

**Refugee Review Tribunal  
AUSTRALIA**

**RRT RESEARCH RESPONSE**

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**Questions**

- 1. Is there any information on a school named San Yu High School in Singapore? Is there an affiliated church known as Fu Ling An Xi Ri Hui? If so, is it a Seventh Day Adventist Church?**
- 2. Please provide information on the basic practices and beliefs of the Seventh Day Adventist Church. Is their practice consistent throughout the world or are there differences in practice depending upon the location of the church (with particular reference to Singapore or China)?**
- 3. What is the Chinese government's attitude to the Seventh Day Adventist Church?**

**RESPONSE**

- 1. Is there any information on a school named [San Yu High School](#) in Singapore? Is there an affiliated church known as [Fu Ling An Xi Ri Hui](#)? If so, is it a Seventh Day Adventist Church?**

There is a San Yu High School in Singapore, located in Thomson Road, which forms a part of the San Yu Adventist School. Adjacent to the school is a Seventh-day Adventist church affiliated with the school. Below is information on the [San Yu High School](#) and the adjacent [Seventh-day Adventist church in Thomson Road](#).

**San Yu High School**

According to an online history of the San Yu Adventist School, the San Yu High School is a Seventh-day Adventist school established in 1958. In August 1996 the high school and the Seventh-day Adventist School were merged to form the San Yu Adventist School. Thus the San Yu Adventist School is made up of the two schools: the San Yu High School and the

Seventh-day Adventist School. The history of the San Yu Adventist School gives the San Yu High School's address before 2000 as 297A Thomson Road, Singapore and in 2000 as 299 Thomson Road, Singapore. A street map showing the location of the school is also attached ('History' (undated), San Yu Adventist School website <http://www.syas.edu.sg/history.htm> – Accessed 12 December 2008 – Attachment 1; 'San Yu High School (Private School)' (undated), StreetDB Singapore website [http://www.streetdb.com/singapore-street-directory-BUILDING-p307652-SAN-YU-HIGH-SCHOOL-\(PRIVATE-SCHOOL\).htm](http://www.streetdb.com/singapore-street-directory-BUILDING-p307652-SAN-YU-HIGH-SCHOOL-(PRIVATE-SCHOOL).htm) – Accessed 12 December 2008 – Attachment 2).

The San Yu Adventist School, in its mission statement, lists its values as Integrity, Caring, Responsibility, Perseverance, Cooperation, Friendship and Trust in God ('Mission Statement' (undated), San Yu Adventist School website <http://www.syas.edu.sg/mssnstate.htm> – Accessed 12 December 2008 – Attachment 3).

Information on the school's website states that its motto is:

Thy Word is Truth ('School Song & Motto' (undated), San Yu Adventist School website <http://www.syas.edu.sg/schsong.htm> – Accessed 12 December 2008 – Attachment 4);

and the school song is:

On the isle of Singapore  
There is opened wisdom's door  
In a school that we love dear  
Love it more from year to year.

**Chorus:** May God bless you our dear School  
As you teach His Golden Rule  
To your aims may we be true  
O! SYA School we love you.

It is here we learn each day  
How to walk along life's way  
And in body, mind and soul  
Grow to manhood – clean and whole.

May the lessons that we learn  
And the knowledge we shall earn  
Help us wise and humble be  
As we serve humanity ('School Song & Motto' (undated), San Yu Adventist School website <http://www.syas.edu.sg/schsong.htm> – Accessed 12 December 2008 – Attachment 4).

There is an entrance test for students seeking admission for the first time to a regular school in Singapore ('Entrance Test' (undated), San Yu Adventist School website <http://www.syas.edu.sg/entrancetest.htm> – Accessed 15 December 2008 – Attachment 5).

The San Yu Adventist School offers four years of secondary schooling leading to the General Certificate of Education (GCE) 'O' level examinations conducted by Singapore's Ministry of Education. Compulsory subjects over the four years of secondary schooling are Bible Knowledge and English Language. Mother Tongue (Chinese or Malay) is a compulsory subject for students from Singapore, Indonesia, Malaysia, China or Taiwan ('Courses'

(undated), San Yu Adventist School website <http://www.syas.edu.sg/course.htm> – Accessed 15 December 2008 – Attachment 6).

The school year commences in January and ends in November. There are four school terms of ten weeks each. The school operates Monday to Friday, with the day beginning at 7.40am ('School Year & School Day' (undated), San Yu Adventist School website <http://www.syas.edu.sg/schyrday.htm> – Accessed 15 December 2008 – Attachment 7).

