
Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away
Now it's the Spirit's Day,
that will admit of no delay.*

The Eight Worlds

Created: 9/20/ 2025

Revised: 9/20/2025

Abbreviations used in this study
[www.janelead.org/SDS Abbreviations.pdf](http://www.janelead.org/SDS%20Abbreviations.pdf)

Marks of a True Philadelphian

Excerpt from the Third Message to the
Philadelphian Society

A Philadelphian Suffers Long

[3M 39] §.The first victory of the True *Philadelphian* hero may be said to consist properly in suppressing the *irascible* emotions of the soul: or in stopping the mouth of that Roaring Lion, which watches all the travelers to the City of Brotherly Love, how he may surprise and devour them. For the two great *Boanerges*, the most beloved brothers had like to have fallen into the jaws of this Lion; and the most masculine champion of Christ, and most zealous of all His disciples was bitten by him, and had much ado to escape with his life. Therefore having these examples set before him, he is exceeding cautious to guard himself against this wild and furious beast. And he strives to imitate the longsuffering and patience of the Deity towards evil doers. He studies to conquer his adversaries with Love, and to bring them over to him by kind offices, or by presents, as *Jacob* did his brother *Esau*. He is not for calling down fire from Heaven upon them, or anathematizing them; but for heaping coals of love upon their heads. He is not for prosecuting heretics or recusants with the faggot, or with the sword: but is for suffering the tares to grow with the wheat, till the Day of the *Harvest*: when everyone's work shall be purged by fire.

A Philadelphian is Kind

[3M 40] §.As courtesy and kindness is a *moral* virtue, so in him it becomes a *Christian* grace. Therefore he cannot be austere, or starched up to any little formalities. His religion makes him not sour or uneasy to others, but renders him more sweet, affable, and easy, if there be but the least opportunity for him hereby of doing any kind or generous office to any. And though he uses himself much to solitude and retirements, with his blessed Master and Pattern, yet whenever he appears in the world, he affects not a singularity, or to be taken notice of, but freely converses with it, and accommodates himself to the manners of it, so far as innocently he can. Thus the True *Philadelphian* is the most obliging person of the whole world: not only inoffensive in his carriage, but even pleasant, and nobly exercised in the most advantageous parts of human conversation, as well as the most delectable. And as different as the address of a Master of the Ceremonies to a strange minister, is from that of one brother to another most intimately endeared to him; so is that of this *Philadelphian*, when he converses with any, from that outward, formal, and ceremonial way which is practiced by the world.

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In short, none better (if so well) understands all the solid delights of conversation, and the permanent pleasures of a true and masculine friendship; not confined, but extended to the very utmost capacity of his sphere.

A Philadelphian Envies Not

[3M 41a] §.When he has thus slain the *Lion* and the *Bear*, he next proceeds to cut off the head of that most cunning twisting *Serpent of Envy*, that would insinuate himself even into Paradise. And it is much more easy to vanquish, subdue, and harmonize the fierce wrathful, and the rough unmannerly properties of a disordered soul, then to eradicate this more secret and lurking evil, which lies gnawing on the very vitals of religion, in any great and specious professors. But the True *Philadelphian* is one perfectly content with that state or lot, in which he stands, through the wisdom, justice and goodness of God.

[3M 41b] He thinks not much at any advantages or privileges which another enjoys: but rather congratulates them. He is certain that the Master whom he serves, if he be faithful, will not fail to prefer him: and therefore he is not at all solicitous after any preferments, honors, or riches, which this world can give, or in the least envies those who possess them. And much less does he repine at any favors conferred by his Master, upon any of his fellow-servants: but is pleased thereat. And will not presume to bind up His Majesty to act thus or thus, and to confer His favors and graces upon none but those that are of this or that body, or society, that he likes best. No. He dares not do so. He prefers others before himself; thinking himself unworthy of the very least grace, or Gift of His Holy Spirit bestowed upon him. For,

A Philadelphian Vaunts Not Himself

[3M 42] §.He will take no glory or honor to himself; but will ascribe all to the Supreme Majesty, which he serves, the sole fountain of *honor*, and the origin of whatever is *glorious* or praise-worthy. He is free therefore from all ostentation. And being inconsiderable in his own eyes, he cannot be over-forward, temerarious, or precipitate in any design, but will wait always for the Call and Command of his Master: that so he may not dishonor, instead of honoring Him. And this also teaches him to weigh his words in the balance of the Holy Sanctuary, and not to speak rashly for God.

