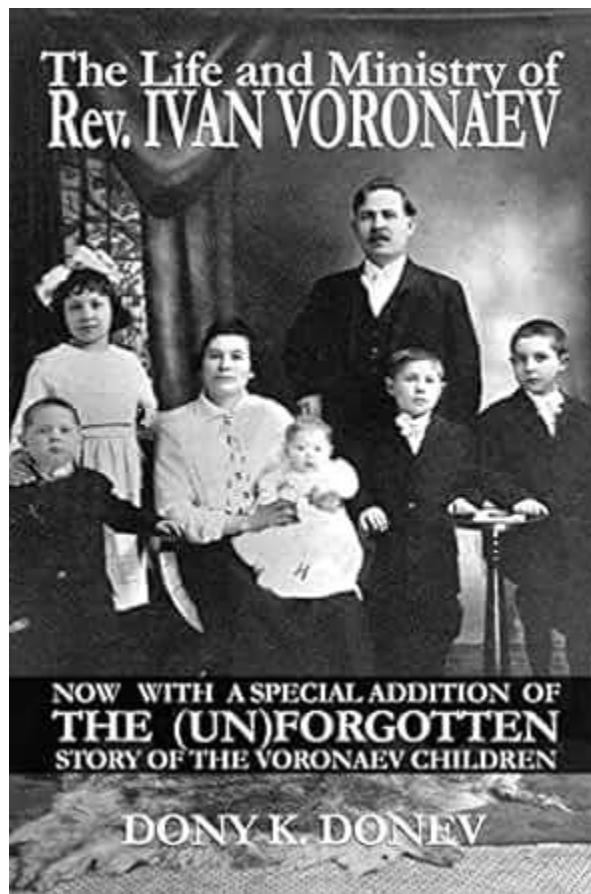


Chapter 2 – IVAN VORONAEV



Ivan Voronaev: Slavic Pentecostal Pioneer and Martyr

Ivan Efimovich Voronaev was born in 1886 under the name of Nikita Petrovich Cherkasov.. Cherkasov accepted Christ as his personal savior and was baptized in the Salare River on August 19, 1907, by Peter Nikitevich Korneev, who ministered as an agent of the British Bible Society. But serving in the Tsar's army required the use of weapons, which the young convert refused to do for conscientious reasons. One account recorded. "the young officer [Cherkasov] declared to his superiors that he had become a Christian and could no longer carry arms. His weapon from then on, he said, would be the Word of God – the Gospel of Jesus Christ." As a result, he was court-martialed in January, 1908. To escape what increasingly seemed would be a politicized trial, Cherkasov was provided with the passport of "a Christian brother from the Tashkent Baptist Church," whose name was Ivan Efimovich Voronaev. Cherkasov accepted the passport and took this name for the remainder of his natural life. P. 2

<https://cupandcross.com/wp-content/uploads/2010/04/ag-evangel-voronev.pdf>



The First Conference of Pentecostal Christians of Evangelical Faith, held in Odessa, Ukraine, September 21, 1926, with Ivan Voronaev as leader.

Torch of Fire from Azusa Street to Odessa, Ukraine

The Story of Ivan Voronaev

By Vasil Zavgorodniy

Introduction

A testimony is a small part of a large history, which was created by people who listened to and obeyed the voice of God. They went wherever God sent them, and they were wherever God wanted them to be, and this oftentimes cost them their lives. Abraham traveled down this path, and after him Joseph, then Moses, and later many others were to come. In Apostle Paul's letters to the Jewish nation, he wrote about these men as heroes of faith, who created God's history here on earth by the will of God.

All of these people, brothers and sisters, who had fulfilled their obligation have left to be with the Lord with the feeling of a fulfilled purpose (Philippians 3:10), but we, with the knowledge gained by those people, need to spread the Good News to the next generation, and we need to bring it to the next millennium.

Christian history is very rich and it is pointless to lose it or to bury it. It is important to protect it and to pass it on. It is a beacon of light in difficult times, in times of personal trials, sufferings, and pain. Christian history is a testimony that needs to be spread to others. When Jesus' disciples began to open churches without the written gospel, which did not exist at the time, the disciples shared their testimonies and passed on the history of the life, death, and resurrection of Jesus Christ, the Messiah and our Savior, from one mouth to another.

And then came the 20th century. This century was an intense one, a century of global changes. These changes touched upon the social, political, and spiritual sides of humanity. Civilization was moving at a fast tempo. There was the invention of the car, railroads, electricity, space travel, and new technology. Also in the 20th century, many revolutions occurred; there were two world wars, and wars within countries. As strange as it may seem, there were several famines in the 20th century, and they lasted for several years at a time. There was much destruction and death.

For Christianity, the 20th century was the most blessed and fruitful time for the preaching of the gospel. This century was a time of global spiritual change, not only in towns and cities, but all over the world. As it is written in the Book of Acts: "...and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." (Acts 1:8) The wind of the Holy Spirit has blown and created waves in a once calm setting. The rivers of new, living water poured out, and life has begun. People throughout the ages always said, "Where there is a current of water flowing, there is life." It is written in the Book of Zechariah: "And it shall be in that day that living waters shall flow from Jerusalem..." (Zechariah 14:8)

The 20th century turned out to be the time of God's fullness as it was at Jesus' birth. Apostle Paul tells us of this in the Epistle to the Galatians: "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem

those who were under the law, that we might receive the adoption as sons.” (Galatians 4:4-5)

In the beginning of the 20th century, in the year 1906, a strong revival took place on Azusa Street in Los Angeles. In a small church, a spiritual wire from heaven reached down and filled it with the light of the Holy Spirit.” Apostle Paul says in Galatians: “...God has sent forth the Spirit of His Son into your hearts, crying out, Abba, Father!” (Galatians 4:6)

Many immigrants who came to the United States became missionaries, and they carried that fire of revival to Eastern Europe and Russia, and for this they paid a high price with their lives, just as their predecessors had done. Christ was the prime example of giving his life for others, and millions of Christians followed in his footsteps. (John 3:16)

Four reasons exist that make me remember this history of revival – the epoch of the Christian movement in the Soviet Union.

(1) The first reason is that for me this history is holy and priceless. I never met the missionaries of this movement. I didn't meet Ivan Voronaev or Vasily Koltovich. In the matter of age, I could have been their great grandchild. In 1971, I finished school and went to live in Odessa, Ukraine. My sister and I rented a section of an apartment from a man. This man had grey hair and a large white beard. He was very old. His name was Peter Kuharenko. He was well acquainted with Ivan Voronaev and Vasily Koltovich. At this time in the beginning of the 70's there were still some people alive who had worked with Voronaev: Ksenya Agarkena, Shura Boyovaya, Ivan Padalka, and many others. They often met at Peter Kuharenko's apartment and held discussions and prayers. Their discussions lasted for many hours in remembrance of previous events of great revival. They also talked about the pursuit and repression to destroy Christians in the Soviet Union. I had a good time listening to these stories and gaining knowledge of these events from onlookers and those who served God with the families of those predecessors.

(2) The second reason to remember the Christian movement in the Soviet Union is that 45 years after Ivan Voronaev was arrested, I also was arrested for my faith and service to the Lord, and I got a chance to walk in the same corridors of the Odessa and Kharkov prisons and hard labor camps. These places are very familiar to me – they were filled with religious prisoners and convicts moving through transit cells. I am familiar with starvation. I am familiar with what bad soup, a small piece of salted fish, and a small piece of rye bread once a day is. I am familiar with plank beds, bedbugs, and lice. Remembering my history of roaming through transit prisons and labor camps, I am obligated to remember my predecessors, and to pass these stories on.

(3) The third reason to remember this history is the remarkable coincidence that occurred in my life: 50 years after the arrest of Ivan Voronaev, my brothers-in-the-Lord and I would serve as pastors in the same territory where Ivan Voronaev brought the torch of the Holy Spirit from Azusa Street in Los Angeles.

In 1980, the year after my release from prison, I was ordained as a pastor in my city, and I ministered in a church in the city of Ilichovsk, which used to be one of the districts of the city of Odessa. My ministry took place where Voronaev, with his team of people, opened the first Pentecostal church in the Soviet Union. Earlier we took for granted the privilege of using these rivers of living water, which once began as creeks, using the water from

the well which someone had once dug out and was taken care of by someone else. Our predecessors did this job, and all we had to do was take this water, drink it, and pass it on to others.

We continued their ministry and tried to fulfill the mission from God. This was done during the time of communist and atheistic ideologies. It was a time of hatred towards us Christians.

In 1990, a time of freedom came to the city of Odessa, I started a new church called "Vozrozhdenie" (which means rebirth), and after that, I served as a pastor in a new church called "Emmanuel" in the center of Odessa. It was a 15 minute walk to the place where Ivan Voronaev's church stood; it was on the same street where a hospital stood. Also, we were about 30 minutes away from his main church. If only he knew that 60 years after his torturous death, there would be more than 10 Pentecostal churches and an uncountable number of groups. Even so, I believe that Ivan Voronaev prayed to God for our city and our country until his death. I am sure that in his prayers he pleaded that God would raise new churches in our country, and the building of the kingdom of God would continue. This fire of the Holy Spirit must not be put out. The seed of life must not be destroyed. With God's mercy and the prayers of Ivan's teams, God raised up many churches and pastors. Praise God.

Ivan Voronaev followed his path, and he fulfilled every obligation that God sent him. Later, many others would follow this path. A new generation would come. For them this would be the history of their part in the Christian movement.

(4) The fourth reason to remember this history of revival:

I had once served as a pastor in Los Angeles. I discovered a place where in 1906 the Holy Spirit poured out on a little house on North Bonnie Brae Street. Today this place is in the center of Los Angeles, and this house serves as a museum. We often went there with our prayer group for evening prayer. There we experienced God's full blessing. We took many guest pastors to that museum, and everyone testified that there was a spiritual connection from heaven with the Holy Spirit at the humble house. At the day of his rapture, Jesus promised to be with us, "...I am with you always, even to the end of the age. Amen." (Matthew 28:20).

It had been a century after the birth of Jesus, and the church continued the missionary work which was started by the mission of Jesus Christ, and by the strong influence of the Holy Spirit. The preaching of the Gospel continued in spite of the persecution of Christians and the torturous deaths of some apostles, leaders, and followers. It couldn't become insignificant, because for one person tortured, ten would rise and accept Jesus Christ as their personal savior, and were ready for death. This was the time of the Christian epoch. By the beginning of the fourth century, the persecution, suffering, and torturous deaths came close to destroying the church. An internal battle of heresy and delusion was brought upon the church, trying to destroy the reality of God and the gospel of Jesus Christ. The time of fearful persecution continued throughout the establishment of the apostles' church. Because of the persecution, pursuit, and destruction, it was nearly impossible for the Christians of that time to pass on the gospel of Jesus Christ or to set down the principles and dogma of the church so that the next generation would have an official doctrine. Following this came a time of conflict and arguments on the topic of

setting down basic principles and basic beliefs. The Church couldn't withstand. The Church and the government became one, and the Catholic Church was born. A little later it became the Roman Catholic Church.

Years passed, a century passed, a whole epoch, and long years of spiritual stagnation. Whoever could, tried to manipulate the Church in his own way.

"From the XI-XIII centuries, Christianity was forced on others by strength and war; however, this was a futile scheme. After that, a time of inquisition came. Humanity saw with their own eyes the corruption of the church and the fall of all the systems. This time frame took the lives of nine million people. This number, which was later found out, was half the European population."

Imagine the strength and the scale and magnitude of a religious genocide which served as one of the greatest tragedies for the European continent and the world.

The beginning of reformation brings the Church to a new dawn. Opportunities arrived, and the Protestant Church was born: Lutheran, Anglican, Calvinist, and Anabaptist.

The XVII-XVIII century brought the rise of the Methodists and Baptists. The XIX century was a time of the Wesleyan revival. During this time many people were seeking out God. People were thirsty for God, asking God for the outpouring of the Holy Spirit. They renewed their souls through transformation. They longed for the cleansing of their sins, and God answered their prayers.

Didn't the Prophet Joel tell us of this? Many theologians and preachers read only the prophecies about the promise of the Holy Spirit, and how it was supposed to happen as the will of God. However, today it isn't considered popular to read about the obligations put forth by God. Only in these conditions will God pour out the Holy Spirit: (1) The first condition: "Now, therefore, says the Lord, Turn to Me with all your heart, with fasting, with weeping, and with mourning. And rend your heart, and not your garments." (Joel 2:12-13)

(2) The second condition: "Let the priests, who minister to the Lord, weep between the porch and the altar; let them say, Spare your people, O Lord, and do not give your heritage to reproach, that the nations should rule over them. Why should they say among the people, Where is their God? Then the Lord will be zealous for His land, and pity his people." (Joel 2:17-18)

(3) The third condition: "And it shall come to pass afterward that I will pour out My Spirit on all flesh..." (Joel 2:28)

In the 20th Century a strong outpouring of the Holy Spirit brought the Church back to its original state, born on the day of Pentecost. (Acts 2) This outpouring of the Holy Spirit traveled at lightning speed, moving to the territory of the United States and the territory of other continents like a wind, with its strength and speed. The wind of the Holy Spirit filled every dark, quiet, and closed corner. This wind filled the valleys and ravines. Jesus taught Nicodemus: "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes." (John 3:8)

God's Fullness in the time of Jesus' Birth

There are six points to consider:

1. In this epoch, two cultures combined. The Romans took over Palestine. However, the culture was dominated by the Greeks. Sometimes they would say that the Romans only conquered them territorially. However, they could not conquer the Greek culture. It was the standard for the entire world, and to destroy it was foolish.
2. In the days of Jesus, the dominant language was the language of the conquered, the Greeks. Many countries used the Greek language for verbal communication. It was the language of all the nations, just like the English language in our time.
3. The Roman Empire was working on the establishment of its empire. Roads, bridges, and buildings were built. "The roads were built with concrete, and they served the people for many years." (Earl Kerns). The Romans had people to build and lift up the empire so they could expand to the farthest provinces. Seventy-five percent of the Roman population consisted of slaves. Apostle Paul and his disciples used these roads, and they turned out to be a great blessing for the Christians who traveled on them.
4. Greek philosophy was greatly popularized before the birth of Jesus. However, during the time of the ministry of the apostles, it was greatly defeated. Greek philosophy was dying, like a fire that wasn't being fed any wood. Many people lost their stamina, and they were only being fed the rational reasoning of the philosophers. Their need to get the answer to their problems was unfulfilled. Therefore, when the Gospel was brought by the Apostles, they quickly started to search for God.
5. The Roman soldiers and officers started to accept Jesus Christ as their personal Savior, and they became Christians. When they were being deported, they told their testimonies about Christ there. History tells us: "The first Christian missionaries in England were Roman soldiers." (Earl Kerns) With this method, new churches were established.
6. God has his own time for everything.

What kinds of obstacles were preventing the outpouring of the Holy Spirit in 1906 on Azusa Street?

God has his time, he has his own plans and schemes, and for these purposes he has his own people. These are the people of God's plan. God prepared David to be the King of Israel. To save the nation of Israel from a destructive famine which was destroying Palestine, God sent Joseph. Everything was prepared by God in such fine detail and precision that human reasoning could not possibly argue or think of it. God doesn't share these plans with us, and he isn't about to present them to us.

And so, why 1906? Why hadn't God poured out the baptism of the Holy Spirit earlier or later? At the end of the 19th century, and the beginning of the 20th century, the United States opened up its doors to immigrants. Millions of people embarked on a chance for happiness. Statistics say that in this time period eighteen million people immigrated to the United States. People took ships to get to the shores of the United States. They went through sea storms; they did not look at the possible dangers. They were not afraid of the unknown. The most important thing for those immigrants was the land, where they could

find happiness. For others it was work. Some people weren't successful on this land. Others went into bankruptcy. But a great number of people established themselves, and as the native people say: "Dropped anchor." Many immigrants like our Slavic people came to the United States from Eastern Europe, and they settled on the East Coast of the United States.

The European Immigrants all had different denominations. Many of them were Orthodox, or Catholic. They were all looking for groups of people with their nationality, and they joined together with them in ghettos or their separate sections in a city.

At this time many of these groups were in Orthodox Churches, which gave the first help in clothing, housing and work. Immigrants accepted Jesus Christ as their personal savior, and they attended Church as a family. The Church helped out with Evangelism by helping people out materially. When there was a wave of revival coming from Azusa Street, it captured these churches with the Holy Spirit. Filled with the Holy Spirit, many immigrants returned to their home countries happily. They preached the Gospel. They were not concerned about the living conditions or the regimes of their countries. It became nearly impossible to hold these people, filled with the Holy Spirit, in this country. Land, work, freedom, or the prospect of a great future, could not hold back these people who were filled with the Holy Spirit. They were ready to pay whatever price it cost, just so that they could bring salvation to their nation through Christ Jesus. At this time an Eastern European Mission for centralized work was organized. Many people were called to serve in this mission.

Questions are raised: Did God overlook the fullness of this time? Who could have accurately arranged these situations to fulfill his plans? Only God.

Russia

What about Russia? It had a large territory and dominated it as an empire. There is a testimony about this:

God loved Russia just as much as he loved any other country. God didn't need her riches or her expansive land. He wanted to save the people from the power of sin, from death, and God's judgment. At this time of revival, God had plenty of time even for Russia, and he was preparing a person for his plan. God brought him forth, so that he could bring the doctrine of the baptism of the Holy Spirit to the Russian nation, and to other nations of this empire. At this time Russia had its own situation, which was setting it up for revival, and was bringing it up to the time of God's fullness.

In 1905 there was the first revolution in Russia.

In 1914 there was the First World War.

In 1917 there was the October Revolution and dictatorship came to power under the rule of Lenin.

In 1918 there was the civil war which lasted for almost 5 years.

The country was filled with bloodshed. When wars come, destruction and famine follow, and where there is famine, then epidemics and illnesses such as cholera, plague and typhus follow. At this time God was doing his work. He used all the situations in this country for his own purpose and his own plan.

The Person for God's Plan in Russia

Nikita Petrovich Cherkasov was born in the year 1886. He was a future missionary and a person in God's plan. He was born in the family of a simple Ural Cossack. It was deep in Russia in the Orenburg Territory. In his life, Nikita didn't stand apart from many people. He didn't possess any special talents. He lived just like everyone else, with his family and his classmates. However, there was a special day in his life, the 12th of August, 1907. Nikita Cherkasov accepted Jesus Christ as his personal Savior. Jesus Christ, the Holy Spirit, and the Bible started to transform his mind.

