

AP Language Grade Improvement

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Please send completed assignment to your teacher by 11:59 pm on May 11, 2020.

Questions 1-5. Read the following passage carefully before you choose your answers.

Thus there are two books from whence I collect my divinity; besides that written one of God, another of his servant nature, that universal and public manuscript that lies expanded unto the eyes of all: those that never saw him in the one, have discovered (5) him in the other. This was the scripture and theology of the heathens¹: the natural motion of the sun made them more admire him than its supernatural station² did the children of Israel; the ordinary effects of nature wrought more admiration in them than in the other all his miracles. Surely the heathens knew better (10) how to join and read these mystical letters than we Christians, who cast a more careless eye on these common hieroglyphics, and disdain to suck divinity from the flowers of nature. Nor do I so forget God as to adore the name of nature; which I define not, with the schools, to be the principle of motion and rest, but that (15) straight and regular line, that settled and constant course the wisdom of God hath ordained the actions of his creatures, according to their several kinds. To make a revolution every day is the nature of the sun, because of that necessary course which God hath ordained it, from which it cannot swerve but by a faculty (20) from the voice which first did give it motion. Now this course of nature God seldom alters or perverts, but like an excellent artist, hath so contrived his work, that with the selfsame instrument, without a new creation, he may effect his obscurest designs. Thus he sweeteneth the water with a wood,³ preserveth the creatures (25) in the ark, which the blast of his mouth might have as easily created; for God is like a skillful geometrician, who, when more easily and with one stroke of his compass he might describe or divide a right line, had yet rather do this in a circle or longer way, according to the constituted and fore-laid principles of his art. (30) Yet this rule of his he doth sometimes pervert, to acquaint the world with his prerogative, lest the arrogancy of our reason should question his power, and conclude he could not. And thus I call the effects of nature the works of God, whose hand and instrument she only is; and therefore to ascribe his actions unto (35) her, is to devolve the honour of the principal agent upon the

instrument; which if with reason we may do, then let our hammers rise up and boast they built our houses, and our pens receive the honour of our writings. I hold there is a general beauty in the works of God, and therefore no deformity in any kind or species (40) of creature whatsoever. I cannot tell by what logic we call a toad, a bear, or an elephant ugly; they being created in those outward shapes and figures which best express the actions of their inward forms, and having passed that general visitation of God, who saw that all that he had made was good, that is, conformable to his (45) will, which abhors deformity, and is the rule of order and beauty. There is no deformity but in monstrosity; wherein, notwithstanding, there is a kind of beauty, nature so ingeniously contriving the irregular parts, as they become sometimes more remarkable than the principal fabric. To speak yet more narrowly, there never (50) was anything ugly or misshapen, but the chaos; wherein, notwithstanding, to speak strictly, there was no deformity, because no form; nor was it yet impregnant by the voice of God. Now nature is not at variance with art, nor art with nature, they being both servants of his providence. Art is the perfection of nature. (55) Were the world now as it was the sixth day, there were yet a chaos. Nature hath made one world, and art another. In brief, all things are artificial; for nature is the art of God. (1634-1635)

¹Ancient peoples

²God made the sun stand still while Joshua conducted a battle. (Joshua 10:12-13) ³Moses was instructed by God to turn a bitter pool into drinkable water by placing a tree in it. (Exodus 15:25)

1. In relation to the passage as a whole, the statement in the first sentence presents
 - a. a metaphor that introduces the subject of the passage
 - b. a list of the various views that the passage will analyze
 - c. an anecdote that illustrates the main theme of the passage
 - d. an antithesis, both sides of which are commented on in the passage
 - e. an assumption against which the rest of the passage argues
2. It can be inferred that the phrase “common hieroglyphics” (line 11) refers to
 - a. mathematical theorems
 - b. artistic works
 - c. books of the Bible
 - d. books written by “heathens”
 - e. everyday natural phenomena
3. According to the passage, natural laws are temporarily suspended on occasion so that
 - a. the principles of God’s art can be revealed
 - b. God can prove that he can alter these laws
 - c. God can fashion new principles of design
 - d. nature can be perfected
 - e. “heathens” can be made to admire God’s creation

4. In lines 32-38 (“And thus . . . honour of our writings”), the speaker employs which of the following rhetorical strategies?
 - a. Argument by analogy
 - b. Appeal to emotion
 - c. Understatement
 - d. Shift in point of view
 - e. Euphemism
5. The function of the sentence in line 56 (“Nature . . . another”) is to present
 - a. an extended example of the idea that art improves on nature
 - b. a contradiction of the speaker’s argument that outward shapes perfect inward forms
 - c. an apology for the speaker’s ideas about nature
 - d. a balanced antithesis of the speaker’s concluding words
 - e. a step in the author’s logic leading up to the final assertion