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4 OWNER O	F PROPERTY				
NAME Proviz	ncial Elders' Conferen	nce, Northern	Province,	Moravian Chur	ch
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7 DESCRIPTION

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DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Gracehill Moravian Church is a severely plain, rectangular frame structure, 30' x 50 Windows of its single story are 12/12 lights in double-hung sash, three on each side of the church. Entrance is gained by a center door with a 4-light transom. The gable roof, which is supported by heavy A-frame trusses, is covered with sheet metal. A bell tower, with two gable-roofed stages and a narrow spire, rises over the entrance. The second stage, or bell chamber, has rectangular, louvred openings on each face.

A basement was dug beneath the church in 1913, enlarged and remodelled in 1954. It houses a furnace and several small rooms for church school classes. The church itself is one roof, the sanctuary, with a panelled front wall and paint on the other walls. These interior alterations, along with carpeting and the removal of a round wooden ornament from the spire, are the only changes which have been made in the original character of the church.

The adjoining cemetery was laid out in 1867 according to a formal plan traditional to the Moravian faith. Four trees, white pine, spruce, Scotch pine, and arborvitae, are planted on the corners of each road- or walk-way intersection. Early graves, which are still evident, were on the "choir system", with men in the northwest and northeast corners, women in the southwest and southeast corners, and within these areas were further divisions, for married people, young people, and babies. Burials after the 1890's are in more common family plots.

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8 SIGNIFICANCE

PERIOD	n AF	EAS OF SIGNIFICANCE CH	IECK AND JUSTIFY BELOW	
<u>PREHISTORIC</u> <u>1400-1499</u> <u>1500-1599</u> <u>1600-1699</u> <u>1700-1799</u> <u>X</u> 1800-1899 <u>X</u> 1900-	ARCHEOLOGY-PREHISTORIC ARCHEOLOGY-HISTORIC AGRICULTURE ARCHITECTURE ART COMMERCE COMMUNICATIONS		LANDSCAPE ARCHITECTURE LAW LITERATURE MILITARY MUSIC PHILOSOPHY POLITICS/GOVERNMENT	X RELIGION SCIENCE SCULPTURE SOCIAL/HUMANITARIAN THEATER TRANSPORTATION OTHER (SPECIFY)
SPECIFIC DATES 1867 BUILDER/ARCHITECT				

STATEMENT OF SIGNIFICANCE

From 1908 until its closing in 1970, the Gracehill Church was the only Moravian church operating in Iowa. Today it is probably the only structure remaining from the missionary and colonizing efforts, which in the 19th century established at least seven Moravian settlements and congregations in the state.

The settlement at Gracehill was begun in 1854 accoring to methods traditional with Moravians in the United States since the 18th century. A member of a proposed settlement, in this case Amos Miksch, purchased substantial acreages in new areas with funds provided by the Provincial Board of the Moravian Church, headquartered in Bethlehem, Pennsylvania. This land was portioned into lots of varying sizes, and was sold on generous terms to colony members, the proceeds going in part to support a minister, as well as for schools and homes for retired missionaries and pastors. Along with these settlement efforts, the Moravian Home Missionary Society established a program of appointing m inisters to travel the "provinces" (in this case the midwest) and organize congregations formally among communities, like Gracehill, which had been established with the aid of the Provincial Board. The first such Moravian congregations in Iowa, at Moravia and Richland, were established in 1854. Gracehill was formally organized in 1866, and the church erected the following year. At least four other Moravian congregations were located in Iowa during the 1870's, at Harmony, Newton, Independence and Victor. However, as settlement patterns in the state evolved from pioneer circumstances to market agriculture, "the consolidation of farms into large estates, with a consequent decrease of the rural population, militated against" mission efforts to sustain Moravian communities (Hamilton, p. 483). Lands were gradually sold and churches closed, until by 1908 only Gracehill still operated as a viable Moravian congregation. The last resident minister departed in 1932, but tradition was strong enough to keep the church operating irregularly until 1970.

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9 MAJOR BIBLIOGI				
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Publishing Co., 19 Hamilton, J. Taylor.	A History of th	e Church Known	as the Moravian (Church Beth-
lehem, Pa.: Times	Publishing Co., 1	.900.		
Portrait and Biograp	hical Album of Wa	ishington Count	y, Iowa. Chicago:	Acme Publishing
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