

# FOR A MILLION OF MONEY

BY ARTHUR W. MARCHMONT

Author of "By Right of Sword," "When I Was Czar," etc., etc.  
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She believed that Gilbert Merriew had taken Selma out of London, having possibly heard of their last meeting. It called for extra courage to act alone, but Olive was very confident of her disguise, and without fear for herself. She was anxious to get at close grips with Merriew; and she had just told the Robsons that she would be away for a few days, when to her astonishment Gilbert Merriew himself was shown into her room.

"You are surprised to see me, Miss Parmenter, but I wish to see you on account of a young woman in whom I am interested, and who has told an extraordinary story about you, Selma Hammond."

What did he know? In her first indignation she had been about to order him to leave the room; but feeling it would be safer to hear him, she pointed to a chair, and herself sat down to listen.

## CHAPTER XIX. "Rosa Baumstein."

Olive's first thought, when Gilbert Merriew spoke of Selma Hammond, was that the girl had reported all that had been told to her; but in a second she discarded it, as being not only unworthy of Selma, but false to her own implicit belief in her sincerity.

"I wish to warn you against that girl, Miss Parmenter," said Merriew, after a pause. "She is thoroughly bad, and has been in prison?"

"And your reason?" asked Olive, curiously.

"I know you will scarcely believe it—a desire for your good."

"As you anticipate, I do not believe it. What is this alleged story?"

It was soon apparent, then, that he had very little to tell, and had come rather to seek information than to give any.

"You went to her lodgings—"

"What is the story you say she has told?" interrupted Olive. "I saw her accused unjustly of picking a pocket in Oxford street, and was able to save her from a false prosecution. That is no secret. Now, what has she said?"

"She is a convicted thief, Miss Parmenter, and served a term of imprisonment in Chicago; and she is also the associate of thieves on this side."

"But the alleged story? What has she said of me?"

"She declares that you were with her for some hours; that you spoke of myself and my mother to her in terms of excited abuse; that you questioned her closely about us, saying that she believed we were scoundrels, and had plotted to rob you; and that, in short, you were bent upon exposing us as rogues, and attempted to get her to help you."

subject. "As you will. But I had another object in coming to see you."

"I am not, of course, to be told of L. Olive," she said firmly. "She was confident that Selma had kept her secret; and confident, also, that the reason she had not heard from her was due to Merriew's intervention."

"But I wish to state it. I wish to discuss it with you. I give you my word of honor, Miss Parmenter, that I feel intense sympathy with you in all the trouble that has befallen you. The present straits to which you are driven, through absolutely no fault of your own, are painful and distressing to both my mother and myself. We wish to have an opportunity of showing this practically."

"I have had abundant evidence of your friendly intentions," said Olive. "He took no notice of the interruption. It is true that the law has given us this immense fortune, but we feel that at the same time it has done you an injustice so intense as to render our position extremely invidious. You have always taken the ugliest view of my own actions and intentions toward you, but you must allow me to remind you that after you had refused to honor me with your hand, it was my mother's wish, no less than my own, that you should share the fortune with us."

Olive maintained a resolute silence, but she paused allowed no sign of her feelings to escape her either in word or look.

"I would ask you once more, Miss Parmenter, to make me the happiest and proudest of men by consenting to be my wife."

A rapid glance and a gesture of the hand answered him.

"I would devote my life to your happiness," he cried, earnestly, bending his dark eyes passionately upon her. "I love you the more for the heroism with which you have borne this reverse of fortune, and my heart—"

"It is impossible," she broke in, sharply.

"As you will," he said, with a sigh. "That is, however, my great desire. But if not that, then, will you not consent to take a half of the million which constitutes your father's fortune, and put an end to all the strife between us?"

When she did not answer, he assumed that she was impressed by the offer, and went on to urge her acceptance of it.

"I have been thinking," she interrupted, breaking into one of his flowing sentences. "You offer me this as a bribe to acquiesce in the shame you have put on me. And I reject it as an insult, Mr. Merriew. But you want a compromise. All the money my father left is mine by right; and you and your mother know this. Well, tell the truth—admit that that story about the Sheffield marriage is false; a public admission, of course, I mean; and I will give you one-third of the whole inheritance and undertake that no steps shall be taken to punish you for the wrong you have done."

Merriew's set face paled, his eyes glittered dangerously, and his nostrils dilated as his breath came quickly in rage at this defiance. It cost him a great effort of will to control himself. "That, of course, is an insult," he said. "I came out of no feeling but kindness to you."

"Nonsense," retorted Olive, with an angry laugh. "You came to see if you could make terms with me by which you could keep at least half of what you have stolen. You came because you are afraid that I shall find out the truth. You thought that having had a little experience of this reverse of fortune, I should be in the mood to come to terms. Well, you have failed; and now be good enough to relieve me of the insult of your presence, and with that, she rose, and pointed to the door."

