I asked Dr. Campbell for more information on this, as some wondered about the source of his information on Margaret MacDonald. I truly don’t want to be divisive, yet it seems right to get information on sources. He kindly took the time to go into detail. This is what he wrote.

*The whole thing is recorded in Dave MacPherson, The Unbelievable Pre-Trib Origin (1973).  The Wikipedia article on Margaret Macdonald is a dispensationalist hatchet job and quotes non-academic popular dispensationalist writers to try to defend Darby.  But see the review of MacPherson's book by J Barton Payne of Covenant Seminary in JETS (1973), pp. 55-56, where Payne indicates that he, George Ladd and Robert Gundry (all top scholars) had already prior to MacPherson confirmed the link between Darby and the charismatic meetings in Scotland associated with Edward Irving.  It is historically documented that one of Irving’s twelve “ apostles” visited the meeting in 1830 and commented that he had learned the saved would be taken in a prior return of Christ and the lost would be left until the visible return.  This establishes that the original vision of Margaret Macdonald is where the idea of the rapture came from. And in my book I quote directly from the text of the original 1830 vision, which you can then interpret for yourself.   It is historically documented that Darby himself visited the meetings in Scotland in 1830, after the time the vision was given, and it is likewise documented that in December of 1830 he suddenly announced that from studying 2 Thess 2 he was changing his eschatology and had concluded that Christ would come in a secret rapture.  The dispensationalists claim Darby had already developed this view, but there is no documentation given.  What is documented that he immediately started teaching the rapture for the first time in conferences commencing in 1831. This caused a bitter split within the Plymouth Brethren movement as other leaders did not agree.  Samuel Tregelles, who led the movement with Darby (and who himself became of the foremost authorities on the text of the Greek New Testament, hence an exceedingly careful scholar), recorded the events as they happened and as he had witnessed them in 1830, and later published a book in which they are detailed.  In summary, Payne describes MacPherson’s work as "painstakingly researched.”*