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Contributions of the Presbyterian Church of Nigeria (PCN) to the Nigeria's Development

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Abstract
The Church has always been regarded and acted as an agent of social transformation especially in the area of national development. This paper discusses the contributions of the Presbyterian Church of Nigeria (PCN) to the development of Nigerian society in the contemporary time. Methodologically, the sources of data for this paper are purely secondary through their content and documentary analysis of relevant empirical literature. Qualitative historical and descriptive research designs are adopted in the primary and secondary data collection, analysis and presentation. However, I brought in my personal knowledge into this study, as a senior minister with the Presbyterian Church of Nigeria. The findings of the paper show that the Presbyterian Church of Nigeria has made positive contributions in the development of Nigeria from inception in the areas of missionary enterprise, evangelization, education, agriculture, industrial, media, ecumenism, and politics. The paper broadly recommends among other things that PCN should strive to launch its material, financial and spiritual resources towards contributing more positively to the development of the Nigerian society. The paper argues that government cannot and had never provided all that are needed in a pluralist country like Nigeria to its citizens. Hence, the Church should act as a reliable partner in the scheme of things in Nigeria; make provision for the supply of material and spiritual needs of the citizenry.

Keywords: Contributions, Presbyterian Church of Nigeria (PCN), Nigeria's Development

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1. Introduction

Development is a process of improving the range of opportunities that will enable individual humans and communities to achieve their aspirations and full potential over a sustained period of time while maintaining the resilience of economic, social and environmental systems" (Munasinghe, 2004 as cited in Okroafor & Okereke, 2019, p. 84). There are myriads of challenges facing Nigerian society, which according to Dambisa (2010) as cited in Okoroafor and Adiele (2019), include but not limited to leadership, corruption, insecurity of varied degrees like kidnapping, terrorism, child industry, ritual killing, armed robbery and the most endemic problem which is poverty is also wreaking. These vices have in one way of the other affected development of Nigeria.

According to Alawode (2016), development has become recurrent issue that is been discussed across various sets of people, ranging from government institution to the churches. This is because, in the view of Belshaw et al., 2000), development is about people lives, communities and it is not something that can be categorized through measurements. It is on this note that Marshall and Keough (2004) have observed that in many circles of development, faith-based organization have good background and operate extensively in communities in provision of social services, health, education and act as community organizers. Faith-based organisations, as perceived by Dionne and Chen (2000), are "self-identified religious groups or institutions from a wide variety of traditions that include but are not limited to various Christian, Jewish, Islamic, Buddhist, and Hindu groups.

This paper believes that government at all levels cannot provide all that is needed in the development of any country, Nigeria inclusive. This is in line with the opinion of Adkins, Occhipinti and Hefferan (2010) that faith-based organizations frequently play as sole providers of social services, in form of developments in sectors that governments have failed to develop. This is where the Church, as an agent of change in the scheme of things in Nigeria, has not folded its arms in righting the wrong through various developmental programmes and activities. One of the churches in Nigeria that have contributed in no small measure in the development of Nigeria is the Presbyterian Church of Nigeria (PCN). Its contributions have historical foundation that connects its founding church, the Church of Scotland and other current initiatives of the Presbyterian Church of Nigeria (PCN).

The Church of Scotland Mission (CSM) led by the Clergyman Hope Masterton Waddell came to Nigeria for evangelization, education, socio-economic activities and human resources development to fulfill the earnest desire of the creations in Nigeria that has been waiting for the sons of God. This is in order to fulfill the biblical injunction, which states "For the earnest expectation of the creation eagerly waits for the revealing of the sons of God" (Romans 8:19). Every creation including nations like Nigeria eagerly wait for the appearance to the stage the sons of God with the gospel which is the power of God unto salvation to all believers (Romans 1:16). The Presbyterian Church of Nigeria is the child of the CSM missionary enterprise which came with this power of God called the gospel. The Presbyterian Church of Nigeria is a responsible and a responsive faith-based organization which has the interest of its members, would-be and non-members at heart. This must have informed its mission statement which is "To carry the gospel to all parts of Nigeria and beyond through evangelism, discipleship, service delivery and promotion of social righteousness." All the services offered by the PCN through the gospel enhance national development of the contemporary Nigerian society. The PCN services involves all the aspects of national development which include cultural, economics, material, political, scientific, social, religious /spiritual and Moral according to Bawa (2018).

