

There is no denying that the lexical choices discussed in this paper work at a subtle level. One might argue that they reflect a world so steeped in, and conversant with, polemical language and literature that echoes are understandable if not difficult for contemporary writers to escape; that we should stress the contrast that Socrates's *History* represents rather than the comparison that it rarely, albeit reasonably, allows. Leaving aside the difficult question of intention, what meaning is made and created anew when the language of the polemicist and heresiologist meets the rationalising rhetoric of a historian promising only 'the history of the things that happened' is important to explore, especially in a work which has apparently enveloped its vituperation so well.

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## *The Eusebius Essay Prize*

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The *Eusebius Essay Prize*, of £500, is offered annually for the best essay submitted on a subject connected with any aspect of early Christian history, broadly understood as including the first seven centuries AD/CE. Scholars in any relevant discipline (theology, classics, late antique studies, Middle Eastern Studies etc.), whether established in their field or graduate students, are encouraged to enter the competition. Submissions from younger scholars are particularly welcomed. The essay should not exceed 8,000 words, including footnotes, and for 2016 should be submitted by 30 September. A judgement will be made at the end of November (the editors reserve the right not to award the prize if no essay of significant quality is submitted). The essay of the successful candidate will be published in the *Journal*, probably in the number appearing in July 2017. Other submissions entered into the competition may also be recommended for publication. All essays should be sent as two hard copies, prepared to journal style, to Mrs Mandy Barker, *Journal of Ecclesiastical History*, Robinson College, Cambridge CB3 9AN.