



THE AMERICAN COLLEGE, MADURAI

(An Autonomous Institution Affiliated to Madurai Kamaraj University)
Re-accredited (2nd Cycle) by NAAC with Grade "A", CGPA – 3.46 on a 4-point scale

Backlog Arrear Examination, March 2021

ENG/ENS 3262/3280 English for Competitive Exams/ English for Placement

Time: 3 hrs

Max Marks: 60

Answer any FOUR of the following in about 300 words each

(4x15=60)

1. Write an essay on the types of Writing.
2. Explain the strategies of reading comprehension.
3. Discuss in detail the types of communication.
4. Develop a telephone conversation.
5. Spot the errors in the following statements:
 - a) Mathematics are a difficult subject
 - b) Whom do you think won the competition?
 - c) Who did you talk to?
 - d) Either my brother or my mother will use their credit card.
 - e) The teacher and her students donated her money.
 - f) Steward, along with his students, were on their way to the movies.
 - g) Seventy kilometres are a good distance.
 - h) Stanley is more intelligent and wise than Rini.
 - i) Each man and each boy must be rewarded for their good deeds.
 - j) No sooner had the bell rung when the students started leaving the room.
 - k) No sooner are the boys marching than the whistle blows.
 - l) A great many inventions has been declared successful.
 - m) He has been reading the book since three hours.
 - n) It has been raining heavily from Monday.
 - o) I prefer coffee than tea.

6. Reading Comprehension:

Ministers, and the people that have been under their care, must be parted in this world, no matter how well they have been united. If they are not separated before, they must be parted by death, and they may be separated while life is continued. We live in a world of change, where nothing is certain or stable, and where a little time, a few revolutions of the sun, brings to pass strange things and surprising alterations in particular persons, families, towns, churches, countries, and nations.

It often happens that those who seem most united are, in a little time, most disunited, and at the greatest distance. Thus ministers and people, between whom there has been the greatest mutual regard and strictest union, may not only differ in their judgments and be alienated in affection, but one may rend from the other and all relation between them be dissolved. The minister may be removed to a distant place, and they may never have any more to do one with another in this world. But if it be so, there is one meeting more that they must have, and that is in the last great day of accounts.

Since I have been settled in the work of the ministry in this place, I have always had a peculiar concern for the souls of the young people, and a desire that religion might flourish among them. Because I knew the special opportunity they had beyond others and that ordinarily those for whom God intended mercy were brought to fear and love him in their youth. And it has ever appeared to me a peculiarly amiable thing to see young people walking in the ways of virtue and Christian piety, having their hearts purified and sweetened with a principle of divine love. How exceedingly beautiful and conducive to the adorning and happiness of the town if the young people could be persuaded, when they meet together, to converse as Christians and as the children of God, avoiding impurity, levity, and extravagance, keeping strictly to rules of virtue and conversing together of the things of God and Christ and heaven!

This is what I have longed for, and it has been exceedingly grievous to me when I have heard of vice, vanity, and disorder among our youth. And so far as I know my own heart, it was from hence that I formerly led this church to some measures, for the suppressing of vice among our young people, which gave so great offense, and by which I became so obnoxious. I have sought the good and not the hurt of our young people. I have desired their truest honor and happiness, and not their reproach: knowing that true virtue and religion tended not only to the glory and felicity of young people in another world, but their greatest peace and prosperity and highest dignity and honor in this world, and above all things to sweeten, and render pleasant and delightful, even the days of youth.

But whether I have loved you, and sought your good more or less, now committing your souls to him who once committed the pastoral care of them to me—nothing remains, but only (as I am now taking my leave of you) earnestly to beseech you, from love to yourselves, if you have none to me, not to despise and forget the warnings and counsels I have so often given you. Remember the day when you and I

must meet again before the great Judge of quick and dead, when it will appear whether the things I have taught you were true, whether the counsels I have given you were good, whether I truly sought your welfare, and whether you have well improved my endeavors.

I have, from time to time, earnestly warned you against some liberties commonly taken by young people in the land. And whatever some may say in justification of such liberties and customs, and may laugh at warnings against them, I now leave you my parting testimony against such things, not doubting but God will approve and confirm it in that day when we shall meet before him.

1. Based on the passage, how does the author likely feel about leaving his post?

- A) Melancholic and reflective
- B) Angry and resentful
- C) Relieved and content
- D) Gleeful and giddy

2. In Paragraph 2, Sentence 2, the word “strictest” most closely means

- A) sternest.
- B) harshest.
- C) closest.
- D) narrowest.

3. Over the course of the passage, the author expresses a particular concern for

- A) ministers who no longer have congregations.
- B) young people in the church.
- C) orphans and widows.
- D) souls that are facing judgment.

4. Which lines in the passage best support the answer to the previous question?

- A) Paragraph 1, Sentence 1 (“Ministers . . . united”)
- B) Paragraph 2, Sentence 3 (“The minister . . . world”)
- C) Paragraph 3, Sentence 1 (“Since I . . . them”)
- D) Paragraph 5, Sentence 1 (“But whether . . . you”)

5. According to the passage, what is the author’s observation about young people’s

compliance with divine law?

- A) They sometimes but not always adhere to its standards.
- B) They are less likely than both children and adults to comply.
- C) They mock all who try to adhere to its standards of behavior.
- D) They are eager to please and afraid to disappoint.

6. The author implies in the fourth paragraph that he

- A) used to fall prey to both vice and vanity in his youth before turning to religion.
- B) failed to institute the strict standards of behavior necessary to properly instruct the church's youth.
- C) wishes he could go back to his own youth in order to seek prosperity and happiness.
- D) may have been removed from his post because of overzealous care and policing of young people in his community.

7. The author indicates that he believes that one day the "great Judge" will

- A) condemn him and all other sinners.
- B) confirm the wisdom of the author's counsel.
- C) pardon all souls who defied his laws.
- D) testify against the author's wayward congregation.

8. The passage can primarily be classified as which of the following?

- A) A direct threat
- B) An offering of advice
- C) A circular argument
- D) A personal anecdote

9. Virtue and religion : peace ::

- A) loyalty : warrior
- B) kindness : modesty
- C) diligence : success
- D) prayer : church

10. Separation : death ::

- A) youth : liberties
- B) commitment : minister
- C) glory : dignity
- D) disunity : change

11. Skim the given paragraph (5marks)