Information on the San Yu Adventist School website which outlines the school's facilities notes that the canteen serves vegetarian food in line with the Church's teachings ('Facilities' (undated), San Yu Adventist School website <http://www.syas.edu.sg/facilities.htm> – Accessed 12 December 2008 – Attachment 8; Tan, Theresa 2000, 'Vegetarian school thrown into limelight', *The Straits Times*, 17 August, San Yu Adventist School website <http://www.syas.edu.sg/newsmedia.htm> – Accessed 12 December 2008 – Attachment 9).

The school's facilities include a church/chapel which is described as follows:

Adjacent to the school building is the church building where students participate in chapel program twice weekly and where Chinese-speaking and English-speaking congregations meet for worship every seventh-day Sabbath. The capacity of the chapel is 450 ('Facilities' (undated), San Yu Adventist School website <http://www.syas.edu.sg/facilities.htm> – Accessed 12 December 2008 – Attachment 8).

The school website also lists its top students from 1996-2006 ('Students Achievement' (undated), San Yu Adventist School website <http://www.syas.edu.sg/studachiev.htm> – Accessed 12 December 2008 – Attachment 10).

### **Seventh-day Adventist church, Thomson Road**

The San Yu Adventist School's website states that the school has an adjacent church/chapel which is described as follows:

Adjacent to the school building is the church building where students participate in chapel program twice weekly and where Chinese-speaking and English-speaking congregations meet for worship every seventh-day Sabbath. The capacity of the chapel is 450 ('Facilities' (undated), San Yu Adventist School website <http://www.syas.edu.sg/facilities.htm> – Accessed 12 December 2008 – Attachment 8).

Attached is a photograph of the church, accessed on the Singapore SDA [Seventh-day Adventist] Chinese Church website, with the San Yu Adventist School in the background. With the assistance of a Chinese-speaking Tribunal officer the Chinese script on the church appears to be 基督复灵安息日会 which may be translated as Christ Fu Ling Seventh-day Adventist Church. Other information on that website translates the Chinese script as the Seventh-day Adventist Chinese Church ('Welcome to Singapore SDA Chinese Church website' (undated), Singapore SDA Chinese Church website <http://www.sdachinesechurch.org.sg/> – Accessed 16 December 2008 – Attachment 11; 'NESTART Health Talk Series Audio Reports' 2008, Singapore SDA Chinese Church website 12 April <http://www.sdachinesechurch.org.sg/> – Accessed 7 January 2009 – Attachment 12).

Also, information accessed on the Seventh-day Adventist Mission, Singapore website names the “Singapore Chinese Seventh-day Adventist Church” at 297 Thomson Road. Attached is a map showing the location of this church at 297A Thomson Road, next to the San Yu High School (‘Singapore Chinese Seventh-day Adventist Church’ (undated), Seventh-day Adventist Mission, Singapore website [http://adventist.org.sg/churches/scc\\_ch.htm](http://adventist.org.sg/churches/scc_ch.htm) – Accessed 12 December 2008 – Attachment 13; ‘Singapore Chinese Seventh Day Adventist Church’ (undated), StreetDB Singapore website <http://www.streetdb.com/singapore-street-directory-BUILDING-p307647-SINGAPORE-CHINESE-SEVENTH-DAY-ADVENTIST-CHURCH.htm> – Accessed 16 December 2008 – Attachment 14).

[Note: With the assistance of Chinese-speaking Tribunal officers, the Chinese script for “Fu Ling An Xi Ri Hui”, 复灵安息日会, may be translated as the “Fu Ling Seventh-day Adventist Church”.

Using Google Translate<sup>1</sup>, Google English translations of the Chinese characters 复灵安息日会 are:

复灵安息日会 Ling Fu Seventh-Day Adventists

复 [fu]

Complex

Dictionary:

1. to go and return; to come back
2. to repeat
3. to recover
4. to return to a normal or original state
5. to reply; to answer
6. not simple; complex; compound
7. double; duplicate; overlapping

灵 [ling]

Ling

Dictionary:

1. clever
2. efficacious
3. the mind, spirit, or soul
4. a denizen of the afterworld

安息日会

Attachment 15.]

