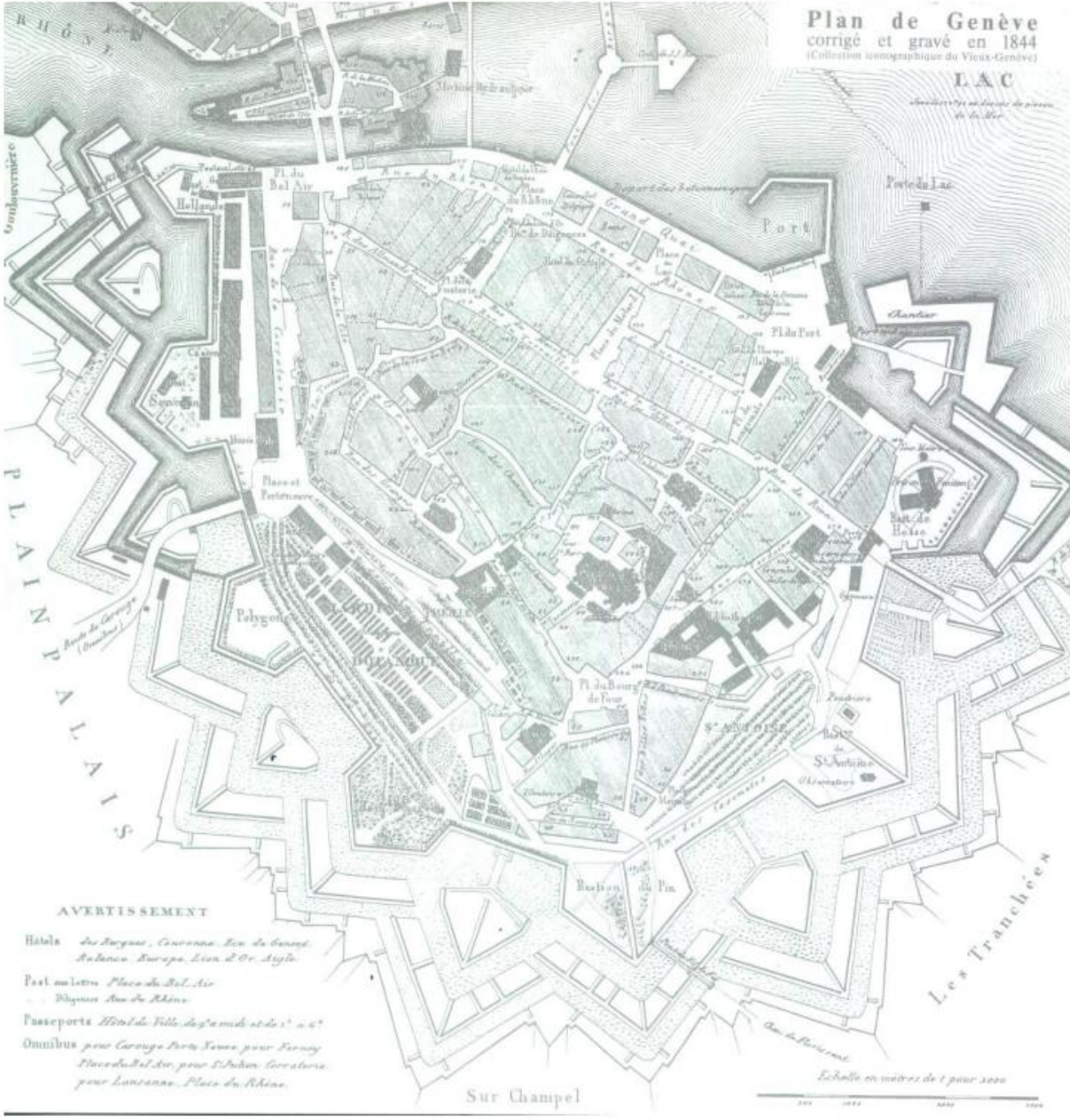


1839 - 1989 - 2006: The Pelisserie Chapel



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Photos and illustrations:

Bibliothèque publique et universitaire
de Genève (p. 8, 9, 10, 11, et 16)

Iconographic collection of Old
Geneva (p. 4, 6, 7, 13, 17, 18, 19 and
20)

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Cover photo: The Pelisserie chapel before 1886, when rue Calvin was still called rue des Chanoines.

Oil (unknown artist), property of the Church of La Pelisserie.

This brochure appeared on the occasion of the 150th anniversary of the Pelisserie chapel, commemorated on November 5, 1989.

It was made possible thanks to: the documents made available by the State Archives of Geneva, the illustrations diligently prepared by the Public University Library of Geneva and the iconographic collection of Old Geneva, the retouching expertise of Mr. Edgard Brügger, Vernier (cover photo), to the talents of photographer M. Cyrille Girardet, Carouge. It is now reappearing adapted for the Internet by DL, on the occasion of the inauguration in 2006 of the renovated Chapel.

La Pélisserie: a place, a sanctuary, a community



Rue de la Pelisserie

Today, a street without skins or leathers or furs...



The Pelisserie Chapel

Built by J.-L. Brocher (1808 - 1884) and inaugurated on March 24, 1839



The Pelisserie Church

From the religious awakening of the 19th centuryth century

Rue de la Pelisserie

During the fairs (14th and 15th centuries), this street was animated by the market for hides and skins. Furriers formed one of the richest trades in the city.

Some 120 m long, with a steep gradient (the difference in level is approximately 20 m), Rue de la Pélisserie, once lined with about twenty houses on each side (see Céard map), provides the link between the Grand rue and the Rôtisserie, in other words between the old crest path of the Gallic oppidum and the old prehistoric and Roman shore path, axis of the medieval lower town before the extension on the lake

It is in this street, at No. 18 (downstream of the Pélisserie chapel), that the so-called Pierre Fabri-Vernet building (restored between 1979 and 1983) is located, which has a beautiful facade on the Pélisserie Louis XIV style with a 15th century spiral staircase. This building housed the famous Economic Society which administered, from 1798 to 1847, the public property of the former Republic of Geneva during the French occupation.

This building bears traces of an era prior to the Escalade. At one of its corners, deeply sealed, a very strong wrought iron loop which made it possible to engage the hook of a chain, bears witness to a 16th and 17th century during which night security was seriously compromised by attacks. Indeed, such chains blocked most of the city's arteries at night.

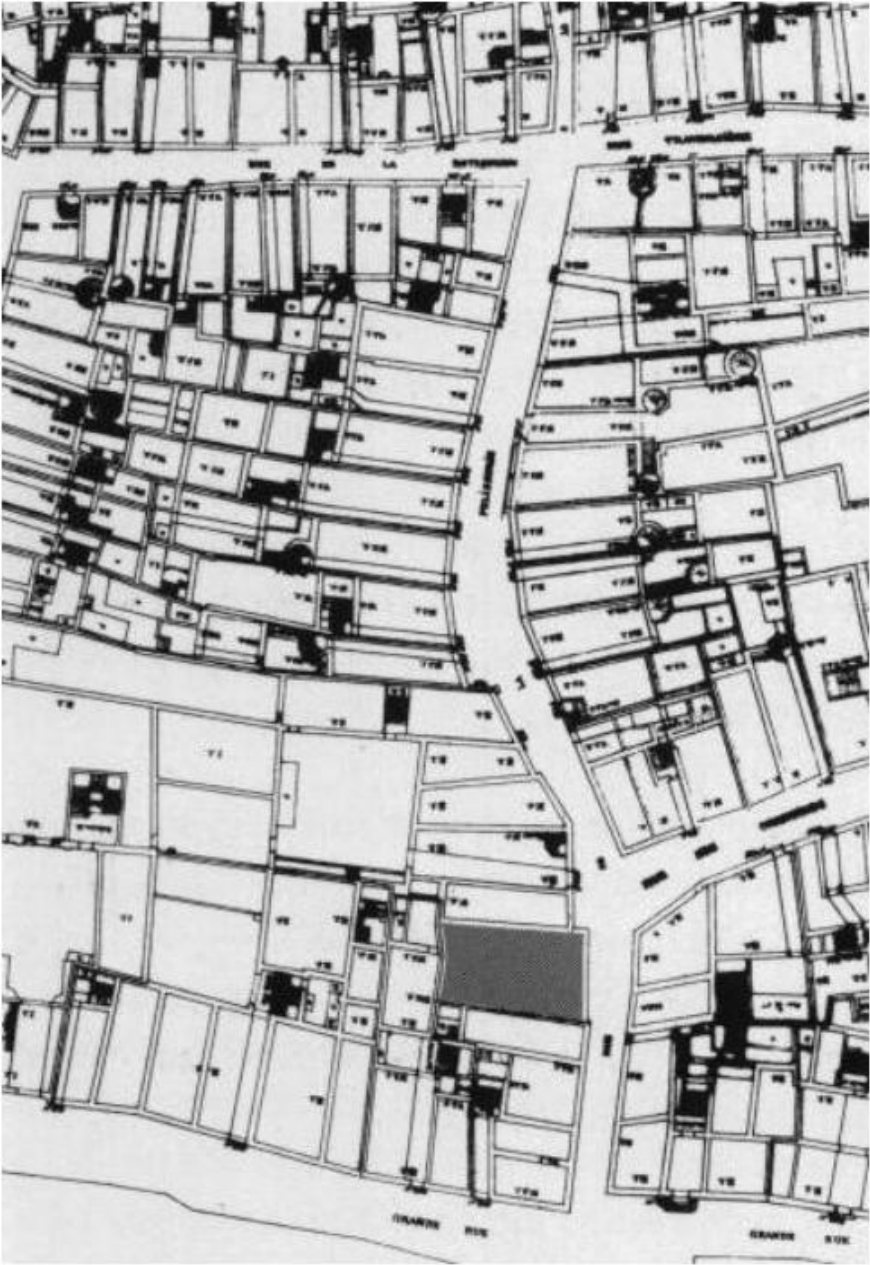
Under the Restoration (according to the 1834 census), rue de la Pélisserie took on a distinctly popular character. The “aristocratic surge” that took shape a century earlier from rue des Chanoines (which became rue Calvin in 1886) has almost completely disappeared. Especially the lower part of the street has a very large population crowding.

