

A detailed oil painting of a forest scene. In the foreground, a stream flows over rocks, creating a small waterfall. The trees are tall and slender, with leaves in various shades of green, yellow, and orange, suggesting an autumn setting. The background shows a misty or hazy view of more trees and a distant horizon. The overall mood is serene and natural.

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**STEPS IN  
HUMAN PROGRESS**

**CHRISTIAN D. LARSON**

# **STEPS IN HUMAN PROGRESS**

**CHRISTIAN D. LARSON**



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When we consider the term “in all its fullness,” we may well ask ourselves if we really appreciate its vast significance. We may repeat this expression “in all its fullness” again and again, in our own mentality, trying to comprehend everything that it might imply; and the more we think of it, the more vast and more wonderful it becomes. And when we realize that any quality or state of being becomes spiritual only when it appears in all its fullness, we begin to understand, not only the real meaning of the term “spiritual,” but what an immensity that term represents; and not only immensity, but degrees of perfection beyond degrees of perfection, going deeper and higher perpetually into infinity.

When we pause to consider life in all its fullness, joy in all its fullness, health in all its fullness, harmony in all its fullness, power in all its fullness, wisdom in all its fullness — when we pause to consider all these things, we realize that we are in the presence of wonderful ideals; and the more deeply we enter into the consciousness of those ideals, the more closely we approach the spiritual world, until finally we enter into the full significance of the spiritual world.

The pathway to the spiritual, therefore, is not as difficult as we have thought in the past, although it implies everything that is ideal and wonderful and marvelous. The moment we begin to take our spiritual journey upon this path we realize that we are in the presence of elements and possibilities that are too vast, too immense and too sublime for the outer mind to comprehend; but we know that so long as we continue to search for the fullness of things, or to enter into the consciousness of the spirit of things, we are upon the straight and narrow path; that is, the path that leads directly, without wavering or turning, into the full consciousness of the spiritual.

In consequence, we should no longer think of the invisible, or any phase of the invisible, when we are in search of the spiritual; but should, instead, think of the perfect, the complete, the absolute, and that state in which everything exists *in all its fullness* — a state where life is so perfect that additional life could not be added; where peace is so perfect and so deeply calm that it is beyond all understanding; where light is so brilliant that it could not become more brilliant; where harmony is so perfect that it could not become more harmonious; where all the elements of life, consciousness and being are so wonderful and so divinely ideal that they could not become more wonderful or more ideal — this is what it means to be spiritual; and as we grow into this deeper and finer and higher understanding of all things, it is then that we develop real spirituality.

THE END

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