Nikita turned his life around 180 degrees, and he turned his face towards God. It was in this period of time that two distinct characteristics emerged within him: one characteristic was natural, and the other was God-sent. The first characteristic was the gift of a good memory. It was witnessed by many people who knew him as a Christian person. The second characteristic was that he really loved the Word of God, and he loved God. The Word of God was everything to him. The combination of these two abilities, a good memory and a love for the Word of God, gave him an opportunity to learn and memorize many passages from the Bible, which are important to a preacher and his ministry. God called him to minister as a preacher of the gospel. He answered his call with an open heart, and he became a living witness and preacher. He tirelessly passed on the history of what God had done for him in his life, with the faith and strength as is written in the Bible. At this point another ability emerged within Nikita Cherkasov: The ability to transmit the Word of God easily, understandably, and having a connection with the listener. Believe me, that is a great talent. Abilities given by God are a gift in the service of Jesus Christ.

If someone would have asked Nikita Cherkasov: "What cities and regions did you preach the gospel in?" He would answer this way: "It would be easier for me to tell you where I have not preached." He preached in Siberia, Central Asia, Kazakhstan, Russia with its territories, the east coast – and wherever this young preacher set his foot on.

Life in the ministry became his life's purpose. Nikita Cherkasov became the individual that God wanted him to be, both in his nature and his will. Courage and fearlessness gave him and his family an opportunity to put themselves on the altar in full service to God. When he left home, he would often be gone for two to three months, ministering in other regions. All of this was done with a great risk, for the Orthodox priesthood didn't let these acts out of their sight. The Orthodox Church in Russia was always the main religion in the area. There was always pressure from the leaders and the priesthood. But Nikita Cherkasov didn't pay attention to the persecution or the pursuits, or any other obstacles; he continued to preach earnestly. He considered a day without preaching to be a day of sorrow. It was as Apostle Paul spoke of himself:

"For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel." (1 Corinthians 9:16)

A person in God's gospel plan is considered to be someone that the ministry cannot be without. This ministry isn't a service of ordination. It is a ministry to the people. In the ministry of preaching the Word of God, the minister gets a clear revelation from God and becomes a chosen vessel of Jesus Christ. These people become individuals in God's plan, God's character, and God's will. There is a story about Apostle Paul, where God

told a disciple by the name of Ananias:

“...Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel...” (Acts 9:15).

Nikita Cherkasov followed this decree with success and blessing. But then a tragedy struck. A story in the Gospel, and also a story of Christianity, says: “Apostles, disciples, and their followers; for the service of preaching the Gospel, there were persecutions, beatings with sticks, being thrown into prisons; but after leaving the prison, they left to serve with great happiness.” Nikita Cherkasov also faced these situations. The Orthodox priests and the government officials started to track him down, and they tracked his family, his house, and where he was at all times, and then it all turned into a great persecution. The persecutors didn’t have a problem making a case against Nikita Cherkasov, to blame him and to raise a great hatred from the people against an innocent person. To do this they didn’t need much. They would create a lie, and the Devil and his demons would spread this lie amongst the people, just like the seeds of a weed. Demons were the masters of dirty work.

The Roman emperor Nero destroyed the Christians, knowing that they were Innocent; he lied to the Roman citizens about who burned Ancient Rome, even though he was the one who did it; and his lies destroyed the Christians. Through this path, where lies were poured out like wet mud, went Nikita Cherkasov. He started to relocate his home so that he could hide for a short time and take a breather, but even that did not help. The government blamed him for leaving the region for a long time, calling him a fugitive. They gave his name to the police. For Nikita, life in Russia became unbearable. If he got into the hands of the officials, a trial of great magnitude awaited him, as well as a lifetime in prison; or in the best case, twenty-five years of hard labor. Those who went there did not return.

Cherkasov’s family faced a dilemma. How to get by? But even during this period of time, God came to this family’s rescue, just as God had planned. The family was comforted by the Holy Spirit, and God used friends that offered their services to save them from their persecutors. Hiding from his pursuers, Nikita Cherkasov made a stop in the city of Semipalatinsk with his Baptist brothers. The situation became very difficult. Now the question of his life needed to be dealt with, and he had to leave Russia as soon as possible. The only question was – how? God prepared this family for the next move. This time there was a great deal of responsibility. The bar was set higher. The Cherkasov family knew nothing about it. As always, God never reveals his plans, so people don’t know where they are supposed to be. God says in his word:

“I shall never leave you nor forsake you.” (Hebrews 13:5)

“May the Lord our God be with us...May He not leave us nor forsake us.” (1 Kings 8:57).

In the city of Semipalatinsk, God moved one brother’s heart, and this brother gave Nikita Cherkasov his passport. There were two variants as to how he could get across the border or preferably to the United States, which was allowing immigrants at the time: he could cross the border as Cherkasov or Voronaev. As it turned out, it would not be Nikita Cherkasov crossing the border – it would be Ivan Ephimovich Voronaev. This is how Cherkasov became Voronaev. As Jesus said: “Greater love has no one than this, than to lay down one’s life for his friends.” (John 15:13)

In 1911, Ivan Voronaev left his birthplace, with her great riches, in human poverty. He left through Manchuria and came to the city of San Francisco in the United States. After he left the country, his wife followed with his daughter, Vera. In Manchuria she gave birth to a son and arrived in San Francisco with two children. The United States is a land of many nations and it promised immigrants a great future, and most importantly, freedom of speech, freedom of thought, freedom of religion, and the freedom to preach the Gospel. Many immigrants in this land could never find earthly happiness, and many of them accepted Jesus Christ as their personal Savior and became Christians, thanks to the preaching of the Gospel.

Ivan Voronaev became a pastor in a small Baptist Church in San Francisco. After two years, he was called to serve in Los Angeles. After that, with a recommendation from the Brotherhood of Baptists, he moved to the city of Seattle in the state of Washington, where he would establish a Slavic Church. In the mindset of a human being, it would be time to stop and settle down, because people say, "A move is equal to a wildfire."

In our time, when a person who was in God's plan moved or relocated, people thought of him as being unfortunate. Or they would place him in a category of people that have a complicated character, or unsocial, or maybe even unstable. People would say, "What a strange person," in a negative aspect. In the Voronaev family one move followed the next, and there was no time for a break. These moves were under God's supervision, and Voronaev walked in God's fullness and time. What sort of person could foresee this? No one.

Only God knew of this! People can only judge and analyze. Many details are seen only from a human perspective, because they are only human. God has his own plan and he pushes it higher and higher, and he moves the bar up to a service of responsibility, just like a coach trains a high jumper. After a few years of being in an organization of a Slavic Church, God called him to go on the road again. In his eight years of living in the United States, he moved a total of four times – four places of residency. Believe me, this is not an easy thing to do.

This is God's fullness. For us humans, these details have no explanation. It's a paradox. But for God, it is his fullness. History states: Pastor Ivan Voronaev, residing in Seattle, rented a church from the Assemblies of God. The first person to preach about the baptism of the Holy Spirit to Voronaev was E.S. Williams, who in the future would be the Superintendent of the Assemblies of God. (Fred Smoichuk) Pastor E.S. Williams planted a valuable seed in Voronaev's heart about the baptism of the Holy Spirit, which took on a life of its own and didn't give him peace because it yearned for life. And then, Voronaev's family moved to New York. Again there was a great amount of work to do in the Baptist Church and great needs for the future. Many Slavic immigrants were entering the United States. After Seattle, and after long conversations with Pastor E.S. Williams, in Voronaev's mind there was a great deal of change in the doctrine of the baptism of the Holy Spirit. He thought these things over for a long time and read about them in the Gospel, about these promises. When the family of Ivan Voronaev settled in New York, it turned out that their neighbor was a Pentecostal family by the name of Cerets, which Katerina Voronaev talked about. "The husbands were constantly proving each other

wrong and were often arguing about these doctrines,” she said. Katerina took the position of prayer: “If this is from God, then everything will work out; we just need to pray.”

The children of the two families remained children, befriending each other and socializing. Dogma did not exist for them, and Katerina didn't bother to separate them. As always, children have more things which unify them than separate them. Children don't have a great amount of knowledge about how to anger someone, and they lack the memory to remember malice or to produce it. As the Bible says: “...in malice be babes, but in understanding be mature.” (1 Corinthians 14:20)

One Sunday, when her father was gone, Vera Voronaev and the daughter of the neighbor went to a church called Temple of Joyful Churches. At this service Vera was baptized by the Holy Spirit, and when her father returned, Vera announced to her father, “Father, God has baptized me with the Holy Spirit!” The father became distraught and said, “Vera, please pray for your father, so that he will be baptized with the Holy Spirit.”

Through this the Voronaev family stepped into a new flow of God's promise and the baptism of the Holy Spirit, as it is written in Acts 2:4: “And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.”

And so, with the doctrine of the baptism of the Holy Spirit being accepted by the Voronaev family, they left the Baptist Church and opened the first Slavic Pentecostal Church in New York.

They rented a building on 6th Street from a church of a different religion. In life people call these movements “sharp turns.” To make these maneuvers, you have to be flexible in God's hands and be under his total control. It's similar to what happened with Philip, whom God maneuvered by his will. At the time, Philip baptized a eunuch, who left overjoyed; but Philip in one instant was in Azotus. It's recorded in the Book of Acts: “Now when they came up out of the water the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus. And, passing through, he preached in all the cities till he came to Caesarea.” (Acts 8:39-40)

Flexibility in the hands of God is our way of showing obedience. This is an act of deep commitment to God. This is to be fully in the will and nature of God. The church that was established by the hand of Ivan Voronaev grew rapidly. This was a time of revival in the United States. The flame from Azusa Street became a wildfire which spread through this country, as well as Canada. More and more people attended the church, and more and more of them got baptized by the Holy Spirit.

Many immigrants from Russia, Ukraine, Belarus, and Poland went to that church. Many of them attended not because of difficult situations in their life, but because of the Holy Spirit. In the spiritual labyrinth, it is necessary to remember this: when God's fullness and the Holy Spirit are poured out, people come to God because of the Spirit. Ivan Voronaev, as an earnest preacher, couldn't sit still in his office. Many Slavic churches were calling him to preach the Gospel.

When he visited the churches, he made many friends amongst the Pentecostal brothers. Many of them saw that Voronaev was anointed by God and had many leadership abilities,

and he had the desire to serve God. Joining Voronaev's team were Belarus-born Vasily Koltovich and his family: his wife Anna, and two daughters. At one of the services, at the peak of the service, during the time of prayer, the Holy Spirit poured out on Anna Koltovich, and God's word came through her: "Voronaev, Voronaev, Voronaev, go to Russia." (Fred Smoichuk). Going back to Russia was not an easy task. Four great concerns were raised about leaving the United States for Russia: First, Ivan Voronaev left Russia for the United States. This took place only a few years ago. Also, he left with false documents, so the tracks were still fresh. It was dangerous and risky. Second, two revolutions, the First World War, and the civil war in Russia showed that the end was nowhere in sight. There were organized gangs, an unstable political situation, and most of all was the question of what would the new system bring. And what kind of relationship it would have to Christians. Third, there was famine in Russia, which led to epidemics such as cholera, plague, and typhus. Everyone had families, and the families were young, and they had young children. The Voronaev family had five children. Fourth, much of the spiritual work in the United States was with the Slavic people and the immigrants. At the end of the 19th century and the beginning of the 20th century, people were wandering around, looking for worldly happiness. They were looking for a place of work. The United States took in over a million Slavic people, and they settled on the East Coast of the United States. Many Ukrainians left to Canada.

Those were the four great concerns about going back to Russia. But after the voice of the Holy Spirit spoke, there was something to think about and to pray to God about. It was a difficult time for the Voronaev family. Looking from the sidelines, it seemed humanly unrealistic to go through with it. But this is only from a human viewpoint. Where there is an unrealistic situation from a human viewpoint, there is realism in the eyes of God. God himself said: "For My thoughts are not your thoughts, nor are your ways My ways, says the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Isaiah 55:8-9). Ivan Voronaev was God's chosen vessel. He was led by God's word and his instruction. He considered himself a failure if he went a day without preaching the word of God. He was filled with the fire of preaching similar to Apostle Paul, who wrote:

"...a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God." (Romans 1:1)

Ivan Voronaev was once again fasting and praying, looking for a confirmation of what was said earlier by the Holy Spirit through Anna Koltovich. From a human standpoint, there was not a single reason to go back to Russia. But God will not give peace in the soul, in the mind, or in sleep. There wasn't a single night that went by where Ivan hadn't thought or prayed about all the details to the finest point. To return to Russia, after all the events that took place, was a mission only from God. If he was to go, he wanted confirmation.

The following story was written by Vladimir Franchuk:

"The brothers went to the forest to pray to God, and they prayed, 'We know that there is war at our place of birth. Lord, what do we do? Must we go preach to our people in these circumstances? And they heard an answer from the Lord; Go and I will bless you spiritually, and I will give you everything you need to survive. Open your eyes, get up and look in the bush and see and know that I, the Lord, am speaking to you. Under the bush there was a basket full of produce, and when they took the basket the

Lord spoke to them once again: I will send you everything you need in your birthplace, and you will be blessed.”

The brothers got their confirmation from the Lord. They really had to leave, and they had to get their families ready to travel to Russia. A large team of brothers, and their families, were on a missionary journey to fulfill the will of God. Ivan Voronaev's friends, M. Nagorni, I. Antonyuk, and P. Ilchyuk left to Poland. The Voronaev family left with the Koltovich and Zaplishno families. The Zaplishno family would stay in Bulgaria, and the Voronaev and Koltovich family would continue on to Russia. The documents were ready, and the prayer of blessing was given by the Superintendent of the Union of Christians of Evangelical Faith, and the Eastern European Missions. On the fifteenth of July, 1920, Ivan Voronaev left on a ship from New York to Europe. On the trip to the Soviet Union, he made a stop in Bulgaria and had many fruitful services there until they left for Odessa. Bulgaria went through a fire of the Holy Spirit revival. Many people came to Jesus Christ and gave their hearts to God, and many were baptized by the Holy Spirit. This was a time of great harvest. The Soviet Union continued to close her borders, political and economical stability was declining, and the border war was still being fought. Families that stopped in Bulgaria on their way to Russia had to wait for their time, and wait for God's fullness. They had to live by faith only. This is how God works. This is his fullness in his time. The Bible says: “For the Lord knows the way of the righteous.” (Psalm 1:6) “For he knows the way I take.” (Job 23:10)

When we read about the stories of the heroes of faith, our thinking comes up with facts and numbers, but what really happened to them in life, we don't know. This is like building a house and putting up a frame. Then we look through it. The frame gets filled in later on with walls and ceilings. Facts and numbers are like these frames, and in life they get filled, and we often don't pay any attention to them. However, these frames are filled with pain and suffering, survival, and sometimes happiness. There is little happiness in life, and it does not continue with time. Just like life, it is a constant battle; and sometimes it is a waiting list for death.

We talk about these families of missionaries, about their blessed paths. They were on earth, and they had a typical family life. Two years, without a permanent home in Greece, then Bulgaria, and many places in Turkey; no home, no work and no stability in anything or anyone. But they served, and the Holy Spirit blessed them in circumstances where others couldn't do anything in that time. That's how in life people serve God and his plan. Based on their experiences, they seemed strange and like newcomers on this planet. Earth didn't let them get used to anything. Christ's promise led them: “I will be with you always.” They drifted on that promise.

Finally the Soviet Union let them through. There was a full gathering of the families to prepare to leave for the port city of Odessa.

Again there was a heartbreaking pain in the soul, because this time there was eighteen churches that were established in Bulgaria. These were new people who came to God through their sermons, and it was hard to cut off ties with them, and even harder to say good bye and to leave them. The family of D. Zaplichno remained to continue the work in Bulgaria. His ministry was successful. In 1935, there were five thousand members of the Pentecostal denomination in Bulgaria. (Fred Smoichuk). The families of Voronaev and

Koltovich crossed the border of the Soviet Union at the end of the summer of 1921, and their ship took them to the port of sunny, but famished, Odessa. The Soviet Union became a new country under a new leadership. The “dictatorship of proletariat” was the start of a new epoch, which was called Communism. To the tired people who went through all the revolutions and wars, the new system promised many happy things. In the future this system would take millions of lives through genocide against its own people. The whole world spoke of this system, but to the people on the inside they couldn’t speak of it because they saw it with their own eyes. They saw how political processes went, without any hope for a way out. There was no guarantee that something was going to be better in the future.

And here is how Odessa welcomed the families of missionaries. Upon disembarking from the ship and making their first step in the Soviet Union, the Voronaev family was arrested in the Port of Odessa. The communists knew where these families came from and how the unwritten law of the “proletariat” said: “Share quickly with those near you.” The Communists confiscated their clothing and their personal belongings. After a few weeks, everyone was released. They were hungry and sick. (E. Voronaev) They were not welcomed with pretty flowers and fragrant roses. Instead, they were welcomed with new trials, pains and sufferings. No one welcomed them in the port, and no one asked, “How are you?” Everything went the other way: an arrest, an investigation, and confiscation of things needed for everyday life. They were thrown out into the streets.

When Jesus was met with these trials, we can understand why he was born in a manger in a stable. He had to go through things like this from the day of his birth. Voronaev’s son, Paul, wrote: “Winter came, the famine was unbearable, men and women on the streets looked like skeletons, they looked like ghosts instead of humans. Their clothing was torn, their boots were wrapped with cardboard. Famine and illness brought death to thousands of people in Odessa. Dead bodies of men, women, and children lay on the streets for days, even weeks. Those who were alive were too weak from the famine to bury the bodies of the dead. Driven by hunger, many ate the rotten meat of animals such as horses, dogs, and cats. The only way to get produce was to exchange your clothing, blankets, or footwear.” (P. Voronaev)

Communism took away everything from its people. This genocide led the way to strength without compensation. Everything in the country went backwards, like in a world gone mad. The intelligentsia, businessmen, and bankers were all sent to the Siberian north. Many were shot; many were destroyed in two years, building roads to the far north. The dictator, Lenin, proposed NEP, the New Economic Policy, which in a small period of time would pull the nation out of famine. In the future, this was found to be a lie to the people. They were sued and sent to the cold North and destroyed in the late 1920’s. NEP was a step away from communistic practices. It was created for one reason: to oppress the workers and the revolutionaries. So it didn’t last long, and many knew nothing of it. In the summer, it became easier to live. There were fresh vegetables of the season, like potatoes, which gave life to the people. Life began to revive. Voronaev’s ministry began in the first days of his arrival in Odessa and his release from the port. Visiting the ill and the suffering, visiting the Baptist and Evangelical churches, Voronaev and Koltovich found acknowledgement from them. He preached to them about being saved by Jesus Christ, and about the baptism of the Holy Spirit.