The apartment building, occupying the plot on which the chapel of La Pélisserie is built today, included 12 dwellings housing 32 inhabitants.

The Céard plan (1837) shows us a dense urban fabric with narrow plots of medieval type (6 to 7 meters wide by about 30 meters deep) perpendicular to the street. Situation that still exists today in the preserved part of the street.

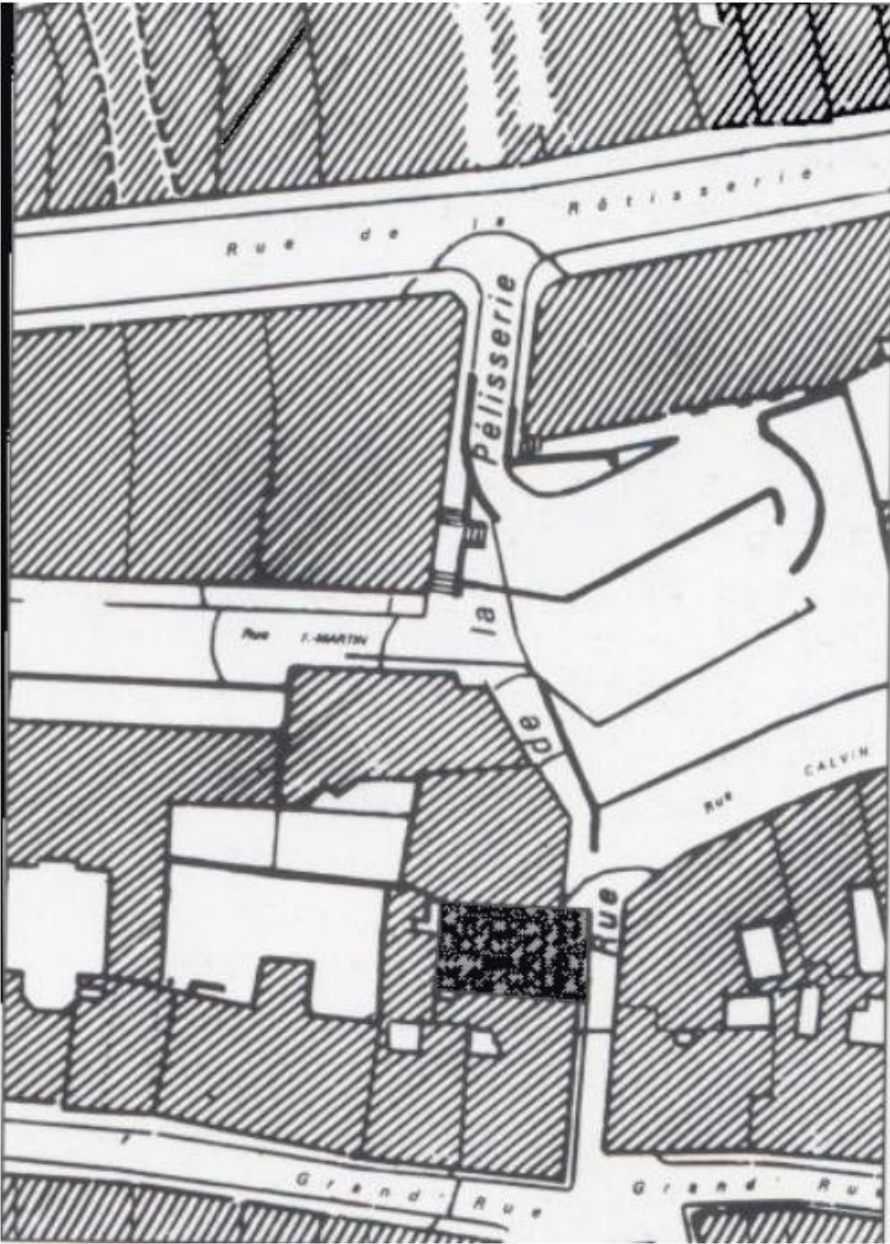
The middle of the street, completely destroyed, is nothing more than a kind of no man's land between Upper Town and Lower Town; the bottom of the street, rebuilt at the beginning of the 20th century, now offers the appearance of a void between a rental block and a cinema.

The slope of the street was regular, which is no longer the case since it was started to create the parking lot of the Alhambra (see extract from the overall plan N° 51 of September 1989, opposite)



Plan Ceard (1837)

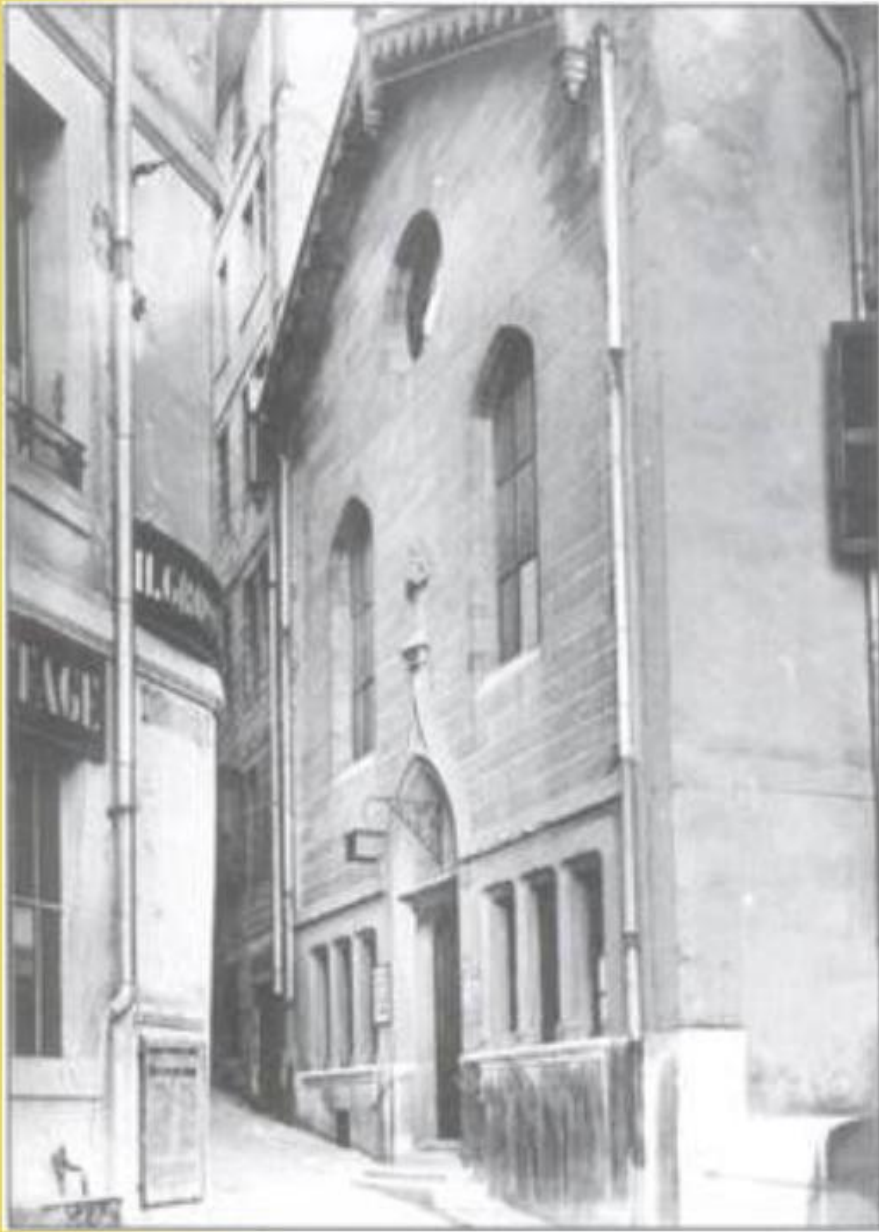
The Chapelle de la Pélisserie is indicated by a screened surface



Excerpt from master plan N° 51 (1989)

La Pélisserie is therefore a street cut in two. The lower part has been mutilated by massive demolitions in order to install the well-known species of parking meter rods! On the other hand, in the upper part close to the Grand rue, the buildings restored in the style of the time seem to be well on their way to the future, no longer with furriers, but with antique dealers.

The Pelisserie Chapel



Since April 29, 1924, the Pélisserie Chapel has been owned by the Association de la Pélisserie, which adopted new statutes on April 9, 1989.

According to the Land Registry, ownership of the building passed as follows:

1837

The building located at rue de la Pélisserie, 108109 (currently No. 20), property of Mr. Pierre-Jacques-Albert Achard, first substitute for the Attorney General of the canton, of Miss Nancy Achard, single, and Mrs. Victoire Achard, wife of Count Louis Pictet, was sold on February 25, 1837 to Mr. Jean Frédéric Muller de Vandoeuvres who immediately elected a command in favor of Mr. Jacques Séchehayé, chocolate manufacturer, and Mr. Albert-Henry Wolff, master of music, acquiring jointly and by half. Price: twenty-four thousand francs, or fifty-two thousand florins. In fact, Messrs. Séchehayé and Wolff were only figureheads. Once the current leases have expired, the chapel will be built (as the ground had been acquired) from the funds of the so-called church of La Pélisserie, formerly of Bourg-de-Four, as results from a later act. . The building was inaugurated on March 24, 1839 and the 1843 census specifies that there is only one inhabitant: the caretaker.

1849

The Société civile de la Pélisserie was incorporated (by 56 people) on November 6, 1849, in accordance with the law of August 27, 1849. Duration: 50 years, capital: sixteen thousand two hundred francs divided into one hundred shares of one hundred and sixty-two francs each, in order to acquire the house serving as a chapel, confined to the north by the house of the former Economic Society, to the east by the rue de la Pélisserie, to the south by the Fatio house, to the west by that of the heirship by Daniel Peschier-Fazy. This sale is made for and for the sum of fifteen thousand francs.

