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|-----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------|---------|-------|-------------|
| No. 90071                                                                                                                               | Idaho Corporation Annual Report Form                                                                                                                                                                                                                                 | 2. Registered Agent and Office NOT A P.O. BOX |         |       |             |
| Return To<br><br>Secretary of State<br>700 W Jefferson<br>P.O. Box 83720<br>Boise, ID 83720-0080<br>* FIRST NOTICE *<br>NO FEE REQUIRED | Due No Later Than November 30, 1995                                                                                                                                                                                                                                  | PETER J. GRABICKI                             |         |       |             |
|                                                                                                                                         | 1. Mailing Address - Please, Correct if Not Current                                                                                                                                                                                                                  | 204 E. SUPERIOR STREET, STE. 3                |         |       |             |
|                                                                                                                                         | SANDBAR POINT HOMEOWNERS ASSOCI<br>PETER J. GRABICKI<br>204 E. SUPERIOR STREET, STE. 3<br>RIVERSIDE BUILDING<br>SANDPOINT ID 83864                                                                                                                                   | RIVERSIDE BUILDING<br>SANDPOINT ID 83864      |         |       |             |
| 4. Names and Addresses of Officers and Directors                                                                                        |                                                                                                                                                                                                                                                                      | 3. Incorporated Under The Laws of             |         |       |             |
| President: Thomas D. Cochran<br>Secretary: Jeanne Venturino<br>Directors: Same as above                                                 | Name                                                                                                                                                                                                                                                                 | Street or P.O. Address                        | City    | State | Postal Code |
|                                                                                                                                         | S. 3418 Jefferson                                                                                                                                                                                                                                                    |                                               | Spokane | WA    | 99203       |
|                                                                                                                                         | 613 Lynn Avenue                                                                                                                                                                                                                                                      |                                               | Antioch | CA    | 94509       |
|                                                                                                                                         |                                                                                                                                                                                                                                                                      |                                               |         |       |             |
| 5. Nature of Business<br>Homeowners Association                                                                                         | 6. I certify that this Annual Report has been examined by me and is to the best of my knowledge true, correct and complete.<br>Signature: <u>Thomas D. Cochran</u> Date: <u>10/4/95</u><br>Name (Typed or Printed): <u>Thomas D. Cochran</u> Title: <u>President</u> |                                               |         |       |             |