red Letter Testament had been published in German, and among other dignitaries, the King and Queen of Sweden have made special recognition in appreciation for its publication.<sup>29</sup> *The Christian Herald* has printed more than 60,000 Bibles annually.<sup>30</sup>

It cannot be understated how the Bible impacted both World Wars I and II with instilling personal protection and comfort as

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<sup>27</sup> Charles M. Pepper, *Life-Work of Louis Klopsch*, (New York: Christian Herald, 1910), 322, <https://archive.org/details/lifeworkoflouisk00peppuoft/page/n5/mode/2up>

<sup>28</sup> Ibid., 324-25,

<sup>29</sup> Ibid., 325,

<sup>30</sup> Ibid.

well as inspiring courage, even in making battle decisions. In WWI, British General Allenby recognized the Biblical place name *Mickmash* in an area he planned to attack.<sup>31</sup> As he made his plans, he consulted the Bible and realized it was in reference to a surprise attack undertaken by Jonathan, son of Saul, Israel's first king.<sup>32</sup> Finding that the terrain was still the same, he likewise sent out scouts to follow the same plan that Jonathan took.<sup>33</sup> Allenby led the same kind of attack on the Turks who had positioned themselves just as the Philistines had done 3,000 years earlier.<sup>34</sup> With a brigade, he found his position at the same specific location with limited space, just as recorded in the Bible.<sup>35</sup> Consequently, he changed his plan and proceeded with only one infantry, just as Jonathan had done.<sup>36</sup> The surprise tactic caused fear, and the Turks scattered as the Philistines had.<sup>37</sup>

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<sup>31</sup> Kari Rohde, "WWI Victory Gained Using Bible," Patterns of Evidence, November 16, 2018, <http://patternsofevidence.com/2018/11/16/wwi-victory-gained-using-bible/>

<sup>32</sup> Ibid.,

<sup>33</sup> Ibid.,

<sup>34</sup> Ibid.,

<sup>35</sup> Ibid.,

<sup>36</sup> Ibid.,

<sup>37</sup> Ibid.

The Michmash attack has led researchers at the University of Cambridge to study the impact of the Bible on the Great War.<sup>38</sup> The project is titled: *The Book and The Sword: The Bible in the Experience and Legacy of the Great War*.<sup>39</sup> In so doing, they are exploring the Bible's role and examining the impact on soldiers.<sup>40</sup> The researchers articulate that "soldiers and civilians alike were still widely familiar with Scripture," and that "the Bible represents something of a 'blind spot' in academic and popular understanding of the Great War, its legacy, and in particular of the terms in which the war would have been seen at the time."<sup>41</sup> Similarly, Journalist Annie Holmquist

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<sup>38</sup> James Carleton Paget, et al., "Reviews: The First World War and the Mobilization of Biblical Scholarship," *The Journal of Ecclesiastical History*, Cambridge, 70, no. 4 (10, 2019): 901-903. DOI: <http://dx.doi.org.ezproxy2.apus.edu/10.1017/S0022046919001556>, <https://search-proquest-com.ezproxy2.apus.edu/docview/2338899576?accountid=8289>; Nathan MacDonald, "A conflict of Biblical proportions: How the Bible was used to turn the First World War into a Holy War," University of Cambridge, November 8, 2015, <https://www.cam.ac.uk/research/news/a-conflict-of-biblical-proportions-how-the-bible-was-used-to-turn-the-first-world-war-into-a-holy>; "The Book and the Sword: The Bible in the Experience and Legacy of the Great War," UK Research and Innovation, <https://gtr.ukri.org/projects?ref=AH/M011186/1>

<sup>39</sup> Ibid.,

<sup>40</sup> Ibid.

<sup>41</sup> Nathan MacDonald, "A conflict of Biblical proportions: How the Bible was used to turn the First World War into a Holy War," University of Cambridge, November 8, 2015, <https://www.cam.ac.uk/research/news/a-conflict-of-biblical-proportions-how-the-bible-was-used-to-turn-the-first-world-war-into-a-holy>

writes, "a culturally literate person knows the Bible," and appropriately contemplates the question,

If General Allenby and his forces had not familiarized themselves with the Bible, they would have completely missed the hidden knowledge which made their victory possible. One has to wonder: will current trends [that began post-WWII] to avoid teaching the Bible to students cause them to miss out on important cultural connections while preventing them from using the past to unlock their understanding of the present?<sup>42</sup>

Two institutions (unassociated) endeavor to restore the deficiency of this cultural heritage in western civilization and education: 1) [The Charlemagne Institute](#), and 2) [Library of the Bible](#), of which this author is Founder.<sup>43</sup> In another instance of WWI for a British soldier, *The Soldiers Bible* stopped two bullets from German gunfire and claimed that it "saved his life."<sup>44</sup>

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<sup>42</sup> Annie Holmquist, "How the Bible Won a WWI Battle," Intellectual Takeout, November 11, 2016, <http://www.intellecualtakeout.org/blog/how-bible-won-wwi-battle/>

<sup>43</sup> "Library of the Bible," <http://www.LibraryoftheBible.org>; "The Charlemagne Institute," <http://www.CharlemagneInstitute.org>

<sup>44</sup> James Rogers, "World War One: This bullet-scarred Bible 'saved the life' of a World War I soldier," Fox News, October 30, 2018, <http://www.foxnews.com/science/this-bullet-scarred-bible-saved->

In WWII, President Franklin D. Roosevelt provided *Heart-Shield Bibles* with gold-plated steel covers that fit in the front pocket of a soldier's uniform, keeping it close to the heart, offering protection from bullets. Inside the inscription reads,

As Commander-in-Chief, I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a foundation of strength... an aid in attaining the highest aspirations of the human soul.<sup>45</sup>

Today the color red continues to draw attention. The red symbol of a circle with a slash through it denotes *no, not, or do not enter*. Klopsch passed away in 1910, but his legacy of the Red-Letter Edition continues. Today the Bible has transitioned publication mediums to multimedia technology. The Bible's adaptation has morphed into computer programs and now can be accessed online or via apps. In Klopsch fashion, the

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[the-life-of-a-world-war-i-soldier](#); "The Book and the Sword: The Bible in the Experience and Legacy of the Great War," University of Cambridge, <http://www.bibleandww1.divinity.cam.ac.uk/>

<sup>45</sup> "D-Day: June 6, 1944," Museum of the Bible, <http://www.museumofthebible.org/book/minutes/82>

popular online *Bible Gateway* offers the option to change setting preference to "Display Jesus' words in the color red," a rubrication mainstay that helps the reader understand who Jesus Christ was and what he did.<sup>46</sup>

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<sup>46</sup> "Preferences," BibleGateway,  
<http://www.biblegateway.com/preferences/>

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