1887

The joint-stock company incorporated on November 6, 1849 under the name of Société Civil de la Pélisserie became the Société anonyme de la Pélisserie on October 26, 1887, governed by Title XXVI of the Federal Code of Obligations. The share capital remains fixed at the sum of sixteen thousand two hundred francs.

1924

The Société anonyme de la Pélisserie was transformed on April 29, 1924 into the Association de la Pélisserie, adopting the corporate form in accordance with the provisions of art. 60 and following of the Swiss Civil Code. The purpose of this Association is to manage and maintain the chapel at No. 20, rue de la Pélisserie.

The Pelisserie Church



Evangelical Alliance of which she is a member.
Geneva the first independent church (see pp. 6 ss.).

Despite sometimes violent opposition, it grew rapidly and had to successively occupy several premises, before settling in its chapel, 20, rue de la Pélisserie, in March 1839 (see pp. 13 ss.). While affirming, from its origin, its religious, legal and financial independence, the Church of La Pélisserie recognizes in Jesus Christ its only head; she thus affirms her belonging to the universal Church.

The church confesses its faith in one God, Father, Son and Holy Spirit, creator and sovereign master of the universe, visible and invisible, from eternity to eternity.
It has as its basis of faith and norm of its teaching the Old Testament and the New Testament together forming Holy Scripture, inspired by God and which reveals him.

The members of the Church of La Pélisserie adhere without restriction to its doctrinal basis and its confession of faith; they participate in its various activities and responsibilities. They meet in general assembly for all important decisions concerning the church, in particular for the periodic appointment of elders, who are collectively responsible for its spiritual and material progress. In addition to the general meetings of its members, the church encourages specialized activities involving several of them, according to their qualifications, in determined sectors (see pp. 21 ss.).

Although independent, the Church of La Pélisserie is attached to the evangelical assemblies of French-speaking Switzerland, with which it participates in missionary work, by means of bodies such as the Trait d'union missionnaire (TUM) and the foundation La Prévoyante (premiered November 29, 1969). She is also interested in the activities of the Evangelical Society of Geneva and It was on September 21, 1817 that she was incorporated into the Geneva

The Eglise de la Pélisserie is only one of the evangelical assemblies and churches spread throughout the world, without hierarchy or central ecclesiastical organization, but in line with the faith of the apostles and the first local churches of their time. Without being able to estimate their number or their activities, it is certain that their presence in all countries contributes to the testimony to be given to our Savior and Lord Jesus Christ during the time of his absence.

In accordance with the mission he entrusted to his disciples, the Church of La Pélisserie strives:

- to faithfully proclaim the Word of God,
- to develop the communion of believers with God and among themselves,
- to lead to Jesus Christ people still alienated from salvation by faith,
- to meet the respective needs of each, taking into account their age,
- and finally to look to the future with confidence, leaning on the promises of God and letting oneself be instructed by the examples and experiences of the past.

The Pelisserie Church: Its origins and history



The Place du Bourg-de-Four around 1830, as known to the members of the independent church which became, in 1839, the Church of La Pélisserie.
(Watercolor by IS, artist unknown)

Historical context

In 1817, when the church that would become the Church of the Pélisserie, we just lived:

In 1789

the French Revolution.

In 1798

the annexation of Geneva to France.
Geneva, capital of the Léman department.
Creation of municipalities.

In 1813

the restoration of the Republic, the
Restoration regime from 1814 to 1842.

In 1815

the entry of Geneva into the
Confederation. Congress of Vienna,
delimiting the territory of Geneva. Treaty of
Paris, cession to Geneva of French
municipalities in the Pays de Gex.

In 1816

the signing of the Treaty of Turin, transfer
to Geneva of Savoyard municipalities.

Bourg-de-Four:



(currently N° 14)

Watercolor by Ph. Jamin (1848-1918) were more than once

According to census 112 of 1834:

The 3 apartments on the 2nd and 3rd floors form a room
intended for the dissident cult.

penultimate place of the independent church



Place du Bourg-de-Four (second half of the 19th century). The place of
worship of the Church of Bourg-de-Four is indicated by a framed surface.

Transcription of the handwritten text appearing at the bottom of the watercolor

Church of Bourg-de-Four (1818). There were new alerts every day. The life
of our brother, and those also of some of us Place du Bourg-de-Four, 221
in danger to us. Ami Bost lived in Geneva and served there as pastor in the
Church of Bourg-de-Four. This is where the name Eglise du Bourg-de-Four
came from, under which we were known until 1839. GUERS

The Eglise de la Pélisserie: a look at 170 years of history

1810

1817

The Church of La Pélisserie is the link in a chain that connects it to the first independent church in Geneva, established on September 21, 1817.

The time of the pioneers

The history of this church is therefore intimately linked to that of the religious awakening in Geneva. We cannot, in fact, consider its origins without mentioning the pioneers of this movement which marked, in Geneva, the first part of the last century: first of all, the remarkable figure of Robert Haldane, Scottish Christian and true guide spiritual, then the names of those who, directly or indirectly, benefited from his teaching, the: César Malan, Ami Bost, Henri Empeytaz, Henry Pyt, Jean-Guillaume Gonthier, Pierre Méjanel, Emile Guers, Louis Gaussen

At the start of the 19th century, the church of Geneva was no longer that of Calvin. From the living and luminous Christianity of the Reformers, we passed imperceptibly to the most desiccating rationalism. Now, in Geneva at the same time, following the influence exercised by Moravian pietism and English Methodism, small religious assemblies were held in private, where people prayed and sang hymns. We also meet within the “Society of Friends” or even in assemblies of Christian edification that Empeytaz chairs in his apartment in the rue Verdaine. These meetings are assiduously attended by several young theology students - including Gonthier and Guers - all eager to deepen and live the reality of the Gospel Truth.



Henri Empeytaz 1790-1853

The time of the opposition

1813 On **December 24, 1813**, the Consistory, worried to see the development of these gatherings

non-officials, issues a decree prohibiting any student of theology from participating in particular religious assemblies, under penalty of being refused consecration. Empeytaz, Guers and Gonthier, in conscience, cannot submit to such an injunction. Empeytaz appeared before the Consistory on June 3, 1814, was banned from all ecclesiastical office and was expatriated on August 13, 1814. In November 1816, Empeytaz published, from the place of his retirement, a writing entitled: Jesus Christ, addressed to the students of the Auditorium of Theology of the Church of Geneva”. This writing makes a lot of noise

The theological impasse

It follows that the ecclesiastical Authority, fearing the polemics in the pulpit and the disorder which could result from it in the herd of the faithful. prescribed to pastors in charge, on May 3, 1817, to abstain in their preaching from expressing their opinion on the following doctrinal points:

- the way in which the divine nature is united with the person of Jesus Christ;
- the original sin ;
- the manner in which grace operates, or on efficient grace;
- predestination.

This regulation, casting doubt on the subject of the divinity of Jesus Christ, aroused strong reactions, both in Geneva and abroad. This is how the idea of separation, dreaded and which no one really thought of until then, will materialize.

An association was formed a few days later, forming a small core of convinced evangelical Christians, from which soon emerged the first independent church in Geneva since the Reformation.

Creation and structuring of a new church

On **August 25, 1817**, a conference brought together Méjanel and Malan. Pyt, Gonthier, Guers and a few other people. All participants agree on the form and organization of a church that conforms to the early church described in the New Testament. A month later, on September 21, ten brothers, gathered at one of them in Sécheron (at Drummond), take the Last Supper for the first time outside the official church. It is Malan who distributes it.

On **October 5**, the brothers and sisters of the nascent church celebrated the Last Supper together, distributed by Pyt, in a room in the Tête Noire, rue basse de la Croix d'Or. This is in fact a school room made available by a believer friend, J.-F Privat. It is in this place,

encouraging regular meetings to be held. an opposition, evening manifests its existence. of the week. Gonthier, temporary pastors.

1818 Le Réveil, in Geneva, will not disturb the official formalism without henceforth growing, as the little church We meet there three times on Sundays and every Méjanel and Pyt are the



Henry Pyt 1796-1835

Expansion of the fledgling church

1818 The number of listeners increases. The “little church”, thus named, was led to seek a more spacious place of worship.

An apartment is rented and fitted out for this purpose, near the Hôtel de l'Écu de France. But, a few months later, this new premises turned out to be too cramped. A larger room that is easier to get to is available in the Rive district.

Then an unfortunate event occurs. The conflict is open

First hidden, then open - in the press - finally violent - in the street - this opposition will manifest itself as follows:

On **July 7, barely** installed in their new premises, the members of the church Let us note in passing that Malan, of heart with his companions of the Revival of the first hour, but remaining distant from the principles, are taken to task by a group of disturbers . Violently attacked, they are separatists in ecclesial matters, stand apart from the independent church. In 1820, he had a chapel built in his garden, which forced him to vacate the premises. After the jokes, the insults, the threats, we will remain there until 1863, called Chapelle du Témoignage”. came to assault. The drama is avoided by the intervention of the Militia, thanks to the initiative of the magistrate who, that year, is at the head of the Military Department, Mr. Calandrini.

The little church is very shaken by these events. Especially since at the beginning of the year, in January, it lost one of its pastors, the devoted Méjanel, who was expelled (he is French) for no specific reason. And then, in June, Pyt, too, left Geneva, but of his own free will, called as a suffragan in Saverdun (Ariège). Méjanel and Pyt are replaced by Empeytaz (back in Geneva) and Guers.

After the Rive affair, church leaders believe the time has come to enlighten public opinion, which is clearly ill-informed. It is decided to publish an "apology for the independent church" refuting the accusations of which it is the object. This development seems to calm the spirits, so far very excited.

From July to September, the faithful are deprived of general meetings. Dispersed, they meet in small groups in private houses.

Installation at Bourg-de-Four In September, a room is found, place du Bourg-de-Four. It is in this place that the independent church will settle. It will be known from then on, and until 1839, under the name of Church of Bourg-de-Four”.

The storm has calmed down. However, calm in the street has not yet fully returned. Meetings are frequently disturbed, and this not only at Bourg-de-Four, but also at Pré-l'Evêque, where Malan has opened his home to the preaching of the Gospel.



