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**PRESS & TELEVISION**


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*The Selling  
Of Jimmy Carter*

"The Man Who Sold Jimmy Carter" by Paula Smith, in *Dun's Review* (Aug. 1976), 666 Fifth Ave., New York, N.Y. 10019.

Jimmy Carter was a virtual unknown when he launched his bid for the presidency in January of 1975. The promotion effort which helped bring him from obscurity into national prominence ranks as one of the more remarkable events in American political history. It was largely the work of one man, Gerald Rafshoon, a 42-year-old Atlanta advertising executive, says *Dun's Review* staff writer Smith.

Carter has what Rafshoon calls "slow charisma . . . the longer you listened to him, the more involved you got and the more apt you were to have a good feeling about him." Using five-minute television commercials, Rafshoon had Carter spend 40 to 50 seconds discussing each of five or six issues. TV station managers dislike five-minute political spots because of a fear of boring viewers, and the Carter forces had to file a complaint with the Federal Communications Commission before some stations would agree to sell time in key cities.

Switching later to two-minute television spots that were easier to place, Rafshoon focused on particular geographic areas and generally tried for frequency rather than "reach"—buying six spots that would get to 35,000 viewers each, rather than one that would reach 200,000, and concentrating on off-hours rather than expensive prime time.

"While Carter's message was consistently less than startling," writes Smith, "his avoidance of quick, easy answers was evidently a plus." Pollster Pat Caddell found strong positive shifts in opinion to Carter where the candidate's TV advertising was heavy. It was a propaganda effort that emphasized the candidate, that seldom relied on carefully rehearsed scripts, and avoided the slickness which often results when media specialists try to impose their creative formulas on the product.

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**RELIGION & PHILOSOPHY**


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*The Changing  
Church Scene*

"The Evangelicals: New Trends and New Tensions" by Richard Quebedeaux, in *Christianity and Crisis* (Sept. 20, 1976), 537 W. 121st St., New York, N.Y. 10027.

Those who conjure up visions of "hellfire" and theological conservatism when they hear the words "fundamentalist" or "evangelical" are in for a surprise. Ever since the 1960s, profound changes have been quietly and steadily taking place among evangelicals in the areas of Scripture, social concern, ecumenical relationships, and church lead-