It is therefore the objective of this paper to discuss in a clear and specific terms the various ways the Presbyterian Church of Nigeria (PCN) has contributed to the development of Nigeria in the contemporary time. In confirmation of the view of Ikechi-Ekpendu, Audu, and Ekpendu (2016) as cited in Okroafor and Okerek (2019, p. 86) that: "Faith-based organisations are now taking the lead in developmental projects in Nigeria and the numerous churches in Nigeria are seriously competing among themselves," Presbyterian Church of Nigeria (PCN) is not left behind.

2. Methodology

The source/nature of data for this paper is secondary through content and documentary analysis of relevant empirical literature. The research design is predicated on historical and descriptive approaches, while data are being analysed qualitatively. The personal knowledge of the researcher as an active and senior minister of the gospel with the Presbyterian Church of Nigeria (PCN) contributed in the historical and descriptive analysis of the data in this paper. More importantly, exhaustive qualitative data were drawn from the Website of the Presbyterian Church of Nigeria, especially in the section of this paper that discusses the history of the church.

3. Historical Background of the Presbyterian Church of Nigeria (PCN)

The Presbyterian Church of Nigeria was founded by United Presbyterian Church of Scotland missionaries led by the Rev. Hope Masterson Waddell on the invitation of King Eyo Honesty II and King Eyamba V. The missionaries arrived in Calabar and founded the first Presbyterian Church at Creek Town on 10 April 1846. From Calabar the church begun to grow. In 1858 the Presbytery of Biafra was formed. The Synod of Biafra formed in 1921. The church developed rapidly, when the Presbyterian Church of Biafra was established, with the Synod as the highest court. The church became independent. The Presbyterian Church of Biafra became the Presbyterian Church in East Nigeria in 1952. On 16 June 1960, the Presbyterian Church of Nigeria was born. In 1987, the General Assembly was constituted with two synods (see http://www.presbyterianchurchng.com/DynamicPage.aspx?pageid=21).

The Presbyterian Church in Nigeria began to establish a university in 1993, which was later named Hope Waddell University. Though the operational license has been secured, the university located in Okigwe Ohafia in Abia State is yet to take off. Its motto is "Excellence, Integrity, and Service". The church also runs two-degree awarding theological institutions, the Hugh Goldie Lay Theological Training Institution Arochukwu in Abia State (an affiliate of Abia State University, Uturu) founded in 1918, and the Essien Ukpabio Presbyterian Theological College, Itu Akwa Ibom State founded in 1994 (an affiliate of the University of Calabar) (PCN, 2012).The church secretariat is in Ogbor Hill in Abia State in Southeast Nigeria. While the treasury and prelate's offices are in Hope Waddell Training Institution Calabar Cross River State in Southern Nigeria (see Website of the Presbyterian Church of Nigeria)

By 16th June, 1960, the Mission Church integration was completed and the Church changed its name to the Presbyterian Church of Nigeria. In 1985, the Syond met in Afikpo and agreed to create Regional Synods with the General Assembly as the highest decision-making body. This decision materialized on the 22nd August, 1987, when the General Assembly was inaugurated at the Duke Town Presbyterian Church, Calabar. After the creation of the General Assembly, two regional Synods were created in 1988. These were the East and the South-East Synods. As at today, the Presbyterian Church of Nigeria has nine Regional Synods (See http://www.presbyterianchurchng.com/DynamicPage.aspx?pageid=21).

The Presbyterian Church of Nigeria (PCN) is a branch of the Reformed Protestantism which traces its origins to the British Isles. The term Presbyterian is from the Greek "*presbuteros*" meaning "elder". Two Kings of Calabar wrote letters of invitation to the foreign mission department of the Church of Scotland Mission and these chiefs also donated land in 1843. The Presbyterian Church "Moments in History" records the Church of Scotland Mission sent a clergy man, "Hope Masterton Waddell, Mr. and Mrs. Edgerly, Edwards Miller, Andrew Chisholm, and George who set sail from Liverpool for Africa on January 6, 1846 and arrived Calabar with his team in April 10, 1846 at 10.00a.m." (Presbyterian Church of Nigeria (PCN), 2022). Administratively, the church system of governance by elders characterises the organization of Presbyterian and Reformed Churches. There are two types of elders. These are the Teaching elders who are trained and ordained clergy and the Ruling elders who are the ordained laity (Zauda, 2014).