Cesar Malan 1787-1864

The time of institutionalization

1819
1821

On March 7, 1819, two of the pastors: Guers and Gonthier, who had not been consecrated in the national Church for the reasons we know, received the imposition of hands from Bost, an itinerant evangelist passing through Geneva. .
However, two years later (in 1821), Guers and Gonthier saw fit, with the consent of the church, to go to



Emile Guers: 1794 - 1882

England at "Poultry Chapel" (near Mansion House), where they will receive the consecration which will confer on them the official character of their office. The third pastor, Empeytaz, had been consecrated by Oberlin, at the "Ban-de-la-Roche" (Vosges).

The year **1820** was marked, for the little church, by precious encouragement.
On the initiative of J.-F. Privat and with the agreement of the elders of Herrnhut, the small Moravian community of Geneva decided to merge into the Church of Bourg de-Four.

Insight into church life.
Every Sunday morning, worship is chaired in turn by one of the pastors; it begins with a short meditation by one of them and proceeds without following a liturgy. The brothers who have received the gift then successively take the floor, to give thanks, to praise, to exhort. Then the Last Supper is celebrated, which remains the essential element of worship. Finally we end with the offering.

In the afternoon, two services: one at 2 p.m., devoted to rebuilding, the other at 7 p.m., intended for preaching and the call.

Every evening of the week there is a Bible study. The Saturday evening meeting is seen as a preparation for Sunday. The catechetical instruction of children is not forgotten. In addition, every Thursday evening an administrative meeting is held.

A permanent action of evangelization in the countryside, mainly on Sundays, is carried out in teams of two. We also opened in Carouge, then in Saint-Gervais, places for appeal meetings. In addition, great activity is deployed for the dissemination of many religious publications.

Missionary work is also at the forefront of the church's concerns.
In 1819, a Basel was founded., "Société des missions", auxiliary of the Institute of
It was replaced in 1821 by a new society, better adapted to the needs, composed, in full agreement with the Church of Bourg-de-Four, of Christians from the national Church trained by pastors Gaussen and Coulin.

1823

On January 14, after a year of illness, death of Jean-Guillaume Gonthier, aged 30, the main column of the "little church" after only 4 years of ministry.

1824

The church of Bourg-de Four has about 300 members

The opposition remains
1825 - 1826

The inauguration of a local for call meetings, in Saint-Gervais, aroused strong opposition from the inhabitants of the district.

As at Rive in 1818, the demonstration degenerated into a riot.
The participants in the meeting are chased with stones to Bourg-de-Four.
The assembly, in its local Bourg-de-Four (August 10, 1825), had to sustain a siege of more than two hours. Fortunately, it was protected by about fifty gendarmes whom Mr. Auguste Cramer, magistrate in charge of the Police Department, quickly set up.



Friend Bost 1790 - 1874

A sermon by Pastor Cheyssière, from Ferney, on the spirit of a sect” set fire to the powder.

Bost, on a personal basis, but strongly encouraged by Pastor Gaussen, of Satigny, responds to the sermon of Cheyssiere with a lively written reply, entitled: "Defence of those of the faithful of Geneva who have formed an independent church, against the sectarians of this city, in response to the sermon on the spirit of sect".

This writing earned its author a trial and an indictment for slander. Bost is acquitted of this count (which saves him a prison sentence), but he is condemned for "insults!" to a fine of 500 francs (February 7, 1826). In three days, a subscription among evangelical Christians, without distinction of church, reached the sum of 1,500 francs.



1829 In October, the Church of Bourg-de-Four founded an Institute for the training of evangelists and popular teachers.

The Evangelical Society and the Oratory

1839 Let us open a parenthesis here, to note that the Revival, thanks to the affirmed evangelical position of several pastors of the official church, exercised an influence on a large number of Christians attached to the national Church.

In 1831, under the impetus of Louis Gaussen, pastor in Satigny, the **Evangelical Society** was created. In its premises, rue des Chanoines, the Evangelical Society was gradually transformed into a community and, in **1834, became the Oratory**, the name of the chapel she had built in the upper town.

Quite quickly, the Oratory will have everything that characterizes an established church. But care is taken to avoid what, in the course of worship, could give it a separatist appearance.

The Oratory will play an episodic role in the history of the Church of La Pélisserie a few years later (from 1849 to 1883).

Moving to Pelisserie

The insufficiency of the premises of Bourg-de-Four commits the church, from 1837, to consider the construction of a place of worship which corresponds to its needs. The necessary funds are raised... all the way to England. A chapel was built in rue de la Pélisserie. It was inaugurated on **March 24, 1839**.

From that moment, the independent Church of Bourg-de-Four took the name **of Church of Pelisserie**.

The time of division
Departure of the disciples of JN Darby

1842 A painful year. March 3 . without notice, about sixty brothers and sisters, won over by Darby's views, suddenly break fraternal communion and leave.

The church is affected. Broken, she painfully resumes her walk, with courage.

Regrouping attempt

1849 Times have changed. The passions have subsided. The dogmatic divergences which divided the people of the Réveil, have been attenuated. We then feel, among evangelicals, the need to reach out and unite.

Constitution of the Free Church

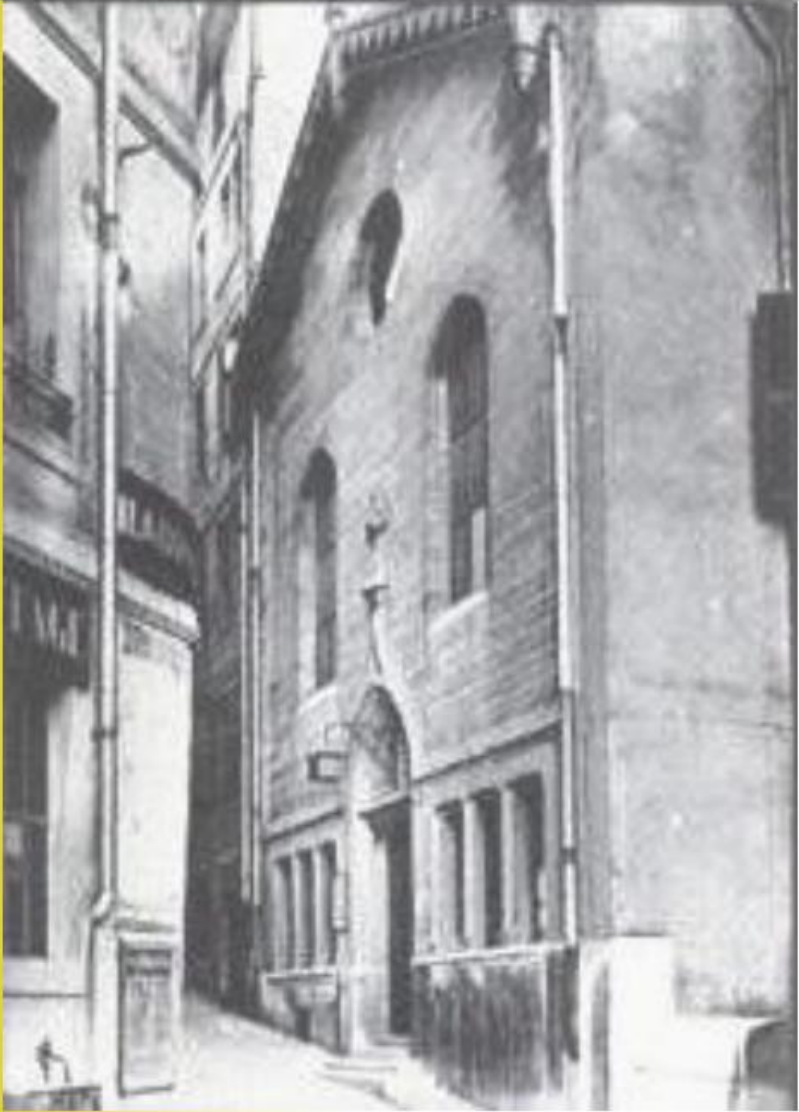
After much preparatory deliberation, a Free Evangelical Church is formed.

It is made up, after individual memberships, of the members of the Church of Pelisserie and the Oratory, of part of the Church of Testimony (of Malan) and of some members of the national Church.

On January 14, 1849, the Free Evangelical Church named its leaders, twenty in number. They are: Messrs. Pilet, Demole, Gaussen, Empeytaz, Guers, Cordes, L'Huilier, Lombard, Merle d'Aubigné, Tronchin, Brocher, d'Espine, Fasy-Alléon, Jacottet, Alphonse Loup, Perrot de Pourtalès, Charles Saladin, Bieler, Crémieux and Glardon.

