

Sports

Season opens Nov. 14

More than one million Texas hunters await deer season



By DARLENE JANIK
Battalion Reporter

Hunters around the state are cleaning their guns in preparation for deer season, which opens Nov. 14 in most Texas counties. An estimated 1 million hunters are expected to hunt deer in Texas this season.

Texas has a deer population of about 3 million and an average annual harvest of 10 percent, said Paul Hope, information specialist with the Texas Parks & Wildlife Department in Austin.

According to Dr. Dwight Guynn, a Texas Agricultural Extension Service wildlife specialist, good forage and weather conditions this year should result in more and better quality deer.

Hope said that although the annual harvest is 10 percent, some areas could benefit from 25 percent.

"We recommend that 20-25 percent of the deer population be harvested annually just to compensate for reproduction and keep the population from increasing beyond the food supply," Guynn said.

Fifty percent of Texas' deer are found in the Texas Hill Country, Hope said. This area, west of the Balcones Fault, contains about 100 counties.

Most Texas hunting is under the

lease system, in which a hunter leases a piece of land from an individual land owner, while the price and size of the leases vary. Leases are difficult to acquire; once a hunter obtains one, he tends to hold on to it, Janelle Lewis of the Texas Parks & Wildlife Department in Bryan said.

Hunting licenses can be purchased at most sporting goods stores and local Texas Parks & Wildlife Department offices. A resident hunting license is required of Texas citizens hunting anywhere in the state, with the following exceptions: persons under the age of 17 or over 65, persons hunting on land where they reside and certain disabled veterans. A resident hunting license costs \$5.25.

A resident exempt hunting license, with persons named above as exceptions, costs \$1.25, while a combination hunting and fishing license costs \$8.75. Non-resident hunters must pay \$100.75 for a license valid for all Texas game species.

In addition to regulations for obtaining hunting licenses, hunters must follow safety rules while hunting. Included in the Texas Parks & Wildlife Department's 10 Commandments of Shooting Safety are the following tips: Being sure of the target before pulling

the trigger, being sure that the barrel and action are clear of obstructions, and not mixing gunpowder with alcohol.

Limits also govern the number of deer that hunters can take home. Brazos County hunters can shoot three deer, with a limit of one buck. For most counties, legal bucks are defined by the Texas

Hunting Guide as deer with a hardened antler protruding through the skin. In Brazos County, special permits must be obtained to shoot antlerless deer.

According to the Texas Hunting Guide, it is illegal to use a jet gun, rocket gun or any firearm using rimfire ammunition when hunting deer.

Hunting violations are misdemeanors and handled by Justice of the Peace courts. Lewis said that a judge sets the fine, which ranges from \$25-\$200.

Anyone with questions concerning hunting can call Austin toll-free at 1-800-792-1112.

JAZZERCISE

A new session of Jazzercise is starting in College Station. Jazzercise is a unique way of body conditioning using joyful jazz dance movements and swinging music. A Jazzercise class is 45 minutes of bending, stretching, jumping, dancing, and breathing, with students working through a warm-up period to peak performance, then cool-down before a big finish. Classes are held on Tuesdays and Thursdays from 5-5:45 p.m. or 6-6:45 p.m.

The new session begins Nov. 10. Registration can be completed by calling instructor, Cindy, 693-1309, or students can register in class. Classes are held at the Unitarian Fellowship, 305 Wellborn Rd., and each 4 week session, 2 classes per week, is \$15.

Men's soccer team ties SMU, fails to salvage first-place tie in SWCSL

By FRANK L. CHRISTLIEB

Battalion Staff

It wasn't a win, but Telmo Franco isn't complaining.

Franco and his Texas A&M University men's soccer team Sunday tied Southern Methodist University 1-1 in Dallas, lifting the team's Southwest Conference Soccer League record to 2-0-3. The Aggies, who could have moved into a first-place tie with a defeat of the 4-0-1 Mustangs, instead strengthened their hold on second place in the conference.

The Mustangs held on to first

place, raising their SWCSL season point total to nine, while the Aggies picked up one point to give them seven for the conference season. Each team has two conference matches remaining, with SMU playing the University of Arkansas and Baylor University, and Texas A&M finishing the conference schedule against Baylor and Rice University.

SWCSL regulations state that if two teams finish the two 45-minute halves in a tie, no overtimes are played. However, because of NCAA rules, the Aggies

and Mustangs had to play two overtimes to complete the match. So even though SMU scored two goals in the second overtime to win 3-1, the match goes on the teams' SWCSL records as a tie.

Franco said the Aggies played well against the Mustangs, who have for the past few years been the finest team in the SWCSL.

"It was an excellent demonstration of soccer," Franco said. "My personal satisfaction was to see the game so well-played. Our players showed tremendous spirit and discipline, as well as everything that

you need to play successful team sports."