Presbyterian Church derives their name from this form of church government, which is government by representative assemblies of these teaching and ruling elders. A selected number of Elders, teaching and ruling, meet in courts to make decisions that affect the entire church. This is why some call the Presbyterian system, a representative democracy. When officers are elected, moderators or clerks are not voted into office by the entire church membership, but by a selected and commissioned few delegates to the courts. Many Reformed churches are organized this way whether they are called "Presbyterian," or "Reformed." The Presbyterians and Reformed trace their roots to the Scottish and English churches that bore that name. Presbyterian Church government was ensured in Scotland by the Acts of Union in 1707 which created the kingdom of Great Britain. In fact, most Presbyterians found in England can trace a Scottish connection too. Presbyterians are governed by four levels of decision-making bodies called Sessions, Presbyteries, Synods and the General Assembly. This Presbyterian Court system was developed by John Calvin in Geneva and spread by John Knox to Scotland. This Presbyterian system therefore spread to other parts of the world including Nigeria, where it is called the Presbyterian Church of Nigeria (PCN, 2010).

4. The Contributions of the Presbyterian Church of Nigeria (PCN) to Nigerian Development

The term national development refers to the ability of a nation to improve the lives of its citizens through measures that may be of material measures. The Presbyterian Church of Nigeria has striven and continues to strive to influence the total development of the citizens through human resource development, agricultural development, health care provision, community development, encouragement of peaceful co-existence and social justice as well as responsible use of the social media. Material measures include increase in gross domestic product; that is, increase in the monetary values of goods and services; while social measures include increase in, for example, literacy rates, affordable education and availability of health care. The goal of national development is to improve the lives of the citizens in question and encapsulates both growth and change. Thus, any increase that does not positively affect the lives of the citizens is not development.

The section of paper has specifically identified eight critical areas that PCN has over the years, made its developmental contributions in Nigeria, which include missionary enterprise, education, agricultural economy, health care, social action, media, ecumenism, and political development.

4.1 Contributions to Missionary Enterprise

The PCN has continued this un-relented missionary zeal up till today. It has created a number of agencies, directorates and institutions for evangelization of the country and beyond, such as:

1. National Directorate of Missions (NDM)
2. Operation Plant a Church (OPAC) in May 23, 1999
3. Win A Soul A Year (WASAY)
4. Prove Your Ministry: The Church now runs a prove of ministry in which products of the Presbyterian Theological institutions labour to establish Churches within the first four years after training and before going into the full Ordained Ministry to justify their call into the ministry. These new churches are planted by provers of ministry in places and towns where PCN had not existed before.
5. One Village, One Church (East Synod Policy)
6. Internet Mission Churches: This follows the modern trend of discipleship using the internet to run churches in the air.
7. Directorate of Lay Ministries which train the lay PCN members for Evangelism and Church planting where ever they find themselves.
8. Annual Retreats for ministers and members to refresh their Evangelism, Discipleship and Church Planting zeal and skills.
9. Ministers and members on exchange Programmes to such countries as Cameroun, USA, Uganda, etc.
10. Missionary teams to other Countries like Mali, Burkina Faso, and Benin Republic. In addition, the Presbyterian Church in July 2010 sent Nigerian missionaries to establish Nigeria Presbyterian Church in Canada.
11. Presbyterian Bible College in Jeida FCT. This Presbyterian Bible College has been opened in Jeida to train our Brethren from the indigenous Northern Nigeria. Presently many indigenous ministers have been trained and sent on mission to tribes in the Northern and Western parts of Nigeria and Churches are planted and parishes have been created.
12. The Presbyterian Church further has adopted changes in her ministerial nomenclatures. In November 19, 2010, the number one leader of the Church started being addressed as His Eminence, the Prelate and Moderator of General Assembly (Eme, 2010). Other office holders now go for Most Reverend, Right Reverend, Very Reverend etc. according to their ranks.

