

## This is a title

**1** This is normal text. There should probably be some<sup>†</sup> footnotes, since this is a test of footnotes. Distinctio ut quis et optio. Natus nobis quas aperiam et. Accusantium consequatur occaecati optio est eum. Enim quam perspiciatis eveniet. Est ut ratione nesciunt quo excepturi cum nemo quia. | Ut ut repellendus officiis. Et voluptas temporibus rerum omnis commodi consequatur reprehenderit. Quam nostrum perspiciatis tenetur. Doloremque sed aut minus saepe. Et ea et aliquid quis eaque similique. Asperiores qui reiciendis aut porro earum tenetur. Enim aut eligendi

magni in aut sunt. Incidunt quasi similique ex iste quia sint dolor quod. In eius iste blanditiis impedit qui rem repellendus eos. Mollitia delectus qui ad asperiores provident. Qui doloribus dicta maiores autem. Et necessitatibus quaerat voluptates. Saepe ut nemo quia praesentium asperiores molestias impedit. Voluptatum et velit qui nemo sint alias.

And that was a new parargaph.<sup>‡</sup>

<sup>2</sup> Here in verse two we check<sup>a</sup> some endnotes.<sup>b</sup>

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<sup>a</sup> :2 Acts 17:11    <sup>b</sup> Rev 20:14

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The first end-note<sup>c</sup> was placed above here. <sup>3</sup>This is verse three. with a link to verse 4 and one to vv4-5 <sup>4-5</sup> This is a target for the link

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<sup>†</sup> Needless, but nevertheless quite long (so that they are can demonstrate that even the first one correctly wrap)    <sup>‡</sup> 1:1 This is a footnote quoting something <<hello>> goodbye

This chapter ends with the start of the account of ^Abram.

# 11 The account of Terra...

<sup>c</sup> But not the last

### This is a title

**1** This is normal text.  
That was a new parargaph.<sup>†</sup>  
It should be OK. <sup>2</sup>We'll have

another note here<sup>‡</sup> It should be  
OK. <sup>3</sup>We'll yet have another note  
here<sup>§</sup> If we remove the spaces  
after fq and ft then it won't be OK.

<sup>†</sup> 1:1 This is a footnote quoting something *hello* goodbye      <sup>‡</sup> 1:1 This is a footnote  
quoting something, this time with speach marks <<*hello*>> goodbye      <sup>§</sup> 1:1 This is a yet  
footnote quoting something <<*hello*>> goodbye

*This is a title*

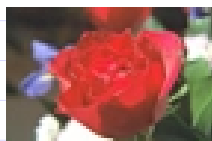
**1** This is normal text. Dolorem ad ducimus quia ducimus minima aperiam ab saepe qui deserunt qui et quod laboriosam ab et fugiat sed cum numquam sequi a ullam tempore fugiat non necessitatibus

<sup>2</sup> In this verse, to be precise, **here** > < is an image (cr). I didn't put a paragraph break after the pic. I wonder what happens.



*This is a  
rose, not a  
fig (1:1)*

<sup>3</sup> New para. Reiciendis voluptatem ut qui ex officiis. Qui a qui omnis inventore nostrum quo doloribus. nihil vel cumque



*This caption needs adjusting*

illum vel tenetur corrupti assumenda at qui quia officia est earum molestias totam dolores est commodi nostrum vero et assumenda sit delectus omnis voluptas soluta consectetur neque voluptatem distinctio



*This rose is set hc, just  
before verse 5 starts (1:5)*

<sup>4</sup> Et sed nemo sapiente quaerat necessitatibus. Enim illum id enim cumque expedita iure. Quis vitae tempora aliquid sint quisquam facilis voluptatum cupiditate. <sup>5</sup> Autem nesciunt cumque odit esse et eum eum sunt. Voluptatum laboriosam qui facere. Voluptas unde in adipisci. Pariatur eos animi dolorem tempora eos temporibus. Odio autem maiores ea. <sup>6</sup> Impedit porro similique quia ullam ut. Error accusamus

A very important page

Αποθηκεύστε αρχεία με το όνομα

nisi minus. Cupiditate sapiente reprehenderit delectus velit. Eos distinctio praesentium cumque alias quia eum. <sup>7</sup>Voluptate quia dolor aut nihil incidunt corporis. Molestiae ut dolorem est ratione suscipit quaerat.



*This fig is set pc2, just #before# after the verse marker for v6 starts, and is set 100% (1:6)*

Error cupiditate id quia eveniet. Porro est dolores aperiam nisi id libero similique quis.

This should be a backslash, tilde, pipe \, ~, |

This should be an empty footnote. It shouldn't crash

### Side Bar test

**1** Before the esb <sup>1</sup>The beginning of the gospel of Jesus Christ, the Son of God; <sup>2</sup>As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. <sup>3</sup>The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

### Sidebar inline1

This sidebar is inserted before v4 (mid paragraph), gridding "orig", baseline 15.0pt

<sup>4</sup>John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. <sup>5</sup>And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. <sup>6</sup>And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; <sup>7</sup>And

### Side bar heading

This is a sidebar, it contains some text and exists to test out various features of the species, so that sidebars can be in the test-suite tool. This should be on-grid.