Seventh-Day Adventists (Google translation of 复灵安息日会 –

**2. Please provide information on the [basic practices and beliefs](#) of the Seventh Day Adventist Church. Is their [practice consistent throughout the world](#) or are there differences in practice depending upon the location of the church (with particular reference to Singapore or China)?**

### Basic practices and beliefs

Sources indicate that Seventh Day Adventists believe in the literal Second Coming of Christ. The belief that the Advent will occur when the gospel is proclaimed throughout the world

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<sup>1</sup> Google translations can often be poor and can contain errors - as such they give only a rough indication of the contents of a document. For any further reliance on this information, a better translation should be obtained.

leads to strong proselytisation. Adventists observe Saturday as the Sabbath. Dietary laws from the Old Testament are observed. Members avoid eating meat and using narcotics and stimulants which are considered harmful; this is based on the Biblical consideration that the body is the temple of the Holy Spirit (Bowker, John (ed) 2000, *The Concise Oxford Dictionary of World Religions*, Oxford University Press, Oxford, pp.13,528 – Attachment 16; Pollock, Robert 2002, *The Everything World's Religions Book*, Adams Media Corporation, Avon, pp.56-57 – Attachment 17).

Information accessed on Seventh-day Adventist websites states that Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. The 28 fundamental beliefs are the Church's understanding and expression of the teaching of Scripture. Revision of these beliefs may occur at a General Conference, the Church's governing body. The fundamental beliefs are attached ('Fundamental Beliefs' (undated), Seventh-day Adventist Church website <http://www.adventist.org/beliefs/fundamental/index.html> – Accessed 17 December 2008 – Attachment 18; 'The Beliefs of the Seventh-day Adventist Church' (undated), Seventh-day Adventist Church, South Pacific website [http://adventist.org.au/about\\_adventists/beliefs](http://adventist.org.au/about_adventists/beliefs) – Accessed 17 December 2008 – Attachment 19).

Below is a selection from the 28 fundamental beliefs:

...

## **2. Trinity:**

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

## **3. Father:**

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

## **4. Son:**

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)

## **5. Holy Spirit:**

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image

of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

...

#### **12. Church:**

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:3; Acts 7:38; Eph. 4:11-15; 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)

#### **13. Remnant and Its Mission:**

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev. 21:1-14.)

#### **14. Unity in the Body of Christ:**

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Rom. 12:4, 5; 1 Cor. 12:12-14; Matt. 28:19, 20; Ps. 133:1; 2 Cor. 5:16, 17; Acts 17:26, 27; Gal. 3:27, 29; Col. 3:10-15; Eph. 4:14-16; 4:1-6; John 17:20-23.)

#### **15. Baptism:**

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Rom. 6:1-6; Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.)

...

#### **20. Sabbath:**

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest,

worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Ex. 20:8-11; Luke 4:16; Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Ex. 31:13-17; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)

### **21. Stewardship:**

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; 1 Cor. 9:9-14; Matt. 23:23; 2 Cor. 8:1-15; Rom. 15:26, 27.)

### **22. Christian Behavior:**

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6:14-7:1; 1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.)

...

### **25. Second Coming of Christ:**

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14; Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.) ('Fundamental Beliefs' (undated), Seventh-day Adventist Church website <http://www.adventist.org/beliefs/fundamental/index.html> – Accessed 17 December 2008 – Attachment 18).

The Seventh-day Adventist Church, South Pacific website lists 20 questions and answers about its fundamental beliefs ('The Beliefs of the Seventh-day Adventist Church' (undated), Seventh-day Adventist Church, South Pacific website

[http://adventist.org.au/about\\_adventists/beliefs](http://adventist.org.au/about_adventists/beliefs) – Accessed 17 December 2008 – Attachment 19).

Below is a selection from the list of these 20 questions and answers:

...

## **2. Who is God?**

There is one God, made up of three eternal Persons who co-exist in unity –

- The Father is sovereign over all creation
- The Son became human, lived on earth as Jesus Christ, died for our sins and returned to heaven where He is working on our behalf and awaiting His return to grant people who believe in Him eternal life.
- The Holy Spirit is the Spirit of God sent to earth to comfort us, convict our hearts of sin and to give us the power to overcome sin.

[Read the full belief \(2, 3, 4 & 5\).](#)

...