But he kept his seat, and recovered his temper. "This is not a matter that can be adjusted by temper shown on either side, Miss Parmenter."

"Will you go?" she cried.

"I beg you—"

As he was speaking, the door was opened from without and Jack entered.

"Hullo," he exclaimed, in surprise, at seeing Merriew with Olive.

Merriew was not in the least disconcerted. "I came to make Miss Parmenter an offer, which I should like to repeat in your presence, Mr. Fenwick," he said.

"He first asked me to marry him, Jack, and then offered me a sum of hush money to agree in the wrong he has done me. I have ordered him to leave the room, and he has refused to go."

"Then it's my turn," said Jack, very quietly. "Now, sir, are you going?"

"I wish to discuss—"

"Are you going? I shan't ask you again."

"There is no ground for your interference," began Merriew, rising; but Jack gave him no time to finish the sentence. Tackling him with the skill of a first-class footballer, he first shook him till his teeth rattled together, and then hustled him out of the room and along the hall to the front door, and sent him staggering down the short flight of steps with the force of a couple of lusty kicks. Then he returned and fetched his hat and threw it after him.

Merriew picked up his hat amid the jeers of a couple of small boys who were passing. As with a scowl of hate at Jack, jumped into the carriage, which was waiting, and drove off.

"I feel decidedly better for that," laughed Jack, as he rejoined Olive. "I've owed him that ever since that day at Silverbeech; and there's still a little unpaid balance to come to him."

"He came to try and make terms. He is getting a little uneasy. He has cause, too," declared Olive.

"Have you found out anything, then, where I have been in Paris?"

"I'm going to."

"That girl, Hammond?"

"Yes; partly. I met her, and she repeated what I told you before, that there is a plot on foot which concerns you."

"I don't take it seriously, Olive," he replied, lightly. "Anyhow, they'll have to put it off for a while. Berlin, this time; and the chief insists on my going with him. Another week or ten days, at least, I expect."

"Well, I hope I shall have news for you when you return."

"I hope it won't be that you have got into any trouble, girlie. I was so uneasy while in Paris, I could scarcely rest."

"I shan't get into any trouble, Jack," she answered, with a smile; and then led the conversation round to his visit to Paris, and the projected journey to Berlin.

She was not sorry to hear that he would not be in London for the next week or two. She did not tell him anything about the venture on which she had decided. He would have dissuaded her, she knew; and as he was to be absent from town, she would be spared the difficulties she had foreseen in meeting him.

He had only a very short time to spend with her, and they parted with an assurance from her that she would write him every day.

As soon as he was gone, Olive told Mrs. Robson that she was going into the country; and started for her other rooms to assume her disguise and set out on her mission to the Hartmanns.

Merriew's visit had distinctly encouraged her. She was certain she had read his motive rightly—that his anxiety to come to an arrangement was caused by a consciousness of crime, and that he did not feel secure without Olive's acquiescence in some settlement. He was the last man in the world to part with a single shilling, unless forced by fear of being all.

His wish to marry her sprang from the same motive. If she were once his wife, it would be too late for her to raise any questions. The millions were either hers or the Merriews'; and if she were his wife, they would be secure of everything. Olive saw all this as clearly as if Merriew himself had told her.

She was fully alive, too, to the hazard of this fresh undertaking. How ever, she was sure that Selma had not betrayed her. Merriew had merely been guessing at what he imagined might have passed between the two; and had come to find out all he could do to confirm his guess. It was just

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# CARLINGS

CELEBRATED  
ALE, PORTER  
and  
LAGER  
NOTED FOR PURITY, BRILLIANCY AND  
UNIFORMITY

work all that was necessary to be raised. Or, to reverse the proposition, that God's cause could get along without that which the people refused to give, or were unable to give directly, in response to a

**DIRECT AND INTELLIGENT APPEAL.**

And with one or two solitary exceptions, I managed to influence my congregations and hold them to that theory. The result was less social friction, more liberty, more intelligent conservation of individual resources to the work of the Master, larger church revenues, and incomparably greater spirituality among the members, followed by blessed revivals among the unconverted. And last, though not least, a greater reverence for God's house on the part of the young people—a consideration worth all the sacrifice required to secure it.

I may be asked, "How much ought our people to give?" I answer, there can be no hard and fast rule. There are those who, in view of health conditions, family, and limited income, should not give one-tenth of their incomes. With the masses, the tenth is a safe rule. There are many who should give two-tenths; yes, five-tenths. Others might even give all their income, and a part of their capital stock. Circumstances alter cases. While the "two mites," given by the poor widow out of her penury, was more than the rich gave into the Lord's treasury out of their abundance, and was commended upon by the Master, I do not understand him to commend the giving of all, but rather that he would condemn the "withholding of more than is meet" on the part of the rich. To give as the Lord hath prospered us is our formula taken from the New Testament, and perhaps it is quite as good as any other.

