

He belonged to that class of young men who "went to College because he wanted to." His ideals were high, and he earnestly pressed toward the mark.

In 1878 he entered Drew Theological Seminary and graduated B. D. in 1881. During the following year he took a post graduate course in Church History in Andover Theological Seminary. In 1883 he entered the Ministry of the Methodist Episcopal Church and was a successful pastor and preacher as is evidenced by the character of the churches over which he presided, the names of which space will not permit us to give. In 1897 he was called from the Chenango Street, M. E. Church in Binghamton, N. Y., to the professoriate in his Theological Alma Mater, to fill the chair recently made vacant by the death of Rev. Geo. R. Crooks, D. D., LL. D. The predecessor of Dr. Crooks was Bishop Huist. Thus it will be seen that Professor Faulkner succeeds strong men.

Professor Faulkner has been an unusually busy student from the day he entered Acadia in 1874 to the present time. While at Acadia he was a most patient and persistent student, and his work was always characterized by breadth and thoroughness. His spare minutes were spent in the Library, quite oblivious to his surroundings, searching into books not often taken from the shelves by under graduates.

While in College he contributed a series of articles on Canadian Literature to the *ATHENÆUM*, and after graduation an article on Cicero's Epistles. Since then, notwithstanding the duties and demands of the pastorate, he has found time to continue his literary work. He contributed several biographical articles to McClintock and Strong's *Cyclopædia*. He wrote about one-third of Hurst's *Short History of the Church*, published by the Harper's in 1893, and also about one-half of Hurst's *Larger History of the Church*, the first volume of which was published in 1897. In addition he wrote all the bibliographies to the above. He is now engaged on the Second Volume of Hurst's *Larger History*.

Professor Faulkner has been a frequent contributor to the columns of the religious press of his own and other denominations, and also to the leading Theological Reviews. An article in the *Christian Union* on The opinion of Men of Science as to Evolution, attracted with attention—An article in the *Christian Advocate* on What is Rationalism? was the first protest against the wild denunciation of Biblical critics by Dr. Mendenhall, the editor of the *Methodist Review*, and was the first effort in Orthodox circles to show that Higher criticism, pursued reverently and within certain limits, was a perfectly legitimate science. This was followed by other articles on the same subject. One of these called forth a lengthy reply by Dr. Dewart, of Toronto, the veteran editor and theologian.

Space will only permit to give a list of the reviews that have been enriched by articles from his pen. They are the following:—The