Separation from the Free Church	Weakness	1920
The places of worship remain; their peculiarities as well.	1883 The “little church” which had just separated from the Free Evangelical Church, saw the number of its members drop sharply.	The Church of La Pélisserie acquires a body of elders periodically renewed by election and/or cooptation.
At the Oratory, the Last Supper is distributed once a month. while at La Pélisserie it is celebrated every In 1887: 149, then in 1903:	only 84 people appear in Sundays. the church register.	Enlargement From the 1920s, a period began characterized by a renewed interest in evangelization in our city and in missionary work in increasingly close collaboration with the other assemblies of French-speaking Switzerland.
But what above all distinguishes the Pélisserie from the Oratoire, although they have been merged into a single free evangelical church, is the distinctly Presbyterian tendency of the Oratoire and the Congregationalist form of the Pélisserie.	1900 Aware of her weakness. The Eglise de la Pélisserie will experience difficult years. The boat is leaking all over.	1932 Miss Bremond takes the initiative to set up a Bible kiosk in town. Mr. Ravy will collaborate in this open-air evangelization; in addition, he will open a small Bible bookstore in Les Pâquis.
The union will last 34 years... not without friction!	And it was still in 1900 precisely, at the bottom of the wave, that Schisms and mergers some members living in Colovrex and Chambésy, because of the 1960 - 1961 distance, spread and established the cult there.	1937 Start of missionary groups in French-speaking Switzerland.
1883 Some sermons at the Oratory give rise to controversies on doctrinal questions. A minority expresses its disapproval. These doctrinal differences are invoked as the reason for the separation which occurs in 1883 .	Rigor 1911 It follows that the visit to Geneva of Mr. Emile Barbezat is welcomed with gratitude. Under his strong authority, the church oriented itself in the The in 1987 , both in terms of doctrine and discipline. Life has a flight of its own, with among its leaders: On February 15, 1987, the "enlarged Darbyst" assembly of the community and its relations with the outside depend on MM. Crémieux, Goetz, Félix, Bertrand, Laval, Briquet, Chapuisat, Bratschy, Isaac, Giroud, Marmoud, Meylan, Ostermann, Pittet and d'Almen.	1981 A large number of members of the Pélisserie, in search of another ecclesiastical life, join the parish of the Oratory.
Eglise de la Pélisserie, now independent, took on a sense of rigor in 1987. rue Amat is almost entirely attached to the Pélisserie. internal of the community and its relations with the outside depend on MM. Crémieux, Goetz, Félix, Bertrand, Laval, Briquet, Chapuisat, Bratschy, Isaac, Giroud, Marmoud, Meylan, Ostermann, Pittet and d'Almen.	find marked.	
The end of the " heroic " times	On the other hand, its ecclesiastical organization will not vary from 1883 to our days, the pastoral service will be exercised by the presbytery	
Alas, the archives are lacking for the period from 1883 to 1950. Only the minutes of the years 1888-1903, a few letters and a writing from 1922 inform us about these decades.		
In Geneva, the religious context has changed significantly. What was called "separatism" no longer arouses the opposition that manifested itself in previous periods.		

The Pelisserie Chapel



fundraising appeal for construction

Chapel construction project

Description of the building

Inauguration of the chapel

Restoration of the chapel

Call for funds for construction

The letter of September 1835 requesting funds for the construction of a chapel was sent mainly to co-religionists abroad. We reproduce it in full below.

The pastors and deacons of the Church of Christ which assembles at Bourg-de-Four, in Geneva, **to their brothers in Jesus Christ.**

Beloved brothers in Christ, the Hope of Glory. May the Grace of the Lord Jesus Christ, the Charity of God, and the Communication of the Holy Spirit be with you all. Amen!

As early as 1811, some of us had the sweet privilege of knowing Jesus, and of speaking of his love in the midst of our compatriots. This great God and Savior thus gave us the grace to be present at the birth of the religious revival of Geneva, and to take an active part in this new reformation of our country. Honor of which we declare ourselves a thousand times unworthy, and of which we will bless him in time and in eternity. Until 1817, we had had only simple more or less public edification assemblies, but in no way separated from the national church of our city. In August of that same year, we adopted a regular form of church, independent of the general fellowship. and constituted according to the Word of Jesus and his apostles. From then on, the preaching of salvation by grace was done among us with increasing strength and clarity, and the influx of souls desirous of hearing it, several times compelled us to seek more spacious halls for our meetings.

The premises that we have occupied since 1819 on the Place du Bourg-de-Four, and which new arrangements had considerably enlarged in 1826, more or less sufficient for that time, no longer correspond to their intended purpose, for the main reasons: that is here :

We can. by the goodness of the Lord, to say the same of France and French Switzerland. He has given us the opportunity to contribute also, from the beginning, to the new awakening of these countries. either by means of various religious publications, in particular of the Evangelical Magazine, Journal which seems to have given among us a marked impulse to the work of the pagan and continental missions, or by the official sending, or by the voluntary departure. Be well obliged by the persecution of several witnesses of Jesus, some of whom are already resting in the bosom of their Master (Félix Nef, Henry Pyt), and others are still engaged in the fight. So far we have had the sweetness of counting more than twenty-five servants of God, ministers, missionary-teachers, missionary-craftsmen, peddlers and others, who have come out either from our church or from our school of popular evangelists, for go and announce in France and elsewhere the incomprehensible riches of Christ. Most of them are still working: two are now on their way to the Orient. To the Lord alone be the glory; to us: confusion in the face for our many infidelities!

First of all, this room is so far from being able to contain listeners who are foreign to our flock, that it can hardly receive the entire church, as its smallness has hitherto deprived us of a great gentleness, the object of all our wishes. , that of being able to bring our children with us to our house of prayer, and to meet with them from time to time in general assembly to present them to the Lord.

From this lack of capacity of our premises. results for us an inconvenience of another kind. also very serious. Persons of a delicate complexion flee with regret a room of such small dimensions, or perpetual drafts, an atmosphere quickly vitiated, the difficulty of breathing at ease. the intensity of the heat in the fine season, etc., threaten weakened health. The first pastors suffer in their bodies from the narrowness of the vessel in which they have to deliver the message of salvation.

No doubt such inconveniences would already sufficiently justify the search we are currently making for a better place. But there is a third one of such manifest gravity that it will suffice to state it to strike all our Christian friends. Our current premises, with its two compartments, the highest of which is arranged in a gallery or gallery, offers us no guarantee of complete solidity; the house of which we occupy the second and third floors, is old and worn; so much so that, in the meetings where the upper and lower halls are completely full, we necessarily find ourselves placed under the threat of a terrible accident. No doubt the Lord knows how to protect and guarantee his own, but the Lord also does not want his own to tempt him.

So far we have always been renting. But unless we renew, if possible, our current lease, in the future we will find nowhere to rent. The many attempts we have made, at long intervals, to procure ourselves a more suitable apartment, have constantly failed. For many reasons one doesn't care to rent one of these so-called “Methodist” congregations at home; so much so that if our Father's fidelity had not opened and then preserved our asylum in Bourg-de-Four, we would not really have known, and we still would not know literally, what to become.

In such a state of things, what obligation weighs upon us? Obviously those of representing to our friends in Christ our "domiciliary" position, as we have just traced it, and of inviting them to provide, for one of his churches, a meeting place at the same time

more spacious and safer, and in Geneva, a further means of Christian edification. Many people, we know, who almost habitually stay away from our assemblies, for one or other of the reasons stated above, will hasten to go there as soon as we have a suitable place for them. to offer.

towards our brothers abroad that we turn our gaze today. the chapel; the rest would be left in only weak resources. Because, first of all, with regard to the expenses of the establishment Four, we will undoubtedly know the very first annual us of the edifice, and of all the our pity with the sums employed, either for the upkeep of the school of evangelist-teachers, of the church presided over by Mr. the Church of Bourg-de-Four, either for the propagation of will bring us also their offering by means of colporteurs, regent-evangelists, or in any other manner. Evangelical Society of Geneva, some of its members have taught us to count on their Christian benevolence; but, religious association in the national church to which it declares But to buy the building that we have in view, we only have the sum formally to belong, the Evangelical seriously think of acquiring it if He who said: **"The gold is mine, and the silver is mine"**, deigns,

It is therefore to you, our brothers, strangers in Geneva, it is to you, our dear fellow citizens in Christ, that we now present our desire; weigh it before our common Father. But we will not conceal it;

question is vast; a considerable sum alone can realize it. There are two divines in the true and convenient assembly hall; it is, or to buy a free ground, on which one would raise a modest vault, or to acquire a suitable building, that one H. Empeytaz, É. Guers, T L'Huilier (Pastors) would as a house of prayers.

In either alternative, the expense will surely be considerable. In Geneva, closed city and J. Foulquier, F Muller, F Reymond. J. Séchehayé, (Deacons) H. Wolff-Hauloch, surrounded by ramparts, where each day a new edifice is erected, the ground and buildings rise at immoderate prices; this is especially the case, it seems, in the upper part of the city, which is precisely the one we would choose, to be more sure that our worship would not be disturbed.

Now, of the two alternatives that we have just exposed, that of acquiring a building to arrange it modestly into a chapel. is the only one possible to realize in Geneva.

However, there is currently a building for sale; it would suit us in all respects; it is at the same time very simple, vast, solid and well located; a part would suffice for It is particularly apartments; and the product of the rents, Geneva deduction, in this business, presents us of the chapel and its outbuildings, the maintenance concerns us, we brothers of Bourg-de-indispensable expenses would scrupulously impose for this object new sacrifices; but what will be founded in 1829, in what the realization of our wishes requires? Undoubtedly also our brothers the Word of God, especially in France, Pastor Malan, who know and understand our position, fraternal; but are their pecuniary means much superior to ours? As for the But to buy the building that we have in view, we only have the sum formally to belong, the Evangelical Society cannot collectively share the resources of 23,650 French francs . However, we seriously think of acquiring it if He who said: **"The gold is mine, and the silver is mine"**, deigns, by means of his redeemed, which it disposes of, to a church which has long been proclaimed independent. enable us to do so.

Such are, brothers, our wishes and our projects; we have told them to our Father: and we present them to many of his children, in simplicity of heart, and in filial confidence in his promises. Make God thrice holy. that after having stammered his praises separately in our earthly houses of prayer, we all sing the alleluia together; the enterprise in sanctuary, throughout all eternity! ways to obtain a spacious have all or part of it, depending on the case,

Project for the construction of a chapel at rue de la Pélisserie

In February 1837, the financing of the project was secured and a site was finally found on rue de la Pélisserie (see facsimile opposite taken from Fragments from the archives of the small Church of Christ, known as the Church of Bourg-de-Four, 20-23 February 1837, unpublished manuscript, 3rd notebook, p. 38)

There had been talk for a long **time** among us of building or arranging for **Cherch** a room more spacious than that of Bourg-de-Four, the insufficiency of which made itself felt more and more every day. After many searches made in vain for this purpose, we had finally, weary of the struggle, ceased all action on this subject, when a suitable location was suddenly offered to us; it is the one on which the chapel of la Pélisserie stands today; we can well say that it is to God alone that we owe it. At the same time, he had placed in the heart of an English sister, Miss Eliza Cooke, who had spent a long time among us, and whose memory will always remain dear to those who knew her, to send us from England, to which she was then returned, a sum of 500 pounds sterling (approximately 12,500 francs), to which she had added 63 (1,575 francs) collected by her, to be applied to this same object.

