

| No. 056099                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Idaho Corporation Annual Report Form                                                            |                        | 2. Registered Agent and Office                                                       |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|------------------------|--------------------------------------------------------------------------------------|-------|-------|------|------------------------|------|-------|-----|------------|-----------|--------------|--------------------|--|--|------------|------------|--------------|---|---|-------|------------|--|--|--|--|--|
| Return To<br>Secretary of State<br>Room 203, Statehouse<br>Boise, ID 83720<br>RECEIVED<br>87 JUL 22                                                                                                                                                                                                                                                                                                                                                                                               | Due No Later Than November 1, 1987                                                              |                        |                                                                                      |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1. Mailing Address — Please Correct 056099                                                      |                        | GLENN HUFF<br><del>4960 WHITAKER RD</del> RT 1 Box 328                               |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | INTERMOUNTAIN FLEETWAY, INC.<br>GLEN HUFF<br>ROUTE 1, BOX 382<br>AMERICAN FALLS, IDAHO<br>83211 |                        | POCAATELLO, IDAHO<br>83201<br>3. Incorporated Under The Laws<br>of<br>STATE OF IDAHO |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
| 4. Names and Addresses of Officers and Directors                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                                                                                                 |                        |                                                                                      |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
| <table border="1"> <thead> <tr> <th></th> <th>Name</th> <th>Street or P.O. Address</th> <th>City</th> <th>State</th> <th>Zip</th> </tr> </thead> <tbody> <tr> <td>President:</td> <td>Glen Huff</td> <td>RT 1 Box 328</td> <td>American Falls, Id</td> <td></td> <td></td> </tr> <tr> <td>Secretary:</td> <td>Joann Huff</td> <td>RT 1 Box 328</td> <td>"</td> <td>"</td> <td>83211</td> </tr> <tr> <td>Directors:</td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table> |                                                                                                 |                        |                                                                                      |       |       | Name | Street or P.O. Address | City | State | Zip | President: | Glen Huff | RT 1 Box 328 | American Falls, Id |  |  | Secretary: | Joann Huff | RT 1 Box 328 | " | " | 83211 | Directors: |  |  |  |  |  |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Name                                                                                            | Street or P.O. Address | City                                                                                 | State | Zip   |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
| President:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Glen Huff                                                                                       | RT 1 Box 328           | American Falls, Id                                                                   |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
| Secretary:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Joann Huff                                                                                      | RT 1 Box 328           | "                                                                                    | "     | 83211 |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
| Directors:                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                 |                        |                                                                                      |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
| 6. I certify that this Annual Report has been examined by me and is to the best of my knowledge true, correct and complete.                                                                                                                                                                                                                                                                                                                                                                       |                                                                                                 |                        |                                                                                      |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |
| 5. Nature of Business<br>Investments                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Signature<br>Name (Typed or Printed)                                                            |                        | Date 7/17/87<br>Title Pres                                                           |       |       |      |                        |      |       |     |            |           |              |                    |  |  |            |            |              |   |   |       |            |  |  |  |  |  |

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