A great revival began. God started to pour out the Holy Spirit like rain to the whole city. However – “If only.” If only life would be a lot simpler. Voronaev and Koltovich faced a new trial: in the churches which the missionaries visited, the people announced a rebellion against the teaching of the baptism of the Holy Spirit. The baptism of the Holy Spirit was announced to be a heresy. The brothers were shunned from the church, and there was a label placed on them – “heretics.” Now they were known as people who turned away from God’s teachings. But even through these trials, God gave them strength and wisdom on how to overcome.

Ivan Voronaev was on the path to creating a new church. In these situations a firm step is taken forward, and that is what the missionaries did. In February, 1922, the first Pentecostal Church was established in Odessa, Russia. It was called the Full Gospel Church. The pastor of this church was Ivan Voronaev. The Church grew quickly, and God blessed it with showers of his grace. The river of life was flowing through the city of Odessa. As Zechariah wrote: “And in that day it shall be that living waters shall flow from Jerusalem.” (Zechariah 14:8)

The city was dying of famine and the cold. The city was in a post-war period, but God prepared his promise to heal this city, to heal the people’s pain, and to give them salvation through Jesus Christ and baptize them with the Holy Spirit. This was God’s fullness in his time. This church went in the direction of a missionary plan. It didn’t contain itself within the city limits; it spread outside the city, where many churches were quickly established in nearby territories.

However, even after this result, the missionaries didn’t stop. Now the revival of the fire of the Holy Spirit took hold of central and eastern Ukraine, and from Ukraine it moved to other republics of the USSR. The revival from God never stops at one point; it needs to continue to the ends of the earth. Then it is considered to be a revival. Voronaev’s church became crowded; the people prayed for a bigger building. New people are like dynamite – just tell them what your request is and they will put their hearts and souls into it and give everything for the service of God, and for the freedom which they have received from the Lord. God heard their prayers, just like he promised, and he answered them, just like it is written in the Scriptures: “Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks, receives, and he who seeks finds, and to him who knocks it will be opened.” (Matthew 7:7-8)

The church received a building on Checherina Street. “For decades, this Russian religious sea was sitting calmly, then suddenly just like someone who was startled, it lurched and started to move in every direction.” (Journal of Evangelists, 1928, p. 20) When God’s fullness comes in time, even though there are many misunderstandings, one cannot stop these flames of revival. God’s fire is unstoppable.

The thirsty land was filled with blessed waters, which poured out bountifully from God. They filled lakes and basins, filling extra water for later, when it will really be needed. In the future many dry zones were to greet them. A time came for seeking out God, and how long those times would last – only God knew. Now in our time, we look back and we see that this period only lasted seven years. In September, 1924, the first Conference of Pentecostal Christians took place in the city of Odessa; during this time more than a hundred churches were established. Church life called for organization – to look for

teachers with experience for the contemporary apostolic church. During this process the devil was standing in the path. Like the law, he wages war in different directions. First, he chases people down with fear and destruction. Second, he uses different types of heresy, which enter the church. In the organizational work of the churches, there would be several measures against heresy. This would expand the work fruitfully in the territory of Russia, the former Soviet Union.

In September, 1925, the second Conference of Pentecostal Christians took place. This time the churches doubled. There were now more than two hundred of them. In 1926, there was a gathering of the first Ukrainian Conference of Christians of the Pentecostal faith.

In October, 1927, the second Ukrainian Conference of Pentecostal Christians took place. And also the first Russian Conference of Pentecostal Christians. These were years of strong spiritual revival.

The Voronaev family was greeted with another trial. This one was not a simple one. The oldest daughter, Vera, died. She was only eighteen years old. She was a significant part of the movement of the Odessa Church. She served as a great blessing, and she possessed many great talents. For the Voronaev family, her death was a fatal hit. But this trial did not break the family's spirit. It did not throw them into mourning or depression. It didn't make them think of questions that could not be answered. One fact is clear: children should be the ones to bury their parents, not the other way around. This was painful for the family, but it was the path of God. He often leads us through pain, suffering, and tears. People often say, "Life goes on and you have to live it." Ivan and Katerina buried their daughter and went ahead with their ministry without delay. The Holy Spirit was leading them, and they understood that their daughter's death was a decision made from above.

The church in Odessa continued to grow, and three other places of gathering were opened in different neighborhoods of the city. The first one was on Hospital Street in the Moldovanka neighborhood; the second was on Slobodka, in the Flea Market area; and the third was in the area of the Starokonovo flea market. As the Bible says: "And the Lord added to the church daily those who were being saved." (Acts 2:47).

The secretary of the Pentecostal Union gave the following information to the journal, "The Traveler": "The Pentecostal Union in the year 1929 counted five hundred churches and about twenty-five thousand members." (Journal Putishestvinik, Feb. 1930, No. 2)

On January 7, 1930, by the Orthodox calendar it was the birth of Jesus Christ. A long deep winter night stood still. An unexpected knock came to the Voronaev apartment, and a voice was heard, "In the name of the law, open this door." Ivan Voronaev was arrested on this cold winter night. He was separated from his beloved wife, Katerina, and he was separated from his young children. Ivan Voronaev went down his personal Way of the Cross. He was separated from some of the members of his family forever. Now the road led him to a special, secret prison in the city of Odessa. It was located on Babel Street. (That was the name of the street in Soviet times) In Odessa there was a joke: "The tallest building in the city is on Babel Street. If you go inside, you will see the North, Magadan, and Vorkut." (These were Soviet prison camps.)

Ivan Voronaev was faced with the following charges: “International agent, who spreads religious propaganda, with the hope of turning Russia into an American colony. He was hired by the capitalist ruling class of the United States.” Questioning began in the KGB method called “The Carousel.” Investigators switched spots and continued questioning and torturing, and Ivan Voronaev was sitting in one spot without any food. This carousel continued for many days, and they drove him to unconsciousness. This was how the KGB worked. The Odessa prison sent Ivan Voronaev to the Kharkov prison for the trial and punishment. This method of transporting the prisoners was worse than transporting animals. Wagons made for transporting bulk items were filled with planks; there was no food and no water. This transportation for the prisoners, and the conditions, was worse than concentration camps. At the prison in the city of Kharkov, Ivan Voronaev was sentenced to hard labor for six years. He was sent to the far North.

Again the inhuman transportation, and being thrown in prisons, hungry, and distraught from the conditions – this is how the prisoners went to the GULAG Camp. To even imagine what the North held in store for Voronaev, one would have to look at the history that Voronaev’s son, Paul, wrote – about how his younger brother Peter tried to get to the Camp in the North where their father was. It was crucial to get to his father, who needed clothing and food for his destroyed digestive system:

“From Odessa to Moscow, Peter traveled by train for a day; on the second day he got on a train in Moscow and headed for the North. He would travel on the Trans-Siberian railroad. Peter traveled for four more days to the end of the railroad. There was a city named Kotlas. From there it was crucial to get on a ship and sail on a river for three days to get to the North. The ship was filled with prisoners, who were headed to the far North. In the city of Ustume, he got off the ship and continued his journey on pick-up trucks. When Peter was in the truck, he could see everything that was happening along the road – forests, mud, where a human never set his foot on.

The main thing that caught his attention along the road was the graves of buried people. But the greatest thing that caught his attention was human skeletons that were scattered alongside the road. The truck stopped. It was necessary to refuel the truck. Peter got out and asked the driver, “Who were these people?”

The driver responded, “These were the people who went against the communist regime. These people were farmers who wouldn’t give their farms to communists; these people were bankers, home owners, manufacturers, businessmen, and the intelligentsia of Russia – all of them destroyed. They would not give the communists their belongings without compensation. In the beginning of the communist regime, three officials judged the people in the trials. And those that were charged were taken into carts fit for animals only. They were taken out here to the North to build roads. They died from hunger, and the cold, and all the diseases. And whoever was physically weak and could not work, they were killed on the spot. And no one bothered to bury them. Their bodies were eaten by wild animals, and the only thing left was their skeleton. This is the road of human bones,” the driver said as he sighed, “they took your father down this road, which is more fearful than fear itself.”

They came to the end of the road, and now they had to travel on foot to get to the North. On the second day, Peter came to the camp where his father was held. Peter was on the road for eleven days – from Odessa to the end of the camp where Ivan Voronaev was held. He got there by train, ship, truck, and walking.

There is an account of Peter's testimony about what the camp was like: "There were many barracks built out of wood. Inside there were three levels of plank beds where thousands of prisoners lay. They slept and ate in the barracks. The barracks were not heated, and when it rained, the ceiling leaked. There were worms inside of the mattresses; the food consisted of soup, a small piece of salted fish, and a small piece of rye bread. The dishes were made out of tin.

"The people never stopped their work schedule, even if the land was covered in snow and ice. Their clothing was light, and it barely covered the prisoner's body, even though the wind chill was -30 (below) to -40 (below) degrees Celsius. "Their footwear was worn, and for many of the prisoners the shoes were wrapped in rags." The time of separation came. Before he left his father, Peter gave him his own boots, and he tied the boots with ropes so that the soles would not fall off. Afterwards, he gave his father his coat and shirt. They went into the forest to pray to God. The father took out his small hidden Gospel, and – in tears – read several verses. Then they prayed. Afterwards, they came to the entrance and said farewell. The separation was difficult and filled with tears. The father hugged his son and held him close to his chest and cried long and hard. Peter started to leave slowly. Looking back, he saw that his father's tears were falling down his cheeks, and he stood rigidly. Apparently, there was a feeling in his heart that told him that they were never going to meet again on this earth. This separation was forever.

Shortly after Peter's return, before his mother's arrest, Peter and his two children left Russia. They were born in the United States and therefore were automatically considered citizens; their names were Alex and John. In 1933, Ivan Voronaev's wife, Katerina, was arrested. Paul was left as the oldest son, and his two children, Timothy and Nadya, who were born in Odessa. Nadya was nine years old, and Timothy was six. What awaited Katerina was harsh Kazakhstan and a labor camp. They transported her from Odessa the same way they transported her husband. Afterwards they took her from Kazakhstan to Komi, ASSR (Autonomous Soviet Socialist Republic), to the same area in the far north where her husband was. Not long after, the oldest son Paul was arrested. Two little children were left in Odessa – Nadya and Timothy. He was taken to the North of Siberia to build roads. The closest railroad to his camp was 600 miles.

This was really up North. This was the fate of the people of God's plan. It is hard to explain, but it's what God did. Why was this? Because he was God. In 1936, Ivan and Katerina Voronaev were released from the labor camps. They went and settled down in the city of Kaluha, south of the city of Moscow. The family was scattered, the brothers were almost all arrested, and everyone was sent to labor camps to be destroyed. After three months of relief, Voronaev tried to get a hold of his children in the United States to ask them to help him get back to the USA. But their request was not granted. Their fate was to be in the land where they did a great job for God, and there they were to pay a great price with their lives. On the 16th of October, 1936, Ivan Voronaev was arrested again. His freedom lasted for only three months. And in December of 1936, he was sent to far Siberia. To the Peter-Paul Fortress. They sent him there to his death. The day of his death, and where they buried him, no one knew. The only thing that existed was the area.

Paul served his time, 3 years and 4 months, and was set free. It was hard to think of the fate of his young children, Nadya and Timothy, for at this time they were orphans. In 1937, Paul took his children, and through his brothers in the United States, he left to Europe, and then to America. The only person left of their great family was their mother. It is hard to talk about this. They came to Russia as a whole family; some children were born in Russia. And now the family was broken, the children were scattered, and only one was left. After the children departed, Katerina Voronaev lived almost 25 years in labor camps and prisons.

They released her because of her age and her health. Through the influence of the children and the oldest son, she was allowed to return to the United States. This was in July, 1960. She came to America when she turned 73 years old. And after only living for five years in the United States, she went to heaven to come face to face with her savior, Christ Jesus. And also to meet her husband, who died for Christ; and to meet her deceased daughter, Vera. They were waiting for her in heaven. The children buried their mother in the Rose Garden in Whittier, California.

God's fullness. It is hard to understand it with the mind of a human. It's hard to draw a picture, or to even explain it, because it is God's fullness in time. It's his fullness in his will and his understanding. In his time, he has prepared those who will carry out his plans, and those who will fulfill his work, and those who will pay the price with their lives if it is necessary.

Look at the path this family took. Let this path be an example of heroic faith:

1. Ivan Voronaev – known for his preaching of the Gospel in Russia, he went through hard labor and was sent to the far North, where death awaited him.
2. Coming to San Francisco, preaching and serving as a pastor. A young family, with young children. Many immigrants came to the United States for material happiness, but the Voronaev family didn't look for material happiness.
3. After two years, God called him to Los Angeles to serve as a pastor, and after three years to leave to Seattle, where he established a new Slavic church.
4. Once again he had to go on the road to serve in New York.
5. After two years, God called him to Russia, where the war, famine, cold, and diseases met them.
6. The move, roaming around in Greece, moving to Bulgaria, and then Turkey, and then Russia, then the port of Odessa, and the arrest.
7. Eight years of fruitful work in the Soviet Union. More than 300 churches were established; five thousand members were baptized with the Holy Spirit.
8. The death of their 18 year old daughter, Vera.
9. Afterwards there was pain and suffering to last a lifetime. The arrest, questioning, and the six year term in the labor camp. Three children leave the country, saved by their move to the United States. The arrest of the wife, the labor camp in Kazakhstan, and then the camp in Komi, ASSR (Autonomous Soviet Socialist Republic). After the arrest of the older son Paul, the labor camp in the north awaited him. The two youngest children were left in the streets. Ivan and Katerina were set free in 1936. Ivan was arrested three months later and was taken away to the Peter-Paul Fortress, and no one leaves that place alive. Paul is set free and leaves to the United States. Katerina serves 25 years in Soviet prisons.

This is the scheme – the plan, the design – by which this family of missionaries moved. These are the people who preached the gospel, who loved God. Is there an explanation for this scheme? There is only human unrealism. The most important thing is that it is realism to God. God leads many down the road of tears, pain and suffering. Many go through torturous deaths. Jesus left the glory of God and gave his life so God's plan could save the people. (John 3:16) Thousands of people went down this road, maybe even millions; this is God's fullness in his will.

[Note: This short historical account was translated from Russian to English by Inna Zavgorodniy. It was edited and narrated by Paul John Wigowsky.]

<https://wigowsky.com/parents/voronaev/voronaev.html>



<https://wigowsky.com/RGT/books/Voronaev1.MP3> (audio)

<https://wigowsky.com/RGT/books/voronaev2.MP3> (audio)

<https://www.apostolicarchives.com/articles/article/8801925/173632.htm>

Source: Fred Smolchuck 1992 book, *From Azusa Street to the U.S.S.R.: A Brief History of Pentecost Among Slavic Immigrants, 1900-1991*, provides a valuable overview of the people, places, and themes in Slavic-American Pentecostal history.

See also Ivan Voronaev's wife, Katherine Voronaev, article: <https://ifphc.wordpress.com/2015/11/25/ag-missionary-katherine-voronaev-escaped-ussr-65-years-ago-revealed-horrors-of-persecution/>

PRAY FOR RUSSIA.

Cause Thou, Oh Our God, the God that made heaven and earth, cause Thou, we pray Thee, Russia to shout for joy! Oh Lord, let rivers of living water go forth out of Thy Throne and carry healing to poor, bewildered, sorely wounded Russia!

There is no other country in my estimate where storms (be they political or religious) rage so fiercely as they do in Russia. Naturally the outlook is discouraging, but out of experience we dare stand and plead for Russia, with all her inhabitants—130 (a hundred and eighty) millions two years ago.

Consider, there is no other country that wades through as fierce conflicts as does Russia just now: blood is counted for naught over there and streams of tears run down haggard faces, the ghost of hunger, unhindered, travels up and down that vast country, and the days have dawned upon Russia when bread is no more a reality of daytime use but a vision of feverish dreams; the earth mute and dumb and reeling, because of all the woes, holds in her shaking hands and on her feeble knees these children of men and has no strength to bring forth any comfort.

Who shall help? They actually devour each other over there. My tears flow and my heart is pained for the oppressed.

Hear what the Master said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd." John 10:16.

On Sixth street on the East Side in New York City, there is a little mission, where some of these "other sheep" are found worshipping "The Great Shepherd of our souls." This is the first Russian Pentecostal Assembly in New York and the only one really amounting to anything in America for His use. We number over 70, but what is that to so many Russians both here in America and over in Russia?

See, how much we need the prayers of God's children. These 70, and all those that God (we firmly believe) will yet add. How must they be prepared and made ready, so that when there will be a possibility of going back to Russia, fully equipped and filled with the Holy Spirit—they will run at God's command?

We are in very great need of much Russian Pentecostal literature and of a building where we can worship unhindered and a Bible Training School for Russians, who, because of lack of knowledge of the English language, cannot attend American Bible Training Schools. These two needs press upon us so much, as the days go by, that we feel we must not only speak of it but also cry for help to God.

We ask of you to stir up your hearts and put on compassion and take our cause definitely and regularly to God until He has met these needs, and many Russians get saved and baptized in the Holy Spirit and are because "the night cometh when no man can work."

Again we ask you to pray for Russia and the Russians in America, and for our Russian Pentecostal Assembly in New York, which is a branch of the true vine from 42nd St., N. Y. (Glad Tidings Assembly).—Pastor J. E. Voronaev.

The following publication is a rare find. It is in Russian. However, I used *Google translate* to provide a bilingual Russian-English (side by side) reproduction of this historical book (or booklet) known as Brief Doctrine: Christians of Evangelical Faith (Краткое вероучение Христиане евангельской веры), a Pentecostal statement of faith authored by Ivan E. Voronaeff. The significance of this document cannot be overstated because the followers of Voronaeff marched in lockstep with this statement of Evangelical Faith in what became the “Evangelical Movement (Baptist-Pentecostal).”

<https://pentecostalarchives.org/?a=cl&cl=CL1&sp=BOOKVOBR&e=-----en-20--1--img-txIN----->

- [Brief Doctrine: Christians of Evangelical Faith \(Краткое вероучение Христиане евангельской веры\) — 1926](#)
- **Publication Type:**
 - Book
- **Book Author:**
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- **Language:**
 - Russian
- **Denomination:**
 - Christians of Evangelical Faith
- **Country:**
 - Russia
- **Description:**
 - Brief Doctrine: Christians of Evangelical Faith (Краткое вероучение Христиане евангельской веры) is a Russian-language Pentecostal statement of faith authored by Ivan E. Voronaeff (also known as John E. Voronaeff). Voronaeff was an Assemblies of God missionary and one of the primary pioneers of Pentecostalism among Slavs. The book was published by Odessa Regional Union of Christians of Evangelical Faith, the union of Pentecostal churches and ministers organized by Voronaeff.