Pastor Guers, called by Miss Cooke to visit her at Hilton-Park, her residence near Wolverhampton. couldn't find her again

*20-23. —
Enfin, le Seigneur nous accorde un local pour
l'Eglise, à la Pélisserie. Il nous a été offert
lorsque nous ce nous étions toute de marche à ce
Sujet, nous attendons à Lui seul; et
c'est à Lui seul aussi que nous le devons*

1 in this vale of tears; it had just entered the eternal residences (May 1837) but he took advantage of his presence in England to make a collection in favor of the projected construction. God blessed this collection, and our brother was able to bring back to Geneva several thousand francs collected in various localities of this country.

Guers, A look at the state of the independent Church from 1826 to 1849. Geneva, the Salle de la

The chapel of La Pélisserie is to be replaced in the whole of the work of medieval Jacques-Louis, Brocher, between the neo-classical Oratory of 1833 and the neo-Gothic temple of Eaux-Vives after

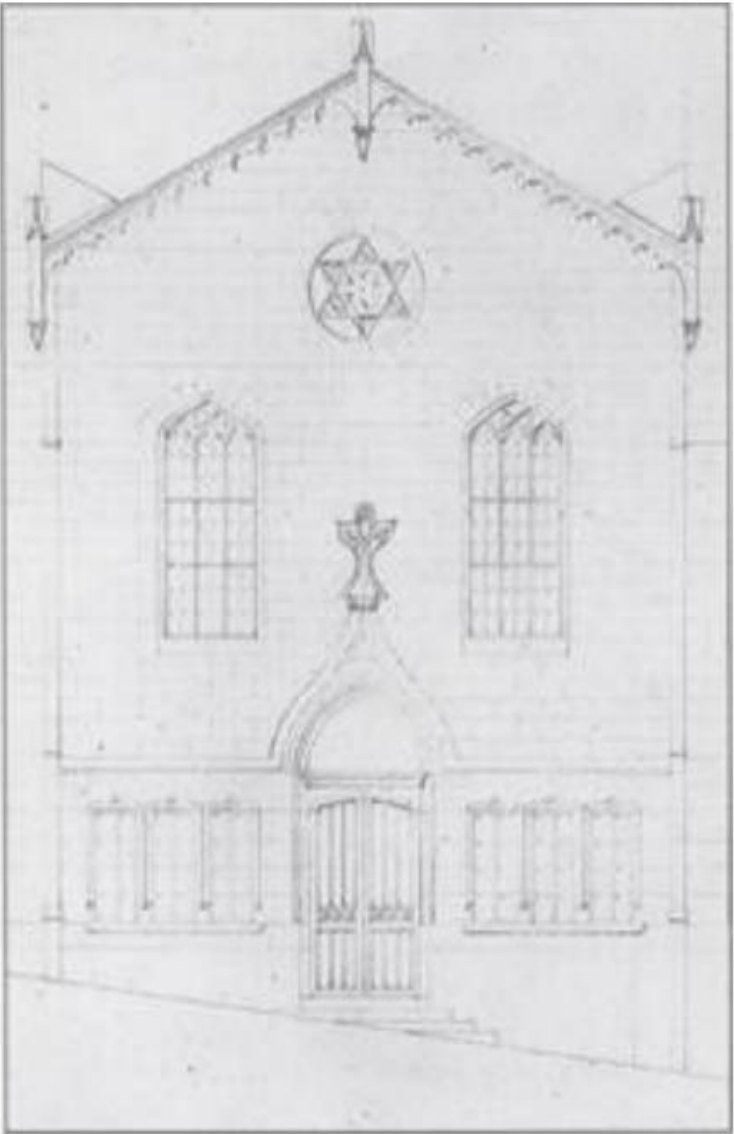


Jacques-Louis Brocher (1808-1884), architect, trained at the School of Fine Arts in Paris, built in Geneva, notably

; The Temple of the Oratory (rue Tabazan), 1833 the Chapelle de la Pélisserie, 1838-1839; the New Post Office (currently Crédit Lyonnais), 1841-1842; built by reusing the Halles of 1830; the Temple of Eaux-Vives, 1842; a mansion, 1-3 Promenade du Pin, 1862; (From E. Réformation, 1863. 1871, p. 330)

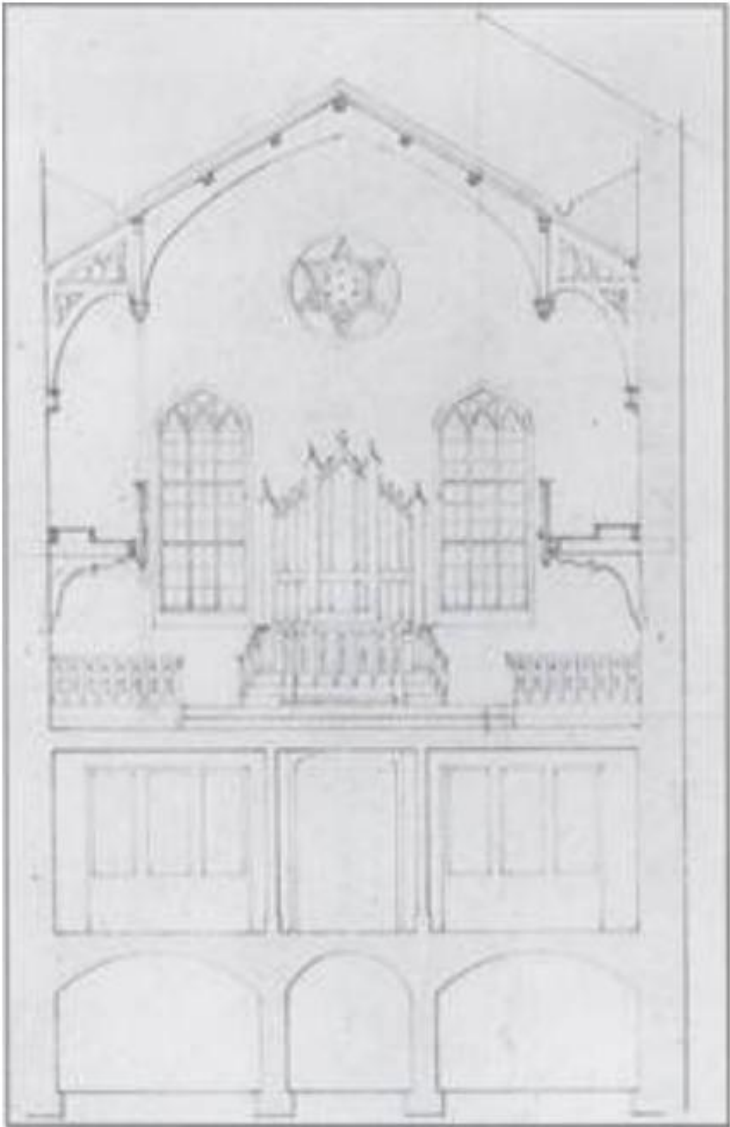
In the development of Geneva, this last religious building built inside the city precedes the dispersion of the churches in the new districts in formation 1846 (Protestant parishes; churches of 1842

¹ **A religious newspaper in his country, in announcing his death, expressed himself thus: "Grace has consummated what it had begun**



Front elevation of the chapel

On this drawing by Brocher, the facade of the chapel, as it was made. At the bottom, the large portal inscribed in an arch in accolade, with on either side also three windows in accolade. Above, two high Gothic windows that illuminate the interior space. Arches and pinnacles highlight the two sides of the roof.



Cross section of the chapel

This other drawing by Brocher shows the interior organization of the chapel: a single space with a half-height gallery on three sides. At the back, between the two windows, the preaching pulpit. The woodwork of the framework and the balustrade, in the "ogival style of the Tudors", remarkably adorn the very simple architecture.

Catholics; Anglican church, Orthodox church, synagogue) and the evolution of the Gothic towards a more "archaeological" phase, English (Anglican church on rue du Mont-Blanc) or French (Notre Dame church).

Any study of the program and the significance of the Chapelle de la Pélisserie must be based on the history of the dissident religious communities in Geneva. of Commissioned by the young Evangelical Society founded in 1831 by Pastor Louis Gaussen, this chapel is one of the manifestations of the revival of religious activity known as the Réveil. Of limited dimensions, it was intended more especially for "mutual edification"; while the Oratory was devoted to theological teaching and preaching, hence its vast dimensions.

The architect J.-L. Brocher, member of the Evangelical Church (and father of pastor Emile Brocher), is intimately linked to this movement which the good Genevans accused of "betraying a foreign influence" ("the ideas and the money from the English plays too big a role in this...).

The location chosen at rue de la Pélisserie is limited on two sides by the party walls of the neighboring dwelling houses. Also, the chapel only offers the street its fitted stone facade (fig. p. 36, left). And yet this building is a manifesto; it is a milestone in the history of neo-Gothic Geneva. It is, in fact, the first achievement in this style and it

it will be necessary to wait until 1850 to see the medieval stylistic trend becoming generalized. The architect J.-L. Brocher - very influenced here by medieval architecture - does not hide his debt vis-à-vis England, since he says himself that he is inspired by the "style pointed arch of the Tudors".

The style of the facade fits harmoniously into the whole of the street lined with several Gothic houses. This facade has a base corresponding to the height of the ground floor, surmounted by a thick cornice and where the openings necessary for access and light are made. The entrance door, inscribed in an arch in accolade surmounted by an applied finial, is flanked symmetrically on each side by three band windows, each surmounted by an arch of the same type.

The body of the facade itself, very smooth, is only pierced by two tall Gothic windows and a rose window. The "picturesque" cut-out wood pinwheel, which borders the roof, is more akin to the style of a dwelling house than to that of a religious building.

The general plan of the building is organized on two levels.

At the level of the base (street level), a central corridor distributes small rooms located on either side and leads to a double staircase which gives access to the chapel itself, located on the 1st floor.