## **8. Who makes up the true church and what is its purpose?**

The church is made up of many people who accept and declare Jesus as their Lord and Saviour and believe in the teachings of the Bible. They are united in Jesus Christ. The purpose of God's church is to tell everyone about God's plan of salvation, His love for us and His second coming. [Read the full belief \(12, 13 & 14\).](#)

## **9. What does it mean to get baptised?**

To be baptised means to declare publicly that you believe Jesus Christ died for your sins and rose again so you may have eternal life. By acknowledging this, you choose to leave behind your life of sin and walk in newness of life with God. [Read the full belief \(15\)..](#)

## **13. Why do we go to church on Saturday?**

We go to church on Saturday because it is the biblical day of worship. God created the world in six days and rested on the seventh. God's law, as expressed in the Ten Commandments, requires us to observe the seventh-day Sabbath, or Saturday, as a day of worship, rest and ministry. The Sabbath starts from sunset on Friday and finishes at sunset on Saturday. [Read the full belief \(20\).](#)

## **14. What are the characteristics of a Christian?**

There are many characteristics of a Christian. Christians are God's stewards. God has entrusted us with time and opportunities, abilities and possessions, the earth and its resources, so we can use them properly and faithfully.

God wants His people to be godly-to think, feel and act in harmony with His principles. [Read the full belief \(21 & 22\).](#)

...

## **16. What happens when you die?**

According to the Bible, death is an unconscious, sleep-like state. When Jesus Christ comes again, He will resurrect the dead who believe in Him and will take them to heaven. The dead who are unbelievers will be resurrected 1000 years later. [Read the full belief \(26\).](#)



...('The Beliefs of the Seventh-day Adventist Church' (undated), Seventh-day Adventist Church, South Pacific website [http://adventist.org.au/about\\_adventists/beliefs](http://adventist.org.au/about_adventists/beliefs) – Accessed 17 December 2008 – Attachment 19).

## Consistency of practice

Sources suggest that Seventh-day Adventist practices are generally consistent worldwide.

A history of the Church's 28 fundamental beliefs on the Seventh-day Adventist Church, South Pacific website notes that:

The representatives who voted in the document are the **democratic and representative governing body of the worldwide church** (we call this "General Conference session"). The session is organised every five years. It is during these sessions the beliefs are maintained, updated and edited ('The Beliefs of the Seventh-day Adventist Church' (undated), Seventh-day Adventist Church, South Pacific website [http://adventist.org.au/about\\_adventists/beliefs](http://adventist.org.au/about_adventists/beliefs) – Accessed 17 December 2008 – Attachment 19).

Pollock also writes that the Church's governing body, the General Conference, meets every five years overseeing evangelism in over 500 languages, a large parochial school system and publishing houses in several countries (Pollock, Robert 2002, *The Everything World's Religions Book*, Adams Media Corporation, Avon, pp.56-57 – Attachment 17).

In respect of Singapore, the fundamental beliefs accessed on the Seventh-day Adventist Mission, Singapore website are the same as those on the Seventh-day Adventist Church website ('Fundamental Beliefs' (undated), Seventh-day Adventist Mission, Singapore website <http://adventist.org.sg/beliefs.htm> – Accessed 17 December 2008 – Attachment 20; 'Fundamental Beliefs' (undated), Seventh-day Adventist Church website <http://www.adventist.org/beliefs/fundamental/index.html> – Accessed 17 December 2008 – Attachment 18).

In respect of China, information accessed on the Seventh-day Adventist Online Yearbook website states that there is no organisational structure of the Church existing in China. However, it reported that there are 930 churches with 352,916 members ('China' 2008, Seventh-day Adventist Online Yearbook website, 26 November <http://www.adventistyearbook.org/ViewAdmField.aspx?AdmFieldID=CHIN> – Accessed 5 January 2009 – Attachment 21).

Similarly, John Ash, an Adventist writing on Adventism in China, noted in *Spectrum*, an Adventist magazine, that:

1. Technically there is no organized Adventist Church in China, at least not by western standards. But they are well organized in their own way (Ash, John 2008, 'What is Happening with Adventism in China?', *Spectrum*, 9 August <http://www.spectrummagazine.org/node/860> – Accessed 6 January 2009 – Attachment 22).

The attached Adventist beliefs, in Chinese, were accessed on the Seventh-day Adventist's Chinese Union Mission (CHUM) website (a Google English translation of the beliefs are included with the attachment). The Chinese Union Mission's territory includes "Mainland

China”. From the Google translation of the beliefs on the Chinese Union Mission website the 28 beliefs appear to be generally in line with the 28 beliefs listed on the Seventh-day Adventist Church website (‘Chinese Union Mission’ 2008, Seventh-day Adventist Online Yearbook website, 16 December <http://www.adventistyearbook.org/default.aspx?page=ViewAdmField&AdmFieldID=CHUM> – Accessed 5 January 2009 – Attachment 23; ‘Adventist Beliefs’ [with Google translation] (undated), China Union Mission Seventh-day Adventist website [http://www.chumadventist.org/eng/aboutus\\_belief.php](http://www.chumadventist.org/eng/aboutus_belief.php) – Accessed 5 January 2009 – Attachment 24; ‘Fundamental Beliefs’ (undated), Seventh-day Adventist Church website <http://www.adventist.org/beliefs/fundamental/index.html> – Accessed 17 December 2008 – Attachment 18).

