

**HUMAN RIGHTS—ORIGIN, DUTY AND DESTINY OF
MAN—CORRECT KNOWLEDGE DUE TO DIVINE
REVELATION—TRUTH EVER ABSOLUTE AND
UNWELCOME TO THE WORLD—GOD'S AUTHORITY
UNRECOGNIZED—THE WORLD'S PRESENT STATE AND
FUTURE PROSPECTS.**

DISCOURSE BY ELDER GEORGE G. BYWATER, DELIVERED IN THE TABERNACLE, SALT
LAKE CITY, SUNDAY AFTERNOON, JUNE 4, 1882.

REPORTED BY GEO. F. GIBBS.

Among the loftiest conceptions of the world of mind, relative to the purposes and being of man, has, in human wisdom, been formulated to be the right to life, liberty and the pursuit of happiness. This sentiment has found an echo in every age, when the intelligence with which man is inherently endowed has been favored with a development to a degree adequate to this conception. And although this principle in the general bearing upon human interests is accepted by the intelligence of all countries and all peoples, we discover that our principles and sentiments are in advance of the moral and intellectual culture requisite to their full and complete development. But wherever and whenever the best cultivated minds have been moved to pronounce their conceptions upon the destiny of man, they have ever incorporated those principles and those rights in their constitutional manifestoes. And amid the multitudinous concerns and divine interests, in which the human mind is engrossed, there is always a sacred spot reserved for the welcoming and christening of those principles in the human heart. Moreover,

whenever these principles have been invaded and the sanctity of the conditions involved in them has been imposed upon by ignorance and superstition or unbridled and uncultivated passions, they have ever resulted in sorrow, distress and anguish to the family of man.

In speaking a few Sabbaths ago I made reference to the genesis or origin of things, and quoted an inquiry which was very beautifully put by the intelligent individual who made the inquiry, namely, "Whence are all things, and whither do all things tend?" and then remarked that the highest and loftiest aim of man must necessarily be to obtain the conception of his origin and his final destiny. Short of this, his life would be an aimless life, and his acts would be acts without intelligent motives; they would be disconnected: they would bear no reference to the past, no reference to the future, but would be acts produced as the result of the force of circumstances, urging an acquiescence and recognition of the pressure by which he was surrounded, and yielding to the authority of that force.

But to the free and intelligent man and woman who ascend above