Jacob's Bethel vow to give a tenth if the Lord would prosper him in the way, seemed much like a sharp bargain made with the Lord for the purpose of personal gain. But since the Lord fulfilled it by giving the prosperity, we may safely conclude that he is not averse to such vows. I know a man who, with his wife, said at their marriage, "Henceforth not less than one-tenth to the Lord's cause." And they kept their vow and were surprised again and again at the prosperity that came, enabling them to give hundreds and thousands, where they had expected to give through life only cents and dollars.

I was accustomed, prior to the year 1873, when Jay Cooke failed, and the whole country suffered, to point when attending church dedications to that financier and philanthropist as an example of systematic Christian liberty. Early in his business career, he had opened an O. P. J. account, which he explained as the "Old Patriarch Jacob account," referring to his Bethel vow to give a tenth. After Cooke's failure, not a few of my friends came back at me with "Where now is your O. P. J. account?" I would answer, "Wait for the finish." When Jay Cooke had paid back in full to those creditors who held on to his securities, including ten per cent interest on their holdings, I retorted on my friends by saying, "There is your O. P. J. account with interest!" It is still true that "the righteous are not forsaken, nor do they seed in vain." Ten per cent of the income of the millions of Christians in this country, on a careful estimate, would yield so enormous a revenue to the church annually, as to require the services of many more church officials than we have now. On an annual salary of \$5,000 each and expenses paid, the sum total of those duties would be just to give this money away.

We know of no better system of church financing than the envelope system. We worked it long before it came into general use and in a more general and systematic way, twenty-five years ago, than it is worked even now by most of our churches. I like the plan of fifty-two envelopes, one for each Sunday of the year. Similar in its details is what is known as the "duplex envelope system," issued by a Richmond, Virginia, printing-house, and now in use in many churches. One end of the partitioned envelope is for the local church, including incidentals and pastor's salary, and the other end for related benevolences. I would modify the system somewhat, but for the general plan. This system eliminates, in a measure, the necessity laid upon the pastor for dunning from the pulpit, beginning when his pastorate begins, and ending only when the pastorate ends, unless perchance death shall mercifully relieve him before. While the caution of the Master to "do not your aims to be seen of men," and "let not one hand know what the other doeth," is generally applied to our method of helping the poor, yet I question whether, on interrogation, the Saviour would not have applied it with equal force to all kinds of religious, charitable and philanthropic giving. Certain it is that many of our methods for money-raising, especially at church

dedications, are so ostentatious, so at variance with the spirit and character of the "meek and lowly One," so booming to the rich giver and such a boomerang to the poor giver, that we need to take heed to our ways.

We need to teach our people that giving is an act of worship, and that the daily toil that confers the ability to follow the Pauline method of giving, should be done in a worshipful spirit, whether it be farming, railroad, merchandising or housekeeping.

"Whatsoever ye do, do it as unto the Lord." Then the blacksmith, as he hammers the glowing iron, will say, "At least a tenth of this produce will, on Sunday next, go to enrich the treasury of my Lord." Paul wrote to the Corinthian church, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let everyone of you (that means men, women and children) lay by him in store, as God hath prospered him, that there may be no gatherings when I come."

It would be a strange paraphrase of that language to read it further, "Oh, my Corinthian brethren, if you can induce some of the Canaanitish descendants of the Hivites, the Hittites, or the Gergashites to buy some of the tickets, this will be clear gain, and will be greatly appreciated by your servant in the Lord."

When the members of any church, large or small, have given to their full ability and have done their utmost to induce gifts from other legitimate sources and still find their ex-

penses not met, it is a fair presumption either that the expenses should be cut down, or a padlock be put on that church door.

As another has said, "Giving to the church a portion of what one earns in his daily work, on the plea of helping the church, does not help the buyer as much as the church ought to help him in teaching him to give." A church may get money by selling peanuts, or taffy, or oysters, or pin-cushions, or Teddy bears, but it is by that act squandering one of its finest opportunities. A church can hardly afford to lower its morals in order to raise money; better raise its morals, even if it lowers its cash balance. A church had better have high moral standards than a high steeple. There are church buildings still standing in America that were paid for with money secured by lotteries. This method was long since outlawed everywhere, except in those churches where grab-bag and fish-pond festivals still prevail. And the church fair or social entertainment as a money-getter is passing even now, as the better way begins to appear more clearly to earnest Christians and devoted supporters of church work everywhere.

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