However, Ash has also noted that:

4. There are many versions of Adventism in China (“Old Adventists,” “New Adventists,” “Wilderness Adventists,” and others), and the world institutional Adventist Church works with all Seventh-day Adventist groups, even though the various versions do not cooperate well among themselves (Ash, John 2008, ‘What is Happening with Adventism in China?’, *Spectrum*, 9 August <http://www.spectrummagazine.org/node/860> – Accessed 6 January 2009 – Attachment 22).

### 3. What is the Chinese government’s attitude to the Seventh Day Adventist Church?

Country information indicates that Seventh-day Adventists in China, although unregistered, are generally allowed to practice their religion.

Professor Joseph Tse-Hei Lee of the History Department, Pace University, New York noted that:

With respect to the Fujian provincial authorities’ policies towards the unregistered churches, I have not seen any Chinese official documents that permit members of the unregistered Christian groups to publicly practice their faith. **Based on my fieldwork** observations in Xiamen and other cities **in Fujian** during the summer of 2005, I found that **many unregistered Christians such as the Local Church, the True Jesus Church and the Seventh-Day Adventists had no difficulty of practicing their religion**. This is particularly true in Xiamen, where both the registered and unregistered churches were filled with people on Saturday and Sunday (Lee, Joseph Tse-Hei 2008, Email to RRT Research & Information: ‘Re: Govt Agency request for assistance’, 25 July – Attachment 25).

Ash states that the official position of the Chinese Union Mission is one of cooperation with the Chinese government’s “‘three-self’ principles (self-supporting, self-governing, and self-promulgating)” and that it does not control the churches in China. He estimates that there are over 3,000 congregations – some large, some small and some are “more open and some more quiet” (Ash, John 2008, ‘What is Happening with Adventism in China?’, *Spectrum*, 9 August <http://www.spectrummagazine.org/node/860> – Accessed 6 January 2009 – Attachment 22).

However, Ash continues:

...We remain low key in all that we do. The government seems to appreciate our stance and, at least for the moment, all is well. But I’ve always said to be cautious. Someday when the “dragon” awakens, we’d better watch out. See Revelation 12:17 (Ash, John 2008, ‘What is

Happening with Adventism in China?', *Spectrum*, 9 August  
<http://www.spectrummagazine.org/node/860> – Accessed 6 January 2009 – Attachment 22).

Petersen in the Forum 18 News Service in March 2006 states that:

...Seventh-day Adventists are allowed to meet separately on officially-registered Protestant church premises but are not allowed a legal identity as a separate denomination...(Petersen, Hans 2006, 'Despite new Regulations, religious policy still under strain', Forum 18 News Service, 8 March [http://www.forum18.org/Archive.php?article\\_id=740](http://www.forum18.org/Archive.php?article_id=740) – Accessed 12 July 2007 – Attachment 26).

In a December 2006 Forum 18 News Service article Hornemann writes:

...In many places different denominational groups, including Adventists, have been legalised without official affiliation with the TSPM/CCC [Three-Self Patriotic Movement/Chinese Christian Council]...(Hornemann, Magda 2006, 'State-imposed religious monopolies deny China's religious reality', Forum 18 News Service, 5 December [http://www.forum18.org/Archive.php?article\\_id=883](http://www.forum18.org/Archive.php?article_id=883) – Accessed 12 July 2007 – Attachment 27).

An earlier 2001 Cumorah News Service article refers to the Seventh-day Adventist Church in China as follows:

Some churches seem to be prospering in China, notwithstanding the above. The Seventh-Day Adventists have over 284,000 believers in 740 congregations across China and conduct humanitarian activities in China routinely. They seem to be growing in China at a rapid but sustained pace (10% a year on average – well over 3 times the average LDS growth rate worldwide.) **Interestingly, the Adventists – who have protested loudly about the persecution of their believers in nations like Turkmenistan – seem to be getting along quite nicely in China without much difficulty from the government. The extensive Adventist hospital, school, and humanitarian programs undoubtedly played a key role in winning respect and cooperation in China.** The Adventists run over 5800 schools and 680 hospitals, clinics, and care centers around the world, and have rendered significant assistance to China.