<p>О священном писании.</p> <p>Основанием и руководством нашего вероучения служит Святая Библия, как Слово Божие (39 книг Ветхаго Завета и 27 книг Новаго Завета), вдохновенное Духом Божиим (2 Пет. 1:21), и данное людям для познания Бога и воли Его (Пс. 147:8). Библия. Для нас есть правило веры и жизни (2 Тим. 3:15-16: 1 Пет. 2:2; Иоан. 5:39; Мат. 4:4). Мы признаем в Библии исключительно только канонические книги, а апокрифические книги не признаем.</p> <p>Книги Ветхаго Завета.</p>	<p>About the Holy Scripture.</p> <p>The foundation and guide of our doctrine is the Holy Bible, as the Word of God (39 books of the Old Testament and 27 books of the New Testament), inspired by the Holy Spirit (2 Pet. 1:21), and given to people for the knowledge of God and His will (Ps. 147:8). The Bible. For us is the rule of faith and life (2 Tim. 3:15-16: 1 Pet. 2:2; John 5:39; Matt. 4:4). We recognize in the Bible only the canonical books, and we do not recognize the apocryphal books.</p> <p>Books of the Old Testament.</p>
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<p>Книги новаго завета.</p> <p>Апокрифические' книги:</p> <p>В Ветхом Завете; 1) Вторая книга Ездры; 2) третья книга Ездры; 3) книга Товита; 4) книга Иудифь; 5) книга премудрости Соломона; 6) книга премудрости исуа сына Сирахова; 7) послание Иеремии; 8) книга пророка Варуха: (910 11) 1-я, 2-я и 3-я книга Макковейские. Прибавления к книге Даниила с 24 по 91-й стихи третьей главы, и целиком 13-я и 14-я главы, прибавление к 36-й главе 2-й книге Паралипоменон; молитва: Манасии, и в конце книги псалмов псалом Давида, единоборстве с Галиафом. В книге Есфирь: дополнения, к I. 1; III, 13: IV, 17; V, 1-2: VIII, 12; X. 3. Эти книги мы не признаем за боговдохновенные и не принимаем их к руководству, так как они неизвестного происхождения: на еврейском языке, на котором написаны книги Ветхаго Завета, их нет, и они имеются только на Греческом языке, и, кроме того, содержание их противоречит в некоторых частях содержанию других книг св. Писания (1 Фес. 5:21).</p>	<p>Books of the New Testament.</p> <p>Apocryphal books:</p> <p>In the Old Testament; 1) The Second Book of Esdras; 2) The Third Book of Esdras; 3) The Book of Tobit; 4) The Book of Judith; 5) The Book of the Wisdom of Solomon; 6) The Book of the Wisdom of the Son of Sirach; 7) The Epistle of Jeremiah; 8) The Book of the Prophet Baruch: (910 11) The 1st, 2nd and 3rd Books of Maccabees. Additions to the Book of Daniel from the 24th to the 91st verses of the third chapter, and the entire 13th and 14th chapters, addition to the 36th chapter of the 2nd Book of Chronicles; prayer: Manasseh, and at the end of the book of psalms the psalm of David, in the single combat with Goliath. In the book of Esther: additions to I. 1; III, 13: IV, 17; V, 1-2: VIII, 12; X. 3. We do not recognize these books as inspired and do not accept them for guidance, since they are of unknown origin: in the Hebrew language, in which the books of the Old Testament are written, they do not exist, and they are available only in the Greek language, and, in addition, their content contradicts in some parts the content of other books of the Holy Psalms (1 Thess. 5:21).</p>
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2. О Боге.

Библия учит нас о Боге что есть Бог Единый, Истинный и нет иного, кроме Его (Втор. 6:4; Марк 12:29-32; Рим. 3:30; Иоан. 17:8. Бог есть Дух (Иоан 4:24), живой и вечный (Иер. 10:10; 1 Фес. 1:9). Личный (Рим. 9:22-24; 1 Кор. 2:11). Безпредельный (Пс. 144:3), Неизменяющийся (Мал. 3:6), Совершенный (Втор. 2:4; Мф. 5:48). Необятный (3 Цар. 8:27; Рим. 11 :23-36, Святой, истинный (Иоан. 17:3; Лев 11 :44; Ис. Нав: 24:14; Откр. 15:4); вездесущий (Пс. 138:2-4), всеведущий (Иоан. 16:30; Откр. 2:2; Евр. 4:13). премудрый (Рим. 14:26; 1 Тим. 1:17), праведный (Пс.10: 7; Иса. 53: 11; Иер. 23:5, 6) всевидящий (Рим. 3: 26; Пс. 93; 7-9; 101:20), всеслышащий (Исх. 3:7;Пс. 4:4; 1 Иоан. 5: 14, 15), всемогущий:(Быт. 17:1), верный в обетованиях (1 Кор.1:9; 2 Кор.1:20), благий и милостивый (Исход 34:6; Тит. 2:11; ·Пс.· 118:68; Мф, 19:17); Бог есть любовь (Иоан. 3:16; 1 Иоан 4:8,16). О Боге едином в ветхом Завете говорится во множественном числе (Быт. 1:26; 11:7; Иса. 6:8), но не в смысле многобожия, а в мысле многообразия Его проявления и откровения. Что о Едином Боге говорится в Ветхом Завете во множественном числе показывает уже самое название Бога (Элохим) (Быт.1:1). Кроме того, говоря о создании человека, Библия выражается так: Создадим (Быт. 1:26); при столпотворении Бог говорит "Сойдем" (Быт. 11 :7). У пророка Исаии встречаются места, где Бог говорит: "Кто для Нас пойдет?" Все это говорится всмысле многообразия Его проявления и откровения.

3. Откровение Божие.

Мы верим в откровение Божие.· Бог многократно

2. About God.

The Bible teaches us about God that there is One God, True and there is no other besides Him (Deut. 6:4; Mark 12:29-32; Rom. 3:30; John 17:8. God is Spirit (John 4:24), living and eternal (Jer. 10:10; 1 Thess. 1:9). Personal (Rom. 9:22 24; 1 Cor. 2:11). Infinite (Ps. 145:3), Unchanging (Mal. 3:6), Perfect (Deut. 2:4; Matt. 5:48). Immeasurable (1 Kings 8:27; Rom. 11:23-36), Holy, true (John 17:3; Lev. 11:44; Josh. 24:14; Rev. 15:4); omnipresent (Ps. 139:2-4), omniscient (John 16:30; Rev. 2:2; Heb. 4:13). all-wise (Rom. 14:26; 1 Tim. 1:17), righteous (Ps. 10:7; Isa. 53:11; Jer. 23:5, 6), all-seeing (Rom. 3:26; Ps. 94; 7-9; 101:20), all-hearing (Ex. 3:7; Ps. 4:4; 1 John 5:14, 15), all-powerful (Gen. 17:1), faithful in the promises (1 Cor. 1:9; 2 Cor. 1:20), brave and merciful (Exodus 34:6; Titus 2:11; Psalm 119:68; Matt. 19:17); God is love (John 3:16; 1 John 4:8,16).

The Old Testament speaks of the One God in the plural (Gen. 1:26; 11:7; Isa. 6:8), but not in the sense of polytheism, but in the sense of the diversity of His manifestation and revelation. That the One God is spoken of in the Old Testament in the plural is shown by the very name Bora (Elohim) (Gen. 1:1). In addition, speaking of the creation of man, the Bible expresses itself thus: Let us make (Gen. 1:26); at the Tower of Towers, God says, "Let us go down" (Gen. 11:7). The prophet Isaiah contains passages where God says: "Who will go for Us?" All this is said in the sense of the diversity of His manifestation and revelation.

3. Revelation of God.

We believe in the revelation of God. God has repeatedly and in many ways revealed Himself and spoken to the Fathers through the prophets, and has repeatedly appeared to people in different persons and forms: God

и многообразно открывался и говорил Отцам чрез пророков, многократно являлся людям в разных лицах и видах: Аврааму Бог явился в лице трех человеков (Быт. 18:1, 13); Иакову Господь явился в лице Ангела, который назвался именем Есра (Быт. 31:11,13), и в лице таинственного мужа, который боролся с ним, он же благословил его, и дал ему имя Израиль, в нем Иаков, познал Бога (Быт. 32.24-30). Моисею Бог открывался в терновом кусте (Исх. 3:2-6). Маною Бог явился в лице Ангела человека (Кн. Судей. 13:6) именем Чудный (Сразн. Иса. 9:6). В скинии и храме Бог обитал среди своего народа видимо, в образе облака, что у евреев подразумевается под словом «шехина» (Исх. 25:8; 16:10; 40:34,38; 3 Цар. 8:10-11). Мы верим, что когда исполнилось время, Богсогласно обетованию Его о пришествии Мессии Иску-пителя, Спасителя мира, для спасения рода челове-ческого, впавшего в грех, явился в полноте Своей бла-годати, милости и славы (Иоан. 2:11) в лице Иисуса Христа (Иоан. 1:14, 16, 17). Из всех многообразных откровений Единого Бога выделяется особенно, как в учении евангелия, так и Ветхого Заветъ, откровение Бога в трех лицах: Отец, Сын и Святой Дух, которые в одном Существо предвечны, равны и нераздельны. В Боге и отце (Второ 32:6; Мат. 2:10) мы исповедуем Творца Неба и Земли и всего видимого и невидимого (Быт. 1:1; Кол. 1:16).

4. О Сыне.

В Сыне (Пс. 2:7-12; 2 Цар. 7:14; Прит Соломона 30:4) мы исповедуем Спасителя, Мессию, Искупителя предвечно Сушного (Мих. 5:2), который явился, как воплощенная любовь Божия на землю (Иоан. 3: 16), во плоти, по заранее предопределенному плану Болию (1 Тим.

appeared to Abraham in the person of three men (Gen. 18:1, 13); the Lord appeared to Jacob in the person of an Angel, who called himself by the name Eser (Gen. 31:11,13), and in the person of a mysterious man who wrestled with him, who blessed him and gave him the name Israel, in whom Jacob knew God (Gen. 32:24-30). God revealed Himself to Moses in a thorn bush (Ex. 3:2-6). By Manoah, God appeared in the person of an Angel of man (Judges 13:6) by the name Wonderful (Isa. 9:6). In the tabernacle and temple God dwelt among his people, apparently in the form of a cloud, which the Jews mean by the word "shekinah" (Ex. 25:8; 16:10; 40:34,38; 1 Kings 8:10-11). We believe that when the time was fulfilled, God, according to His promise of the coming of the Messiah the Redeemer, the Savior of the world, for the salvation of the human race, fallen into sin, appeared in the fullness of His grace, mercy and glory (John 2:11) in the person of Jesus Christ (John 1:14, 16, 17). Of all the various revelations of the One God, the revelation of God in three persons stands out especially, both in the teaching of the Gospel and in the Old Testament: Father, Son and Holy Spirit, who in one Being are eternal, equal and inseparable. In God and the Father (Deut. 32:6; Matt. 2:10) we confess the Creator of Heaven and Earth and of all things visible and invisible (Gen. 1:1; Col. 1:16).

4. About the Son.

In the Son (Ps. 2:7-12; 2 Sam. 7:14; Prov. 30:4) we proclaim the Savior, the Messiah, the Redeemer of the eternally existing (Mic. 5:2), who appeared as the incarnate love of God on earth (John 3:16), in the flesh, according to the predetermined plan of God (1 Tim. 3:16), was born in Bethlehem (Mic.

3:16), родился в Висрлееме (Мих. 5:3); как человек от благодатной и благословенной Девы, Марии (Лук. 1:28, 31, 35, Иса. 7:14, 9:6), как Еммануил для ознаменования, что Он "с нами Бог" или Иешуа (Иисус), что означает Спаситель.

5. О духе Святом.

Мы веруем также в Духа Святого. О Духе говорится, что Он при сотворении мира носился над водою (Быт. 1:7; Мат. 3:16); Бог есть Дух (Иоан. 4:24); Дух, наравне с Богом, посылал пророков (Иса. 48:16), Бог утешает Израиля, что Дух Его будет пребывать среди них (Аггея 2:4,5). Об Израиле говорится, что они возмутились и огорчали Духа Святого (Иса. 63:10; Деян. 5:3, 4). Самый ужасный грех это хула против Духа Святого (Мар. 3:29). Он, как Дух оживотворяющий, возрождающий (Иоан. 6:63; 4:24; Мат. 28:19; Тит. 3:5), обитает в сердце верующего (1 Кор. 3:16), не перестает действовать в нем, усиливая и укрепляя нового человека в отношении святости и совершенства (Евр. 12:14; 1 Пет. 1:2; Рим. 15:16; Рим. 8:13, 14). Чему человек должен способствовать покорностью, стремлением и искренним желанием (Филип. 2:12,13; 1 Пет. 2:2; Ефес. 6:10-19; 1 Тим. 6:12; 2 Тим. 4:7). Дух Святой, как Дух обличающий (Иоан. 16:8), утешающий (Иоан. 16:7), наставляющий на всякую истину (Иоан. 16:13), подкрепляющий нас в немощах наших (Рим. 8:26), делает нас способными и плодотворными на добрые дела (Гал. 5:22). "Не огорчайте Духа Святого" (Ефес. 4:30). В нем верующие имеют радость и мир. (Рим. 14:17). Он говорит тайны (1 Кор. 14:2), молится и поет (1 Кор. 14:15). Он сходит и находит на людей (Деян. 2:1-4; 10:44-46, 19:6; Лук. 1:35).

6. О спасении.

5:3); as a man from the gracious and blessed Virgin, Mary (Luke 1:28, 31, 35, Isa. 7:14, 9:6), as Emmanuel to signify that He is "God with us" or Yeshua (Jesus), which means Savior.

5. About the Holy Spirit.

We also believe in the Holy Spirit. It is said of the Spirit that at the creation of the world He moved upon the face of the waters (Gen. 1:7; Matt. 3:16); God is Spirit (John 4:24); the Spirit, along with God, sent prophets (Isa. 48:16), God consoles Israel that His Spirit will abide among them (Haggai 2:4,5). It is said of Israel that they rebelled and grieved the Holy Spirit (Isa. 63:10; Acts 5:3, 4). The most terrible sin is blasphemy against the Holy Spirit (Mark 3:29). He, as the quickening, regenerating Spirit (John 6:63; 4:24; Matt. 28:19; Titus 3:5), dwells in the heart of the believer (1 Cor. 3:16), and never ceases to act in it, strengthening and fortifying the new man in regard to holiness and perfection (Heb. 12:14; 1 Pet. 1:2; Rom. 15:16; Rom. 8:13, 14). To which man must contribute by submission, striving, and sincere desire (Phil. 2:12,13; 1 Pet. 2:2, Eph. 6:10-19; 1 Tim. 6:12; 2 Tim. 4:7). The Holy Spirit, as the Spirit who convicts (John 16:8), comforts (John 16:7), guides into all truth (John 16:13), helps us in our weaknesses (Rom. 8:26), makes us capable and fruitful in good works (Gal. 5:22). "Do not grieve the Holy Spirit" (Eph. 4:30). In Him believers have joy and peace. (Rom. 14:17). He speaks mysteries (1 Cor. 14:2), prays and sings (1 Cor. 14:15). He descends and comes upon people (Acts 2:1-4; 10:44-46, 19:6; Luke 1:35).

6. About salvation.

<p>Мы верим, что для спасения рода человеческого который будучи создан по образу и подобию Божию впоследствии, по искушении врага души человеческой впал в грех, лишившись славы Божией, стал, "чадомгнева" (Рим. 3:23; 5:12-19); Ефес. 2:3), рабом греха, подвергся возмездию за грех, т. е. смерти и отлучению от Бога, должен был явиться Спаситель, Искупитель, которому надлежало взять на себя все грехи мира, как Агнцу Божию (Иса. 53), положить свою жизнь, как жертву искупления, умереть и на третий день воскреснуть (Пс. 15:8-10; Мат. 28:6; Мар. 16:9-14; Лук. 24:34; Иоан. 20:9; Рим. 14:9; 1 Кор. 15:4-11; Кол. 2:12; Иоан. 11:25; Филипп. 3:10; 1 Пет. 1:3; 2 Кор. 5:15).</p> <p>Сам человек не может себя спасти (Мих. 6:6-7) ни собственной праведностью (Рим. 10:3; Иса. 64:6), ни какими либо делами (Гал. 2:16; 3:10; Рим. 3:20); денежным выкупом (Прит. 11:4), ни через других человеков (Пс. 48:8, 9; Ефес. 2:8-10, 11).</p> <p>В единственном спасении, совершенном Господом Иисусом (Иер. 23; Деян. 4:12; Иса. 53; 2 Кор. 5:18-19; 1 Тим. 2:5, 6; Евр. 2:9, 14, 15; 1 Пет. 1:18, 19; Лук. 1:68), посредством смерти Его за всех людей (Мат. 20:28; 1 Иоан. 2:2), предлагается всем умилоствление (Рим. 3:25), примирение (2 Кор. 5: 19-20; Кол. 1:20) прощение всех грехов. (Мат. 3:6; Кол. 1:14), оправдание (Рим. 3:24; 4:5; 2 Кор. 5:21; Еф. 1:7), усыновление (Рим. 8:15-16; Гал. 4:5-6) и жизнь вечная (Рим. 6:29; Иоан. 3:16; 1 Иоан. 5:11-12). Хотя все это совершил Христос, но чтобы стать соучастником спасения, каждый человек должен покаяться в своих грехах (Пс. 31:3-5; Мат. 4:17; 9:13, Пс. 50:3, 7, 9) и лично придти ко Христу (Мат. 11:28) верую в Его жертву и уповаю на</p>	<p>We believe that for the salvation of the human race which, being created in the image and likeness of God subsequently, through the temptation of the enemy of the human soul, fell into sin, having lost the glory of God, became, "a child of wrath" (Rom. 3:23; 5:12-19); Eph. 2:3), a slave of sin, subjected to the penalty of sin, i.e. death and separation from God, the Savior, the Redeemer, had to appear, who was to take upon himself all the sins of the world, as the Lamb of God (Isa. 53), lay down his life as a sacrifice of atonement, die and rise again on the third day (Ps. 16:8-10; Matt. 28:6; Mark 16:9-14; Luke 24:34; John 20:9; Rom. 14:9; 1 Cor. 15:4-11; Col. 2:12; John 11:25; Philip. 3:10; 1 Pet. 1:3; 2 Cor. 5:15).</p> <p>A man cannot save himself (Micah 6:6-7), neither by his own righteousness (Rom. 10:3; Isa. 64:6), nor by any works (Gal. 2:16; 3:10; Rom. 3:20); by a monetary ransom (Prov. 11:4), nor through other people (Ps. 49:8, 9; Eph. 2:8-10, 11).</p> <p>In the only salvation accomplished by the Lord Jesus (Jer. 23; Acts 4:12; Isa. 53; 2 Cor. 5:18-19; 1 Tim. 2:5, 6; Heb. 2:9, 14, 15; 1 Pet. 1:18, 19; Luke 1:68), through the death of Christ for all men (Matt. 20:28; 1 John 2:2), propitiation (Rom. 3:25), reconciliation (2 Cor. 5:19-20; Col. 1:20), forgiveness of all sins is offered to all. (Matt. 3:6; Col. 1:14), justification (Rom. 3:24; 4:5; 2 Cor. 5:21; Eph. 1:7), adoption (Rom. 8:15-16; Gal. 4:5-6), and eternal life (Rom. 6:29; John 3:16; 1 John 5:11-12).</p> <p>Although Christ accomplished all this, in order to become a sharer in salvation, each person must repent of his sins (Ps. 31:3-5; Matt. 4:17; 9:13, Ps. 50:3, 7, 9) and personally come to Christ (Matt. 11:28) by faith in His sacrifice and trusting in the</p>
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совершенное им спасение (Еф. 2:8; Рим. 4:24, 25; Иса. 53:5; Евр.10:10-14).