From the establishment of the church in 1846 in Calabar, the current Cross River State Capital, the church has witnessed tremendous expansion with congregations in every part of Nigeria. At least one congregation is found in every state capital and major cities of Nigeria plus PCN churches in most Local Governments in Nigeria. From the initial two Synods of the General Assembly, the church now has 10 Regional Synods with 163 presbyteries and 864 parishes. There are also several mission stations and congregations. All these are preaching the gospels and affecting the ethics of Nigerians for good. The Synods with the number of Presbyteries and Parishes in each are shown in the Table 1 below:

Table 1: Presbyterian Church of Nigeria (PCN) Synods in Nigeria

S/N	SYNOD	No. of Presbyteries	Synod Office	No. of Parishes
1.	Akwa Synod	5	Uyo	43
2.	Calabar Synod	8	Calabar	58
3.	East Synod	10	Ohafia	62
4.	East Central Synod	7	Abakiliki	50
5.	Mid-East Synod	5	Afikpo	35
6.	Niger Delta Synod	5	Port Harcourt	46
7.	North Synod	6	Abuja	47
8.	South-Central Synod	6	Aba	45
9.	Upper Cross river Synod	6	Ugep	49
10.	West Synod	5	Yaba, Lagos	29
	Total	**63**		**464**

Source: Author's compilation

Currently, the Presbyterian Church of Nigeria General Assembly has twenty-nine (29) Synods whose dates of inauguration have also been fixed as shown in Table 1. The new Synods that will replace the present ten synods include: Aba, Abakaliki, Abuja, Afikpo, Akwa, Anambra Mission, Arochukwu, Benue Mission, Calabar, Delta Mission, Eko, Enugu, Francophone Mission, Ibadan Mission, Ibom, Lagos, New East, Niger Delta, Edo, North-East, North-West Mission, Northern Calabar, Ogoja, Ohafia, Ohaozara, Owerri Mission, Plateau Mission, Umuahia, Upper Cross River Central, Upper Cross River South.

4.2 Contributions to Education

The Presbyterian Church of Nigeria (PCN) activities in education have over the years boosted the development of human resources for Nigeria. Right from her inception, The Presbyterian Church established many schools at Nursery, Primary, Secondary and Tertiary levels of education and have continued to do so. Presently each Synod host very many Presbyterian Schools and Academies at all levels. A few Presbyterian Secondary Schools, managed on behalf of the General Assembly of the Church, which are usually included as General Assembly (GA) institutions in a particular geographical location are the ones listed below. This list does not include the myriads of Nursery, Primary and Secondary schools run by various Parishes. Presbyteries and Synods: Here are GA schools:

1. Akanu Ibiam Memorial Seminary, Abakaliki Ebonyi School.
2. Duke Town Secondary School, Calabar
3. Edgerly Memorial Girls Secondary School, Calabar
4. Hope Waddell International Secondary School, Amaekpu Ohafia
5. Hope Waddell Training Institution, Calabar
6. Hope Waddell International Secondary School, Ohafia
7. Mary Slessor Secondary School, Ikot Obong Akwa Ibom
8. Mary Slessor Secondary Technical School, Arochukwu
9. Ohafia Girls' Model Secondary School, Amaekpu Ohafia
10. Presbyterian Academy, Bauchi
11. Presbyterian School, Lafia
12. Presbyterian Seminary, Yakurr, CRS
13. Reformed Presbyterian International School, REPINS, Cotonou
14. Union Secondary School, Ibiaku Akwa Ibom This school produced the first female Pilot in Nigeria

Presbyterian Tertiary Institutions today include the following:

1. Hope Waddell University, Okagwe Ohafia
2. Hugh Goldie Theological Institution, Arochukwu in Affiliation with Abia State University Uturu
3. Essiene Ukpabio Presbyterian Theological College, Itu, Akwa Ibom in affiliation to the University of Calabar
4. Presbyterian Bible College, Jeida
5. Presbyterian Health Institute, Uburu, Ebonyi State in affiliation to Ebonyi State University, Abakaliki
6. Presbyterian College of Health Technology, Obubra, Cross Rivers State
7. Mac Gregor Teachers' College, Afikpo (Taken over by Ebonyi State Government)
8. Norwagian Agricultural Training Centre, (Taken and converted to College of Education Ikwo by the Ebonyi State Government)
9. Boys Vocational School, Ididep

The Presbyterian Mission opened Hope Waddell Training Institution in March 8, 1895, which was the most comprehensive College in West Coast of Africa in Colonial era. According to Agha in Njoku:

> The institution had departments such as printing press, teacher training, secondary and primary schools, tailoring, carpentry, bakery and engineering. The industrial education of the institution paved way for socio-economic order in the society as the girls' wing of Hope Waddell Institution was transferred to Greek Town and was known as Girls Institute in 1898 (Njoku, 2008, p. 65).

4.3 Contributions to Agricultural Economy

The Presbyterian Church of Nigeria (PCN) also engages in agriculture as part of her Ministry. Here are some of the visible Agro economic activities of the PCN that have affected the Nigerian nation positively:

1. Presby Farms Limited, Itu, now part of Presbyterian Theological College Itu in Cross River State.
2. Mgbeke Farms, Yakurr, Cross River State
3. Obubra Farms, Mbembe, Cross River State
4. Norwagian Church Agricultural Project (NORCAP) Ikwo, now Ebonyi State College of Education

The Presby Farm Ltd in Itu engages in Palm and other Agro Products also include the training of the local community agricultural extension workers. The other concerns of the Presby Farm Ltd include workshop built for Palm Oil Mill, Scout and Guide houses, and Communal kitchen that provided buffet system for individual taste. The impact of the project attracted the Divinity students of New College Edinburgh that adopted the colony in their project scheme in 1934 and the colony became the first rural electrification project in Nigeria the same year at the cost of one hundred and twenty pounds (£120) (Macdonald, 1957, p. 27; Njoku, 2008, p. 139). It had demonstrated this interest with the ownership of farms at Itu and Yakurr, Upper Cross River. It also owns palm estates in many church locations.

Norwegian Church Agricultural Project (NORCAP) established in affiliations with the Presbyterian Church of Nigeria (PCN) in 1963 at Echara, Ikwo in current Ebonyi State. NORCAP was managed and financed from Norway. The project started receiving financial aid from Norway in November 8, 1977 in lieu of transferring it to the management of the Presbyterian Church of Nigeria (PCN), in July, 1981. In partnership, the Presbyterian Church

handed over NORCAP to the then Anambra State Government in the same year while the takeover ceremony was held in March 5, 1982, (Njoku, 2008). Before the handover to State Government, NORCAP was valued at three million five hundred thousand (£3,500,000) pounds sterling with overhead cost of Two Hundred Thousand Naira (₦200.000) in 1981. The project had developed animal husbandry and health scheme in which cattle ranches were established, supervised, health care and maintenance of the cattle were at controlled labour in "Abina, Igweledoha, Akunakuna and Odomowo" respectively.

Rural Improvement Mission (RIM) dispensary at Ndegu Echara Ikwo was absorbed into NORCAP health scheme, Ndufu Echara maternity at now premises of Ikwo Local Government Area was opened and the NORCAP health scheme further erected the hospital block at Agubia Presbyterian Church Agubia Ikwo and at the present it the Agubia General Hospital managed by Ebonyi Ministry of Health. The Agubia health centre includes such programmes as mobile clinic that offers health services to nearby villages in Ikwo.

The NORCAP water scheme combated guinea worm infestation in the Ikwo area. NORCAP water scheme project operated in three phases in which bounded water reservoir led to the establishment of dams at "Ndufu Echara, Igweledoha, Ekpelu, Ifelemenu Ekpa-Omaka, Omege Echara, Obegu Eleke, Ndufu Umota, Abina, Agubia, Amangwuru and Okpuitumo. Most of the water reservoirs attained the second stage of sand filter as water that had been filtered into the deep well was safe for drinking. It was only Agubia water scheme that had reached the third stage of pumping device before NORCAP was transferred to the Presbyterian Church of Nigeria (PCN) in 1981. The group farm scheme of NORCAP established twenty-seven (27) group farms in Ikwo, with modern techniques of farming, various varieties of upland rice and erected chapels in all her project sites that projected the vision of the Presbyterian Church of Nigeria (PCN) on "Forward Movement". NORCAP scheme opened up roads in Ikwo land.