Some may wonder why Latter-day Saints haven't received the same type of recognition in China as Adventists. Latter-day Saints do obey the law of the land, unlike many Protestant groups which boast of "Bible-smuggling" and engage in illegal proselytism. The LDS Church has engaged in extensive humanitarian and service activities benefitting China, although Latter-day Saints do not have the organized, long-term commitment to hospitals and schools of the Adventists. Latter-day Saints, too, could never give up acknowledging a foreign religious leader (the prophet) in order to achieve recognition. The introduction of foreign missionaries that are the mainstay of current LDS church growth efforts would definitely be unacceptable to the Chinese government. **The Adventists have been able to achieve high growth largely through effective member-missionary efforts of self-sufficient local units in China** and elsewhere, but the Adventists also achieve about 61% member participation in member-missionary efforts in the U.S., compared to about 26% LDS member-missionary participation, according to Barna's studies, or only 35% of active North American members, according to official missionary department research cited by Elder Ballard in the September 2000 Ensign. LDS member-missionary participation is only about 40% that of Pentecostals and Adventists, which explains to a great extent why our annual world growth rates have also been much lower (around 3% instead of 5-10%). To ever reach the church growth potential in nations like China and India, we will need more effective and more consistent member-missionary initiatives firmly grounded in the teachings of modern prophets like Presidents

Kimball, Benson, and Hinckley ('China and the Church' 2001, Cumorah News Service, 13 April [http://www.cumorah.com/ch\\_ina.html](http://www.cumorah.com/ch_ina.html) – Accessed 9 January 2006 – Attachment 28).

Hornemann also writes on how officials have dealt with differences among Christian denominations, including Seventh-day Adventists:

The Communist Party's United Front Department and the government's State Administration for Religious Affairs (SARA) have issued "work documents" on how party and government officials have dealt with the problems that may arise from differences among Christian denominations. **In recent years, local and provincial governments in Guizhou, Fujian, Henan, and other provinces have also issued specific guidelines and reports that either mention or deal specifically with denominations.**

**For example**, the Communist Party United Front Department in a city in Jiangsu Province has published a document on its website that spells out the importance of promoting harmony and reducing contradictions in that city between **the Adventist minority** and the majority of Christians who worship on Sundays. The document noted that the city had "educated" the local TSPM to include more **Adventists** among the leaders of the TSPM. It also noted that TSPM churches in that locality have been encouraged to construct additional "activities rooms," within the existing church buildings, to accommodate **Adventist** activities.

As one can see, in addition to the persistent concern that Protestants should not maintain uncontrolled close ties with foreign Christian groups, the government sees church unity as an important means for maintaining social stability, or the creation of a "harmonious society" – the latest political slogan. **Given the ongoing effort to promote religious "unity," the central state is unlikely to look favourably on attempts to nationally legalise the re-emergence of Christian denominations, including the Adventists.** These non-state controlled bodies would – quite reasonably – want to have equality of legal, social, and perhaps political status as the TSPM/CCC and its state-controlled counterparts in the other religions (Hornemann, Magda 2006, 'State-imposed religious monopolies deny China's religious reality', Forum 18 News Service, 5 December [http://www.forum18.org/Archive.php?article\\_id=883](http://www.forum18.org/Archive.php?article_id=883) – Accessed 12 July 2007 – Attachment 27).

Other references to the Seventh-day Adventist Church in China include:

- In Shantou, the TSPM leaders allows the Seventh-day Adventist Church to hold Sabbath on Saturday and meet in registered church premises (Lee, Joseph Tse-Hei 2007, 'Christianity in contemporary China: an update', *Journal of Church and State*, Vol. 49, No. 2, Spring – Attachment 29).
- Seventh-day Adventist world church leaders visited China in April-May 2004. The delegation met with state Bureau of Religious Affairs officials and the TSPM. It also attended Sabbath services in Beijing and Shanghai ('China: Seventh-day Adventist Church Leaders Visit State Officials, Believers' 2004, Adventist News Network, 7 May <http://news.adventist.org/data/2004/1083944632/index.html.en> – Accessed 18 December 2008 – Attachment 30).
- Seventh-day Adventists are very active in southern Guangdong. Some of their house churches are assisted or led by TSPM pastors who used to be members of the Adventist Church (Chen, May M. C. 2003, 'House Church Movements and Religious

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