7, Установлении Христовы для верующих в него.

Господь Иисус Христос оставил своим ученикам два установления: водное крещение, и Вечерю Господню, которые христиане должны соблюдать до второго пришествия Христа. Водное крещение. Оно заповедано в Св. Писании для всех истинно покаявшихся и всем сердцем верующие, что Христос есть их Спаситель и Господь

(Мат. 28:19-20; Мар. 16:15-16). Посредством крещения крестящийся дает обещание Богу доброй совести (1 Пет. 3:21), умирает для греха, погребается со Христом и воскресает с Ним для новой жизни (Рим: 6:2-5). По-ружение в воде есть внешний символ, что их сердца уже очищены кровью Христовой (1 Иоан. 1 :7; Евр. 10:22; Деян. 2:38; 8:12; 36:39; 10:47-48), и что они присоединились к избранному народу Божию церкви Христовой (Деян. 2:47; 1 Пет. 2:5, 9, 10).

О вечери Господней. Она состоит из хлеба и вина. Ее своим ученикам заповедал совершать Сам Господь наш Иисус Христос, как воспоминание о Нем (Лук. 22:19; 1 Кор. 11:24, 25), а именно воспоминание о Его страданиях и смерти, как о деле искупления (1 Кор, 11:26; 1 Пет. 1 :18, 19), а также воспоминание Его любви, которую он возлюбил нас до конца (Иоан. 15:13; 13:1; Рим. 5:6, 8), отдавши себя самого не только за нас, но и нам в пищу - духовную и небесную (1 Кор. 10:16; Иоан. 6:51, 33:56; 2 Пет.1:4). Принимая живою верою, она делает нас участниками общения как с ним, так и со всею его церковью (1 Кор.10:16-17). Пред совершением Вечери Господней, мы также соблюдаем заповедь Христа

salvation accomplished by Him (Eph. 2:8; Rom. 4:24, 25; Isa. 53:5; Heb. 10:10-14).

7, The ordinances of Christ for those who believe in him.

The Lord Jesus Christ left his disciples two ordinances: water baptism and the Lord's Supper, which Christians must observe until the second coming of Christ.

Water baptism. It is commanded in the Holy Scripture for all who truly repent and believe with all their hearts that Christ is their Savior and Lord (Matt. 28:19-20; Mark 16:15-16). Through baptism, the baptized person gives a promise to God of a good conscience (1 Pet. 3:21), dies to the cross, is saved with Christ and is resurrected with Him for a new life (Rom. 6:2-5). The washing in water is an outward symbol that their hearts have already been cleansed by the blood of Christ (1 John 1:7; Heb. 10:22; Acts 2:38; 8:12; 36:39; 10:47-48), and that they have been united with the chosen people of God, the church of Christ (Acts 2:47; 1 Pet. 2:5, 9, 10).

About the Lord's Supper. It consists of bread and wine. Our Lord Jesus Christ Himself commanded His disciples to celebrate it as a remembrance of Him (Luke 22:19; 1 Cor. 11:24, 25), namely, a remembrance of His sufferings and death, as a work of redemption (1 Cor. 11:26; 1 Pet. 1:18, 19), and also a remembrance of His love, with which He loved us to the end (John 15:13; 13:1; Rom. 5:6, 8), having given Himself not only for us, but also for us as food - spiritual and heavenly (1 Cor. 10:16; John 6:51, 33:56; 2 Pet. 1:4). Receiving it by living faith, it makes us participants in fellowship both with him and with his whole church (1 Cor. 10:16-17). Before celebrating the Lord's Supper, we also observe the

относительно омовения ног друг другу, (Иоан. 13:1-17; Мат. 28:20; Мар. 13:37), чтобы наши ноги были чистыми и прекрасными, дабы они более не ходили широкими путями, а следовали по следам Христа (Иса.52:7; 1 Пет. 2:21), тесными вратами и узким путем (Мат, 7:13-14).

8. Об обетовании Бога отца.

Священное писание свидетельствует, что верующим людям принадлежит обетование Божие т. е. крещение Духом Святым и огнем (Мат. 3: 11, Деян.1:4-5, 8; 2:1-4, 17, 18, 39; Лук. 24:49; Иоан. 7:37-39), и все благодатные дары Духа Святого (1 Кор. 12:1-13, 28; 14:1-5, 26:33). С крещением Духом Святым является сила для нравственной жизни и служения Богу и людям (Деян. 1:8, 1 Тим.1:12; 1 Кор.2:4-5).

9. О втором пришествии Христа.

Слово Божие учит, что Христос придет вторично за своим верным народом (1 Кор. 15:51-57; Иоан. 14:3; Деян. 1:10-11). Усопшие в нем воскреснут, а живущие, верующие в него, будут изменены и восхищены вместе на облаках в Сретение Господу (1 Фес.4:13-18). Для неожиданных Его Он придет, как тать (Мат. 24:42-44; 1 Фес. 5:2). Ожидющие же его не будут застигнуты врасплох (1 Фес. 5:4, 9, 10; Мат. 25:1-13).

10. О тысячелетнем царстве.

Со вторым пришествием Христа начнется 1000-летнее царство (Откр: 20: 1-6), в котором принимают участие только те, которые воскреснут при первом воскресении праведных, умерших во Христе (1 Фес.4:15-17; 1 Кор. 15:21-23) и те живые, которые изменятся и облечутся, подобно Ангелам, в нетление (1 Кор. 15:51-53; Мат. 22:30). В тысячелетнем царстве Иисус Христос будет царствовать

commandment of Christ regarding the washing of one another's feet (John 13:1-17; Matt. 28:20; Mark 13:37), so that our feet may be clean and beautiful, so that they no longer walk in the broad ways, but follow in the footsteps of Christ (Isa. 52:7; 1 Pet. 2:21), the strait gate and the narrow way (Matt. 7:13-14).

8. About the promise of God the Father.

Holy Scripture testifies that believers have the promise of God, i.e. the baptism of the Holy Spirit and fire (Matt. 3:11, Acts 1:4-5, 8; 2:1-4, 17, 18, 39; Luke 24:49; John 7:37-39), and all the gracious gifts of the Holy Spirit (1 Cor. 12:1-13, 28; 14:1-5, 26:33). With the baptism of the Holy Spirit comes the power for moral life and service to God and people (Acts 1:8; 1 Tim. 1:12; 1 Cor. 2:4, 5).

9. On the Second Coming of Christ.

The Word of God teaches that Christ will come a second time for His faithful people (1 Cor. 15:51-57; John 14:3; Acts 1:10-11). Those who sleep in Him will be resurrected, and those who are alive and believe in Him will be changed and caught up together in the clouds to meet the Lord (1 Thess. 4:13-18). To those who do not expect Him He will come as a thief (Matt. 24:42-44; 1 Thess. 5:2). But those who expect Him will not be taken by surprise (1 Thess. 5:4, 9, 10; Matt. 25:1-13).

10. On the Millennial Kingdom.

With the second coming of Christ will begin the 1000-year kingdom (Rev. 20:1-6), in which only those who will rise at the first resurrection of the righteous who died in Christ (1 Thess. 4:15-17; 1 Cor. 15:21-23) and those living who will be changed and clothed, like the angels, with incorruption (1

с своею невестою (церковью), как царь с царицей.

11. Огненное озеро.

Сатана и его ангелы, зверь и лжепророк и те которые не записаны в книгу жизни, боязливые и скверные, убийцы и любодееи и чародеи, и идолослужители и все лжецы будут преданы вечному мучению в озере, горящем огнем и серою - это смерть вторая(Откр. 19:20: 20:10-15).

12. Новое небо и новая земля.

Мы по обетованию Божию, ожидаем новаго неба и новой земли, на которых обитает правда (2 Пет. 3:13; Откр. 21:1; Иса. 65:17). А нынешние небеса и земля сберегаются огню на день суда и погибели нечестивых человеков (2 Пет. 3:7, 10).

13. О молитве.

Хотя судьба людей в руках и промысле Божиим и Бог всеведущий знает, наперед все нужды человека (Мат. 6:8), но предвечной благодатью своей Бог позволяет человеку обращаться к нему во всякое время всякими молениями и прошениями (Пс. 49:15; Ефес. 6:18; 1 Тим. 2: 1). Молитва есть внешнее проявление общения души человеческой с Богом (Прит. Соломона 3:32), при котором человек или излагает ему свои личные нужды и просит об удовлетворении их (Пс. 17:7; 2 Пар.33:12-13; Фил. 4:19; Пс. 59:13), или приносит ему нужды других в молитве (Ефес. 1: 16; Филимон 1 :4; 1Тим. 2:11), или прославляет его за исполнение нашей молитвы или благоденствия сверх молитвы (Пс.11:21; Ис. 12; Пс. 138:14: 137:2-3; Деян. 11:19; Ефес. 1:3), или же наслаждается радостным общением с Богом, духовно созерцая красоту Господа. Так как нужды людей и их душевные переживания бесконечно разнообразны, то и молитвы как выражение этих нужд и переживаний, должны соответствовать им,

Cor. 15:51-53; Matt. 22:30) will take part. In the thousand-year kingdom, Jesus Christ will reign with his bride (the church), as a king with his queen.

11. The lake of fire.

Satan and his angels, the beast and the false prophet, and those not written in the book of life, the fearful and the abominable, murderers and sexually immoral and sorcerers and idolaters and all liars will be betrayed into eternal torment in the lake that burns with fire and brimstone - this is the second death (Rev. 19:20; 20:10-15).

12. The new heaven and the new earth.

According to the promise of God, we look for a new heaven and a new earth, in which righteousness dwells (2 Pet. 3:13; Rev. 21:1; Isa. 65:17). But the heavens and the earth that are now are reserved for fire against the day of judgment and perdition of ungodly men (2 Pet. 3:7, 10).

13. About prayer.

Although the fate of people is in the hands and providence of God and the omniscient God knows in advance all the needs of man (Matt. 6:8), but by His eternal goodness God allows man to turn to Him at all times with all kinds of prayers and requests (Ps. 49:15; Eph. 6:18; 1 Tim. 2:1). Prayer is an outward manifestation of the communion of the human soul with God (Prov. Solomon 3:32), in which a person either sets forth his personal needs and asks for their satisfaction (Ps. 18:7; 2 Chron. 33:12-13; Phil. 4:19; Ps. 59:13), or brings to him the needs of others in prayer (Eph. 1:16; Philemon 1:4; 1 Tim. 2:11), or glorifies him for the fulfillment of our prayer or good deeds beyond prayer (Ps. 11:21; Is. 12; Ps. 139:14: 137:2-3; Acts 11:19; Eph. 1:3), or enjoys joyful communion with God, spiritually contemplating the beauty of the Lord. Since people's needs and their spiritual experiences

а потому и установленных форм для молитвы быть не может (Иоан. 4:23; 1 Кор. 14:14-18; 2 Кор. 3:6; Рим. 2:29; Мат. 15:8). Истинная молитва: 1) Должна быть выражена такими словами, которые соответствуют нуждам и чувствам наполняющим сердце молящегося (Деян. 1:24:26; 4:24-30); 2) Должна исходить от сердца (Евр. 10:22); 3) Должна быть одухотворена живой верой в благодать Бога (Мат. 21:22; Мар. 11:24; Иак. 4:3; 5:16; Прит. Соломона 15:29; Пс. 64:3; 4) Молитва не есть заслуга человека, а милость Божия (Ис. 1:15-18). Молитва верующего должна быть согласована с волей Господа (Мат. 6:10; Иоан. 5:14; Рим. 12:2). Верующие пребывают постоянно в молитве (Фил. 4:6; Кол. 4:2), при чем они совершают ее бодрствуя и благоразумно (1 Пет. 4:7). Молитва совершается верующими наедине (Мат. 6:6) и в общении с другими (Мат. 8:19), в собраниях верующих во всеуслышание (Деян. 2:42; 4:31; 6; 4:12, 5; Пс. 34, 18).

14. О Государственной власти.

Так как Святенное Писание ясно говорит "Вся-кая душа да будет покорна высшим властям ибо нет власти не от Бога, существующие же власти от Бога установлены (Рим. 13:1-7), то мы, евангелисты, веруем и исповедуем, что всякий истинный христианин должен быть верным гражданином своего Государства, покорным властям, повинуюсь им не только из страха наказания, но и по совести, отдавая им «кому подать подать; кому оброк, оброк; кому страх, страх: кому честь, честь». (Рим. 13:7). Также мы совершаем молитвы, прошения и благодарения за всех человек, правителей и начальствующих (1 Тим. 2:1-4); только в отношении служения Богу мы признаем недопустимым человеческое

are infinitely varied, prayers as an expression of these needs and experiences must correspond to them, and therefore there can be no established forms for prayer (John 4:23; 1 Cor. 14:14-18; 2 Cor. 3:6; Rom. 2:29; Matt. 15:8).

True prayer: 1) Must be expressed in words that correspond to the needs and feelings filling the heart of the one praying (Acts 1:24:26; 4:24-30); 2) Must come from the heart (Heb. 10:22); 3) It must be inspired by a living faith in the grace of God (Matt. 21:22; Mark 11:24; James 4:3; 5:16; Prov. Solomon 15:29; Psalm 64:3; 4) Prayer is not a merit of man, but the mercy of God (Is. 1:15-18). The prayer of the believer must be in agreement with the will of the Lord (Matt. 6:10; John 5:14; Rom. 12:2). Believers abide constantly in prayer (Phil. 4:6; Col. 4:2), and they do it watchfully and wisely (1 Pet. 4:7). Prayer is performed by believers alone (Matt. 6:6) and in fellowship with others (Matt. 8:19), in assemblies of believers in the hearing of all (Acts 2:42; 4:31; 6; 4:12, 5; Ps. 34:18).

14. On State power.

Since the Holy Scripture clearly says, "Let every soul be subject to the higher powers, for there is no power except from God, and the powers that be are ordained by God" (Rom. 13:1-7), we, the Evangelists, believe and confess that every true Christian must be a faithful citizen of his State, submissive to the authorities, obeying them not only out of fear of punishment, but also according to conscience, giving them "tax to whom tax is due, custom to whom custom is due, fear to whom fear is due, honor to whom honor" (Rom. 13:7). We also make prayers, petitions and thanksgiving for all people, rulers and those in authority (1 Tim. 2:1-4); only in relation to the service of God we recognize human intervention as inadmissible, and we render to Caesar the things that are Caesar's,

вмешательство, и мы отдаем кесарево кесарю, а Божие Богу (Мат. 22:21).

15. Наше отношение к политическим партиям.

Христос говорит: «царство мое не от мира сего» (Иоанн 18:36). А потому мы, будучи членами духовного тела его, т. е. церква его на земле, не вступаем ни в какие политические партии и не принимаем в них никакого активного участия, что же касается исполнения гражданского долга и отношение к государственным выборам, то каждый по своей совести пред Богом подаст свой голос за тех, кто стремится в мире и любви достичь блага народу, без всякого насилия.

16. О церкви Христовой.

Господь Бог, отец Небесный, послал в мир своего единородного сына, Иисуса Христа, который искупил, и спас падшего человека своей драгоценною кровью. Он выделил спасенный народ из которого основал и организовал свою церковь (общество) верующих в него. (Мат. 16:18), крестил ее Духом Святым (Деян. 2:1-4; 1 Кор. 12:4-13, 28), с владычеством на раменах его (Ис. 9:5), и сказал, что врата ада не одолеют ее (Мат. 16:18).

Основанием и руководством она имеет Св. Библию, как слово Божие, которое для нее есть достаточное правило веры и жизни. Она есть живой организм, тело Христово, храм Божий, в котором обитает со всеми благодатными дарами Дух Святой (1 Кор. 3:16, 17; 12:4-13). Все члены церкви Христовой должны быть чистыми святыми и безукоризненными чадами Божьими (1 Пет. 1:15, 16). Ибо Господь призвал нас не к нечистоте, но к святости, и воля Божия есть освящение наше (1 Фес. 4:7, 3). В церкви Христово; мы признаем должна быть строгая церковная дисциплина и порядок, предписанные словом Божиим. В ней

and to God the things that are God's (Matt. 22:21).

15. Our attitude toward political parties.

Christ says: "My kingdom is not of this world" (John 18:36). And therefore we, being members of his spiritual body, i.e. his church on earth, do not join any political parties and do not take any active part in them, as for the fulfillment of civic duty and attitude toward state elections, then everyone according to his conscience before God will cast his vote for those who strive in peace and love to achieve the good of the people, without any violence.

