

Dictionary of Pentecostal Missions (DPM)

Submission Guidelines

1. Word Count: Please pay close attention to article length. Each article is assigned a word count based on its relevance and submissions should be as close to the requested word count as possible. Articles that are too short or too long will not be accepted.

2. Deadline: Please adhere closely to the deadline set by the editor. Each article will be assigned a unique deadline. Extensions can be obtained in certain circumstances but should be cleared with the editor in advance.

3. Uses Times-New Roman 12 pt. font. Submissions in any other font or font size will not be accepted.

4. Citations. Use [Turabian author-date](#) for citations, but sparingly. Include after each article a list of no more than five (5) of the best resources for further study on the topic.

Example:

This is an article about Pentecostal missions. Missions has long been a foundational aspect of the Pentecostal movement, and in some ways Pentecostalism and missions are synonymous (Anderson 2016, 12). Pentecostal missionaries spanned out across the globe after revivals like the one at Azusa Street in Los Angeles that began in 1906.

Bibliography. Allan Anderson, *An Introduction to Pentecostalism* (Cambridge: Cambridge University Press, 2013); Murray W. Dempster, et al., *The Globalization of Pentecostalism* (Eugene, OR: Wipf & Stock, 2011); Gary McGee, *Miracles, Mission and American Pentecostalism* (Maryknoll: Orbis, 2010); Paul Pomerville, *The Third Force in Missions* (Peabody, MA: Hendrickson, 2016); Amos Yong, *Mission After Pentecost* (Grand Rapids: Baker Academic, 2019).

5. Content. We are especially interested in these people, places, events, and topics in terms of their contribution to global Pentecostal missions. For example, the entry on John Alexander Dowie would focus less on his Zion City Illinois work, and more on his evangelistic work in the Netherlands. The crucial question for each article will be “What was the impact on Pentecostal missions? This of course raises the question of how we are defining the word “missions.” In keeping with the way this term was understood by classical Pentecostalism, we define missions primarily as cross-cultural church planting and evangelism, even while recognizing that for many within the Pentecostal movement, issues of social justice were often seen as inherent in that endeavor. Early Pentecostals understood signs and wonders as evidence that Jesus was returning soon and this heightened their urgency for world evangelization. We are interested primarily in missions efforts that fit that paradigm of an end-times urgency heightened by the experience of the charismata and seen as the ultimate purpose of Spirit Baptism.