Detail of the applied finial surmounting the entrance door. watercolor by J.L. Stich

The nave, sober and uncluttered, takes in the light through the two high Gothic windows and the rose window mentioned above. high. Above, two "Tudor" windows - condemned during the restoration of 1953-1959 - illuminated inside (very sparingly, to tell the truth, because the street is narrow).

The heavy framework, made up of six trusses cut out in Tudor-shaped pointed arches (like the windows), is embellished on either side with pointed arches terminating longitudinally in hanging keystones. These are connected to the side walls by arched membranes which rest on two stone corbels.

The half-height gallery (fig. p. 17), supported by wooden brackets, is related to the framework; it was surrounded by a balustrade whose woodwork—an improvisation from the ogival arch—was covered on 1958-1959 by two plywood panels

The wall located on the periphery of the plot, on the courtyard side (at the back of the chapel), is pierced by a series of twin windows superimposed on three levels. This is the wall of the neighboring house that existed before the chapel. In order to remove the angle imposed by the plot and to obtain a flat wall, a second wall was built, forming the bottom of the building. The residual space thus formed opens on one side to the courtyard, on the other to the nave and the staircase. In addition, it provides access to the roof, which was initially tiled (currently slate).

Recapitulation		Flouring st 16
page de 4/5 Maçonneries et ouvrages à la journée		2534 9 6
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ensemble #		31220 4 6
voir ci-dessous		130 0 1
Don pour la Vierge pour... etc.		# 31350 4 7
F. 16669, 60 ^e		
Lequel pour l'Etat de l'Etat complet pour la dite... etc.		
à déduire l'Etat complet comme il est dit ci-dessus		
présent en tête de ce compte		
Fait le 6 Novembre 1839.		
Campiche Chapuis		

Breakdown of the construction costs of the Pélisserie chapel: Facsimile of the masonry account of Campiche Chapuis, contractor. (acquitted 6 November 1839)

Inauguration of the chapel



Front door handle detail, watercolor by OE-L. Stitch

The Pélisserie chapel was inaugurated on **March 24, 1839**. The following account is taken from Fragments from the archives of the small Church of Christ, known as the Church of Bourg-de-Four unpublished manuscript, 35 notebook, p. 49 to 53:

Brother Pastor Guers, responsible for opening the ceremony, did so in these terms:

"My brothers, I invite you to rise!"

The house of prayer in which we are assembled has been raised to the glory of the thrice Holy God, of the Father, of the Son and of the Holy Spirit:

To bear witness to the great Truths programmed by the Church of all the centuries, the Church of the primitive age, the Church of the Middle Ages, the Church of the Reformation to the Truths that proclaimed within our walls, there 300 years old, these three noble witnesses of the Son of God, Viret, Farel and Calvin.

To announce, according to the measure of Christ's gift which has been given to us, that Salvation, from Alpha to Omega, comes from Him who sits on the Throne and from the Lamb.

And to direct souls labored and burdened to the Friend of sinners and then to strengthen them, by the grace of the Holy Spirit, in the living knowledge of Him who has been made for us from the Father, Wisdom. Justice, Sanctification and Redemption,

To Him be glory from eternity to eternity!

We come, on this day, to bless him for having so gratuitously and so mercifully given us this meeting place which had become indispensably necessary for us.

We also come, by our songs, our supplications and our thanksgivings, to place him and place ourselves solemnly under the Safeguard of Him who walks in the middle of the seven Candlesticks and who holds the seven Stars in his right hand. May this house remain blessed as long as it serves His glory. And may our souls graze there, happy and faithful, under the guidance of the Sovereign Shepherd. »

But let it perish the day it does, God forbid! the disastrous doctrines of a wisdom and a science falsely named thus, would have succeeded in invading it.

May thus, my brothers, our help and our beginning be in the Name of the Father who loved us with an eternal love, of the Son who redeemed us with his precious blood, and of the Holy Spirit who illumines us. sanctifies and consoles us. Amen! »

The assembly being seated, the presiding brother read Ps. 67, which was followed by the canticle: "Let us adore God our Father". And all together, falling on our knees, we followed from the heart the prayer that this brother addressed to the Author of every perfect gift to bless him with the grace he had just given us by introducing us into this new house of prayer.

Brother L'Huilier then read Ps. 103, prayed and had verses 1 and 4 of the canticle sung: "Christians, faithful people, etc.". Brother Empeytaz ended the service by reading Ps. 138, followed by a prayer, and the chanting of the following verses: "Save your people, Lord! etc "Please grant our sighs, etc." ". These are verses 7 and 8 of the song "Great God! we bless you, etc. ".

The dear pastor Gaussen, desiring to give us a new proof of this interest and this fraternal love of which he had never ceased to multiply the testimonies, resolved to attend the inauguration of our new premises; he gladdens all our hearts with his presence

among us. Pastor Empeytaz, who still occupied the platform where he had last ascended, invited him to pray, and the request of this beloved brother, breathing the tenderest brotherly love, penetrated all our hearts.

Pastor Empeytaz read Ps. 150 again; then a choir sang Ps. 118, music by Brother Bost. This dear brother had always accompanied the songs by touching the beautiful organs which a sister in Christ had generously donated to the chapel: he had thus wanted to give us, too, this testimony of fraternity which was extremely sensitive to us.

A remarkable incident helped to strengthen our hearts in that solemn hour. The 3 pastors had gathered for a few moments in the small room downstairs before opening the assembly. There, after having prayed together, one of them felt urged to ask the Lord, and by means of his Word, some manifestation of his will towards us; then, opening the Bible in faith, his fingers and eyes rested on 2 Chr. 6v 18-25

“Praise the Lord for he is good, because his mercy lasts forever”. 1 Chr. 16. 34

March 24, 1839 was therefore a very solemn day for our Church. Called until then "Church of Bourg-de-Four", it naturally took the name of: "Church of Pélisserie".

Chapel restorations

We can read, engraved on the frame, two inscriptions testifying one of the construction of the chapel, the other of a repair of the roof

- Louis Rossi Tecinois (Tessinois), plasterer, worked in this church throughout the year 1838.

1952

- Joseph Fox, tinsmith, 1897.

In 1952, a complete repair of the street façade in molasse stone was carried out, as well as the repair of the roof. 1958 1959

Then, following the termination of the rental lease

of the "green room" for August 31, 1958, the Association de la Pélisserie was forced to give leave to its caretaker, in order to transform his dressing room into a parish hall to respond to the activities of the church. Following this decision and in view of the dilapidated state of the interior of the chapel, the Association undertook in 1958-1959 transformation and repair work for a total amount of 62,000 francs, covered by donations and a mortgage loan of 50,000 francs.

This simplified restoration operation of the chapel seems to have made it lose part of its expression, if we refer to the drawings of J.-L. Brocher

- the framework has been repainted;
- the woodwork of the gallery balustrade was covered with a plywood panel;
- overhead light has been removed;
- the glazing of the rose window has been replaced by a stained glass window in the "modern" style;
- the pulpit has been removed in favor of a simple platform.

1974

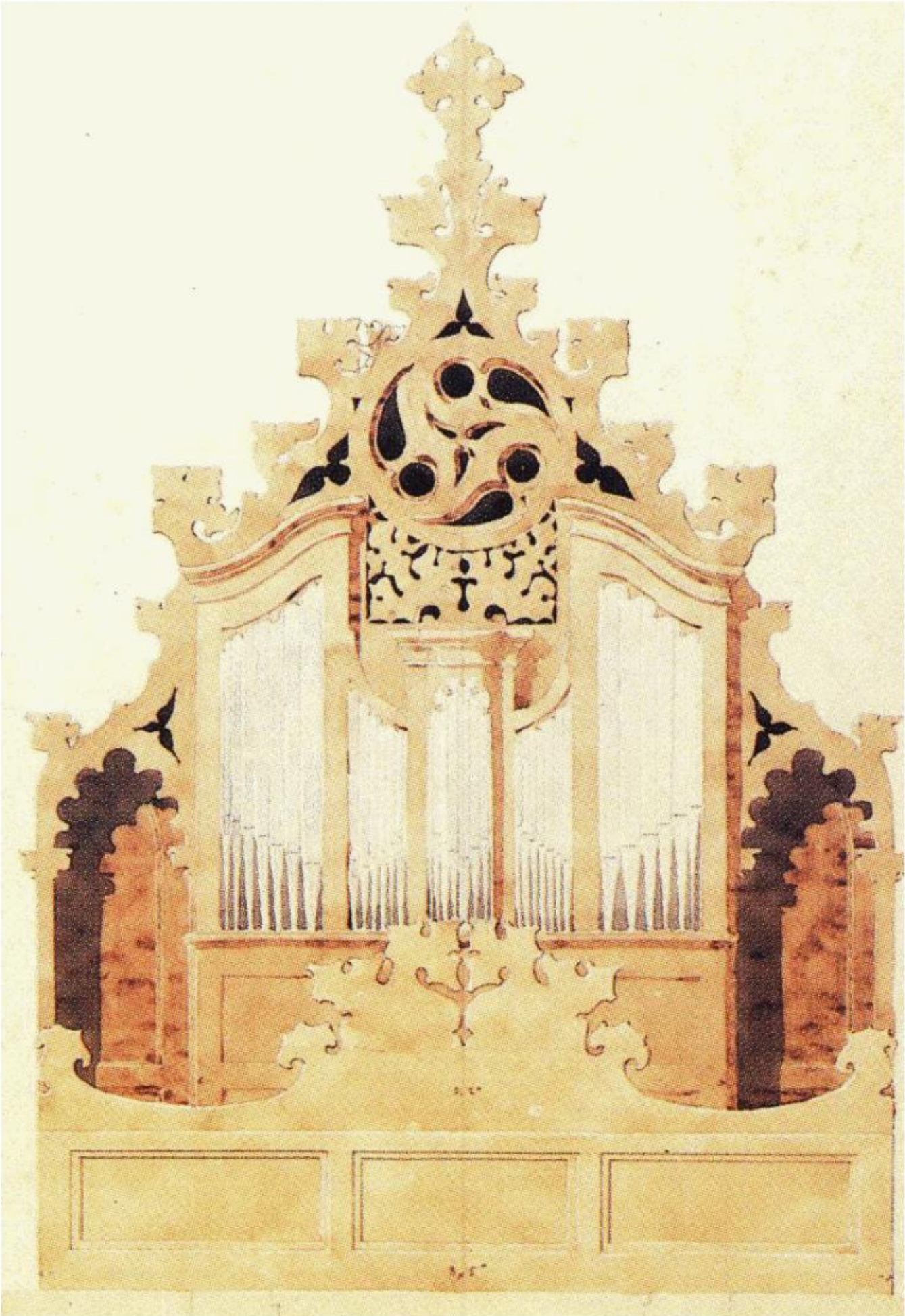
- Part of the Gothic decoration of the chapel has thus disappeared and it has taken on a character of rather bare rigor.