16. About the Church of Christ.

The Lord God, the Father in Heaven, sent into the world his only begotten son, Jesus Christ, who redeemed and saved fallen man with his precious blood. He separated the saved people from whom he founded and organized his church (society) of believers in him (Matthew 16:18), baptized it with the Holy Spirit (Acts 2:1-4; 1 Cor. 12:4-13, 28), with the government on his shoulders (Isaiah 9:5), and said that the gates of hell shall not prevail against it (Matthew 16:18). Its foundation and guidance is the Holy Bible, as the word of God, which is for it a sufficient rule of faith and life. It is a living organism, the body of Christ, the temple of God, in which the Holy Spirit dwells with all the gifts of grace (1 Cor. 3:16, 17; 12:4-13). All members of the church of Christ must be pure, holy, and blameless children of God (1 Pet. 1:15, 16). For the Lord has not called us to impurity, but to holiness: and this is the will of God, our sanctification (1 Thess. 4:7, 3). In the church of Christ; we recognize that there must be strict church discipline and order, prescribed by the word of God. In it

признаем мы должны быть следующие служителя: Епископы (надзиратели) или начальствующие пресвитера или пасторы, евангелисты и проповедники, диакона и диаконицы, увещатели и увещательницы. (1 Тим: 3:1-13; 5:17; Титу 1:5-9; Деян. 14:23, 20:17, 28; 1 Пет. 5:1-5; Ефес. 4:11; Рим. 12:6-8; 16:1).

При обсуждении и решении разных возникающих вопросов все члены общины, как мужского пола, так и женского пола, пользуются одинаковым правом.

Вновь уверовавшие, прежде чем быть принятым в общину и до принятия Св. Крещения, согласно заповеди Христовой (Мар. 16:16), подвергаются предварительному испытанию пред советом, а потом свидетельствуют о своем обращении и о мере познания ими христианской истины в одном из членских собраний (Деян. 8:37, 38; Рим. 10:9, 10; 1 Тим. 6:12).

17, Обязанности членов общины (церкви).

Все члены общины, будучи детьми одного небесного отца (1 Кор. 8:6; Иоан. 1:12; Рим. 8:16), как собратия одной Божией семьи (Евр. 5:30; 1:22-23), должны почитать друг друга, не возвышаясь друг над другом, и не подавая брату своему повода к преткновению и соблазну (Рим. 14: 13), любить друг друга (Иоан. 13:35; 1 Иоан. 3:14), не злословить друг друга (Иак. 4:11), но прилагать все старания к тому, чтобы показать в вере добродетель, разсудительность, терпение, воздержание, благочестие и братолюбие, с нежностью предупреждая друг друга, в почтительности наставляя друг друга (Рим. 15:14), увещая и назидая один другого (1 Фес. 5:11; Евр. 3:13) со всякими смиренномудрием, кротостью и долготерпением, снисходя друг ко другу любовью, стараясь сохранить единство

we recognize that there must be the following ministers: Bishops (overseers) or presiding elders or pastors, evangelists and preachers, deacons and deaconesses, exhorters and exhorters. (1 Tim. 3:1-13; 5:17; Titus 1:5-9; Acts 14:23, 20:17, 28; 1 Pet. 5:1-5; Eph. 4:11; Rom. 12:6-8; 16:1).

In discussing and resolving various issues that arise, all members of the community, both male and female, enjoy equal rights.

New believers, before being accepted into the community and before receiving Holy Baptism, according to the commandment of Christ (Mark 16:16), undergo a preliminary test before the council, and then testify to their conversion and the extent of their knowledge of Christian truth in one of the membership meetings (Acts 8:37, 38; Rom. 10:9, 10; 1 Tim. 6:12).

17. Duties of members of the community (church).

All members of the community, being children of one heavenly Father (1 Cor. 8:6; John 1:12; Rom. 8:16), as brothers of one God's family (Heb. 5:30; 1:22-23), must honor one another, not exalting one another above another, and not giving their brother an occasion for stumbling and offense (Rom. 14:13), love one another (John 13:35; 1 John 3:14), not speak evil of one another (James 4:11), but make every effort to show in faith virtue, prudence, patience, self-control, piety and brotherly love, tenderly warning one another, in reverence instructing one another (Rom. 15:14), exhorting and edifying one another (1 Thess. 5:11; Heb. 3:13) with all humility, gentleness and patience, bearing with one another in love, striving to maintain the unity of the Spirit in the bond of peace,

духа в союзе мира и сохранить надежду терпением из писания (Рим. 15:4). Согласно указаниям Св. Писания каждый член общины должен считать своим святым долгом участвовать в деле распространения Царствия Божия и поддерживать его материальными средствами (1 Кор.16:1, 2; 2 Кор. 9:6-8; Гал. 6:9-10).

Должны соблюдать правила по отношению (в случае) к согрешающим членам, а именно: Если кто из членов согрешил против брата, но раскаялся, то ему надо простить. С тем же, который позволяет себе жить не по евангелию и грешит против Бога или общины, надо поступать по слову Божию, согласно учению Евангелия т. е.: 1) молиться за согрешающего, увещевать его в Духе кротости с целью исправления (Гал. 6:1, 2 Тим. 2:25, 26); 2) в случае непринятия им увещевания, надо принимать более серьезные меры и поставить его на замечание (2 Фес. 3:14); 3) увещевать в присутствии свидетелей (Мат. 18:16); 4) продолжающего упорствовать, надо обличать пред всей общиной (Мат. 18:17; 1 Тим. 5:20); 5) если же он не послушает общину, то она его исключает, на что ей дана власть от самого Господа (Мат. 18:18; 1 Кор.5:13; 1 Тим 1:20; Мат. 18:17-18; Титу 3:9-11; 2 Кор.6:12).

Отлучение является средством к исправлению согрешивших, а не мстью (Гал. 6:1). Оно служит также предохранением церкви от зараженных духовной болезнью. (2 Тим. 2: 16, 17). Согласно слову Божьему все члены общины должны находиться в тесном общении друг с другом (1 Иоан. 1:7), как живые камни устроить из себя дом духовный (1 Пет.2:5) и способствовать распространению Царства Божия и прославлению имени его, возвещать совершенство призвавшего нас из тьмы в чудный свой свет (1 Пет. 2:9). По примеру

and to hold on to hope through patience from the scriptures (Rom. 15:4).

According to the instructions of Holy Scripture, each member of the community should consider it his sacred duty to participate in the work of spreading the Kingdom of God and support it with material means (1 Cor. 16:1, 2; 2 Cor. 9:6-8; Gal. 6:9-10).

The rules must be observed in relation to (in case of) sinning members, namely: If any of the members has sinned against a brother, but repented, then he must be forgiven. With the one who allows himself to live not according to the Gospel and sins against God or the community, we must act according to the word of God, in accordance with the teaching of the Gospel, i.e.: 1) pray for the sinner, exhort him in the Spirit of meekness with the goal of correction (Gal. 6:1, 2 Tim. 2:25, 26); 2) if he does not accept the admonition, more serious measures must be taken and he must be reprimanded (2 Thess. 3:14); 3) exhort in the presence of witnesses (Matt. 18:16); 4) the one who continues to be stubborn must be rebuked before the whole community (Matt. 18:17; 1 Tim. 5:20). 5) if he does not listen to the community, then it excludes him, for which it has been given authority by the Lord Himself (Matt. 18:18; 1 Cor. 5:13; 1 Tim. 1:20; Matt. 18:17-18; Titus 3:9-11; 2 Cor. 6:12).

Excommunication is a means of correction of those who have committed a sin, not revenge (Gal. 6:1). It also serves to protect the church from those infected with spiritual disease (2 Tim. 2:16, 17). According to the word of God, all members of the congregation must be in close fellowship with one another (1 John 1:7), like living stones, building themselves up into a spiritual house (1 Pet. 2:5), and contributing to the spread of the Kingdom of God and the glorification of His name, proclaiming the

первых христиан, верующие собираются, кроме первого дня недели (воскресенья) (Деян. 20:7; 1 Кор. 10:2), в условные дни и часы для совместного прославления Бога (Рим.15:6), для участия в разборе слова Божия, для молитвы и песнопения (1 Кор. 14; 26, 33), что способствует возрастанию верующих в познании Христа (Кол. 2:2). Укоренению и углублению в любви (Ефес.3:18-19), усовершенствованию в жизни и вере по примеру Христа (Ефес. 4:12-15), взаимному содействию во всем полезном и добром (Ефес. 4:16). Взаимному смирению (1 Пет. 4:10), назиданию (Иуды 20), наставлению друг друга (Рим. 15: 14), ограждению себя от мира (Деян. 2:40) и от вмешательства посторонних в их духовную жизнь (Деян. 5:13), наблюдая за чистотой и святостью общины. Во время призывных собраний, верующие не, только поддерживают собрание молитвами и пением, но и наблюдают за порядком. Члены общины стараются по возможности не пропускать ни одного собрания согласно слова Божия, где говорится: «не будем оставлять собрания своего» (Евр. 10:25).

Каждый член общины особенно старается сохранять тесное единение в молитве с другими сочленами в собраниях. Кроме, этого, стараются у себя дома проводить известное время с совещанием и чтением слова Божия и молитве со своими домочадцами или наедине.

18. Отношение общины к пресвитерам.

Следует уважать трудящихся у вас и предстоятелей ваших в Господе, вразумляющих вас, и почитать их преимущественно с любовью за дело их (1 Фес. 5:12, 13), повиноваться наставникам и быть покорными им, ибо они неусыпно пекутся о душах ваших (Евр. 13:17), молиться о них постоянно, чтобы они с дерзновением возвещали тайну

perfectio of Him who called us out of darkness into His marvelous light (1 Pet. 2:9). Following the example of the first Christians, believers gather, in addition to the first day of the week (Sunday) (Acts 20:7; 1 Cor. 10:2), on designated days and hours for joint glorification of God (Rom. 15:6), for participation in the analysis of the word of God, for prayer and singing (1 Cor. 14; 26, 33), which contributes to the growth of believers in the knowledge of Christ (Col. 2:2), rooting and deepening in love (Eph. 3:18-19), improvement in life and faith following the example of Christ (Eph. 4:12-15), mutual assistance in everything useful and good (Eph. 4:16). Mutual humility (1 Pet. 4:10), edification (Jude 20), admonition of one another (Rom. 15:14), protection of oneself from the world (Acts 2:40) and from outside interference in their spiritual life (Acts 5:13), watching over the purity and holiness of the community. During the calling meetings, believers not only support the meeting with prayers and singing, but also watch over the order. The members of the community try, if possible, not to miss a single meeting according to the word of God, where it is said: "let us not forsake the assembling of ourselves together" (Heb. 10:25).

Each member of the community especially tries to maintain close unity in prayer with other members in the meetings. In addition, they try to spend a certain time at home in congregational reading of the word of God and prayer with their household or alone.

18. The attitude of the congregation toward the elders.

You must respect those who labor among you and are over you in the Lord, who admonish you, and esteem them especially in love for their work's sake (1 Thess. 5:12, 13), obey

благоветствования (Ефес. 6:18-19). Наставляемый словом делись всяким добром с наставляющим (Гал. 6:6). Община должна заботиться о материальном положении своего духовного наставника (1 Кор. 9:7-14), обвинение на пресвитера принимается не иначе как при двух, трех свидетелях (1 Тим. 5:17-19).

20. О браке и об отношении супругов друг к другу.

Брак установлен господом Богом (Быт. 1:27, 28), подтвержден Иисусом Христом и Апостолами (Мат. 19:4-6, 1 Кор. 7:2; Евр. 13:4); поэтому он ни в коем случае не должен быть расторгам (Мат. 10:6-9). Только смерть одного из супругов освобождает другого от брака [Рим. 7:2]. Исключение Господь допускает в случае прелюбодеяния [Мат. 5:32; 19:9]. При вступлении в брак, верующие должны руководствоваться словом Божиим, которое всегда дает нам ответы на все наши жизненные вопросы. Слово Божие говорит: «Не преклоняйтесь под чужое ярмо с неверными». [2 Кор. 6:14]. «Все, что вы депаете словом или делом, все делайте во имя Господа Иисуса Христа» (Кол. 3:17); «Испытывайте, что благоугодно Богу» [Ефес. 3:10], ибо тогда только вступающие вбрак могут рассчитывать на благословение Божие. Члены общины, желающие вступить в брак, должны заявить об этом Пресвитеру. Об этом извещается вся община для сведения, чтобы небыло никаких препятствий.

Мужья должны любить своих жен, как Христос возлюбил свою церковь, предап сеея за нее [Еф. 5:25-28]. Обращаться с ними благоразумно, как с немощным сосудом, оказывая им честь, как сонаследницам бпагодатной жизни "дабы не было вам препятствия вполитвах" [1Пет. 3:7], оказывая ей должное

your leaders and be submissive to them, for they watch over your souls without fail (Heb. 13:17), and pray for them constantly, that they may boldly proclaim the mystery of the gospel (Eph. 6:18-19).

Let him who is taught in the word share all good things with him who teaches (Gal. 6:6). The congregation must care for the material situation of its spiritual leader (1 Cor. 9:7-14), and an accusation against an elder is accepted only in the presence of two or three witnesses (1 Tim. 5:17-19).

20. On marriage and the attitude of spouses towards each other.

Marriage was established by God (Gen. 1:27, 28), confirmed by Jesus Christ and the Apostles (Matt. 19:4-6, 1 Cor. 7:2; Heb. 13:4); therefore, it should never be dissolved (Matt. 10:6-9). Only the death of one of the spouses frees the other from marriage [Rom. 7:2]. The Lord allows an exception in the case of adultery [Matt. 5:32; 19:9]. When entering into marriage, believers should be guided by the word of God, which always gives us answers to all our life questions. The word of God says: "Do not be unequally yoked together with unbelievers." [2 Cor. 6:14]. "Whatever you do in word or deed, do it all in the name of the Lord Jesus Christ" (Col. 3:17); "Prove what pleases the Lord" [Eph. 3:10], for only then can those who are entering into marriage count on God's blessing.

Members of the congregation who wish to marry must declare this to the Elder. The whole congregation is informed about this for information, so that there will be no obstacles.

Husbands are to love their wives, as Christ loved his church, giving himself up for her [Eph. 5:25-28]. Treat them wisely, as a weak

благорасположение [1 Кор. 7:3], не быть с ней суровым (Кол. 3:10) и заботиться о содержании своей семьи. (1 Тим. 5:8) Жены должны повиноваться своим мужьям, дабы те мужья, которые не покоряются слову, житьем жен своих, без спова, приобретаемы были (1 Пет. 3:1), должны жить чистой благоразумной жизнью. Муж считается главой жене (1 Кор 11:3), Жена должна любить мужа своего и детей своих (Титу. 2:4), быть целомудренна, чиста, попечительна о доме, добра, покорна своему мужу, да не порицается слово Божие [Титу. 2:5]. Если муж имеет неверующую жену, но она согласна жить с ним, то он не должен ее оставлять, также и жена по отношению к своему неверующему мужу. [1 Кор. 7:12-13].

21. Отношение родителей к детям и детей к родителям.

1) Родители должны воспитывать своих детей в учении и наставлении Господнем, не раздражая их [Ефес. 6: 1: Кол. 3:21].
2) Дети должны почитать и любить своих родителей, повиноваться им, ибо сего требует справедливость [Ефес. 6:1: Кол. 3:20, Прит. Соломона 1:8: 15:5].
Над новорожденным ребенком совершается молитвословие в общине или на дому для посвящения его в молитве Господу.

22. Отношение к старикам.

Старцев следует почитать, не укоряя, но увещая их любовью [1 Тим. 5:1-2].
Старицы должны вразумлять молодых и служить живым примером для них (Тит. 2:2).

23. Отношение к вдовам.

Надо почитать истинных вдовиц [1 Тим. 5:3-5]. На служение в общине не избирать вдов, моложе 60 лет [1 Тим. 5:9]. Молодые вдовы должны наблюдать за

vessel, showing them honor, as joint heirs of the blessed life "so that your prayers will not be hindered" [1 Pet. 3:7], to show her due favor [1 Cor. 7.3], not to be harsh with her (Col. 3:10) and to care for the maintenance of his family. (1 Tim. 5:8)

Wives should be subject to their own husbands, so that if any husbands obey not the word, they may be won again by the conduct of their wives (1 Pet. 3:1), and should live a pure and sober life. The husband is considered the head of the wife (1 Cor. 11:3), the wife should love her husband and children (Titus 2:4), be chaste, pure, a caretaker of the home, kind, submissive to her husband, that the word of God may not be dishonored [Titus 2:5]. If a husband has an unbelieving wife, but she consents to live with him, then he should not leave her, nor should a wife in relation to her unbelieving husband. [1 Cor. 7:12-13].

21. The attitude of parents to children and children to parents.

1) Parents should bring up their children in the discipline and admonition of the Lord, not provoking them to anger [Eph. 6:1: Col. 3:21].
2) Children should honor and love their parents, obey them, for this is right [Eph. 6:1: Col. 3:20, Prov. Solomon 1:8: 15:5].
A newborn child is prayed over in the community or at home to sanctify him in prayer to the Lord.

22. Attitude to the elderly.

Elders should be honored, not reproaching, but exhorting them with love [1 Tim. 5:1-2]. Old women should admonish the young and serve as a living example for them (Titus 2:2).

собою, дабы не давать поводу к злоречию [1 Тим.5:11-14]. Все верующие, имеющие вдов, на своем попечении должны заботиться о них и довольствовать их, дабы не обременять общину [1 Тим. 5:16]. Вдов следует призирать в их скорбях. [Иак. 1 :27].

24. Молодые люди.

Младшие должны повиноваться старшим, облечься смиренномудрием, не быть гордыми [1 Пет. 5:5], жить в целомудрии, [Тит 2:6; Пс. 118:9] и хранить себя в слове Божиим.

23. Treatment of widows.

We must honor true widows [1 Tim. 5:3-5]. Do not choose widows under 60 years of age to serve in the congregation [1 Tim. 5:9]. Young widows must watch themselves, lest they give rise to evil speaking [1 Tim. 5:11-14]. All believers who have widows must care for them and provide for them, lest they become a burden to the congregation [1 Tim. 5:16]. Widows must be visited in their affliction [James 1:27].

24. Young people.

The younger ones must submit to their elders, clothe themselves with humility, not be proud [1 Pet. 5:5], live in sobriety, [Titus 2:6; Psalm 119:9] and keep themselves in the word of God.



Evangelist (Евангелист) is a Russian-language Pentecostal periodical edited by Ivan E. Voronaev (also known as John E. Voronaeff). Voronaev was an Assemblies of God missionary and one of the earliest preachers of Pentecostalism among the Eastern Slavs. The journal was published in 1928 in Odessa by the All-Ukrainian Union of Christians of Evangelical Faith—an association of Pentecostal churches and ministers founded by Voronaev. A total of eight issues were published in six magazines. <https://pentecostalarchives.org/?a=cl&cl=CL1&sp=EVANR&ai=1&e=-----en-20--1--img-txIN-----> Excerpts from the magazine:

MOTTO: "Evangelist", with the help of God, sets out on its missionary journey according to the commandment of Christ: "Go therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; behold, I am with you always, even to the end of the world. Amen." (Matt. 28:19,20; Mark 16:15-20; Acts 1:8).