Forward Neto Walsh scored the Aggies' only goal.

After playing the Mustangs, the Texas A&M Monday defeated Austin College 5-2 in Sherman to raise the team's season record to

5-4-3. Scoring for the Aggies were Walsh, with two goals, as well as Scott Gamble, Xavier Hoyle and Carlos Gutierrez.

The Aggies travel to Waco Saturday to play the Bears at 2 p.m.

THE RICHES OF CHRIST: HIS INCARNATION

The riches of Christ are without measure. Although we may, through faith, come into an initial saving knowledge of Christ, to know this marvelous Person in all His breadth and length and height and depth takes eternity. Even near the end of a lifetime of spiritual pursuit, the heart-cry of Paul was still, "... that I may know Him." May the Lord grant us such a spirit, never content with our present knowledge and experience of Christ.

The first item for our consideration is the incarnation of Christ. Although most Christians are familiar with the facts surrounding the Lord's birth — the star, the shepherds, the wise men, the manger — many lack a deep appreciation for the significance of this glorious event.

God Revealed to Man

What is the significance of Christ in His incarnation, His becoming flesh? It is, first of all, that through incarnation He reveals God.

Before Bethlehem, the evidence of God's existence was there, both in creation and in His speaking to man in the Old Testament. Nevertheless, a full revelation of this Creator was yet to come. Although man was created by God and in many ways desired God, God was, for the most part; an unknown God. The book of Job declares, "Canst thou by seeking find out God? Canst thou find out the Almighty unto perfection?" In another place — "Behold, God is great, and we know Him not." And elsewhere — "Touching the Almighty, we cannot find Him out." Between God and man, there was a great gulf, as wide as the heaven is from the earth, a chasm which no man through religion, self-effort, or self-perfection could bridge. God was beyond reach, inaccessible, and unapproachable, a mystery.

Yes, God is hidden, unseen, and invisible. Yet one day it pleased this mysterious God to make Himself known. While we could never reach up to God, He took the initiative instead to reach down to us. Instead of requiring us to ascend to Him, He descended, rather, even condescended, to become one like us. "In the beginning was the Word, and the Word was with God, and the Word was God... and the Word became flesh."

Through a marvelous process called incarnation, the God who dwells in unapproachable light became accessible and approachable in the Person of Jesus Christ. The mystery was unveiled. God became a man, a real man, a man like us in every way within and without, yet without sin. He became, like the children of men, a partaker of flesh and blood — not an angel, or a superman, but a genuine man. Yet, at the same time, He was not one bit less than the very God. Thus this one Person became the intersection, the

meeting place, of God and man, the ladder that joins heaven and earth. In Him, man beholds God, and lives. Wesley's well-known hymn says, "Veiled in flesh the Godhead see, hail th'incarnate Deity!" Surely this is glad tidings of great joy!

God Brought Into Men

But not only does Christ reveal God to man, He also brings God into man. In Him, God is one with man, and the divine nature is brought into oneness with the human nature. He is the fine flour mingled with oil, the perfect blend of divinity with humanity. In Him, man is no longer severed from God, but is brought into a marvelous organic union with Him. Spurgeon said it well when he wrote, "Do not confound the natures that were united in Him, nor divide the Person in whom they were so marvelously blended."

As the uniting of God and man, He makes all the riches of the Godhead available to us. Horatius Bonar said, "All that life can mean or embody is deposited in Him, personified in Him, dispensed by Him. All that God calls life is in Him." All the fullness of the Godhead dwells bodily in Him, and we in Him are made full. In Him, the eternal life of God was manifest, and He came to give us that life abundantly. His incarnation was the first step of His gracious process to bring God as life into man. He is the living bread which, through incarnation, came down from heaven. He is the living bread which, on the cross, was broken for us. He is the living bread which, in resurrection, we may take and eat and live forever.

God indeed is a mystery, but the greater mystery is that He would be revealed through incarnation. Spurgeon said, "It maybe that we shall never fully understand how God and man could be united in one Person, for who by searching can find out god? These great mysteries of godliness, these 'deep things of God,' are beyond our measurement."

Indeed, Christ's incarnation is a great mystery, but it is also the beginning of our gospel, a mystery of the faith that we must hold in a pure conscience and proclaim with all boldness to all men. His incarnation is the first step of His redemptive work, and it is also the first step of His life-giving process. Through incarnation He not only reveals God to man, but also brings God into man. He partook of the human nature, that we might be made partakers of the divine (2 Pet. 1:4). Can we ever exhaust the riches of such a Christ? We can only declare with Paul, "... without controversy, great is the mystery of godliness: God was manifest in the flesh" (1 Tim. 3:16).

"THE UNSEARCHABLE RICHES OF CHRIST..."

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