The Rice Project from NORCAP IKWO trained all and sundry and even funded some agricultural extension officers. The modern day Abakaliki rice owes its genesis to the Norwegian Project handed over to the Presbyterian Church of Nigeria (PCN). Above all, NORCAP scholarship for the community that implemented educational programmes from primary to university levels and beneficiaries cut across many other churches such as Assemblies of God Nigeria, Amazing Grace, Church of Christ, Roman Catholic Church and the Presbyterian Church. Funds generated from these mega agricultural investments help to sustain most of the missionaries and church's funding activities.

4.4 Contributions to Health Care

The establishment of health care facilities has been an integral part of the visible impact the Presbyterian Church of Nigeria (PCN) since the Missionary days in its contributions to development of Nigeria. Macdonald (1957) writes: "The Presbyterian Church of Nigeria (PCN) pioneered the establishment of leper colony in Nigeria in 1926". The Itu leper colony project consisted of hospital, school, Court and Court of Honours. This may have been as a result of the realization of the fact that healthy parishioners are an asset to the Church. It also arose from its concern for the wellbeing of the body and souls of the citizenry. Thus, the Church had established a number of health care institutions in various parts of Nigeria, as shown below:

Presbyterian Health Facilities include the following:

1. Eja Memorial Joint Hospital, Itigidi, Cross River State
2. Ekoli Presbyterian Joint Hospital, Ekoli- Edda Ebonyi State.
3. Mary Slessor Joint Hospital, Itu, Akwa Ibom State

4. Presbyterian Mission Hospital, Ivenger, Benue State
5. Presbyterian Tuberculosis and Leprosy Hospital, Mbembe, Obubra, Cross River State
6. Rural Improvement Mission Hospital, Ndegu Echara, Ikwo, Ebonyi State
7. The Presbyterian Joint Hospital, Uburu, Ohaozara, Ebonyi State
8. Urban Health Services, Aba, Abia State
9. The Presbyterian Health Institute, Uburu, Ebonyi
10. Itu Leper Colony:

Miller (1957) posited that numerous other large leprosy Centers of today found the challenge and their inspiration for the beginning at Itu such as according to (Njoku, 2008) include Garikida, Uzuakoli, Oji River, Sudan Interior Mission Leprosy Settlements in Northern Nigeria and McGettrick Roman Catholic Leper Settlements in Ebonyi State.

It is important to that the Uburu Leper Hospital department in Presbyterian Joint Hospital Uburu Ohazara has presently very few in-mates who are now catered for by the Church and the helps rendered by the Ebonyi State Government and a German Leprosy agency, Christophel Mission. The Ebonyi State Government has continued to help in the sustenance of the Presbyterian Joint Hospital general service and Leprosy department and the Rural Improvement Mission Hospital Ndegu Echara Ikwo. The activities of the Presbyterian Joint Hospital Uburu Ohaozara since 1912 when it was founded as the first Mission Hospital in the whole of Igbo land, spur the Ebonyi state government to start the King David University of Medicine in same Uburu Ohaozara where the present Governor hails from.

4.5 Contribution to Social Action

Conceptually, and for the purpose of this paper, social action can be seen as covering community development, peace and social justice. The Church exists in a community and what happens therein affects her. Thus, she believes that one of the vehicles by which people can be reached with the gospel is through social action. This is a programme of reaching the needy in the wider society. The Presbyterian Church of Nigeria (PCN) effects its social intervention programmes through the Presbyterian Community Service and Development Department (PCS & D). This is a fully established faith-based organization funded by the Church, its overseas partner churches and international donor agencies. The PCS & D has four sub-departments through which it carries out its activities. These are:

4.5.1 Presby-AIDS

This sub-department is responsible for the education of members of Church as well as the public about HIV/AIDS prevention and care as well as other related issues. Such other related areas include sex education. The youths need this knowledge in other to develop healthy and moral life competencies. Public awareness is crucial in combating the source of HIV/AIDS.