A Philadelphian is not Puffed Up

[3M 43] For he avoids all manner of ostentation and impertinence: this is a certain sign that there must be in him somewhat substantial, and that he is not a vessel filled with wind. He is neither elevated with any applause, nor dejected with obloquy or contempt. He is contracted within a very little compass, and is not blown up as a bladder, either with the vanities and pomps of the world, or with any spiritual attainments, fancied or real. But the more he receives, natural or supernatural, he is still the more humble, more passive, and more resigned to the Divine Will.

A Philadelphian does not behave Himself Unseemly

[3M 44] §.He takes care to do nothing that is judecorous: but is a most strict observer of the Eternal Law of Order. Which law is the rule of all virtue: and therefore though he is not solicitous about the niceties or punctilios of ceremony; yet having this Law written in his heart, all his actions proceeding must needs be regular, orderly, and decent. There will therefore be seen a decorum in all his conversation, that is not superficial, but essential; that is not counterfeited, but natural; that is not transient, but permanent; as derived from that Root which abides ever, and *fails not*. There is an inexpressible beauty in his behavior, both to the Children of *Men* and to the Children of *God*; that is insensibly

conveyed from the Supreme and Infinite Beauty. And this he calls the reflection of the light of God's countenance upon his soul.

A Philadelphian Seeks Not His Own

[3M 45] §.There is nothing more that contradicts the beautiful Law of Order, than a narrow contracted spirit, which is always *seeking its own*, and not that which is for the good of the whole. Therefore a True *Philadelphian* is the most public spirited person that can be described. He seeks not his own private interest in the public: but tramples the former under his feet, even with the utmost disdain, so he may but promote the latter. And he not only lays hold on every opportunity that is presented to him, for the exercise of this public, merciful, and beneficent spirit: but even sedulously watches for, and catches after opportunities, after the example of his Blessed MASTER, continually *going about doing good*.

A Philadelphian is not Easily Provoked

[3M 46] §.It is not otherwise to be expected but that a person of public spirit, whose study it is to do good to others, and to advance the honor and interest of his Great and Glorious MASTER, will meet with many affronts, misrepresentations, and provocations from the unthinking or ungrateful part of mankind. But a True *Philadelphian* will not be in the least provoked or irritated. He lives above the censure of the world, as being the spectacle of God and of His Holy Angels, and of all the great and good men now *made perfect*, who have ever lived upon the face of the Earth, and been the benefactors of human kind. Therefore looking steadfastly upon such as these, he matters not either the *good or bad report* of the present age; but is resolved to break through all, that he may be serviceable to it, and to posterity. He will not be provoked to lay down a good and noble design, whatever clamors may be raised against him: and will hazard both his reputation and fortune a thousand times over in this life, rather than not to do what he knows to be for the honor of his GOD, and the benefit of his neighbor; and more specially if for that of a Kingdom. In short, he is so great a master of himself, by the grace and Spirit of Christ, that should all mankind set themselves against him, they could not be able to cast him even into one paroxysm.

A Philadelphian Thinks No Evil

[3M 47] §.Candor is the most peculiar *Philadelphian* characteristic: by which he is distinguished, visibly and eminently, from all the parties, sects, and external denominations of religion whatever. He is ever willing to take things in the best sense: and when two opposite constructions may be put upon the same matter, he constantly remembers the council of that good natured philosopher, who charged his pupil never to take up a vessel by the left handle, when he could hold it by the right. So the True *Philadelphian*, considering how all things have two handles, and how the very same person is made both an hero and a monster, according as the painter is pleased to draw him; will suspend his assent, till he can be fully ascertained, and will incline still to the more favorable part. For,

A Philadelphian Rejoices Not in Iniquity

[3M 48] §.He sets not up for a critic upon the failures of others: nor would establish to himself a reputation of a *wit* upon the weaknesses or mistakes of any. It is the common vice of the world to take a pleasure in discoursing of the folly or knavery of others (without which topics perhaps nine parts in ten of ordinary conversation would be nothing), and to censure these is taken up as the most easy method to be thought a man of sense, or a man of probity. But the True *Philadelphian* genius is quite otherwise: it minds not the impertinent or insignificant buzzings of a fly, or the ridiculous gestures of a monkey. It finds no delight in calling over the political fetches of a cunning fox, the hypocrisy and treachery of a crocodile, or the rapacity and unmercifulness of a wolf; nor is diverted in raking into dung and ordure. The *Philadelphian* Spirit is far too noble for any such employment as this:

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and therefore, living above the genius of this world, converses much with the blessed inhabitants of the superior worlds; who *think no evil* of one another; neither *rejoice in iniquity*, or the failings of any of their fellow creatures; but *rejoice in the truth*, and in the conformity of things below with things above, or with the heavenly patterns. By whom being instructed,

A Philadelphian Rejoices in the Truth

[3M 49] §.Calumny is the very nature of the Devil himself, who never rejoices more than when he find matter for his accusations. And its opposite virtue is a ray from the Divine Nature communicated to blessed Angels, and blessed souls. Hereby the True *Philadelphian* is made most like to the Deity, which is *truth*, and therefore never *rejoices* but *in the truth*, or in the reflection of His own immaculate Light. Therefore the *Philadelphian* rejoices not alone, but *with* the best company: with the Holy Majesty of God, with the whole Court of Heaven, with all good men on Earth, and more particularly with injured and oppressed innocence, that comes to be vindicated by the *truth*.

A Philadelphian Conceals All Things

[3M 50] §.As his great care is to do nothing against the truth, so since the world is very little able to bear it, he is forced to enjoy it by himself, together with this Secret Blessed Society, rather than to prostitute it, to such as would trample it under their feet. Therefore a True *Philadelphian* will *bear* and *keep all things* in his *heart*, that are not to be communicated to any but to the *wise*; according to the most express command and caution of Christ Himself, and His own practice, with that of His holy *Mother* and *Apostles*, and indeed of all the *Prophets*, *Wisemen*, and *Scribes* of the Kingdom in all ages. This gift of taciturnity and holy silence is most absolutely requisite for him, as he stands engaged in great undertakings for the glory of God. For if the secrets of princes ought to be sacred, then much more, thinks the True *Philadelphian*, ought the secrets of HIM *by whom princes reign*. And yet even His *secrets are with them that fear Him*.¹ However this taciturnity or reservedness must not hinder, but that he be bold as a lion to declare and promulgate all that he is commanded by his Supreme LORD: and thus to *bear up*, and *support* as it were, under HIM, the pillars of His government. For,

A Philadelphian Believes All Things

[3M 51] §.On the part of GOD, he believes that He is faithful and true to perform all His promises, even to the minutest tittle of them: and that he is no less ready now to assist them that *truly believe* in Him, than He was to assist all the ancient worthies, and great heroes: who are left as a *Cloud of Witnesses* for us to follow their steps.² And on the part of *man*, a True *Philadelphian* will also *believe all things*, that upon any probable motives of credibility can be produced either for vindication, or alleviation.

A Philadelphian Hopes All Things

[3M 52] §.On the part of GOD he hopes both for an *ordinary* and *extraordinary* appearance of His Majesty. The ground of this hope is upon a *Rock*: and nothing is too great for it to reach after, in advancing His glory. And on the part of *man*, where the *notoriety* of evil is too plain for him to *believe* good, yet he despairs not, but hopes that even the most diabolical sinner may at length repent, and become a very great and glorious *saint; loving much, because much is forgiven*.

¹ Psa. 25:14.

² Heb. 12:1,

A Philadelphian Endures All Things

[3M 53] §.This heroic *faith* and *hope* makes the True *Philadelphian* to *endure* and suffer *all things* in his Master's cause, and for His sake. For always expecting Him to *come quickly*, he will never flinch back, but will *keep* the *Word of His patience*, and will remember to hold *that fast which* he has, that no man take his Crown. Therefore,

A Philadelphian Never Fails

[3M 54] §.But when all other names of distinction shall fail, and be burnt up, this shall abide. The *Name* of a PHILADELPHIAN *shall endure forever: it shall be continued as long as the Sun: and all nations shall call him the Blessed* of the Lord.

[3M 55] §.These were the *Marks* that were given to a Certain Traveler toward the Heavenly City of PHILADELPHIA, by a strong Angel that descended from there, who having taken out his heart, left as it were a *flaming coal* in the room thereof; which *burns* incessantly with most vehement desires, for the good of all His brethren; that is, of all mankind. †††