PURPOSE OF MAGAZINE: . . . about the Christian faith, the faith for which the apostles and the first Christians fought (Phil. 1:27; Acts 11:26).

All articles in the Journal "Evangelist" will be entirely devoted to the spiritual life, which the apostles and the first Christians lived, beginning with the day of the Holy Pentecost (Acts 2:1-4, 17,39; 10:44-46; 19:1-6).

The main task of the magazine "Evangelist" is to preach the Gospel of the Kingdom of God in the power of the Holy Spirit; to call believers to primitive, true Christianity; to call sinners to repentance, to cleansing, rebirth, sanctification; to preach and testify about baptism and the filling of the Holy Spirit (Matt. 3:11; Acts 1:5,8). struggle against modern theological erring; to depict in a wrong understanding of the Word of God. those who have turned aside to idle talk, desiring to be teachers of the law, but do not understand what they say; to give peace, joy, and happiness in the Holy Spirit among those who are uneasy; to sow the seed of God; to teach righteousness and righteousness; to console those who are sad, to encourage those who are timid, to strengthen the weak, and to reveal to all the secrets that have been hidden from the ages and generations, but now are hidden by His revelation (Col. 1:26-28). . . .

Our magazine will try to unite all believers "into one" (John 10:16; 17:21), so that they can connect with each other with intangible bonds of unity and give the opportunity to spiritually meet friends, and from them to discover those who are wise and experienced in the Word of God and in spiritual gifts. . . .

We deeply believe that the Triune Lord God, to Whom we belong and to Whom we sincerely serve, will help us in this very difficult work, for He remembers us and does not forget us (Ps. 13:20; Is. 49:15), cares for us and takes care of us (1 Pet. 5:7). "God is your refuge and strength, a very present help in trouble." He says: "Those who fight against you will be as nothing, absolutely nothing." (Is. 54:17,15) . . .

EVANGELIZATION: O, dear Evangelist! May the Lord God and our Savior Jesus Christ bless you on your way and may He help you to spread the joyful evangelical news everywhere, from the south to the north, and from the west to the east. . . .

HOLY BIBLE: "The Old and the New Testament." It is God's revelation to man, it reveals the character and will of God: His love for the righteous man and His plan for salvation. The Bible is a traveler's book, a pilgrim's staff, a sailor's compass, a warrior's sword, and a Christian's guide.

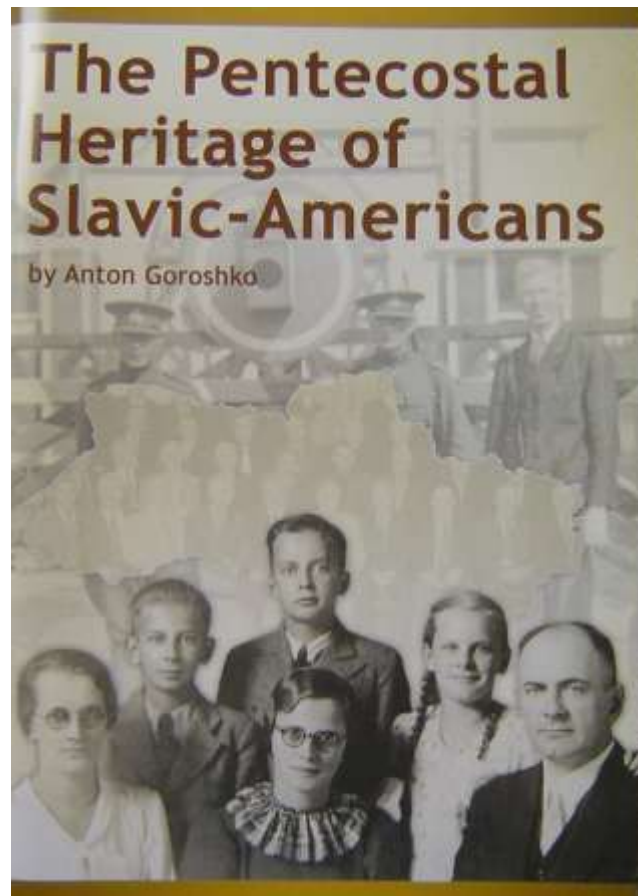
CHURCH: What is a Christian community, or a church? It is an organization that tirelessly preaches the Kingdom of God and the salvation of the souls of all mankind through the Lord Jesus Christ.

FAITH: What is faith? Apostle Paul speaks of it this way: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1). He says: "By faith we understand that the worlds were framed by the word of God, so that the things which are seen are threefold made of things which are invisible." (Heb. 11:3).

SPIRITUAL BIRTH is the revelation of God in the believing person. God reveals himself in the soul by revelation, and man knows the Holy Spirit who is in him, Who is life, peace, joy, love and power (Gal. 5: 22, 23).

EXAMPLE OF CHRIST: "For I have given you an example, that ye should do the same" (John 13:15). Christ suffered for us, leaving us an example, that we should follow in his footsteps (1 Pet 2:21).

GOD is light and God is the most perfect love and boundless eternal power. He is the One God in the whole universe, the one and only source of all good. He is the primary source of our existence. In the whole world there is one single Spirit, and this Spirit, according to Christ, is God (John 4:24).



This book intrigued me. It had a letter that the author, Anton Goroshko, reproduced. It was in regards to a petition on behalf of Ivan Voronaev. I reprint it here, since there are no available copies on Amazon anymore.

To The Soviet Ambassador

Mr. A. A. Troyanovsky
Soviet Embassy
Washington, D. C.

Dear Mr. Ambassador:

The case of Rev. and Mrs. John Voronaeff, who are now being held by the G. P. U. in Khabarovsk, Russia, is attracting international attention.

The inhuman treatment to which these good people are being subjected, has been publicly denounced in several of the principal countries of the world, including England, Germany, Sweden, Canada and the United States.

A wave of sentiment is steadily rising. People in all walks of life, throughout the United States, are becoming conversant with the details of the case.

By radio, through the printed page, and from hundreds of pulpits and public rostrums in all parts of the United States, the persecution of the Voronaeffs is being discussed.

Very much the same situation exists abroad. For instance—in Stockholm, 5,000 persons recently attended a public protest meeting, on which occasion this matter was the sole subject of discussion.

Although you may differ entirely with the religious views of Mr. Voronaeff's friends in America, yet to allay criticism of the dealings of your government with its religious subjects, it will be to your advantage to pay particular attention to this request and make certain that he is relieved of further suffering at the hands of your G. P. U.

SENTIMENT IS SUCH, AT THIS TIME, THAT I COULD PERSONALLY HAVE YOUR OFFICE FLOODED WITH TENS OF THOUSANDS OF LETTERS IF IT WAS REQUIRED.

—1—

According to press dispatches, the Soviet government has never needed favorable public opinion in the United States more than it does today. This is reported to be due to internal discord within your Union and external hostility on the part of Japan, Germany and Italy.

YOU need to be told frankly that the present status of the Voronaeff case contributes nothing to a friendly attitude between the two countries.

For these and other reasons, this matter should be cleared up in a sensible, human way without further delay.

To refresh your memory, and for the benefit of the hundreds of thousands of Americans who will read this letter when it is released for publication, I shall review briefly the events which have led up to the present plight of these good people

Mr. Voronaeff was born in Russia of peasant parents, in 1885. As a young man he was forced to enter the army of the Czar.

While in military service, in the city of Tashkent, about the year 1908, he came under the influence of the Gospel of Jesus Christ. Following his conversion, he joined the Baptist denomination.

In 1912 he and his wife, Catharine Voronaeff, came to the States as immigrants. He attended college on the west coast, mastered the English language, finished his course in theology and became pastor of the First Russian Baptist Church of Seattle.

Because of his earnestness, integrity and high mental attainments, broader opportunities were soon opened before him. He was transferred to the position of pastor of New York City's First Russian Baptist Church, where he served at the same time as editor of the well known Russian magazine "Life and Truth".

Then came the October revolution of 1917 in which Kerensky was overthrown and much blood was caused to flow.

Following the setting up of Lenin's alien dictatorship, many reports were published in the United

—2—

<https://wigowsky.com/RGT/books/Goroshko1.jpg>

States about the religious liberties which were then supposed to be granted the Russian people.

When the Soviet Constitution of 1926 was drafted, Mr. Voronaeff, like thousands of others of his nationality, took these announcements at their face value.

With his wife and five children, the youngest of whom was an infant a few months old, they sailed from New York for their native land on July 15, 1926.

The Soviet authorities gave them permission to enter the Country and they located in the city of Odessa on the Black Sea.

Please note that Mr. Voronaeff had resided in the United States as an honorable citizen for more than eight years. His children were born here and he was always loyal in every way to his adopted Country.

To his amazement, he soon discovered upon reaching his homeland, that the fires of religious hatred and persecution were burning throughout the land. Atheism was being dispensed as the religion of the new rulers!

But taking the letter of the Soviet Constitution as his constant guide, he launched a program of Christian service which soon reached into many parts of the Empire. He engaged legal advice for the purpose of interpreting the published laws of the Moscow dictatorship with absolute exactness. Not once did he ever trespass upon what your leaders published as the official legal code of the Country.

HE avoided political and governmental matters entirely. He refused to touch secular affairs in any manner, shape, or form. He confined his labors solely to spiritual things.

And although he has served more than six years in the filthy prisons and cruel concentration camps of your Country, until this hour he has never been charged with any crime or given a legal trial.

I pause to ask you—Where is the "Soviet Justice" we read so much about in the literature circulated by the international Communist Party of

the United States? We are told that Russia is the "freest country in the world."

Operating within the bounds of your published code, Mr. Voronaeff founded the "All Ukrainian Union of the Christians of the Evangelical Faith." (This is an exact translation from the Russian language.)

In 1926 he was chosen the first president of the organization. He was also appointed editor of its strict non-political journal, called the "Evangelist." After eight issues, the magazine was suppressed by Soviet authorities.

By 1929, the Union had grown to more than 125,000 members. It maintained 15,000 Gospel halls and numbered no less than 10,000 preachers and lay-preachers in its ranks.

And mark you Mr. Ambassador, this phenomenal growth took place at a time when your leaders in Moscow, directed by Smirdovitch, were putting forth a determined effort to stamp out all forms of religion. Soviet authorities have always underestimated the vitality and resistance of the Gospel of the Lord Jesus Christ.

Long after the Moscow rulers have passed from the scenes, God will still be ruling in His Heaven, the power of Christ's Gospel will still be felt on the earth, and the masses of Russian people will still be worshipping Jehovah-God in their hearts. *Spiritual truth can not be destroyed by physical weapons!*

During this time, when Mr. Voronaeff's work was expanding and benefiting tens of thousands in Russia, efforts were being constantly put forth by the G. P. U. at the Odessa headquarters to intimidate him. This condition existed in spite of the fact that the Union was officially registered with the Public Commissariat of Home Affairs in Ukraine.

For over a year, Mr. Voronaeff was hounded daily by the secret police. A woman spy named L. Gurina was insinuated into his organization and after gaining an official position served as an intermediary between the Union's office and the G. P. U., although Mr. Voronaeff had nothing to hide, was guilty of no wrong, and was always careful to

operate on exactly the lines laid down in the Country's legal code.

As you know, Christian Ministers have always been treated like criminals on parole, in the Soviet Union. When they go from one town to another, they are required to register and pay a fee. They enjoy no freedom and are compelled to live constantly under the spotter's eye.

In this manner Mr. Voronaeff's every move was always checked. For months prior to his imprisonment, he was being called every day to report at G. P. U. headquarters.

FINALLY, on January 7, 1920, in the dead of night, he was arrested by secret police and all of the Union's property was confiscated. Every official member of the organization was likewise thrown into prison.

For over a year Mr. Voronaeff was subjected to the most inhuman treatment imaginable, in the prisons of Odessa and Kharkov. A large volume would be required to describe the sufferings of those twelve months!

At length, a committee of three members sentenced him to five years of penal servitude. HE WAS NOT PERMITTED TO BE PRESENT AT THE "TRIAL", NEITHER WAS HE ALLOWED TO SEND A REPRESENTATIVE, OR HAVE A DEFENSE. He was not told the nature of his crime and the proceedings of the committee were never published.

Later he was informed ironically that a mistake had been made and the sentence would have to be increased to eight years.

He was immediately taken to one of the most terrible Concentration Camps in all Soviet Russia. For almost six years, he has passed through a "living hell", beyond the Arctic Circle, where it is said that millions of Russian Christians have perished like galley slaves.

About 400 miles beyond the town of Kotlas, along the icy banks of the river Pechora, this man of God has been forced, under the constant eye of guards,

to cut down trees, build roads, dig ditches, work in coal and copper mines, and serve in many other ways at "forced labor"—for no crime except that he was a Christian believer.

When friends and relatives in the United States learned of Mr. Voronaeff's plight, \$1,500.00 was quickly raised with which to purchase an Exit Passport for bringing his wife to America.

As soon as the application for release was made and the money deposited, the G. P. U. arrested her in the early hours of the morning on March 10, 1923.

Taken from a sick bed, snatched from her two small children, Timothy 5 and Hope 10, Mother Voronaeff was thrown into the prison of Odessa at a time when she had a burning fever of 104 degrees.

This was the answer given by the secret police to the request that she be allowed to leave the Country!

Imagine the feelings of her two precious children who were left helpless in the empty room—their mother gone.

AFTER REMAINING IN THE PRISON HOSPITAL NEAR DEATH FOR SEVERAL MONTHS, DURING WHICH TIME SHE WASTED AWAY TO SKIN AND BONES, THIS FINE CHRISTIAN WOMAN WAS LOADED INTO A CATTLE-CAR AND TRANSPORTED TO A CONVICT CAMP SEVERAL THOUSAND MILES AWAY.

Later, in August 1924, she was moved to the Concentration Camp of her husband. There she has been compelled to work as a scrub-woman in offices and warehouses, doing laundry for the guards with only ice water in which to wash the clothes, sweep floors, handle garbage, and serve virtually as a beast of burden.

And she is only one of thousands who have suffered, and are suffering, a similar fate!

OF the ~~10,000~~ ^{thousands} preachers who were in Mr. Voronaeff's Union back in 1925, it is estimated that at least half of this number have perished, and those now remaining alive are said to be condemned in the same manner as their leader.

After managing to hold on to life through their hardships and trials, Rev. and Mrs. Voronaeff were brought back to civilization last June, and stationed in the city of Kaluga, a few hundred miles from Moscow.

Mr. Voronaeff is reported to be suffering in body while Mrs. Voronaeff's health is said to be completely broken. Her heart is so weakened that she may be called out of her misery at any time. It is her supreme wish to see little Hope and Timothy before leaving this life.

There are six children in the family, all of whom are now in the United States. Although three of them are Americans by birth, the officials of Moscow refused to let them leave the Country, until the Red Cross came to their defense at Geneva in 1932.

The other three children were later ransomed out of Russia by paying a large sum of money through the Soviet system known as Intourist.

ON OCTOBER 22, 1936, MR. VORONAEFF WAS AGAIN ARRESTED AND THROWN INTO THE PRISON OF KALUGA.

Timothy is now 8. Hope is 15. Both are living in the United States.

It is hard for these innocent darlings to understand why they should not be allowed to see their parents.

Night after night they cry themselves to sleep. Day in and day out, they ask: "Where is Mamma? Is Daddy alive? When will they come to us?"

MR. AMBASSADOR, it is conservative to say that at least 3,000,000 citizens of the United States, and 1,000,000 of Canada, are now conversant with the details of the Voronaeff case. And the number is increasing daily!

This is rapidly becoming a matter of international concern and it promises to bring greater embarrassment upon your government than anything that has happened during the last nineteen years, if it is not corrected.

The cry of Timothy and Hope is already ringing in millions of hearts!

A vast, spontaneous movement is springing up and if Rev. and Mrs. Voronaeff are subjected to further suffering, you will never hear the last of it in the United States!

Remember, there is emotion, deep heart-feeling, in this case!

You are naturally interested in promoting friendly relations between the two countries. The greatest thing you could do, along this line, would be to make it possible for these old people to come to America and be with their children during the closing days of their lives—which at best will not be many.

Such an act on your part would immediately relax a great tension and cause millions to forget what they are thinking—namely that a grave injustice is being done to a harmless family.

I am reliably informed that demonstrations on behalf of the Voronaeffs, in which thousands of people would participate at Washington, are now being considered; rumor says that the matter will probably be discussed on the floor of Congress; that syndicated newspaper articles are on the way; that a book is soon to be written on the subject, while magazine articles and millions of tracts are also to be released.

According to the "Handbook of Soviet Travel" for 1936, page 40, it is necessary to pay \$568.00 each, to Soviet authorities, in order to gain permission for adults like Rev. and Mrs. Voronaeff to leave the Country.

I believe an investigation will disclose that \$2,000.00 was deposited long ago for this purpose.

You may be assured that these good people have only one desire, and that is to be with their precious children. I am in a position to assure you that Mr. Voronaeff will be content to live a quiet and peaceful life, with no thought of becoming a public critic of Communism in the event of being permitted to return to America.

He is a broken man. He would be so happy in the love of his children that he will gladly *forgive and forget* if he and his wife are only allowed to be with those whom they love so dearly.

Please, Mr. Ambassador, give this matter favorable consideration.

Faithfully yours,

Gerald B. Winrad

Dec. 1, 1936
Wichita, Kans.

EVANGELIST *Gerald Winrad*

(The price of this Tract is 3 for 5 cents; 12 for 15 cents; 100 for \$1.00. Order from — DEFENDER PUBLISHERS, Wichita, Kansas.)

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Rev. John E. Vuronneff and Wife

This picture was taken in 1928 before they became broken in health by persecution in Soviet prisons and concentration camps.



Hope and Timothy

"When will Mamma come? Is Daddy alive?" These are the questions asked by the innocent victims of religious persecution.

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<https://wigowsky.com/RGT/books/Goroshko5.jpg>

ИСТИНА И ЖИЗНЬ

ЕЖЕМЕСЯЧНЫЙ ЖУРНАЛЪ ДУХОВНАГО ПРОБУЖДЕНІЯ.
и призыва людей къ чистой христіанской жизни, которой училъ Божественный Учитель,
Исусъ Христосъ и Его апостолы.

Редакторъ - издатель **ИВАНЪ ЕФИМОВИЧЪ ВАРОНАЕВЪ.**

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Rev. J. E. Varonaeff, Editor and Publisher.

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Что такое истина?

Исусъ сказалъ ему: Я есмь путь и истина и жизнь; никто не приходитъ къ Отцу, какъ только чрезъ Меня. (Іоанна 14:6).