5.5.2 Emergency Relief

This sub-department caters for those who have been displaced by any form of disaster-natural or man-made. It does this by assisting them with food, clothing, shelter and/or cash. This has been demonstrated by the recent assistance to the internally displaced persons (IDPs) in Nassarawa and Benue States, the flood challenged riverine areas of Bayelsa, Rivers State, Benue and part of Ogun States. Material and cash were donated to these challenged groups by the Prelate and Moderator of the General Assembly.

5.5.3 Women Empowerment

The Presbyterian Church of Nigeria encourages and empowers women to participate in National development, politics and other economic activities. The Church does this through education and other forms of mobilization. The Presbyterian Church started educating women in 1898 when the church opened the Girls' Institutes in Greek town (Njoku, 2008, p. 65).

Other girl's educational institutions that followed included the Ohafia Girls Secondary School, Union Secondary School, Ibiaku. Presently, it is the policy of the Church that every Church Board or Committee must include one third of the female. The Church had witness the election of Elder Chief Mrs Christie Ishie as the female Chairperson of the Church Board of Trustee. The Rev Mgbeke George Okorie was the first female ordained Clergy who contributed a lot to the Church and nation at large. The PCN encourages female participation in national development.

5.5.4 Skills Acquisition

The Presbyterian Church of Nigeria (PCN) constantly trains and retrains people of all strata in the Church and Society in various skills such as Information and Communication Technology (ICT), modern agricultural techniques and extension services, Leadership and Management Sciences. The PCN provides of forms of training, retraining, retreats and seminar for the growth of the Church and society. To actualize this the Church acquired a massive land in Yakurr, Cross River State, and she is developing it and using this facility for this purpose.

5.5.5 Peace and Social Justice

The Department of Peace and Social Justice of the PCN usually involves in conflict resolution between individuals, families and communities. It is also involved in ensuring social justice through the enforcement of human rights, equity and fairness. It is a known fact that development occurs where peace exists and peace comes where every section of a community or society is seen to be treated fairly and equitably. It behooves on the Church to emphasize peace since the bible in 1 Peter 3:8 (a) urges that we live in harmony with one another and in 3:11 (b) restates that we "must seek peace and pursue it".

5.6 Contribution to Media

In the area of media, PCN has also made its positive contributions. According to Rev. Dr. Nnaoke Ibe, the PCN Director of Information and Communication, "It is an established fact that the Presbyterian missionaries introduced printing into Nigeria on arrival in 1846". That same year, the first ever printed material (Bible lesson) was published in Nigeria. In 1862, the Efik language New Testament was published and this was followed by the Old Testament and Pilgrim's Progress (in the same language) in 1868. The Presbyterian Church of Nigeria (PCN) already has a functional Information and Public Affair Department. The media constitutes veritable instruments of PCN communication. This is even more so in these days of multiple print and electronic media- television, radio, e-mail, Facebook, messenger, WhatsApp, Twitter, Instagram, blog and so on. The Church is using these media in the propagation of the gospel and in the dissemination of information about herself where necessary the nation at large. The PCN General Assembly, Synods, Presbyteries, Parishes, congregation and members own official websites. Today the church influences public opinions in Nigerian society through her Online Church worship Services, Virtual missions, Virtual Meetings, Computer Literacy Training Programmes Emails and Websites. PCN has a number Apps that contain religious and social programmes. The E-Library of the Church is accessed by all and sundry. The Church believes in and encourages the responsible use of the media as a tool for reaching the nation.

5.7 Contribution to Ecumenism

The Presbyterian Church of Nigeria has contributed so much in Ecumenism. The PCN sees her roles to ecumenism as firstly, a command from the Lord Jesus Christ who desires the unity of the church and secondly, PCN role is a necessity to national cohesion. The PCN, in

her policy, law and practice "seeks to initiate, maintain, strengthen and engage in ecumenism" with other Christian bodies.