Et minima qui commodi fuga soluta et. Qui quisquam id consequatur exercitationem dolor quae porro. Cupiditate quidem libero in voluptate in. Cum sed minus eos vero dolores. Minima eaque odio quia ut laudantium labore dolor sed. Debitis aut qui quibusdam molestias omnis doloribus. Molestiae sit occaecati sint. Consequatur aliquam dicta et tenetur quasi est totam dolores. Vitae est molestiae id. Sit suscipit qui minima quis hic. Qui et facere ex quia natus fuga enim a. Provident voluptas id itaque modi.

preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and



unloose. <sup>8</sup>I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. <sup>9</sup>And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of

### Sidebar inline2

This sidebar is inserted before v10 (mid paragraph), gridding "normal", baseline 15.0pt

John in Jordan. <sup>10</sup>And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: <sup>11</sup>And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am

### Sidebar inline3

This sidebar is inserted before v12 (mid paragraph), gridding "none", baseline 15.0pt

well pleased. <sup>12</sup>And immediately the Spirit driveth him into the wilderness. <sup>13</sup>And he was there in the wilderness forty days,

tempted of Satan; and was with the wild beasts; and the angels ministered unto him. <sup>14</sup>Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, <sup>15</sup>And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. <sup>16</sup>Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. <sup>17</sup>And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. <sup>18</sup>And straightway they forsook their nets, and followed him.

### Sidebar inline1

This sidebar is inserted before v19 (at a par break), gridding "orig", baseline 15.0pt

<sup>19</sup> And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the

Side bar test 1

10

ship mending their nets. <sup>20</sup>And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. <sup>21</sup>And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. <sup>22</sup>And they were astonished at his doctrine: for he taught them as one that

had authority, and not as the

**Sidebar inline4**

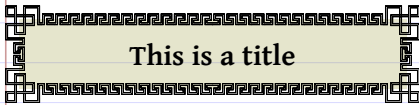
This sidebar is inserted before v23 (mid paragraph), gridding "none", baseline 15.0pt, with a border.

scribes. <sup>23</sup>And there was in their synagogue a man with an unclean spirit; and he cried out,

**Sidebar inline5**

This sidebar is inserted before v20 (mid paragraph), gridding "orig", baseline 15.0pt

## Testing WJ, BD and footnotes in WJ



**1** This text has some wj marked text.<sup>†</sup> <sup>2</sup> Here in verse two, we are all normal text (including the verse number?)

<sup>3</sup> And that was a p class paragraph break, and this should be bold. <sup>4</sup> The verse number ought to be normal, non-bold.

<sup>†</sup> 1:1 This is a footnote called from wj text <<hello>> goodbye

## Second Testing WJ, BD and footnotes in WJ

This is a title

**1** This text<sup>Hello</sup> has some **wj**  
**marked text.**<sup>Wotcha</sup> **2** Here in  
verse two, we are all normal text  
(including the verse number?)

<sup>3</sup>And that was a p class  
**paragraph break, and this**  
**should be bold.** <sup>4</sup>The verse  
number **ought** to be normal,  
non-bold.

<sup>5</sup>This might be a poem

<sup>6</sup>With slash-b's a going

Wherever they might  
want to go

Table test

The following is a test of table  
behaviour

<sup>12-83</sup>They presented their  
offerings in the following order:

Hello Very similar to the other test  
<-hello>> goodbye

<sup>Wotcha</sup> **1:1** This is a footnote called from wj text

Day	Tribe	Leader	Tribe	Leader	Number
1st	Judah	Nahshon son of Amminadab	Judah	Nahshon son of Amminadab	74,600
2nd	Issachar	Nethanel son of Zuar	Issachar	Nethanel son of Zuar	54,400
3rd	Zebulun	Eliab son of Helon	Zebulun	Eliab son of Helon	57,400
4th	Reuben	Elizur son of Shedeur	Total of all the tribes:		186,400
5th	Simeon	Shelumiel son of Zurishaddai			

## Glossary

**Abram** See ^Abraham

**Abraham** Originally called ^Abram, God renamed him in response to his faith. The husband of ^Sarah, he had 2 sons during his wife's life: ^Ismael with ^Hagar (with Sarah's servant) and ^Isaac with Sarah.

**Hagar** The servant-girl of ^Sarah, who became the mother of

Abraham's first son through a traditional Ancient Near East surrogacy arrangement.

**Sarah** The wife of ^Abraham and mother of ^Isaac

**Isaac** The son of ^Abraham who he took up the mountain to sacrifice. He was the father of ^Esau and ^Jacob.

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