they like not to see their misery before they come into it; though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous fly, and are safe: but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge: he quakes and trembles, and seems to repent most heartily, but the bottom of all is the fear of the halter; not of any detestation of the offence, as is evident; because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof?

Chr. So I willingly will.
1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.
2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.
3. Then they shun the company of lively and warm Christians.
4. After that they grow cold to public duty; as hearing, reading, godly conference, and the like.
5. They then begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have espied in them) behind their backs.
6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.