Тогда сказалъ Исусъ къ удивившимъ въ Него Іудеямъ: если пребудете въ словѣ Моёмъ, то вы истинно Мои ученики. И познаете истину, и истина освобождаетъ васъ свободными (Іоан. 8:31, 32).

Освятѣ ихъ истиною Твоею; слово Твое есть истина (Іоанна 17:17).

А Господь Богъ есть истина: Онъ есть Богъ жи-

вый и Царь вѣчный. Іерем. 10:10:

Богъ хочетъ, чтобы всѣ люди спаслись и достигли познанія истины. 1 Тим. 2:4.

Я Господь, перекрывающій правду, отрывающій истину. (Исаіа 45:19).

Мы не сильны противъ истины, но сильны за истину. (2 Кор. 13:8).

„Я на то родился и на то пришелъ въ міръ, чтобы свидѣтельствовать объ истинѣ; всякій, кто отъ истины, слушаетъ гласа Моего“. (Іоанна 18:37).

МОЛИТВА ГОСПОДНЯ.

Отче нашъ, сущій на небесахъ! да святыся имя Твое; да прійдетъ Царствіе Твое; да будетъ воля Твоя и на землѣ, какъ на небѣ; хлѣбъ нашъ насущный дай намъ на сей день; и прости намъ долги наши, какъ и мы прощаемъ должникамъ нашимъ; и не введи насъ въ искушеніе, но избавь насъ отъ лукаваго; ибо Твое есть Царство и сила и слава во вѣки. Аминь.

«Сіе написалъ я вамъ, вѣрующимъ во имя Сына Божія, дабы вы знали, что вы, вѣруя въ Сына Божія, имѣете жизнь вѣчную». 1 Іоанна 5:13.

«Если же ходимъ во свѣтъ, подобно какъ Онъ во свѣтъ, то имѣмъ общеніе другъ съ другомъ, и Кровь Іисуса Христа,

Сына Его, очищаетъ насъ отъ всякаго грѣха» (1 Іоанна 1:7.)

«И сіе пишемъ вамъ, чтобы радость ваша была совершенна». (1 Іоанна 1:4).

МОЛИТВА.

Господи и Владыка жизни моей! духа праздности, унынія и празднословія не дай мнѣ.

Духа же цѣломудрія, смиренномудрія, терпѣнія, любви дай мнѣ разбу Твоему.

Да, Господь мой и Царь, дай мнѣ видѣти мои прегрѣшенія и не осуждать брата моего, ибо Ты благословенъ во вѣки вѣковъ. Аминь.

Ефремъ Сиринъ.

ВТОРОЕ ПРИШЕСТВІЕ ХРИСТА.

Доктора богословія и правъ М. Матюса. Переводъ съ англійскаго И. Е. Варонаева.

Мы живемъ въ знаменательныя времена. Теперь каждыи вновь испаряемая вещь заставляетъ людей серьезно думать, молиться и глубже изучать священное писаніе. Мы, несомнѣнно, отживаемъ послѣдніе часы которые прямо соединены со вторымъ пришествіемъ Христа.

Въ порядкѣ вещей, чтобы лучше понять фактъ второго пришествіа Христа въ міръ, обратимся къ некоторымъ великимъ, фундаментальнымъ истинамъ, по слѣдующимъ ступенямъ:

Первое. Богъ Отецъ, Богъ Сынъ, Богъ Духъ Святый — самобытный, вѣчный, абсолютный, неограниченный Богъ — Три въ одномъ, и одинъ въ трехъ. Существованіе Триединнаго Бога есть вѣчный, неоспоримый фактъ.

Второе. Совѣтъ Св. Троицы управлять тѣмъ, изъ чего явилась всѣмъ подлѣтѣи вселенной и всѣхъ плановъ по отношенію этого и всѣхъ другихъ міровъ. Въ совѣтъ Троицы любви Божіей были контроль и формулированіе законовъ управленія. Всѣ видоизмѣненія творенія были тогда рѣшены. Между ними было рѣшеніе для сотворенія этого міра и всѣхъ вещей въ немъ, подлѣ нимъ и надъ нимъ. Сотвореніе челоуѣка по образу Божію было тогда и тамъ предопредѣлено. Прежде основанія вселенной, была положена любовь Божія на формулированный планъ для сотворенія прекраснаго міра, для жилища челоуѣка. Прежде основанія міра было положено въ совѣтъ, и рѣшено, что Триединный Богъ такъ возлюбилъ челоуѣка, свое лучшее твореніе, что второй членъ Св. Троицы, Вѣчный Сынъ Божій, который былъ членомъ Совѣта, во время опредѣленія, долженъ явиться на землю и отдать Свою жизнь для искупленія тѣхъ, которые примутъ Его, какъ своего личнаго Спасителя.

Міры были сотворены. Теократическое правленіе было установлено. Божественное

откровеніе было написано. Только Св. Библия управляла вѣрой и давала практику. Иисусъ Христосъ явился, и воплотился Сыномъ Божіимъ.

Бѣзъ испорченныя вещи было предопредѣлено исправитъ и были и правлены и приведены въ порядокъ. Ни одна іота не пропала, пока въ е не было исправлено.

Третье. Величайшій фактъ въ исторіи есть воплощеніе Сына Божія, которое было по пророчеству. Старый заветъ былъ Божественнымъ откровеніемъ, открывающимъ первое явленіе въ міръ Сына Божія. Его первое явленіе было по пророчеству. И Онъ явился въ опредѣленное пророчествомъ время.

Его первое явленіе въ міръ было очевидное, осязательное и реальное. Воплощенный Сынъ Божій родился отъ женщины; одѣвался въ одежды, подчинился силамъ смерти, дабы своею смертію искупить отъ грѣха и смерти и освободить людей изъ подъ закона.

Онъ былъ рожденъ и росъ въ міръ. Онъ былъ опредѣленъ на службу, какъ и о повѣдникъ царства Божія. Онъ приѣхалъ въ міръ, какъ Божій миссіонеръ, установить Царство Отца Его. Его текетъ былъ показаніе. Его служеніе было предложеніе воспринять любовь Его Отца и царство, которое Онъ долженъ былъ установить. Но Онъ былъ отвергнутъ своими (Іоан. 1:11). Царство Его Отца было отвергнуто. Въ отверженіи проявили въ величайшей степени силу и могущество: вражда, предубѣжденіе, предразсудки, ненависть, проклятіе и обремененіе грѣха міра. Онъ веденъ былъ, какъ овца, на закланіе, и былъ распятъ. Или, болѣе правильно говоря, Онъ предалъ Самого Себя добровольно, отдавъ Самого Себя на крестъ, для искупленія міра. Онъ былъ погребенъ, предавъ Самого Себя силамъ смерти и могилы. Но, посредствомъ силы Божіей, Онъ на третій день воскресъ,

и быть видѣнъ многими ходящимъ, говорящимъ и являющимся Своимъ ученикамъ и членамъ ранней церкви, въ продолженіи сорока дней.

Четвертое. Онъ вознесся на небо. Образъ Его вознесенія былъ опредѣленъ. И Онъ явится опять въ міръ такимъ же образомъ. Онъ явился на землю представителемъ Своего Отца. Онъ умеръ въ порядкѣ того, чтобы планъ спасенія могъ стать дѣйствительнымъ, и чтобы благодать могла быть дарована. Онъ вознесся на небо, и понынѣ пребываетъ одесную Бога и ходатайствуетъ за насъ (Рим. 8:34). Онъ оставилъ воспоминаніе на землѣ, установивъ святую вечерю. Запирая на память, Онъ сказалъ: «Сіе творите въ Мое воспоминаніе, доколе Я приду». (Лук. 22:19).

Его второе явленіе въ міръ въ Совѣтъ было положено. Ангелъ сказалъ: «Сей Іисусъ вознесшійся отъ насъ на небо, придетъ такимъ же образомъ, какъ вы видѣли Его восходящимъ на небо». (Д. 1:11)

Онъ вознесся на небо, чтобы сдѣлаться нашимъ ходатаемъ и защитникомъ предъ Отцомъ. Онъ послалъ Своимъ вѣрнымъ Святого Духа, какъ представителя Св. Троицы, быть въ мірѣ, въ церкви и въ индивидуальныхъ христіанахъ, какъ второй утѣшитель, или Ходатай.

Святой Духъ здѣсь, съ нами. Онъ защищаетъ насъ, живетъ съ нами, одѣряетъ насъ, благословляетъ и направляетъ насъ.

Пятое. Наивѣличайшее пророчество будущаго событія это есть второе пришествіе Христа. Онъ придетъ. Вѣтхій завітъ пророчествовалъ о Его первомъ пришествіи и Онъ явился. Старый Завітъ еще пророчествуетъ о Его второмъ пришествіи, и Онъ придетъ.

Никогда не было во вселенной и нѣтъ такой силы, которая могла бы воспрепятствовать Его второму пришествію.

Его первое явленіе на землю, Его второе явленіе одесную Бога, и Его третье явленіе на землю прекрасно и непреложно сообщается въ девятой главѣ посланія къ Евреямъ. Тамъ есть много пророчествъ и непреложнаго сообщенія этой великой на-

дежды, а именно Его второго явленія.

Когда Христосъ былъ на землѣ и предлагалъ Царство Божіе міру, міръ, какъ Его Самого, такъ и Царство Божіе отвергнулъ.

Поэтому обои и Христосъ и царство были взяты изъ міра.

Сейчасъ есть періодъ времени Церкви Христовой, но не царства Божіа. Церковь, Навѣста Іисуса Христа, находится въ мірѣ, но царство еще придетъ.

Теперь періодъ и вѣкъ церкви.

Поэтому Св. Духъ былъ посланъ быть Рожденьемъ церкви Христовой, и раскрыть ей все, что Христосъ сдѣлалъ и чему училъ. Церковь есть тѣло Христа. Члены ея должны быть святыми. Они искуплены Христомъ, возрождены Святымъ Духомъ и запечатлѣны Имъ, и чрезъ Св. Духъ Церковь есть храмъ живаго Бога.

Церковь Христова должна проповѣдывать евангеліе міру, евангелизировать его и приготовиться ко второму пришествію Христа.

Шестое. Въ концѣ вѣка Христосъ явится во славу. Онъ явится съ восклицаніемъ и трубой Божіей. Умершіе во Христѣ воскреснутъ первыми, а живущіе, которые во Христѣ, будутъ измѣнены, въ мгновеніе ока, и будутъ съ тѣми, которые будутъ воскрешены изъ мертвыхъ, восхищены вмѣстѣ встрѣтить Христа и воздухъ. Въ этомъ восхищеніи, славы искупленныхъ Христомъ, будутъ только тѣ, которые были искуплены Христомъ. И только члены дѣйствительной церкви Христовой, тѣла Христа будутъ измѣнены и восхищены вмѣстѣ встрѣтить Господа въ воздухъ. Вѣтъ искупленные и церковь такъ восхитятся вмѣстѣ и будутъ пребывать со Христомъ въ воздухѣ, внѣ міра, опредѣленный періодъ. 1 Фес. 4:15-17. Быть можетъ, въ послѣдней половинѣ семидесятой седмицы, сказанной въ книгѣ прор. Даніила. День благодати, милости и проповѣди евангелія будетъ законченъ когда Іисусъ Христосъ явится за Своею церковью, чтобы съ нею царствовать тысячу лѣтъ (Откр. 20:1-6). Евангеліе больше не будетъ проповѣдываться и Милость Господня болѣе не будетъ проскираться.

<https://pentecostalarchives.org/?a=d&d=AGH2010-01.1.1&e=-----en-20--1--img-txIN-----> (download pdf issue, AG Heritage 2010)



(“Slavic Martyr Ivan Voronaev, p. 51-57)
<https://wigowsky.com/RGT/books/VoronaevAG.pdf>

Ivan Voronaev:
Slavic Pentecostal Pioneer and Martyr
By Dony K. Donev

Voronaev’s story has been told many times, but little has been documented about his life prior to becoming a Pentecostal. Using newly-discovered documents, this article examines Voronaev’s early ministry, his missionary work in Eastern Europe, and his martyrdom. But before he found his place in the ministry, Ivan Voronaev began with his personal quest for identity by searching for a name. (read more at the above link)

Ivan Voronaev: Slavic Pentecostal Pioneer and Martyr

By Dony K. Donev

Ivan Efimovich Voronaev (1886–1943?), the most prominent Pentecostal pioneer in communist Russia and its Eastern European satellites, began his life under another name and lost his life in a Soviet prison camp.¹ Between these two events, his life seemed dominated by difficult choices. Voronaev accepted Christ while serving in the Russian military, but his new Christian convictions conflicted with his work as a professional warrior for the Tsar. The budding Baptist minister was forced to flee the country under threat of court martial and possible execution.

In 1912, he immigrated through Japan to the United States. Voronaev ministered in Baptist churches in California, Washington, and then New York, where he was baptized in the Holy Spirit in 1919. He pioneered a small Russian Pentecostal congregation, and ultimately returned to his homeland as an Assemblies of God missionary. Undertaking the difficult journey across the Atlantic, through Constantinople and Bulgaria, to reach his native land, Voronaev established Pentecostal churches along the way, which helped to lay the foundation for Pentecostalism in Eastern Europe. Later when he was imprisoned for over a decade in Stalin's prison camps and separated from his family, Voronaev came to symbolize Soviet anti-religious persecution. Although the details surrounding Voronaev's death have yet to be uncovered, he is remembered as a Pentecostal martyr who gave up everything to be faithful to Christ and His calling.

Voronaev's story has been told many times, but little has been documented about his life prior to becoming a Pentecostal. Using newly-discovered documents, this article examines Voronaev's early ministry, his missionary work in Eastern Europe, and his martyrdom. But before he found his place in the ministry, Ivan Voronaev began with his personal quest for identity by searching for a name.²

The Man with No Name

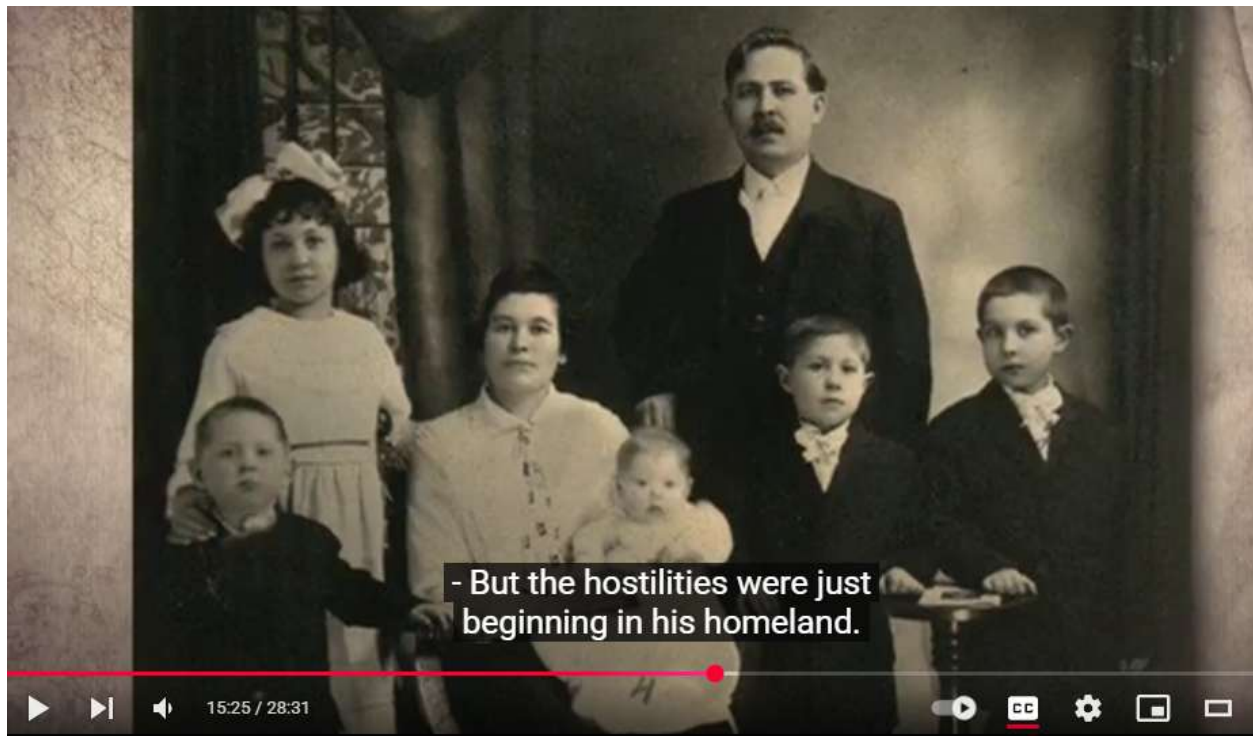
Ivan Efimovich Voronaev was born in 1886 under the

name of Nikita Petrovich Cherkasov.³ His birthplace was the Cossack station of Nepluevskaia, located in the Orenburg province of the Ural Mountains.⁴ While he was a good student, his family's financial situation did not allow him to continue his education. Helped by his neighbor, a Kazak ataman (station officer), Cherkasov enlisted in the military at age twenty. He spent the next several years of his life in military service.⁵ He first served at the Velikopetrovskaya station, but after an incident there, he was reassigned to the Fifth Cossack Regiment in Tashkent.⁶ Serving at the colonels' office in the city, he was allowed to take night classes at the local school. Cherkasov became active in the Baptist church in Tashkent. He first attended a service at the church on April 23, 1907,⁷ and it was there that he later met Ekaterina Bahskirova, who would become his wife and partner in the ministry.

Cherkasov accepted Christ as his personal savior and was baptized in the Salare River on August 19, 1907, by Peter Nikitevich Korneev, who ministered as an agent of the British Bible Society.⁸ But serving in the Tsar's army required the use of weapons, which the young convert refused to do for conscientious reasons. One account recorded, "the young officer [Cherkasov] declared to his superiors that he had become a Christian and could no longer carry arms. His weapon from then on, he said, would be the Word of God — the Gospel of Jesus Christ."⁹ As a result, he was court-martialed in January 1908.¹⁰

To escape what increasingly seemed would be a politicized trial, Cherkasov was provided with the passport of "a Christian brother from the Tashkent Baptist Church,"¹¹ whose name was Ivan Efimovich Voronaev. Cherkasov accepted the passport and took this name for the remainder of his natural life.¹²

Under this new identity, and with the help of a Baptist brother by the name of Morozov, Voronaev traveled to Ashabad, Turkmenistan.¹³ This was the beginning of a four-year journey as a fugitive, traveling with his family and



Update on Ivan Voronaev



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