5.7.1 Ecumenism Policy

In pursuant of this command, the PCN has in place a policy framework on ecumenical relationships. This is spelt out in the Practice and Procedure Part G-15 (P & P). The Church clearly believes in ecumenism and declares its express openness to ecumenism as follows: "The Presbyterian Church of Nigeria, as part of the universal Church seeks to manifest more visibly the unity of the church of Jesus Christ, and will be open to opportunities for conversation and cooperation with other ecclesiastical bodies."

The Practice and Procedure of the Presbyterian Church of Nigeria further states that: "The Presbyterian Church of Nigeria will proactively establish, sustain, and enhance partnerships with other Christian organizations, prioritizing those with Presbyterian and Reformed affiliations, as well as ecumenically-oriented denominations, for collaborative mission endeavours." (P&P G-15.0102).

Every level of the Church governing body is involved in ecumenism in the Presbyterian Church of Nigeria. The PCN even allows the various levels of the church to engage in local ecumenism but within the framework of the Church Laws. The Practice and Procedure states: All governing bodies of the church in consultation with the next higher governing body, shall be authorized to work with other Christian denominations, and provided always that: "Activities at any level below General Assembly shall regularly be reported to the next higher governing body… (Part G-15.0103).

5.8 Contribution to Political Development

The administration of the Presbyterian Church of Nigeria (PCN) is firmly hinged on sound democratic practices. There is hardly any policy decision of the Church that is not thoroughly debated and voted upon before adoption and implementation. This is the practice in all the court of the Church. Thus, the Church can be said to be democratic. These decisions are taken without rancour. Any dissent is expressed, noted and accommodated. This democratic culture of the PCN influences her in the way she visibly contributes to the Nigerian nation. Nnamdi Azikiwe the first President of Nigeria was groomed in a Presbyterian Hope Waddell Institution Calabar. The first Governor of Eastern Nigeria, His Excellency Ezeogo Akanu Ibiam was a Presbyterian Ruling Elder. Governor Liyel Imoke of Cross River State was also a PCN church leader from a Presbyterian family. Other Presbyterians who have contributed so much in Nigeria politics recently also include Senator Orji Uzor Kalu, former Governor of Abia State, Elder Chief Senator Anyim Ude, Elder Chief Agom Eze all of Ebonyi State, late Elder Chief Ojo Maduekwe, Chief Obasahon of Edo State. This is to mention a few. The Presbyterians are democratic and have contributed much to the Nigerian democratic politics.

6 Conclusion and Recommendations

Development at whatever level or sector of the Nigeria's economy is everyone's business. This is because government cannot and had never provided all this is needed in a pluralist country like Nigeria by its citizens. It therefore becomes necessary that the Church should act as a reliable partner in the scheme of affairs in Nigeria for provision and supply of material and spiritual needs of the citizenry. This is more so because national development is much more than just economic and material advancement. Thus, it can be seen that the Presbyterian Church of Nigeria visibly and practically has been an all-round and balanced development efforts in all different aspects of Nigerian development.

It will, therefore, be worth to still make the following recommendations, which will help to launch the Church into a position to contribute more positively to the development of the Nigerian society.

i. **Agriculture:** Since the Presbyterian Church of Nigeria (PCN) has gained foothold in the major food/agricultural production areas of Benue and Nassarawa States, the PCN should be encouraged to establish Agricultural food and industrial chains. The Church can leverage on the Federal Government support for agriculture.

ii. **Gospel Mission:** The Presbyterian Church should continue in the preaching of the gospel for it is the power of God for Salvation of mankind. The contemporary moral and corrupt situations in Nigeria call for the concern of the Church.

iii. **Health**: The Presbyterian Church of Nigeria (PCN) should continue to invest in health facilities in partnership with individuals or with overseas partner churches and institutions.

iv. **Scholarships**: The Presbyterian Church of Nigeria (PCN) should continue to sustain her present Academic sponsorship of deserving students who have no other means of support.

v. **Tertiary Education:** The Church should continue to pay more attention to the development of higher education. It is at this level that specialized man-power that will competently help the society is produced. The Church, besides, should revise the curricula of her theological institutions to include courses which will diversify its offerings of her theological graduates.

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