In 1974, the chapel was again the subject of interior renovation work covered by a loan of 50,000 francs.

Before undertaking this work, the organ - an authentic instrument of historical value - was dismantled and completely restored in the workshops of the Manufacture d'orgues de Lausanne.

This instrument, which is probably a Walpen organ from the years 1820-1830 "of which Miss Trembley, sister of Mrs Empeytaz, had, in agreement with her, donated to the chapel of Pélisserie", can be considered - according to the Commission of organ expertise of the Association of Protestant Romand Organists and Chapel Masters - as part of Geneva's musical heritage.

This organ was initially placed on the gallery against the back wall, in line with the nave of the chapel. In order to better meet worship needs, it is now on the lower level, next to the platform.



Project by J.-L. Brocher for the gold buffet.

Insight into church life



Widely used throughout the world to symbolize peace, the dove appears in the Bible, from the beginning, as an indication of the presence of God at the side of humans so that the world may live.

Announcement of a possible life again on earth after the Flood - of salvation for the earth - the dove becomes, in the New Testament, an announcement of a new life for man. The presence of God in the life of Christ - symbolized by the coming of the dove at the baptism of the Son of God - contains the promise that all human existence is carried by the presence of God and can become a bearer of his Spirit.

**Stained glass in broken glass slabs, created
by Walther Bodjol, Geneva. and executed by the
workshop Chiara & Cie., Lausanne. 1958.**

Insight into church life

To fulfill its mission, the Church of La Pélisserie - like any local church - maintains a community life by developing the following four areas:

- church meetings;
- Bible study; mutual
- assistance and encouragement; testimony
- in the world.

Gather

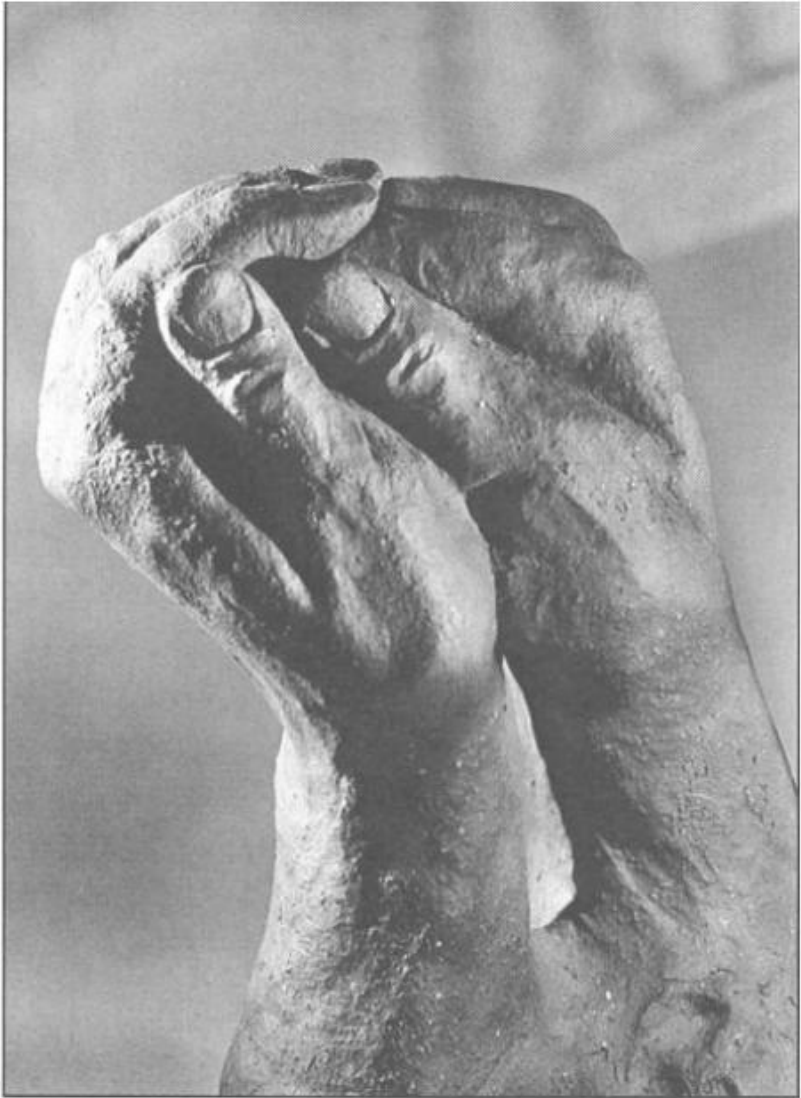
Worship: Sunday morning.

Its four highlights are praise, Holy Communion, offering and preaching.

Parent-child worship: twice a year. Bible and prayer: Wednesday evening.

A short biblical meditation prepares participants for listening to God, praise and intercession.

The exchange of news on events in the community and in the world, as well as on the predicament of certain members and of certain servants of God in connection with Bible Study: the Church of the Pelisserie, guides the time of intercession which makes up the second part - Teaching followed on a book of the Bible: at the meeting. worship one Sunday a month.



Annual outing-agape: one Sunday in June

To build

Bible study: ____

- Teaching followed on a book of the Bible: at worship one Sunday per month.
- Study and sharing in groups and by district: one Wednesday evening per month, in the form of a guided interview with contribution from the participants on the proposed subject.

Youth education: _____

- Sunday school: during worship during school term. Four groups: daycare, small (5-8 years), medium (9-12 years) and large (13-14 years).
- Religious instruction: once a week for teenagers from 15 years old.

In addition to the basic teaching of the family, monitors and monitors strive to transmit essential biblical knowledge to children and young people, to lead them to faith in Christ and to give them relevant teachings for the life of all. days. These moments are also an opportunity to praise God with song and prayer, and to thank him with an offering.

The instructors also try to develop friendship between young people through occasional outings.

This important service presupposes that monitors remain attentive to young people, that they take into account their questions and their problems, in order to help them find answers and solutions according to God.

Visits: the elders and a team of visitors visit those who seek a personal interview and those who are suffering or who are isolated.

The name of this group is in itself the testimony of Christians who, at the end of their lives, do not wait for night... but for the luminous dawn, a prelude to the great day of Eternity!

In this perspective, the group has clear objectives:

- bring together those whom age makes more available and also more isolated;
- “Vers l'aurore” seniors' group: 3 or 4 times a year, generally on Saturday afternoons, open to seniors both inside and outside the church.
- to share Christian hope, in joy and in sorrow;
- provide a few moments of relaxation through outings, films, audio-visual montages, conferences, musical auditions...;
- create friendships.

A snack or a meal with songs, recitations and various games, enhances these meetings.

Implement

Musical activities: the choir and the ensemble instrumental lend their assistance on all occasions.

Ladies meeting: one afternoon per month.

Wishing to contribute concretely to the witness of the Church in the world, the ladies of la Pélisserie have decided to organize monthly meetings. The making of clothes and blankets which are then sent abroad (especially overseas) occupies a good part of these meetings. Certainly, these also respond to the desire of several participants to deepen their mutual relationships.



Many visitors bring information, news, photos and stories from distant countries and churches with which the Pélisserie has close ties: Nursery of Man (Ivory Coast), Angola, Zaire, Laos, Benin, Guinea (Conakry) and Reunion Island.

The meetings also allow readings, Bible studies, hearing of cassettes, moments of prayer and friendly sharing of a snack.

An excursion takes place in the summer.

Bear witness

Evangelization: in principle a series of meetings is scheduled each year - announced by the press - for the evangelization and revitalization of Christians.

Administration and life of the church: for any question involving the whole of the community, a general assembly is convened twice a year.

Cross-community activities:

once a year, the church participates in the week of prayer of the Geneva Evangelical Alliance and in inter-ecclesiastical worship.

Internal information:

the bimonthly newsletter "Tous unis" provides information on the various activities of the Church of La Pélisserie.

150 years... and after?

It is with deep gratitude that we commemorate the construction of the Chapelle de la Pélisserie, where for 150 years the Word of God was preached in its integrity.

This happy event fills us with real joy in the Lord and leads us to express our deep gratitude to Him. We will beware today of anything that could, on our part, look like retrospective self-satisfaction or a certain triumphalism, so we feel urged to cry out with the psalmist: "Not to us, O Eternal, no not to us, but to your name, give glory, because of your goodness and your faithfulness! (Ps. 115.1).

Likewise, we do not forget what, by the grace of God, we owe to our predecessors, resolute men, instructed in the Scriptures, animated by a spirit of prayer, who were the builders of this edifice. Doesn't the Bible enjoin us to remember our leaders, and imitate their faith? (Hebrews. 13.7).

To imitate their faith is to follow the example of their commitment to the service of the Master.

Of course, times have changed; the situation today is no longer that of the 19th century. However, the exhortation remains! Are we, like these pioneers of the Revival, entirely available to the action of the Holy Spirit and, like them, determined to commit ourselves , without compromise, to the path that Jesus Christ will want to trace out for us?

It is on our answer to this question that the future of our church will depend.

We ask God that the torch of his light continue to illuminate the life of this little church, a tiny part of the universal Church. And then, beyond our walls, may the Lord bless all his people in our city. May he grant us all a broad vision of the work he intends to entrust to us and see us achieve, together, for his glory and the advancement of his reign.

The college of elders “ **Oh! Lord, how great is your faithfulness !** (Lament 3.23)