

6-29-2021

To the consistory of Hull PRC,

It is with great grief and sorrow that I again feel compelled to address the issues at hand again with you men, fellow-labourers called to office in the Hull Protestant Reformed Church. I believe it is in my best interest to put my grievances in written form. They are many now, as God in His good counsel has even determined to separate us from former fellow members of the Protestant Reformed Churches. In God's good pleasure, according to His will, He has seen fit that men would separate. I firmly believe this to be God's Fatherly hand in providence. We must all confess this. It begs the question, from our earthly point of view, "Why God? Why us? Why now?" I intend to lay before you men my convictions.

I believe whole-heartedly that the sermons for which Reverend Andrew Lanning was deposed were entirely necessary. At the heart, they were a rebuke to us as a denomination for tolerating and defending false doctrine. You and I cannot deny that we were guilty of those things. We cannot be of such a mind that we could not possibly be guilty. The very fundamental issue at hand in our denomination of churches is a doctrinal issue. The preaching of Rev. Lanning and the writing in the *Sword & Shield* have done a great deal in explaining to us. Our calling to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." from Isaiah 58:1, applies to that sin of false doctrine. I've seen that calling graciously fulfilled in only one magazine, and in only a few pulpits. Where does this leave me? As a firm supporter in Rev. Lanning and his actions, am I still a member in good standing at Hull PRC?

At the very heart, this writing and magazine (*Sword & Shield*) became the object of hate. I believe it is necessary, as it has taught me more thoroughly than any other magazine or writings in recent years. The seriousness of the doctrinal issue of fellowship and the experience of God's fellowship have been beautifully explained as unconditional. The writings have made me clearly see my complete dependence on Christ my savior. I have also been clearly shown what the words "compromise the Gospel" really mean. The response to the magazine? It was publicly made known to be a schismatic magazine by consistories of the PRC.

God has brought these matters of doctrine to light before our very eyes. We as office bearers have received agendas from Classis East, Classis West and Synod as proof of this fact. Matters that deal specifically with the preaching, or doctrine, have consumed the pages of these agendas. In vowing to exert ourselves against false doctrine, I believe whole heartedly we must address these doctrinal issues from our pulpit. (read Art. 55 CO) I have talked to a few of you men personally, who can attest to this fact. I also believe it necessary to discuss matters on the agenda at council and consistory levels. I specifically recall an instance of pleading with you men to discuss the deposition and doctrinal issues on Classis East agenda this January. The response was little to no discussion. The consistory also has a letter from me in its possession that I have not yet been cordially responded to. I have met with elders for the sake of partaking communion in good conscience, and I felt pressured and ended up partaking after disagreeing with elders at the meeting.

By God's grace(!), and through the eyes of faith, I believe the Church of the Lord Jesus Christ can easily recognize false doctrine. Even if it comes in such a subtle form as that which disguises salvation (or even a small part of salvation) as the believers experience! Our experience of salvation depends on how much we obey?! These specific doctrinal questions and issues are being addressed by deposed and

suspended ministers of the PRC in preaching and writing. Through toil and pain, *The Sword & Shield* magazine was formed. This non-ecclesiastical, free magazine is now being used as grounds to depose or suspend ministers of our church. That boggles me, in fact it disrupts my core being to the point of vomiting (I speak literally). Where does this leave me, as a firm supporter of this magazine? Am I still a member/office bearer in good standing at Hull PRC?

I believe all church members are responsible for the actions at her broader assemblies. I believe in the write to protest and appeal to these assemblies. However, I believe it is the believers right to protest, but not his responsibility. I can faithfully read and discuss numerous protests. I can read the minutes or Acts of these assemblies. I can agree with a protest, so that there is no new thing I would bring. This has happened on 5 different occasions recently. All 5 protests were not sustained. My trust in the broader assemblies of my own denomination is dwindling quickly. My vow in the Formula of Subscription specifically calls me to refute and contradict error, which is what these very pointed and well-written protests have done. I do not believe that we have faithfully been disposed to refute and contradict all doctrine contrary to that of scripture and the confessions at Hull PRC. I do not believe we have exerted ourselves in keeping the church free from error at Hull PRC. I cannot, in good conscience, continue to perform my work as deacon in this church. My heart is rent for the sake of the pure preaching of the saving gospel of Jesus Christ alone. I would appreciate any conversation to attempt to convince me otherwise, as I know have only brushed the surface of my thoughts as of late. I think if we firmly believe there is no doctrinal error in our midst, I think we ought to separate ourselves as a church from the Protestant Reformed denomination.

In Love for Christ and His Church,

Marcus Andringa