

But spiritual blessings are not vague or unreal. There are multitudes who can tell you how real they are in this life, and there are greater multitudes who have gone beyond into the presence of the Lord, who, if they might speak to mortal ears would tell us that they are the most gloriously real things that exist.

But these blessings are "in heavenly places." Where is this? What is the sphere of the portion with which the Father hath blessed the saints? As this epistle has much to say about heavenly places, or the heavenlies, we will do well right here, to stop and learn what is meant by this. It is not heaven—except as it reaches into heaven, and includes the blessings there. It is rather heaven let down to earth. It is the sphere into which the saints enter in this life, when they are born of the Spirit, and it becomes real to them just in proportion as they live in the Spirit and walk in the Spirit.

In the flesh we have to do with things of sense,—things which we can see and hear and feel. By the new birth we are introduced into a new world. It is the world of spirits; God is there, the angels are there, and we are there, and it becomes real to us by our faith. It is there we have communion with God; we enter there whenever we *really* pray,—this is why we close our eyes in prayer, to shut out the world of sense and leave us free in the heavenly places. There is where we always worship, for we can worship nowhere else, and "God is seeking such to worship Him." There we feed upon the Word, We enter as babes, as we enter the natural world, and we shall remain babes there, unless we use in the heavenly places the spiritual means of growth.